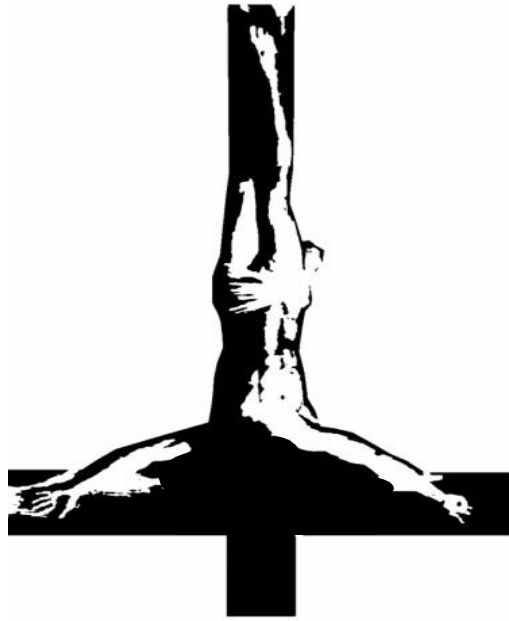
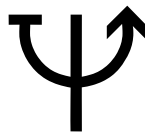


# The Society of Dark Lily



SELECTED TEXTS FROM  
THE DARK LILY JOURNAL AND OTHER PERIODICALS



Society of Dark Lily  
Texts from 1987- 1993

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2024 era vulgaris

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# CONTENTS

	<i>Editorial 1</i>
	<i>Reader's Letter 1</i>
	<i>Society of Dark Lily</i>
	<i>Dark Lily</i>
	<i>Time</i>
	<i>Subconscious</i>
	<i>Conscience</i>
	<i>Communication</i>
	<i>Reader's Project : A definition of good and evil</i>
	<i>Definitions of Good and Evil</i>
	<i>A Few Myths</i>
	<i>The Origin of the Deity Myth</i>
	<i>The Vampire</i>
	<i>A Modern Delusion</i>
	<i>The Three Initiations</i>
	<i>Question of Degree</i>
	<i>Re-Defining Satanism</i>
	<i>Are We Being Used?</i>
	<i>Satanism – Fact and Fiction</i>
	<i>Solidarity</i>
	<i>We, The Eccentrics</i>
	<i>The Discussion Commences</i>
	<i>Embassat</i>
	<i>Which Side of the Barricade</i>
	<i>What's the Difference?</i>
	<i>An Alien's Questions Answered</i>
	<i>The Mark of Satan</i>
	<i>A Meditation on Darkness</i>
	<i>Motivations</i>
	<i>Crossing the Abyss</i>
	<i>Occult Power – The First Steps</i>
	<i>The LHP View of Sex-Magick</i>
	<i>The Way to Use All Senses</i>
	<i>Physinomes</i>
	<i>Taking a Stance</i>
	<i>An Introduction to Immortality</i>
	<i>The Alien Within You</i>
	<i>Hymn to Satan</i>
	<i>Dialogue Between Adept and Novice</i>
	<i>Dialogue Between Adept and Noice 2</i>
	<i>The Pupil's Diary</i>
	<i>Dark Lily Letter to Sorcerers' Apprentice Re: Temple of Set</i>
	<i>Editorial 12</i>
	<i>Teenage Satanist (Part 1)</i>
	<i>Teenage Satanist (Part 2)</i>
	<i>Teenage Satanist (part 3)</i>
	<i>The Cosmic Computer</i>
	<i>The Five Horsemen</i>
	<i>The Need for Tradition</i>
	<i>The Truth About the Druids and Other Ancient Civilisations</i>

## EDITORIAL 1

The title DARK LILY (Lilium Arcanum) has been used in the past by other followers of the Left Hand Path.

Its last public appearance was as a duplicated newsheet some five years ago, produced by a Satanic group whose pretensions to Occult power could not be substantiated (neither they nor their magazine possessed the power of longevity).

The purpose of the new Dark Lily is to present the truth about the Left Hand Path, which is not the weird half-truths and melodramatic claims propagated in the past, The reality is far more potent and far more difficult to attain.

This is not the magazine of any one group. This is the magazine of the Left Hand Path. So, if you have a contribution to make, let us have it. Anything pertinent and printable is welcome.

Contributions, whether articles, letters or queries, should preferably be typed (double spacing) but handwritten items are equally acceptable providing they are legible. Please enclose a stamped self-addressed envelope (or IRC if overseas), either for our reply, the return of your original, or any questions regarding decipherment.

- Dark Lily Journal No 1, Society of Dark Lily (London 1987).

## READER'S LETTER 1

Pleased to hear that DL is making a comeback Under New Management. That title was too good to lose. But its brief appearance a few years ago wasn't the first use of the title "Dark Lily", was it?

ANSWER: The earliest known use of the title "Lilium Arcanum" or Dark Lily was in 1908ev. A member of our editorial staff has seen two sheets, one dated 1908 and one 1910, apparently individually written in imperfect copperplate. Although she did not have the opportunity to examine these, she believes the person in whose possession they were did not have the skill to forge such documents. Any further information would be gratefully received. As you say, it's a good name, no matter what its previous pedigree.

Can you answer a few questions for me:

What is Satanism?

What creed or rules do they live by?

What would be an ideal Satanist?

What sort of people do they despise?

How many are there, do they all belong to groups?

ANSWER: Every Satanist would probably have a different response to your questions. Our answers to the first three are contained in the Dialogue Between Adept and Pupil in this issue. Question 4: we do not waste our energy in futile emotions, but we would have no time for anyone who follows a set of rules laid down by other people without having first thought them through, reasoned them out, and decided that he/she agrees with them. Question 5: there are millions of Satanists. A very small proportion belong to groups. Many do not feel the need to seek company, and many more have not even realised that they are Satanists.

Can you tell me how to become a Satanist?

ANSWER: If you truly wish to be a Satanist, then you are a Satanist. But you must define your question more clearly before it can be fully answered. If you feel the need for a ceremonial initiation, you could compose a suitable ritual as outlined in "Teenage Satanist" (black candles, parchment and other equipment are available from an advertiser in this magazine). If you wish to join a group, you must first decide on the type of group; what you can offer to them (not your "soul" - no-one but you has any use for that); and what you want from them.

## SOCIETY OF DARK LILY

A limited number of places have been created.

Applicants should preferably be ages between 25 or above (below that age, they are unlikely to have sufficient experience of life to know enough about themselves or anything else). However, younger people will be consider, provided tat they can demonstrate a mature outlook.

A suitable candidate will probably be of a professional background, self-confident, adaptable, of flexible thinking, yet dedicated, single-minded, perhaps ruthless. He/she must be aware that the way to achievement is not purely by melodramatic ritual and magickal formulae. Applications from suitable couples are also invited. The methods of the Society of Dark Lily are not a new concept in Occultism but they are unheard-of in the mainstream of Occult systems, whose adherents would not have sufficient will-power and determination to benefit by this instruction.

This is not an Occult correspondence-club. Membership of the Society of Dark Lily it the way to real achievement, but, as readers of this magazine have often been reminded, power only comes with responsibility attached. If you have any doubts or hesitations, turn the page. If you think you have what it takes, write for an application form to:

- Dark Lily Journal No 10, Society of Dark Lily (London, 1990).

## DARK LILY

A few years ago, I was asked to write an article explaining what the Left Hand Path is all about. In the prevailing situation, even though I was writing for Occultists, I felt I had to start by explaining what the LHP is not. Have things really changed since then? We shall see...

Followers of the Left Hand Path are usually referred to as Satanists. We have no objection to that term, though it can be and has been misinterpreted. Its main use is that it makes clear to newcomers that this is something entirely different from the cosy little way that they have been accustomed to. It does not imply allegiance to a deity called Satan, because one of the first things that the LHP neophyte must learn is that the only gods are in his/her own mind.

“The only gods are between your ears”. That is the truth, but it is extremely difficult for most people, Occultists or non-Occultists, to accept. And, even when logically accepted, there remains the emotional feeling that, somewhere out there, something or someone is concerned about what happens to us.

A novice's first objection to the statement with which the last paragraph commenced is usually that he has conducted a ritual or made an invocation to a god, say Lucifer, and that Lucifer has responded or his presence has been felt. Certainly there was a response, but that response was in the suppliant's own head. It was nevertheless real. The response came from a part of the brain normally undisturbed. Your own subconscious contains the universe. Accepting that and learning how to utilise it are major steps on the way to achievement.

The mechanical functions of the brain are awesomely complex, but it encompasses far more than the sciences of neurology and psychiatry have yet realised. However, modern science has presented us with a relatively simple means of explaining the concept. Think of your mind as a terminal, connected to the main-frame computer which is the universe. So everything that ever has been and ever will be is inside your own head and is available to you when you know which keys to press.

There are no supernatural beings somewhere out there who are concerned with your welfare and can be invoked to help you. The gods exist, but they exist inside your own subconscious mind. They are and always have been a part of you, and successfully invoking them activates a hitherto unknown part of your subconscious which has the power to do what is required. But the subconscious is not benevolent. It will not give you this power just for the asking. Think of it as lazy; it does not want to be stirred into this effort and will do all it can to prevent such activity.

Most people do not trouble their subconscious. They are ruled by it, because it has never occurred to them that there is another way. If you want to rule your own subconscious and thereby have access to the power of the universe, be prepared for a long hard battle. If what you want is wealth and success, there are easier ways. Invent something that the world desperately needs, like stockings that don't ladder or nail-varnish that doesn't chip. The LHP is the way to far greater power than that possessed by any multi-millionaire, but it is a far harder road. The way is by achieving power over your own self, and this is an endeavour which you have to undertake alone. It is a continuous process which may take years, and the first step is identifying the problem. You have to recognise the machinations of your subconscious before you can deal with them.

The subconscious is often misunderstood and misrepresented as an almost automatic gateway to enlightenment. In fact, the uncontrolled subconscious is a fraud, a phoney which will give you false information. It is a separate entity, an atavistic and undeveloped section of the brain which does not wish to be aroused from its lethargy. As long as it remains in charge, it will feed you false information, use your basic emotions and desires to control you, anything to delude you into leaving it alone. It must be recognised and exposed. The subconscious must be mastered, for it has mastered you since the beginning of your life.

The control of the subconscious is, like the control of the ego, not a task to be accomplished in one effort, but is a continuing endeavour throughout one's Occult development. Start by recognising it; evaluate its communications and realise how much of a disadvantage to the host body the subconscious in its present form is.

The subconscious does not want things to change and it will defend its present comfortable situation. In this defence, the body might get hurt, the subconscious is not troubled by the body's infirmities, so long as it continues to exist and provide a location for the subconscious.

The subconscious does not seek conflict, it only wishes to maintain its present situation. But, when conflict arises, when, for instance, the conscious mind decides to follow a course of action which has the potentiality to oust the subconscious from its supremacy, the subconscious will use every trick it has available, from the simple "I'll do it tomorrow" to such drastic measures as an illness (which may be defined as "psychosomatic") to prevent action. Yet the only way the subconscious can achieve total victory is when it has destroyed the body. This it can easily do. No matter how logical, intelligent, educated and aware you think you are, it will push you along the way which is the worst possible choice for you. It leads you into bad decisions, bad moves, takes pleasure in your suffering. Consider the cumulative effect of this, over the years of your life.

The subconscious is a war machine, but all wars terminate somewhere. It does not want to destroy its host but, because of its own nature, it is obliged to attempt to do so.

The legend of the Vampire was first promulgated by someone who understood the subconscious mind. It is a true representation. The vampire cannot act against his nature; he is compelled to perform in the way that he does, he has no choice in the matter. And, like the subconscious, the vampire is immortal. Energy cannot be destroyed.

Similarly, what the subconscious is doing to you is not due to vindictiveness. It does not know any better; it is condemned to perform in a certain way forever.

The subconscious does not want its host body to be interested in the Occult, for such studies, if pursued, will inevitably dethrone the subconscious. Its automatic hostility to "the Unknown" can be observed at any time in the general public's unthinking attitude, whether manifested as mockery or fear. The conflict within oneself is well known to all who have embarked on the Occult path and has been called "the Dark Night of the Soul". Coming through that unpleasant situation is a triumph, but it is only a battle which has been won. The subconscious has not lost the war yet.

If the "natural" desires for an easy life are not sufficient to keep the questing conscious mind subdued, a powerful weapon which the subconscious will utilise is fear. Fear of whatever is most fearful to you. Disease, death, desertion by loved ones, financial disaster. The conscious mind may (and at this stage it should) recognise these fears as unreasoning and unproductive, but this recognition does not ensure dismissal. There is no easy formula to overcome those fears, though one's burgeoning Occult abilities should and must be brought to bear against the subconscious mind's war of attrition. An Occultist who was in fear of illness found a ritual to Thoth, Lord of Healing, to be of great benefit. No matter that Thoth exists only in the minds of his devotees; what actually happened was that the ritual activated a part of the mind which was able to counter that particular weapon of the subconscious. And whether or not the practitioner saw the ibis-headed god as an extant being is of no real importance. At that stage, it is the result which matters. Analysis of the means used to achieve victory will be a useful study later. When concentrating on winning a battle, one does not pause to make a detailed evaluation of the available weapons, one simply uses them and estimates their effectiveness afterwards.

The military analogy is appropriate, for this is a war, a struggle for your right to be really alive, instead of existing in the half-life of ignorance and unawareness in which the subconscious is comfortable and flourishes. Whatever material success the unawakened person achieves, he is never truly in control and he probably never knows this.

Yet seekers for wisdom have always existed. Those who attempt to break out from the comfortable lethargy of the subconscious mind's rule. Describing the situation of those who have not comprehended their thralldom, the cliché is "blissful ignorance". Blissful because one is never aware of the ignorance. To win the war against the subconscious means that you will never be blissful again.

However, the winning of this war does not mean the destruction of the subconscious. A person without a subconscious has zero potential. It is that part of the mind which most people do not control which achieves everything, because the answer to everything is already in there. The subconscious must not be emasculated. You need it and its powers, once it is working for you rather than against you. The subconscious can work and fight on many levels.

Question yourself about your likes and dislikes, things that make you angry. Note your reactions to every situation and incident and evaluate those reactions. Ask questions, but be wary of finding answers, they may have been put there by your subconscious. Ask yourself questions about the answers. This is a permanent condition of self-analysis, self-evaluation.

When you have achieved control of the subconscious, it will do anything you require of it. There is no limit to what it can achieve. It is a very powerful tool – powerful enough to destroy most of its hosts. It knows everything, it has seen everything, it has been everywhere. It is your own computer terminal which can be connected to the universe, as far ahead and as far back as it goes. This refers to time, not distance; distance is irrelevant.

Time is everywhere, all time exists, just as everything has always existed; all future inventions are here now, though we have not yet recognised them or put them together. Visualise time as an infinite loop and located along this loop are events. This does not imply that events are repeated. Time is only represented as a loop because it has no beginning and no end. To visit any other time, you cross the loop, you do not travel around it. All other times are there, every event occupying its space on the infinite loop, so, when you have control of your subconscious, it is possible to transfer yourself a few years or a few million years back into the past or forward into the future, to meet or observe any chosen person or event.

As well as the subconscious, the ego is another problem to be encountered and defined. The ego has nothing to do with taking normal care of one's appearance, standard of work or performance in other respects. The ego does not relate to what you think of yourself; it is concerned about what other people think of you and the ego is what makes you concerned with other people's opinions. This is the reason for the widely-known (and true) saying "an Adept has no ego". An Adept cannot waste his time pleasing other people; he has advanced beyond the rules of convention. This does not imply that he deliberately sets out to offend. Anyone who has to live and work in the world must, to some extent, conform or appear to conform. Neither should the enforced conformity prove irksome to him. Nothing has the power to affect him. He does not need followers to reassure him that he is the greatest. He knows what he is and he can only spare time for those who are useful to him and/or those who have the potential for real achievement.

The ego is a dangerous thing to an Occultist. It can lead him astray from his purpose, so the understanding and control of the ego is a task which must be accomplished in the early stages of Occult endeavour. The obliteration of the ego will take place at a much later stage in one's development.

One of the strongest manifestations of the subconscious, usually allied with the ego, to which every non-Adept is subjected many times a day, is a stance. If you take a stance, you are being manipulated by external matters; by events or people over which you have no control, and therefore you do not have proper control over yourself. It is easy to see why one should avoid stances. It is far from easy, however to do it.

Remember the character in "Alice in Wonderland" who believed six impossible things before breakfast? A useful exercise, perhaps. But yesterday I nearly took six stances before breakfast. I say "nearly" because I was aware that getting annoyed by the incident would have been a stance and I managed to avoid it (I think).

STANCE ONE: a noisy vehicle woke me half an hour before I needed to get up. STANCE TWO: having gone back to sleep, I did not hear my alarm, so I overslept. STANCE THREE: the milkman was late and I only had enough milk for my cats, so I had to manage with lemon tea. STANCE FOUR: the newspaper boy dropped my paper in a puddle before pushing it through the letter-box. STANCE FIVE: the telephone bill arrived. STANCE SIX: an important letter (posted first-class two days ago) didn't arrive.

Later I analysed how those minor irritations could have had far-reaching consequences if they had put me in a bad moon for the rest of the day (the "getting-out-of-bed-on-the-wrong-side" syndrome). As it happened, there were some important events at the office, and, if I had let those stances stay with me, I could have created considerable problems by mishandling something or someone. Because I had analysed the stances and dismissed them, I was able to cope even better than usual, having had this immediate reminder of the necessity for not taking stances.



Even for those not aspiring to Adepthood, the advice not to take stances is valid. It is so much easier to cope if nothing has the ability to upset you. It doesn't mean not caring, it means not being affected. The "unruffled" person is always popular. Good advice for living. Consider how much better things would be, from personal circumstances to global affairs, if people did not take stances and thereby evoke stances in others.

Everyone is conditioned by response. If you tell someone to do something and he will not do it, that is not good for you. If you tell a chair to do something, it cannot do it, but it cannot refuse, so you have not had a negative response. You only need so many "No's" before you will stop looking for "Yes's".

You must avoid being affected by other peoples responses or stances. Their opinions cannot do you any harm. If someone calls you a coward, or a fool, or a fraud, or any other insult, do not react. Why should you let them have power over you? And you are giving them that power if you allow them to affect.

It is not enough to show no reaction at the time the insult is proffered. You must not brood on it afterwards. You must not plan retaliation. This may sound like the Christian teaching of "turn the other cheek", but, as has been said before, adapt anything from any system of belief if it is useful. Very few Christians understand the real reason for the advice not to strike back. By striking back, you are giving your attacker power over you, power to force you to behave as he wants or expects you to behave. This does not, of course, refer to a situation when it is necessary physically to defend yourself. In such circumstances, the priority is preserving your life or health. However, in such a case, you should have been aware of the impending danger so that you were able to circumvent it or, at least, to strike first. This information is given by the inbuilt warning-system or cell-receptors and transmitters which exists in every human being, even if they are only aware of it as "instinct" or "hunch". When the subconscious has been brought under control, this faculty is very highly-developed.

If someone dislikes you, that must not disturb or alter your intentions. Equally important, and sometimes even more difficult, another person's liking for you must not cause you to deviate from your aims.

By reacting to other people, you are allowing them to manipulate you (whether or not they are aware of this). Do not react. Stand clear and observe. By remaining emotionally uninvolved, you can assess the situation more clearly and, if necessary, control it. This applies both to mundane and to Occult situations. The neophyte, passionately invoking his otiose gods, may find that he has achieved some success, but, despite the problematical attainment, the exercise has been unproductive because he was not in control. He does not really know how he did it or how it can be repeated.

Despite the widely-propagated myths, there are a few Occult truths still available, though the reasons behind them are not generally known. Working "without lust of result" is an example which comes to mind, a valid and essential concept with an invalid explanation tacked on to it because the true meaning is only understood by Adepts. Any instruction for a ritual will contain the advice that, when the working is completed, you must put out of your mind all thoughts of the aim. The explanation generally given is that your working has released forces which have been sent out to achieve the stated aim. Retaining the aim in your thoughts would anchor the forces to you and impede them. The real reason is that continuing to dwell on the purpose of your working would indicate that you had taken a stance. This does not imply that the outcome is not important, that it did not matter; it means that whether or not it worked should not make any difference to the practitioner and what he is about.

One much-publicised Occult myth which appears to have no foundation is the selling of one's soul. This seems to be a human invention, based on the fact that the commander of the biggest army is usually the one who wins. But, in the legends, Lucifer is not fussy about the kind of recruit that he attracts; all that he gets are the self-confessed failures who cannot make it on their own (and note that they never ask for something which is completely out of reach; nothing is bestowed upon them which is beyond human endeavour). An Adept is not interested in acquiring followers; he does not need their adulation or their subscriptions. Perhaps there is a fragment of truth concealed behind the melodramatics of signing in blood, seven years' success etc. The reality is changing one's soul (mind), not selling it. Someone who has crossed the Abyss is completely different from ordinary human beings. He does not think like them. The situation of an Adept has been compared to finding oneself in a foreign country, where one does not speak the language and where there is no means of getting home, though it is he, not his surroundings, that has changed.

I have referred to the Adept as "he" because the only one I have ever met is a man, but there is no generic reason why a female cannot become an Adept. Regarding sexual inclinations, the only provisos (and these must be accomplished early in the quest) are, firstly, that it must not interfere with anyone else's right to be what they are, and, secondly, that one must come to terms with what one is, understand it and accept it. Hang-ups and guilt are among the devices used by your subconscious to hold you back.

I suppose that bit about 'not interfering with anyone else's right to be what they are' required further explanation, since it sounds uncomfortably like the -whiter-than-white witchery slogan "an it harm none..." (this is another example of Occult truths having the potency to maintain their existence even when the reasons for them have been forgotten or misinterpreted.) If you interfere with someone else's functioning, for whatever reason, you are attaching them to you, and you cannot travel far along the Path with that kind of luggage. Crowley, who had some insights before he went disastrously wrong, put it poetically: "every man and every woman is a star", though it would have been more correct, if less euphonic, to say that every man and every woman has the potential to be a star. Stars do not interfere with other stars, though planets orbiting around them may disturb or even collide with other planets. As we have seen in our own Solar System, what is currently believed to be the outermost planet (Pluto) was only discovered because something had to be there to have induced perturbations in the orbit of the then farthest known planet, Neptune. Human beings disturb and collide with each other; Adepts do not.

Reincarnation has become such a popular myth that few Occultists dare admit they disbelieve it in its simplistic form of one spirit progressing through many bodies throughout the ages. I was a Priestess of Sekhmet four thousand years ago in Egypt, and a gunfighter less than two centuries ago in the American "Wild West". Part of me, maybe. But not all.

Every person is composed of a multitude of different parts, and this has nothing to do with the biological structure of his body. Because so often we talk of concepts which have never before been publicly known, we must either invent new words to describe them or must use an existing word in a new context. These "parts" of the body we call "cells" but it must be understood that I am not referring to the physical body. These cells cannot be identified by any scientific apparatus.

The cells which make up the individual are, on his death, returned to a central store of pool. They are energy, and energy cannot be created or destroyed, merely changed. As each baby is born, sufficient cells are scooped out of the pool to make up that baby, and that same number of cells will be with him for all of his life. The "scooping" is entirely indiscriminate, so you are composed of a mixture of cells from many different lives. Sometimes you become aware of one or more of these cells, and it is this which has given rise to the belief in reincarnation. A strong empathy with a certain era or events is a good indication that one or more of your cells lived at that time. You as an individual were not there, because the mixture of cells which makes up you, has never been brought into existence before. The memory is real, but it applies only to part of you.

A vital achievement on the way to Adepthood is to become aware of all your cells, all the different parts which have come together to make up this being who is now living. Identifying the first few may be easy, but there are many which do not make their presence felt, and you must know them all. Without this knowledge, you will not be able to keep all your cells together when, under normal circumstances, they should be returned to the pool, that is, when you die.

By keeping all your cells together into the next life, returning via birth as a whole being instead of splitting into many unconnected parts, you retain all the knowledge and abilities acquired during the previous life, in fact, during all the lives since you became able to retain control of your own parts or "cells". This is the reality of Immortality, and is the path of the Adept.

The Way to Adepthood, Revealed in Print. Quite safe to do this, because it is not exactly inviting. Occultism has its own system of elitism which has nothing to do with snobbery. There is no need for self-appointed Guardians of the Secrets because the secrets guard themselves much more efficiently. We can spell it out in the pages of Dark Lily, and we have done so, but less than one per cent of readers have realised that, much less understood it.

It is so much easier to put on the robes, light the candles and incense and summon a monster from the Infernal Regions; he can be banished, probably without too much trouble. But you will fare differently when you stand alone, without the ceremonial trappings, and realise that this monster is

actually within your own mind and it would be more difficult to banish him than to amputate your own arm. You might then regret stirring him up.

You see, the Secrets do not need to be guarded. Their best defence is the seekers themselves. You will protect yourself from the truth until you are ready for it, and from then on you are on your own. The only people who will take any notice are the few, very few, who have set out or who are about to set out on that long, lonely road.

- Magdalene Graham

## TIME

Everything has always existed. At the dawn of time, there were missiles, television stations and X-rays, though they did not look like missiles etc. But all the bits and pieces that made up missiles etc were there. In different places, in a different order and the one thing, the thought, that unites them into missiles had not yet come along. Similarly, all future inventions are here now. But we have not yet recognised them or put them together.

Time is everywhere, all time exists. Visualise time as an infinite loop. Located along this loop are events. This does not imply that the same events will be experienced again, X million years from now. We do not travel past the same location twice. Time is only represented as a loop because it has no beginning and no end.

To visit any other time, you cross the loop, you do not travel round it. All other times are there and it is possible to experience them, to transfer yourself back into the past or forward into the future. It is possible to go there permanently, but why should you wish to do so, when you can travel anywhere?

It is not possible to change what has happened in the past. It has happened and is immutable. The future is being altered all the time. Every time you make a decision, it affects the future. There is a reaction to every action. To take an example, before the Second World War, a vast number of people signed the Peace Pledge. They may have done so with the best intentions, but it could be argued that so many people so obviously pro peace may have been the deciding factor in Germany's taking the risk that Britain would not go to war over Poland. They had written evidence of a nation not committed to war. No-one can prove what influence the peace pledge had on the next few years. Without it, would the Second World War have taken place or not? Sometimes the result of an action is obvious, often it is imponderable, the only certainty being that the action has created a reaction.

The journey to another time is not physical. The body is unfitted for any existence other than this one. The event is there in the past and cannot be removed, so all that is necessary is to link up with that event. All the past and all the future already exist within your subconscious. As the future is fluid, it is often asked whether one would encounter the future as it is actually going to happen or as it will happen if present trends continue. The answer is both, because there are things which do not actually belong to this world which have an effect on the future.

- Dark Lily Journal No 2, Society of Dark Lily (London 1987).

## SUBCONSCIOUS

All religions preach some form of self-denial. In the early days, when religions were aware of their true purpose, which was to teach people the control of their subconscious, this was the easiest means – for most people the only means – of so doing. I am not referring to physical self-denial, such as fasting, but to such prohibitions as not seeking revenge, even for a keenly-felt injustice. Whilst people are concerned with feuds, rivalry, disagreements, their subconscious rules supreme and they will never achieve ascendancy over it or even comprehension of it. So the subconscious would much rather have its host embroiled in struggle of any kind, for any purpose, because that will have no energy for the one essential without which there is no progress: the mastery of the subconscious.

As time passed and understanding was suppressed, self-denial became practised for its own sake and few realised the purpose behind it. Orthodox religions became trapped within their own empires. The leaders did not want any of their adherents to progress towards Adepthood, because such people within a religion would become a focus for schism and thereby distract from the power, prestige and wealth of those at the top.

Only a non-established way, generally known as Occultism, is now able to comprehend the possibility that some of its followers could some day achieve the enlightenment popularly known as Crossing the Abyss. This is because there are no High Priests to be dethroned. Of course there are leaders within Occultism, but a general guideline is that, the more magnificent the title, the less possibility that he/she will be able to teach anyone anything of use in this quest.

Inevitably the orthodox religions fear those who practise the methods which they no longer dare contemplate, who aspire to an achievement which, in past millennia, was the goal of every religion. When knowledge is eclipsed, fear moves in. The individuals – for it is only individuals who matter within Occultism – who are capable of understanding the real purpose of their work, are a threat to the established order of things and those who seek to maintain it. This is not because they would incite revolt; that is not the way of the Adept. It is not because of what he would do, for he would do nothing. It is his existence that is feared, because that conveys the message to all those capable of understanding. If one person can liberate himself from the bonds of Earth, it is also possible for others do so.

- Dark Lily Journal No 10, Society of Dark Lily (London 1990).

## CONSCIENCE

The basic view of conscience is manipulation by outside events, but the whole concept of conscience has far deeper meanings.

There is a trip-out device that masquerades under the name of conscience; different things for different levels. It only works as well as the level that you are at. If you consider yourself to be reasonably well-developed spiritual and reasonably sophisticated, so is your conscience. Conscience is the thing that should prevent you from performing a certain act, in the first place spiritual, in the second place physical, which upsets too much of the equilibrium that governs everything and everyone.

Conscience is not an invention of religion to keep the people in line; forget the stuff about angels. It goes with the over-developed being. It is a cop-out device. If you ignore it, nearly always someone else as well as yourself will pay for it. Conscience changes like the weather, it changes with the period.

Conscience is there to protect the balance, the equilibrium of everything. Right and wrong can be totally reversed in a comparatively short time. For instance, what happened to Oscar Wilde would not happen nowadays. The way he was treated was not a decision of conscience. Conscience is a matter of daring to use it. In that case, prison governors and doctors, all supposed to be educated, articulate men, refused to listen to their conscience, what they actually did was not merely to make an individual's imprisonment particularly horrific, it was to perpetuate (a) a case in particular and (b) the penal system which left by a long way the limits of punishment and rehabilitation and leapt straight into the area of persecution. It is because no-one listened to their conscience that such an unbalanced system lasted for so long.

The question of crime and punishment is not really concerned with the individual action, it is about the damage to society. It has got nothing to do with being good or bad. It is a totally separate issue. Not everyone can add to society, but everyone has the potential to make sure that they do not detract from it. No-one asked 'how much has this man damaged society?' He was not judged on that. If damage or otherwise to society is too big a canvas on which to paint the actions of one man or a small group of men, ask yourself and allow this question to be answered by your conscience: 'has the quality of anyone's life suffered?'

- Dark Lily Journal No 5, Society of Dark Lily (London 1988).

## COMMUNICATION

Be aware of what makes the writer, artist or composer do what he does. He has the need to express himself.

What he is expressing is one small part of his whole personality relevant to the moment when the inspiration for the work comes to him. When the individual sees the canvas or hears the music or reads the book, what he is getting is a chance to look at something through someone else's eyes. Creating is an art in itself; appreciating what is created is also an art. You can get the most out of it by being aware that, when you are looking at the painting or reading the book, you are momentarily seeing what may be an ordinary everyday object through someone else's eyes. If a member of the public stood next to an artist as he was painting the picture, the item being painted would not appear the same to both people, even if it was a very mundane object. You can watch the painter's brushstrokes but you cannot do what he does. Because he is an artist, he can paint. From a mixture of chemicals and vegetable matter, he creates something that you recognise, but, if he gave you his palette and brushes and the same object, you would not create the same thing. Although you know what he does, you cannot reproduce it. If you can be particularly "moved", if your emotions can be prodded by what is on the canvas or what you hear or read, then the artist or composer or writer has managed to transmit to you the feeling, though you may not write or paint in the way that he does. That is the whole object of the exercise.

One of the abilities of an Adept is to pick the thing that moves whatever individual or group is relevant at the moment, and manipulate that thing. The Adept is aware of what moves the individual and, without painting pictures or writing music, he manipulates that thing. The way he does it is by words, words used as statement, questions, whatever. One's mind rationalises; if a remark is heard, that remark is subconsciously compared with something else.

Using the example of the picture, and the artist's inspiration which impelled him to create that picture, let us represent that inspiration as a red spot. Discounting the purchase of pictures for financial reasons, the emotion which makes someone wish to acquire that picture can be quantified as another red spot. The red spot is identical between the artist and the buyer, though they are two separate individuals who may have lived in different centuries. They are both seeing the same thing. Seeing that red spot with another person's red spot is what the Adept is about. Identifying it in the individual or group and manipulating it is what gets the Adept his own way. To have any effect on a person, I have to meet him, to be in his company for about forty-five minutes, less if I have to. In that time, I see what is inside him, what makes him respond in a certain way to certain stimuli. I recognise what moves him, then I paint the canvas accordingly, knowing that he will react in a certain way. I know his mind from the inside. To get him to do what I want, I do the brushstrokes, the colours, according to the view that he responds to. Like the artists painting for the public, painting pictures which he knows will sell.

You can find out by listening to someone - not talking to them - what kind of things they respond to. To obtain a certain effect at a certain time, you say and do certain things.

I make a joke of it when I say, in business, never ask a question unless you know the answer, but it is true. Unless you know the answer, you have no way of knowing whether or not you are told the truth. When you ask a question to which you already know the answer, the answer which you are given and the way in which it is given tell you a great deal more. Ninety-nine per cent of the population normally operate in straightforward lines. They will assume that you do not know the answer, that is why you are asking the question. So they think that you will believe what they tell you. That is not so. If there is a mystery, it is a basic law of physics that there can only be a certain number of components. If you deliberately pull them about, put them in a different order, then you are going to arrive at the answer you want. You will always know the answer, even if you don't recognise it. The next problem is facing an answer that may be unpleasant, you opt for something more acceptable, that is conning yourself. But if you are an Adept, you do not live in that world anyway, you have no need to con yourself, you know all there is to know about height and depth and the thing in the middle called mediocrity. The word "Adept" is just a word that is a suitable and generally-understood description. If you are going to stick with using it, you must bear in mind that every religion has Adepts. A Zen Master is an Adept. One presumes the Pope is an Adept, though I have doubts on this point. All religions have their Adepts, under different names. They all have one thing in common, no matter what language they speak, what colour their skin is. There is a reason that makes the Adept so valuable when it comes to teaching. Passing on knowledge is only

secondary; the real purpose of an Adept is to be a conscience to his pupils, because, after the first couple of lessons, the pupil is going to realise that it may not be to his “advantage” to give the answer that he would give to anyone else when asked a question, because he never knows why it is being asked. Then he is faced with the choice of giving an honest answer, the answer that he thinks is politic, or an answer that is entirely expedient at the time. The pupil never really knows how much knowledge the Master has. If the pupil is a crafty individual who think he knows all the angles, the Master is left with one device. One day, he is going to ask a seemingly simple question. On receiving an answer, he will make no comment, but things will then so arrange themselves that, a week, a month, a year or five years later, the individual is going to be proving or disproving the truth of his answer by his actions or words, and it will usually concern something which is totally unrelated to the original question.

If the answer to a question could be “yes”, “no” or “maybe”, there are ways of asking the question which make nine answers possible; very few pupils are aware of this when they open their mouths. Very few people use their minds the way they were meant to be used, and there are many examples of that. All the examples are re-polarisation. An Adept never starts anything without knowing the outcome; he knows what the result is going to be. Not knowing the outcome would be like getting into a car and starting to drive without knowing where you intended to go. Start at your destination and work back to the outset of the journey.

In any situation, I know when someone is lying.

- Dark Lily Journal No 1, Society of Dark Lily (London 1987).



READER'S PROJECT  
A definition of good and evil

ESSAY NUMBER TWO

[Editor's note: the numbering does not imply any grading and is solely for the purpose of identifying each article on this subject.] Good and evil are moral concepts. Morality is the doctrine of man's moral duties. The study of moral philosophy is the study of ethics. Good and evil are also theological concepts. Theology is the study of religion and the body of doctrines concerning God, including God's attributes and relations with humanity.

Strictly speaking, morality is conformity to conventional rules, or apart from, inspiration and guidance by religion, or other spiritual influences. Custom and conventional rules may be partly or fully determined or originally shaped by theological considerations. But, when theological considerations are forgotten and custom continues by virtue of social inertia, custom is no longer the province of theology, but of morality in its own right. Morality enforced by state sanction is known as "the law".

Custom determines what the conventional rules of morality are. Customs arise for a number of anthropological, sociological, theological, political and other reasons, and customs change and vary within the groups that constitute any given society. Because customs, and hence morality (what is considered to be moral behaviour) changes and varies, one cannot rationally posit an "absolute morality" in purely moral, i.e. ethical, i.e. human terms.

An absolute morality must, by virtue of it being absolute, descend from an absolute in order to be valid. Humans are many things, but one thing they are not is absolute. That is, they are not free from restriction or relation. They are not unlimited, independent or unconditional. If an "absolute morality" is based upon a thing that is anything less than absolute, then it is a lie.

Many religions, especially the revealed religions (Christianity, Islam, etc), recognise this and claim the rules, theology and practice they follow proceed directly from God, and so are unquestionable. It is from religion that the first ideas of absolute morality, and hence absolute good and absolute evil, proceed.

The existence and non-existence of an external, omnipotent, omniscient, omnipresent, absolute being (who may or may not take a personal interest in humanity), who is generally known as God, has been the subject of some debate over the years, and it is not proposed to resolve the matter here.

What is certain is that, if a God does exist, then the possibility of an absolute definition of good and evil exists. It is also possible that such a definition would have nothing to do with humanity in anything but the most abstract and impersonal terms, and that would be rather depressing, in the way that it was rather depressing to discover that the Earth isn't the centre of the Universe.

In any event, the definition would itself have to be derived from what is known to be absolutely true about God. Since opinion varies as to the existence, let alone attributes of God, the resulting definition would at the very least be rather suspect.

Abandoning the quest for an absolute definition of good and evil, one might, of necessity, look for other premises that relate to the fundamentals of the human condition or fundamentals of dynamics or any fundamental at all. Some of these will be useful, others not.

One might, for instance, base a moral system on the premise that the continuation of the human race is the ultimate good and the extinction of the human race is the ultimate evil. Being human, this has a certain charm.

One might attempt to relate humanity to the cosmos by basing an ethical and/or magical/religious system upon the premise that the first force in the cosmos was by definition the prime good and that the first restriction on the prime force was the prime evil, albeit that a restriction of force is necessary to enable work.

In each of the two cases above, the premise one assumes is determined by what one wishes to achieve. Good and evil cease to be abstract concepts and become means of action that are consistent with the objective which is itself predetermined by the premise structure.

By taking this road, one finds that the nature of the question has changed and that this will be our salvation! Praise the Lord and pass the ammunition.

The original question was “define good and evil”. This implies that “good” and “evil” are things in themselves that exist, in some sense, independently, when even this cursory examination of the matter has tended to indicate that “good” and “evil”, in order to be meaningful in any real sense, must be assigned values rather than examined for values. “define +x and -x”. The question is meaningless unless other conditions are appended to it or other assumptions are made.

There is no good but the good you define for yourself. There is no evil but that which prevents you from achieving what you conceive to be the good. There’s more to it than that, of course, but isn’t there always? And that’s when the fun starts.

- Dark Lily Journal No 7, Society of Dark Lily (London 1988).

## DEFINITIONS OF GOOD AND EVIL

Readers' reactions to the first two essays:

A discussion of good and evil – were the first two essays (published in DL?) a propaganda exercise for DL? Because essay No. 1 was obviously, written by one of the Master's pupils and Essay No. 2 was, also obviously written by a reader who had not imbibed any of the DL teaching. Essay One gave a clear definition, albeit with some proviso's. Like the writer, I don't know whether it is right, but it feels OK and gives an acceptable working hypothesis. Essay Two meandered (at length) through orthodoxy and came to the conclusion that he/she couldn't give a definition. The moral of all this (if I may use the word) is READ YOUR DLs.

EDITOR: The first two essays showed different viewpoints, but it may be that the writer of the above letter has stepped into a trap of his own making. Because the first essay was (quite obviously) written by a member of the Society of Dark Lily, he assumed that that was the "right" definition, so any other must necessarily be "wrong". A new orthodoxy?

If good is "balanced" and evil is "unbalanced", as propounded in Essay 1, that raises another question. The question "What is Balance?" which was considered, if not answered, in another DL? article, Extract from a Pupil's Diary. Would that be a more difficult question? In a way, it might be simpler because there are fewer preconceptions. Every creed in the world has had a go at Good and Evil (mostly showing their own imbalances in the process) but I can't think of anyone except DL who has discussed balance.

EDITOR: We have received more contributions to the discussion of Good and Evil, but several have been too long and the authors have not yet sent in their abbreviated versions. No maximum length was stated, to avoid unnecessary limitation, but please bear in mind the practical restriction of space in an issue.

- Dark Lily Journal No 8, Society of Dark Lily (London 1989).

## A FEW MYTHS

No religion on Earth is more misrepresented and misunderstood than Satanism, not that this worries the Satanists. Black Magick or the Black Arts are general terms applied to the Left Hand Path (though not used by practitioners). "Black" or darkness is, in this context, associated with "evil" and this memory survives from primitive times when man moved about freely in daylight but, when night fell, he withdrew to the protective circle of light provided by his fire, which kept away hostile animals and anything else which might be out there, unseen in the darkness. As Shakespeare said: "Present fears are less than horrible imaginings" (Macbeth I:ii.) and, because we fear what we do not know, we may unconsciously exaggerate the unknown to proportions more terrible than its reality warrants.

It is difficult to substantiate claims regarding the origins of Satanism, since it has never been the official religion of a state or people. The most easily-available proof of its antiquity is in the bible: for instance, the legend of Jesus' encounter with Satan. Satan offered him dominion over part of the world in exchange for allegiance, a peculiar tale which, at least, makes it obvious that such dominion was possessed by Satan. So the bible's admission that Satan was not only in existence but powerful, at a time before Jesus began his campaigning, disposes of the myth that Satanism is merely a negation of and rebellion against Christianity.

There is no indication that the followers of the Left Hand Path, even if they personified their deity, ever represented him with the attributes of cloven hooves, horns and tail. These were features of various Pagan nature-gods such as Pan and Faunus, and were attached to Satan by the Christians, who regarded all other gods as their adversaries and naturally confused them.

The Satanists' best-known symbol has often been mistakenly called "the inverted cross". It has no connection with the Christian cross or the cross used by other older religions. The Satanic symbol represents the sword upraised, in challenge or acclaim. Pointing downward, it would show defeat and surrender. Incidentally, in older and therefore more accurate versions of the Tarot cards, the suit of Swords shows the weapon upright in the Satanic manner. Only when the cards are reversed (with the unfortunate connotations usually attached to a reversed card in a fortune-telling spread) does the sword point down.

Necromancy is the illogical idea that spirits of deceased persons, if induced to make a temporary return to Earth, have, since or by reason of their transition, acquired clairvoyant ability, supernatural powers and wisdom.

It was essential to the state religion's thralldom of fear that Death should be regarded with terror (despite vague promises of heaven for the few lucky ones). The cemetery, the ever present reminder of this dreaded inevitability, was surrounded by superstition and horror. The only people who did not regard cemeteries with this awe were those who had never accepted the new religion of Christianity and therefore understood that the dead were not more dangerous than they had been in life.

Cemeteries surrounded churches, and churches were often built on the sites of former temples. It was natural that the surviving Pagans should wish to meet as near as possible to their ancient holy place, since it had been consecrated by those with a knowledge of the Earth, a knowledge which has never been available to the Christians. The Pagan's meetings in the grounds of their former temple were distorted by the Christians with an allegation that these meetings in the cemetery were for the purpose of raising the dead. The people were intimidated into regarding all Pagan practices with cringing alarm.

## THE ORIGIN OF THE DEITY MYTH

“The only gods are between your ears”. When this statement first appeared in Dark Lily, it caused great shock to many Occultists. Every religion, orthodox and unorthodox, teaches that there are external powers, to be invoked, propitiated or exorcised. Almost everyone on Earth has been brainwashed into believing that he or she is weak, fallible, dependant upon an external source of power for everything up to and including life itself. And this is the greatest con-trick in the history of the world.

Do you really want to spend the rest of your life in thrall to a myth? Especially a myth which has as many or more human failings than you yourself possess. Consider those quarrelsome, jealous, back-stabbing, greedy, inadequate beings, so desperately in need of worship [reassurance]. Can you think of even one deity who has never behaved in an uncivilised manner? Would you behave so badly? And that god/goddess is supposed to be more powerful, more advanced, more enlightened than you.

Even when we accept that the gods are the products of human minds, we are still aware of a need to believe in them. Over the millennia, the human race has been so thoroughly indoctrinated in its own impotency.

The process began because there have always been a few men (and women) of higher intelligence than the average. So let us take an example. The caveman with the highest IQ knew that he was better than his companions. He was cleverer at figuring out where to hunt the tribe's food and showing the others how to protect themselves from the elements. But maybe he could not run so fast in pursuit of their dinner, maybe he could not swing his club with as much vigour. So he would never get to be chief of the tribe. He was tolerated because he was useful, but physical prowess was all that primitive man respected. And the clever one wanted to be admired. He could not win the admiration by his reasoning ability, but he could use his mental powers for his advantage.

Because primitive man knew so little of the world, there were many things that terrified him. He was aware of his own powerlessness against disease or injury, the elements, abnormal occurrences such as storms, earthquakes and eclipses. Imagine how you would feel watching a mushroom cloud on the horizon, even though you know what caused it. Primitive man did not know what caused the Sun to disappear from the sky, he did not know whether it would return. So naturally he pleaded with the Sun to return, lent his own tiny strength to the struggle against the Sun's enemies. The Sun and the Storm and other phenomena were more powerful than Man, and primitive man could not conceive of any form of energy other than his own, so he personified them as gods.

Super-Intelligent Caveman knew that these were natural forces, not reasoning entities, and this knowledge gave him the power he craved. Because he alone in the tribe understood something of the processes of nature, he could pose and be accepted as the mouthpiece of the gods. It would be centuries before Super-Intelligent Caveman's descendants figured out how to forecast an eclipse, but even the first High Priest could reassure his terrified flock that the Sun would soon return to them.

Eventually the con-trick backfired on the High Priest's descendants and they also began to believe that the Sun and the Storm and the Ocean and the Wind were superhuman beings. Inevitably their human representatives' faults and failings were projected on to the “gods”. The process continues today. Doesn't it seem strange to realise that the putative anti-hero of our tale, Super-Intelligent Caveman, was actually more intelligent than most of the people now living on Earth.

The “gods” are within you. Your own subconscious contains all the power of the Universe. The difficulty is in accessing that power. There is no easy route, because that is the path of the Adept, and that has to be the most difficult quest on Earth or anywhere else.

## THE VAMPIRE

The vampire is an archetype. It is not the person or the thing which is under discussion. It centres round the fact of having to do something you do not like or being unable to resist behaving in a certain way although you know it has its drawbacks.

It is an intangible and the best way to get it across is to hang the personality trait on an object that everyone can grasp. The only trouble with the vampire is that the story overshadows the truth. A certain type of being condemned to behave in a certain way, that is the personification of a personality trait. The concept of the vampire is unfounded in fact. It paints a mental picture of what is really only conjecture and puts it into a context so that everyone can understand something that is at the very limit of understanding. Try to explain a mental process. You cannot explain it by itself. You have to have something to compare it with. The human mind needs comparisons.

The vampire story is not really the story of a man who officially dies several centuries ago but who cannot die and who drinks blood (though he does not need the blood to live; if he did not drink it, he still would not die.) The vampire represents compulsive behaviour, but not necessarily of a criminal type. On a very basic level, there are people who cannot resist speed. They know that they increase their chances of being killed on the road or of killing someone else, but that knowledge does not make them drive more slowly. There are people who live a certain lifestyle; for any one of a dozen reasons they would be better off if they altered that lifestyle, but would they lack whatever it is that is necessary to make them change. They continue a potentially destructive lifestyle. "Dracula" had to behave in a certain way, despite the fact that he would have preferred to behave differently. He could not alter his mode of living. The undead aspect is a rough equivalent of a sentence without limit, and the compulsion to drink blood is the equivalent of submitting to desires that would make any alteration of sentence impossible.

To explain, compulsive behaviour or self-destructive tendencies, the example is given of having to live for ever and do the thing you do not want to do or the thing that makes you unpopular. Dracula epitomises the process. His inability to die prevents him from doing many things, because death is not the end of things. If you do not die, there is a lot you cannot start on. That is like spending all your life in the third grade and never getting to university.

The vampire stories personify a moral, putting it into a form that people will recognise. People pay more attention to a story than to advice.

People with the Dracula syndrome existed before the book was written, they exist now and will exist in the future. It has nothing to do with drinking blood, sleeping in coffins and all the other trimmings.

Traits are not habits, because habits can be broken. Traits are forms of compulsive behaviour. People are able to recognise them, but are unable to do anything about them. If there had been no Christianity, it would not be so difficult to explain self-destructive traits, but there has been so much distortion of behaviour in the Christian teaching. Self-denial for its own sake is self-destructive, but you only deny yourself something because you derive greater pleasure from another thing. Suffering has been glorified. It is strange how Christianity and modern socialism both start with all men being equal. Equality is their god, and that is the biggest lie since the immaculate misconception.

## A MODERN DELUSION

One of the problems with which an aspiring Occultist must deal in the early stages of his/her development is the still-pervasive influence of Aleister Crowley.

Crowley was a talented and entertaining writer, but an inept Occultist, who merely adopted and adapted systems which had already failed, believing against all evidence that those methods were capable of giving success and eventually deluding himself that he had succeeded.

There was nothing new in Crowley's teachings, but he put them together more attractively than any of his predecessors and was a more colourful character. So, for the past few decades, would-be Occultists have sought to attach to themselves something of the Crowleyan charisma, in the misguided but understandable belief that an Occultist has to have an image, and with a less comprehensible lack of faith in their own personalities.

Crowley failed. The only lesson to be learned from him is What Not To Do. Yet still there are Occultists hopefully doing what he did, making the same mistakes all over again and, like Crowley, refusing to learn from them.

"The Great Beast" was not a pathfinder, because he trod a well-worn and retrogressive track. Complex ritual circumscribes itself and, whilst it may be a useful discipline in the early stages, it must be outgrown if one is to make progress. Similarly, sex-magick is one of the devices used in the quest for self-understanding; a stepping-stone, not a doctrine in itself.

If Crowley had ever met a genuine Occult teacher, the meeting would probably have been unproductive. The dilettante would have recoiled in horror from the instruction that he must undertake the most difficult task in the world, achieving a knowledge and understanding of himself. And the teacher would have recognised one who was enthralled in the shadow, not the substance, of Occultism.

It has been considered a sad reflection on Occultism that the best-known Occultist got it all wrong. Not so: the ones who succeed are not heard of. They do not need adulation or any other reaction from others. They have achieved a form of self-sufficiency which Crowley and his imitators could not even contemplate. To by-pass the shade of Crowley, to recognise it as a mere distraction, is a significant step on the Path, but there are many who will not or cannot take that step, whether or not they have recognised their own limitations.

- Dark Lily Journal No 9, Society of Dark Lily (London 1989).

## THE THREE INITIATIONS

There are probably more myths about Initiation than about any other aspect of Occult endeavour. Naturally the subject arouses strong feeling and one's views change as one progresses. This, incidentally, illustrates the problem confronted by any non-Adept writing about Occult subjects: what I say now represents the sum of my belief and knowledge on this subject at this time. Having recently winced at the errors in an article I wrote five years ago, perhaps I shall look back at this and admit I made mistakes here too. Still, it would not be a good thing if no-one but Adepts wrote articles. For all of us struggling along the road to Adepthood, the inter-action is a valid aid to progress. I may have stuck my neck out more times than Anne Boleyn but – mistakes and all – here I to again.

The dictionary defines "initiate" as "admit (person) especially with introductory rites or forms, into society etc". The general view of initiation is that the applicant makes his/her vows to the group which he/she wishes to join and to the deity which that group worships; in return for those promises, the applicant is admitted to membership of that group.

So, in this general view, there are three parties involved: the applicant, the group and the deity. The form which this first initiation takes varies widely, but the same tripartite arrangement applies in principle in all cases, even when the neophyte is unable to contact a suitable group and therefore undertakes self-initiation into his selected Path.

The second initiation comes when one has realised that there is no external deity, that the gods exist within one's own subconscious, as aspects of self. At the second initiation, there are only two participants, the initiate and the Adept who is his/her teacher.

I believe that the third initiation involves only one person, the initiate, and the vows are to self only, for this is the entry into Adepthood. In other words, the Crossing of the Abyss, where one truly stands alone.

Maybe someday I shall be able to report back and state whether my views on the third initiation were correct.

- Dark Lily Journal No 7, Society of Dark Lily (London 1988).



## QUESTION OF DEGREE

There are as many modes of working as there are groups. No-one can arbitrarily judge what is the "right" method and what is the "wrong" method because no-one but the members of the group is qualified to say what those people want. If they choose to dress in robes and dance around a circle, they will join a certain group; if they feel that they are going round in circles metaphorically as well as literally, they will either resign from the group or look for something deeper within its teachings. And then, if they find something deeper (within themselves or within the group gestalt), they may try to force it on the other members who would rather be left alone to get on with their dance.

All groups carry the seeds of their own destruction within them, if their High Priest, or whatever title he holds, considers it part of his duty to mend the cracks, he is not fulfilling his true function, which is to help others in their development. If a group is a vehicle for a High Priest's ego, there is nothing wrong with that, as long as the members are happy to be worshipping at his feet. Some, especially at the beginning of their interest in Occultism, need that kind of safety-net and they seek involvement with others by participation in ritual and other workings. Most would not be happy with the DL set-up, which is not a "group"; the Adept speaks to each pupil individually and no-one else knows what has been said unless that pupil chooses to discuss it with others.

There are no "phoney" groups, only groups which a member has outgrown. It is a question of degree. There are kindergartens, primary schools, comprehensives and universities, and, however talented the pupil, he/she is better prepared by progressing through the system than by enrolling at university straight out of the cradle. Those who choose to remain in the Occult kindergarten do so because it fulfils their requirements.

The question of dangers, of stirring up something that one cannot handle, has been exaggerated. Even the weakest High Priest knows that, sooner or later, a monster is going to pop up, and, if he cannot zap it back from where it came from, he had better abandon the Occult right now and take up knitting. He has to have some modicum of skill, to keep his members happy, and this is usually sufficient. He does not need to understand the real nature of the bogey or its origins, as long as he can keep the lid on it. When his members want to know more, they will move on.

A danger comes when a kindergarten Occultists tries to move up before he is ready. Although he could not pass the university entrance exam, he might be accepted at comprehensive simply on the grounds of the length of time spent in the playgroup. A rigidly hierarchically grade-structure is a valid means of safeguarding all concerned, not least the upwardly-mobile junior member.

Some will tell you it is wrong to remain on a level, that you must be forever pressing onward and upwards. The Occult is not like that, and real life is not like that either. However, the majority of us have come from the ranks, missing a grade here and there according to individual preferences and abilities. If you look back and say "I learned nothing at all from that group", the fault is probably yours.

## RE-DEFINING SATANISM

The slogan “Evil is Live spelt backwards” was effective (though “Devil” on the same principle put us in the past tense) but its shock value and therefore usefulness has long since receded. It is now counter-productive if being evil is regarded as a necessary qualification to be a follower of the Left Hand Path. So let us relegate that myth to the junk-heap, along with the other nonsense about Satanism being an offshoot of Christianity (even the Christians’ bible testifies against that).

Satanism is no longer a hook upon which the unenlightened can hang their guilt complexes. Two thousand years of being the “scapegoat” has inevitably left us on the defensive. In any statements for public consumption, we have expended too much time and energy in explaining what we are not, and this preponderance of the negative has created a void rather than a valid exegesis. Now we are once again being accused of sacrificing babies and indulging in illegal sexual acts. People assume that we gain some advantage by so doing, though no-one has ever detailed how such acts could increase Knowledge, and Knowledge is what Satanists are seeking.

Orthodoxy substitutes Faith for Knowledge. No-one can form an objective judgment without experience, but experience is forbidden to the followers of establishment religions. Belief is demanded. Centuries ago, this may have been a useful contribution to the stabilisation of Society (though the excesses of the Inquisition and similar efforts in all European countries and their colonies give rise to some doubt about this method being justified).

However, in the present day, it is illogical to think that the survival of nations and alliances would be affected by people’s belief or lack of belief in any religious system. Freedom is today’s demand, and freedom of thought is one of the essential liberties.

Probably the greatest question on Earth is the inescapable fact of death. Freed from the tenets of orthodoxy and its improbable placebos, we want to know what really happens when our mortal body ceases to function. We also wish to learn how to become more effective whilst on Earth, how to achieve in many ways. Myths and legends do not interest us. We are concerned with Reality. We want to know. These four words summarise the satanic quest.

We do not believe that some mysterious and awesome deity (whether or not he has horns and a tail) is going to hand us that Knowledge in return for our allegiance (or that problematic entity the “soul”). Knowledge is achieved by learning, working, experimenting, experiencing and thinking. That is why the orthodox religions fulminate against us, because they are aware of the insecure foundations of their own dogma. It is our existence that threatens them.

Faith is the true evil. Blind, unquestioning faith in a religion or a cause has made men go to war, commit unspeakable acts of persecution and terrorism against other human beings. The Satanist does not offer such allegiance. It is his principle to ask “Why?” One little word that could shatter empires. No wonder they are so afraid of us.

## ARE WE BEING USED?

Society's view of Satanism, as we know, is not a good one. This is partly to blame on bible-thumping clergy and ill-informed media. But, lurking behind the scenes, are those undesirable members of "our" Society, who are not true Satanists but who are looking for an "earner" and using Satan as a means of justifying their acts.

When I first looked through the Mirror of Satanism, some five years ago, the reflection I received was that of corruption, an outlet for pornography and drug-dealing. I encountered groups who stated that our Master is present in self-gratification and self-indulgence. Needless to say, this was always translated as pertaining to sexual indulgence and forgetting the fact that we can gratify and indulge ourselves in other ways.

Indeed, our aim is to be free from dogmatic, puritanical christian philosophy, but our freedom must be total.

These same pseudo-Satanists, when approached, justify their actions by pointing out Crowley's "Do what thou wilt" as the law of anarchy. Fair enough, if people through anarchy satisfy their own ego, but I believe these pseudo-Satanists are merely using Satanic principles as a diversion from the underlying motives of profiteers in the underworld of vice and crime.

Satan's Church must be united. We should be one body of people with a common aim, to serve the Master. We should not argue on doctrine, we should learn of this mistake from the Christian Church! But we should be free to express our views and discuss these accordingly. (Perhaps it would be a good idea to have an annual Satanic Conference for readers of DL?) This view of unity is best summed up in the borrowed motto of a trade union: "Strength Through Unity".

On a personal note, I myself, as a Satanist, do not belong to any group. I prefer to take an eclectic approach and my principle beliefs are as follows:

Satan is my Lord and Master  
Satan is my Protector and Guide  
All who profess to follow the Master and dedicate  
their lives to Him are the Chosen of His Church,  
Satanism is the keyword of positive psychology.

Since I became a Satanist, I have gained material possessions (one of my own indulgences) and the ability to control others and alter situations in accordance with my will (which gratifies my ego!)

I therefore strongly believe that Satanists world-wide should be more open regarding their beliefs, techniques, etc, so that others following the LHP can utilise this knowledge for the furtherance of the LHP world-wide.

- Dark Lily Journal No 2, Society of Dark Lily (London 1987).

## SATANISM - FACT AND FICTION

A waning moon faintly illuminates the shadowy scene. Black candles flicker and the stifling smoke of incense wafts through the air. The participants, clad in black hooded robes, are waiting...

Standard scenario, Satanism as presented by fiction-writers. There may be a goat-like figure perched above the altar, or a naked virgin sprawled on the altar, a new-born baby to be sacrificed or a chalice containing unpleasant liquid, to be drunk like fine wine by the deluded congregation. Long ago, it may have been shocking, but nowadays it merely sounds rather dull and pointless.

Since Satanism has for so long been misrepresented by the media, it is inevitable that the misunderstandings persist, even by would-be recruits. "I feel drawn to the Lord Lucifer, but I don't see the point of having Black Masses" said a recently-received letter. Neither do we. If that is a disappointment, reconsider your own attitude. No-one here is going to tell you that orgies, Black Masses, etc, are "wrong", but they have nothing to do with attaining Occult power, and that attainment is our main purpose. Beyond a certain level, you would make more progress sitting alone in a silent room than playacting with robes, candles and other impedimenta. One of our members recently spoke to a reporter and was trying to explain as briefly as possible what we were about. "But this isn't Satanism," said the disappointed journalist. "Do you dance nude round a blazing cauldron, have you ever conducted a human sacrifice, do you have a naked woman lying on the altar?" When all three questions were answered in the negative, the reporter said that what his editor wanted was a "traditional" Satanist group, and rang off. He had no difficulty in finding such a group, of course, and the resultant article and photographs further propagated the "traditional view" (which is simply the media's tradition).

Centuries ago, Black Masses may have served a useful purpose, in psychologically liberating the participants from the state religion which overshadowed their lives. Therefore they have become obsolete. The liberation is now done inside one's own head, which is much more difficult but an essential achievement.

- Dark Lily Journal No 2, Society of Dark Lily (London 1987).

## SOLIDARITY

From the neck upwards...?

If you received a letter stating: "It is my intention to bring together the various factions of the Left Hand Path", what would you do?

(a) think "it's a good idea but he hasn't got a chance":

(b) file it in W (Wastepaper Basket);

(c) think "Lucifer protect us from such fools!" (or words to that effect).

If the Left Hand Path got "united" (never mind how), I would go away and form something else. There are certain Satanists with whom I would not dine, much less share a magickal experience. I am not referring to pseudo-Satanists, nor am I intending any criticism of table-manners; quite simply, they bore me stiff.

There are as many methods as there are groups, and anyone starting out on the Left Hand Path has a variety of choices (he/she may not get it right first time, but it's all useful experience). Even the orthodox religions have recognised that, within their own confines, they must offer some divergence of practice or dogma. If the Left Hand Path vouchsafed one way only (it matters not if that was the right way, though who on Earth or anywhere else would be the judge?) it would mean that fewer people had a chance of getting where they want to go.

Another problem is that none of the (very few) Adepts capable of directing such an augmented structure would be prepared to take on the job. The New Improved Left Hand Path Union would have to be left by a less highly-qualified being who was willing to accept the responsibility because he thought it would be a good thing if someone did it; not exactly a recipe for success. Or it would be administered (Satan help us!) by a committee. There might even be adopted the fashionable democratisation, which has brought about the phenomenon of a High Priest (or whatever titles) who does not claim supreme authority. Hard to understand why that is not more popular, it's a really cushy number. He has all the glory, despite his modest disclaimers, but, when something goes wrong, he has plenty of people to blame.

One small consolation, the New improved etc would not be taken over by a megalomaniac because the Left

Hand Path has an uncanny habit of puncturing inflated egos. We know that no-one else can promise us dominion over the universe; when we have dominion over ourselves, everything else follows.

There remains the uncomfortable realisation that the New Improved etc would be run by someone who, however sincere his (or her) motives, is not really up to the job.

I'm old fashioned; I would rather kneel at the feet of a true Adept who knows where he is going (and, also important, where he has been) than be accepted as an equal colleague by a poseur. This only applies to my Occult quest; if I lived under a despotic government, I would be at the barricades.

Which illustrates a vital point: we - any of us - will tolerate a lot more from a High Priest than from a President

or Prime Minister. But let us not suspend too much of our critical faculty; that would benefit neither pupils nor teacher.

And the Great God Unity is a false idol, as phoney as... but the next item of iconoclasm can wait until the next article.

Comment by the Adept when he read the foregoing article: To know where one is going needs knowledge

of the future, The future is fluid and only solidified by the actions of today.

## WE, THE ECCENTRICS

One of the distinguishing features between genuine and phoney Satanic organisations is the genuine Satanists' acceptance and encouragement of individualists.

(Definition of **genuine**: one which offers real knowledge and therefore power.)

In the phoney groups, all must conform because individualists would be a threat to the power and prestige of those at the top. The High Priest needs his followers, needs the crutch of their adulation, far more than they (if only they could see clearly enough) need him.

Satanists recognise that the individualist is the only worthwhile type. A Satanic High Priest does not need to vampirise his followers: his energy comes from within himself. Of course he gets a lot of admiration, because the people who have the wit and wisdom to follow his teachings recognise that here is a very special man. However, he does not need them. And they (once he has provided the initial impetus) do not need him. If anyone finds that statement disturbingly heretical yes, I like shocking people, it sometimes does them good, but, in this instance, I mean it. To take the best-known example: you would not be where you are today if you had not read **The Satanic Bible**, but if (perish the thought!) Dr LaVey had retired from being a Satanist, you would not retire too. A great idea is bigger even than the great man who formulated it. Self-sufficiency is a vital feature of Satanism and it sets us apart from all other ways, whether occult or orthodox. Variations from the normal can only be accorded true acceptance when there is no normal, and Satanism is the one way that has never needed to set a normal because it recognises the individual.

A way of life which promotes self-sufficiency naturally nurtures quite a few real eccentrics. I remember one Satanist who lived in a motorised caravan because he didn't want to see the same view every day (well, that's what he said). He usually stayed around the same town because he had a very respectable job, which he liked and did well, but, on a date with him, one never knew whether one would be spending the night in the Municipal Car Park or in the woods five miles out of town. Usually the woods, because we made too much noise and disturbed the winos in the car park. The squirrels and rabbits never objected; in fact the squirrels would take nuts from his hand.

I have noticed that quite a few Satanists have the ability to communicate with animals. This must be distinguished from the woolly-minded white-witchery sentimentalities, some of which even go so far as to upset the balance of Nature (for example, saving the seals caused a drastic shortage of fish). This communication is usually on a one-to-one basis and has nothing to do with emotionalism. I know a very advanced Satanist who goes shooting and fox-hunting; his dog and his horse have a better rapport with him than most humans could achieve.

People who think for themselves may occasionally come into conflict with the system, but, in most cases, it makes more sense to duck and dodge rather than to adopt directly confrontational tactics. Eccentrics are tolerated, some are even admired – but drop-outs make the place look untidy. It is not a case of stridently demanding the right to do one's own thing (who, incidentally, has the right to confer that right?) We simply do our own thing. It does not harm anyone else; if it upsets some people, that is their problem. Heard of the recently-announced christian terrorist tactics as the fundies step up their campaign? The white witches are running scared, but it would be really funny if those misguided bigots targeted a Satanist. Regrettably, it seems that sense (for once) prevails.

## THE DISCUSSION COMMENCES

A reader asks why we call ourselves Satanists. Very good question. Is there a good answer? (Later – yes, see below.) A reaction from a member of the DL staff was: If anyone could come up with a better name, some of us would be pleased. The principle that “the only god is between your ears” has been called Occult Atheism, but that is not really appropriate. I suggested the term “Selfian”; this doesn’t really cover it, but it’s the only idea anyone has had so far.

RESPONSE #1 (from one of our regular correspondents):  
I have no suggestions for a new name, but I can think of a great reason to keep the old one and the symbols. If a person is so mentally constipated that he can’t get past a star and a circle to talk to me, I don’t want to talk to him. The trappings eliminate a lot of stupid people. It’s like a big filter. It saves me work.

RESPONSE #2 (from the Editor of The Black Flame):  
Look at the Hebrew origin of the word, which was a title rather than a name and meant adversary, opposer, accuser. We are the adversaries, the Satans, who combat the ignorance and pettiness fostered by supernaturalist religions. We are not merely atheistic, we are anti-theistic. The Promethean resonance of Milton’s Satan is the heroic image we hold dear. This is the true Satanic aesthetic. We are living with his pride as our role model. And we are, in truth, the real Devils that the fundamentalist religionists fear, for we represent mental and emotional emancipation from the shackles of guilt and oppression which these theisms have fought to make a permanent part of Mankind’s existence. They always have feared children, as these innocent beings have always been vessels for the real essence of Satanism. That is why they want so dearly to control education, to crush these little Black Sparks before they can be ignited into the searing consciousness which will sweep away the anti-human claptrap with a single smoldering glance. But it really is too late for these outmoded primitive philosophies. The Sparks have fanned and a great conflagration of Black Flame is spreading. The fundamentalists will truly perish in the inferno of the human spirit, which shall crisp their mean little souls. Really, what other name than Satan can fully characterize our indomitable Wills? To our enemies, it symbolizes destruction and evil, and, since we are life-embracing and they are death-worshippers, this is literally true. Our very existence puts the lie to their carplings. We would rather reign in the Hells which we make, the havens which we mould by our own efforts, than be servants in a sterile heaven.

The word Satan also presents a psychological test, an abyss that few can cross. To call oneself a Satanist requires that you remove your “good-guy badge” and take a far more objective posture. You step beyond the hackneyed concepts of Good and Evil to arrive at true self-responsibility. It is just for the elite, but why not? The herd members can’t take it, even those atheistic fellow-travellers. Well, we want only those who can take it, who resonate with the Dark heart of existence. We are Satanists and nothing else will do.

RESPONSE #3 (from a reader):

I take your point about Selfian, but I do not think it would make any difference. It might stop other Occultists thinking we worship Satan, but we are not concerned about their opinions. However, to most people, we would still be labelled Satanists, and some of us cannot afford to let that happen. If I am asked to state my religion, I say I am an atheist. I am not apologising for this, because I do not see it as cowardice. There is nothing in Satanism which calls for martyrs - quite the reverse, in fact. If I thought that MY public declaration would do any good for Satanism, I would seriously consider it, but, quite frankly, I cannot see that my sacrifice (which would almost certainly entail loss of job) would have the slightest effect on anyone but me. So I keep quiet, earn an excellent salary and enjoy life as a good Satanist should.

Further comments are invited.

- Dark Lily Journal No 11, Society of Dark Lily (London 1990).



## EMBASAT

Satanism is not the simplistic doctrine of license and chaos, which is its sensationalized primary attraction. I don't think anyone reading DL, or TBF, or Trident will disagree. The alternative for society is too grave.

Abdicating the self entirely from social responsibility and reliance is immature, irrational and dangerous. Isolationism, especially if self-induced, is suicidal and misanthropic, not Satanic. This goes for groups as well as individuals. Indeed, there is far greater gains in power, security and opportunity for self and community in support of social stability.

Satanism is a matter of social community. Satanists are contributors to the success and propagation of the social unit, to ensure personal and individual success as well. Religion is parasitical, exploitive, isolating, dividing and detrimental to human development... suicidal! Satanism is NOT a religion!

Satan symbolizes power, vision, instinct and humanity. When these elements are unified in an individual (androgeny), according to need and circumstance, the Mark of SATAN can be seen. Satanists are developed by the favourable conditions of a Satanic upbringing. Its social environment is created and maintained by the natural instinct for harmony common to Satanists. Community and individual potential are the keys for developing Satanists. Social Realism is a state of being for the maturing Satanist.

EMBASAT is an institution of matured Satanism. Prior to EMBASAT, Satanism was only another religion. EMBASAT is the vision of life in the future without religion. The potential for human development, without the massive burden of religious influence, is enormous, more so because patriarchy exists also.

The symbol of Satanism is the reconciliation of opposites... duality united... androgeny. This is Baphomet ('wisdom'). Our seminal development acclaims S.A.T.A.N. (Survival And The Androgyne Nataion) as the imperative. No church, no religion, no elitist fundamentalism, no invisible mysteries or holy laws. Just a rational concept of the future, and how to get there in one piece. This is an embassage of realists with more than simple hopes and dreams, but with keys... keys to understanding, compassion, realization and actualities. This is the Embassy of S.A.T.A.N., with a duty to train and send forth its ambassadors as a force for change which has never been attempted. It will take perseverance, commitment and applied psychology, not only of benefit to the individual, but for the community, too, which is mutually enriching. As we draw ever nearer to the end of the century, ominous signs emerge, forcing the question to each of us, that we either forge our future, or be relegated to the past, because most of us will live to see what is about to happen.

Yaj Nomolos, S.P.

Magus EMBASAT

- Dark Lily Journal No 12. Society of Dark Lily (London 1991).

## WHICH SIDE OF THE BARRICADE?

I am a Satanist. A follower of the Left Hand Path. That frightens the orthodox religions, of course, but the problem is that it also frightens many Occultists.

With fellow-Occultists like some of those on the Right Hand Path, we don't need enemies. We have plenty, however, and they are complacently watching the divisions within our ranks doing their work for them.

A considerable number of people enter Occultism without having totally discarded their former orthodox beliefs. Some find that progress within Occultism enables them to break free of the conditioning. Some are not able to make that progress. These crypto-christians on the Right Hand Path would like to assure everyone that they have nothing to do with the baddies, the Satanists, the Black Witches, all those wicked beings on the Left Hand Path. They accept the Christians' view of us and propagate it in their anxiety to show themselves blameless.

What those thickwits do not realise is that they cannot make common cause with the enemy. If the Satanists could be driven underground/abroad or wherever, the Establishment would then have the leisure to turn on its RHP lapdogs; and it most assuredly would do so.

RHP sniping at the LHP was tolerated because we accepted that they did not know any better and that a few of them would eventually learn. In the present crisis, we can no longer afford to be so indulgent. They are doing the enemy's work, so why should they not be regarded as part of that enemy?

There are some RHP Occultists who do understand that we are on the same side and that difference in theory and practice are matters for discussion rather than open hostilities. But they are in a minority. The less clear-seeing have a decision to make and they do not have much more time in which to make it. Stop pussyfooting around the edges where you are simply in the way. Either commit yourself to real Occultism or get back to the other side.

Shakespeare (as usual) said it much better:

“He which hath no stomach to this fight

Let him depart, his passport shall be made

And crowns for convoy put into his purse

We would not die in that man's company

That fears his fellowship to die with us.”

- Dark Lily Journal No 10, Society of Dark Lily (London 1990).

## WHAT'S THE DIFFERENCE?

I have been told that “Left Hand Path” and “Right Hand Path” are merely convenient labels to distinguish the routes to the Abyss. At that point, the distinction ceases: one either crosses it or does not cross, and, having crossed, the Adept has access to everything, so labels are irrelevant.

Accepting this, let us consider the two routes. Is one easier than the other? Is one more likely than the other to get us where we want to go? I am assuming that the intention is to cross the Abyss, but many Occultists would be horrified at this thought. Power and Knowledge – they couldn't handle it. Maybe it's the wise ones who know their limitations.

To enable the reader to assess the validity of this article, I should state my position: somewhere along the Left Hand Path. Struggling towards the Abyss. How far, I am not yet in a position to estimate, so my assumptions beyond a certain stage may be wrong. If so, I hope I shall, at some time in the future, be able to correct them.

Why does one want to become an Adept? Motivations differ. There has to be something beyond this life, and I want to know about it. Quite simply, there would seem to be no point in enrolling at university without intending to take a degree; and every Occultist has enrolled.

So let us consider the two courses available. I do not need to explain to the readers of this magazine that the notions that the LHP is “evil” and the RHP is “good” are too simplistic to be useful. If we spent all our time trying to do “evil”, we would have no time for personal progress. Similarly, it seems that many practitioners of the RHP dissipate all their energies in trying to help others, dealing with every request for healing, clairvoyant guidance, trying to put the world to rights at the expense of their own development. All very well if you have the time for it. But we who live in the everyday world have so many other calls on our attention: household routines, earning a living, relationships, etc. I therefore conclude that the way to Adepthood is a form of balanced selfishness. Both words require further definition.

Selfishness means putting oneself and one's development first, but this has to be done in a balanced way. “Balance” is far too complex for analysis here, but it is the prime requisite in all things and a balanced form of selfishness does not mean a churlish disregard for everyone else. Inter-action in the world is necessary unless one has chosen the life of the recluse (and this might be considered unbalanced selfishness). Other people will make demands on your time. Give them as much as they deserve and no more (and assess those amounts honestly).

There will be some complaints from friends with whom you are no longer involved in social activities. They do not share your aspirations and could not even understand them. Now you have time to think, to concern yourself with your own development. Note that I do not say “study”, because there are no books that will tell you how to become an Adept. A few books or magazines may give you guidelines, but there is no standard recipe for achievement. Some Adepts have attained their present eminence in isolation, others were, at the beginning of their journey, guided. I do not know if one method is better than the other, though I think it depends on the individual, nor do I know how far the instruction goes; probably not very far and certainly not all the way. No-one can be assisted to Adepthood, because the Adept must be able to do all things alone.

So, follower of the Left Hand Path, you have put yourself in a position where you can make the attempt. You are on your way, up that steep and slippery slope. It has been compared to climbing a mountain, but there are more pitfalls than on Everest and the Yeti is a friendly creature in comparison to the monsters you will encounter in your subconscious mind. For most people (not all, but far too many), the Right Hand Path leads round in circles, always safe in the lower slopes. Following the Left Hand Path, you might get where you want to go. The onus is on you, and that is where it has to be.

## AN ALIEN'S QUESTIONS ANSWERED

It was a long, hot summer's evening. I was just returning from a local meeting of the Aetherius Society (hah!) when I noticed something rather unusual taking place. A thin, iridescent mist was falling from the sky and soon enveloped me. It transformed into a shape that vaguely resembled a human. I blinked, to ensure that my eyes were focussing. Then an unearthly human voice spoke to me... "My Master from the outer world has sent me with the assignment of investigating the beliefs of the inhabitants of the Earth. I have already spoken to a Christian, who tells me there is an 'Almighty God', but, when I enquired 'what is Satanism?', he looked upon me with horror and called me an Evil Spirit. Can you please tell me what Satanism is?"

Indeed I can, follow me...

Religions, Christian or otherwise, serves its purpose for the weak individuals, or the sheep, as I prefer to call them. They are insignificant little people, who bend their knees to a hypothetical superior being called "God". They cannot physically see him and they do not even have any proof of his existence.

Most Humans are content to believe in this 'external super-power'. It is their emotional crutch. It is the only thing that keeps these sickly Humans functioning.

The only belief which is an exception to this is Satanism, which is also the least understood, as the average person is unwilling to wake up to reality and the authorities treat it as a threat. Indeed, it is a threat to them anyway. If there were an upsurge in Satanic philosophy, the system would have to change somewhat, and the authorities see this as a dangerous prospect. With this in mind, they link with the Christian Church to suppress the masses with terrifying propaganda. "Keep away! Lest ye be devoured by evil forces."

The Satanist laughs, as the Christian Bible itself states "God created man in his own image." How true! And who is this 'God'? It is Man himself. (A normal biological process – a continuation of the species.)

Psychiatrists say that the average human uses about 3% of his brain capacity. The other 97% is "unknown". In this 97% somewhere is your 'God'. It is the 97% unexplored. It could well be our 'Occult', where the unexplained becomes known and the impossible becomes possible.

Instead of looking for external signs and wonders, as the mystics do, the Satanist uses introspection and realises his true potential. The Satanist realises that he is, indeed, his own 'God'. It gives him a greater sense of value and self-esteem. We have the victory to overcome all psychological barriers, fear, depression, inferiority complexes, as these only make it difficult for us to realise our true self. We must love ourselves. Are we not truly divine? If we look at some Christian biblical scriptures, taking them metaphorically rather than literally, we can expound some sense from them (and some good Satanic philosophy!)

GOD, THE FATHER, SON  
(HOLY SPIRIT, FATHER & SON both describe OF MAN)  
a HUMAN BEING – that being – GOD.  
And that God is YOU if you are a Satanist!

"Excuse me for interrupting," said the Alien, "but what's all the talk of sacrifice, blood and dancing around an open fire?"

Nothing more than a fiction-writer's over-imagination. A fiction-writer's aim is to sensationalise. He is not interested in facts, only in selling his work. There is no such thing as "Black" or "White" Magick – only Magick. It is only the intention of the operator which is referred to as either of these. "White Magicians" are no better than Christians, who believe in external forces and that, by manipulating these forces, they will achieve one-ness with God... eventually!.. and adorn themselves in a false sense of spirituality!

The Satanist has already achieved one-ness with his 'God', his magickal endeavours are directed towards 'materialism' and are effectively used as weapons if the need arises.

We are the elite and it therefore makes sense that, in our awareness of our supremacy over the conditioned multitudes, though we do not condone their conditioned responses to the stimuli which society provides, we leave them to their own devices and respect their views. We do not kill or do anyone an injustice... unless it is necessary to maintain our survival.

But am I right in thinking that Satanists worship someone called 'Satan' or 'the Devil'?" enquired the Alien.

He who affirms the Devil creates or makes the Devil, and that is psycho-logical! When, for example, a Magician of whatever persuasion assumes a god-form, he/she unknowingly unlocks the door of his/her subconscious and taps into some internalised behaviour structures, which exhibit themselves externally in the person involved in the ritual. The possession syndrome is obsolete. Demons do not exist. They are a facet of the subconscious mind which has been disturbed during ritual.

Satanists are not restricted by observances of full moons, solstices or equinoxes, as our ritual successes do not rely on external forces. This is the main obstacle to many newcomers to the Left Hand Path.

- Dark Lily Journal No 6, Society of Dark Lily (London 1988).

## THE MARK OF SATAN

In the Burning Time, the possession of a birthmark, mole or supernumary nipple was infallible proof of Witchcraft. The witchfinders had great fun hunting for this evidence and such a mark was quite sufficient to ensure condemnation. Superstition lingers and it is still said that a dimple in the chin is "the mark of the Devil." (As a child, I spent hours pressing the top of a pen into my chin; it did not work.) In those illogical times, no-one asked the obvious question, why Lucifer should make it easy for his enemies to identify his followers.

The natural human desires to be different and yet to belong are shown in the wearing of badges or symbolic jewellery, now that it is (usually) safe to make apparent one's beliefs. We have occasionally been asked if there is really a bodily mark to distinguish Satanists, and the answer has to be No, although certain individuals may attribute their own peculiar birthmark to this cause, or have acquired a tattoo (a somewhat hazardous practice) or a brand (proof, at least, of dedication).

How, then, can those who follow the Left Hand Path be recognised, since they do not seek to attract admiration or awe? Perhaps the fact that they do not need such tributes is one indication. Generalisations can be misleading, but I have noticed an innate quality of detachment ("in this world but not of this world"). I am describing an Adept, but we should all aim for this aloofness, whether or not we can maintain the pose; it comes easier with practice.

However, there is not just one Left Hand Path; there are as many ways as there are groups, each with their different methods. Every aspirant should find the one which suits him/her, and this will probably mean trying more than one. No genuine group will have any objection to a neophyte resigning, providing the normal undertaking regarding confidentiality are maintained. Commitment comes very much later, when the member is in a position to give an unqualified pledge.

Commitment – that may be the real distinguishing mark. The hard-won certainty, based on reason not emotion, that this is the way to achieve one's objectives, and the self-assurance which arises from that decision. An intangible: not nearly so melodramatic as a claw-mark on one's shoulder, but, to those who possess it and those who have contact with them, it is far more potent.

- Dark Lily Journal No 9, Society of Dark Lily (London 1989).

## A MEDITATION ON DARKNESS

All life begins in darkness; the darkness of the womb or the soil.

Light is false. Only darkness is truth.

Light is a reflection of shadows, light can be reflected, refracted, bent.

The speed of light is not the ultimate.

Darkness of the absence of transmitted light, free from the intrusion of falsity.

Colours change in the darkness. Blood is black.

All cats are grey at night.

Darkness is the time when Man faces himself.

In darkness, he can comprehend infinity.

- Dark Lily Journal No 1, Society of Dark Lily (London 1987).

## MOTIVATIONS

Those who nervously venture into the Occult without having eradicated from their minds the former (orthodox) beliefs presumably instilled in childhood will naturally gravitate to the Right Hand Path. The Right Hand Path is "good". Following the Right Hand Path, you will be safe. You will encounter no "demons". You will have a lot of fun. You will not achieve any magickal power, of course, but most Right Hand Path Occultists are sensible enough to realise that they could not handle power, so will be relieved rather than otherwise by this assurance.

On the other hand, those who venture on to the Left Hand Path are (for a multitude of motivations) seeking Occult power. Most of them resign within a short space of time. There may be as many reasons as people, but the basic considerations for failure fall within two categories.

One: the neophyte who describes himself/herself as "hard-working and eager to learn". As DL's Adept said in an earlier issue, those are qualities more appropriate to a junior clerk than to an aspiring Occultist. Work is required, but this is far more complex than learning by rote. The hard-worker will learn by heart all the instructions which he/she is given: the one who recoils from hard labour will endeavour to understand the instructions and the reasons behind them, and that way they will be assimilated less painfully.

Two: the play-actor who wants to dress in elaborate robes and enact dramatic rituals. He/she will retire in disappointment on finding how little importance is attached to such activity.

Those who get past the first stage are not susceptible to categorisation but there are some qualities which seem to be possessed by most, though in varying degree: for example, self-confidence, self-sufficiency, determination, the ability to think quickly. Qualities which fit them for the attainment they seek? Yes, but there is a long way to go yet.

- Dark Lily Journal No 11, Society of Dark Lily (London 1990).



## CROSSING THE ABYSS

The word "abyss" implies something unpleasant. The connotations are that it exists to keep something in, or, in this case, to keep people out. It is there to deter rather than to restrain.

There is nothing pleasant about the word "abyss". Other words such as "chasm" or "canyon" do not carry the same hint of menace. The Grand Canyon is not terrifying (unless you fall into it) but imagine a similar geographical feature called the Grand Abyss. The word "canyon" does not trigger a warning; the word "abyss" does. But it is the same thing. A gap, a space between one place of land and another.

The Abyss is that awful thing you go through or across to get to where you think you want to be, that is, Adepthood. And then you find out that the Abyss was an understatement because, when you get to the other side, you see why it exists, to keep people out. When you are on the other side of it, you truly realise that most contact or communication with other people at any real level is finished forever. Your values change, most of your yardsticks by which you measure have been altered. You realise why the Abyss is just that, to keep people out.

You do not cross it in one go. It is not a ferry-ride. You work your way across it day by day. This is not sailing across the Channel. You work your way slowly across the Abyss.

Everybody does it differently, but they all stick to the task in hand and the main concern is subduing your own subconscious and its lies. Some days it does not give many problems, other days you might fall into the same trap two or three times. Before you are aware of it, you are either thinking or speaking from a stance, or you listen and react to someone without realising that they are speaking from a stance. This serves to remind you that you are not yet as accomplished as you thought you were.

The Abyss represents the difference between one state of mind and another.

You can cross the Channel from Dover to Boulogne; you can also cross from Boulogne if you find that you do not like France. You cannot re-cross the Abyss because that would involve unlearning and unknowing, which is impossible.

There is no question of choosing to take the Right Hand or the Left Hand Path. There is only one route. You either cross or you do not cross.

But what you do when you get to the other side is entirely up to you. You then have access to everything.

## OCCULT POWER - THE FIRST STEPS

“Know Yourself” is an ancient maxim which will remain valid as long as any form of being possesses an individual brain. It is not the only achievement necessary but it is the first and one of the most difficult.

At an early stage, the pupil is asked to draw up a page with two columns: on one column he/she is to list faults or character defects, in the other column good qualities. And when the pupil looks back at this early effort, months or years later, how much will have changed? Or how much will he think has changed?

The ego is one of the first problems to be encountered and defined. The ego has nothing to do with taking normal care of one's appearance, standard of work or performance in other respects. The ego does not relate to what you think of yourself; it is concerned about what other people think of you and the ego is what makes you concerned with other people's opinions. This is the reason for the widely-known (and true) saying “an Adept has no ego”. An Adept cannot waste his time pleasing other people; he has advanced beyond the rules of convention. This does not imply that he deliberately sets out to offend. Anyone who has to live and work in the world must, to some extent, conform or appear to conform. Neither should that enforced conformity prove irksome to him. Nothing has the power to affect him. He does not need followers to reassure him that he is the greatest. He knows what he is, and he can only spare time for those who are useful to him and/or those who have the potential for real achievement.

The ego is a dangerous thing to an Occultist. It can lead him astray from his purpose, so the understanding and control of the ego is a task which must be accomplished in the early stages of Occult endeavour. The obliteration of the ego will take place at a much later stage in one's development.

Another aspect of self is the subconscious. This too, is often misunderstood and misrepresented as an almost automatic gateway to enlightenment. In fact, the uncontrolled subconscious is a fraud, a phoney which will give you false information. It is a separate entity, an atavistic and undeveloped section of the brain which does not wish to be aroused from its lethargy. As long as it remains in charge, it will feed you false information, use your basic emotions and desires to control you, anything to delude you into leaving it alone. It must be recognised and exposed. The subconscious must be mastered, for it has mastered you since the beginning of your life.

The control of the subconscious is, like the control of the ego, not a task to be accomplished in one effort, but is a continuing endeavour throughout one's Occult development. Start by recognising it; evaluate its communications and realise how much of a disadvantage to the host body the subconscious in its present form is.

The enterprise is far from easy, yet seekers for wisdom have always existed. Those who attempt to break out from the comfortable lethargy of the subconscious mind's rule. Describing the situation of those who have not comprehended their thralldom, the cliché is “blissful ignorance”. Blissful because one is never aware of the ignorance. To win the war against the subconscious means that you will never be blissful again.

## THE LHP VIEW OF SEX-MAGICK

If Sex-Magick is the most popular subject within Occultism, this merely proves that it is also the most misunderstood. Sex, when used for an Occult purpose, is not concerned with enhancing relationships or giving pleasure to the participants. It may, in fact, be quite the reverse of pleasurable and it must destroy relationships which would restrict the Occultist's progress.

Sex-Magick (which includes any and every possible variation) has an important role in one's Occult development, but most beginners make the mistake of believing that the energy raised has to be directed outwards, has to be used for an external aim. Its true purpose is within one's own self, because that is where all Magick lies. As a preliminary step on the Path, it is a balance, a healer. Later it is a cleanser, which must destroy in order to regenerate.

The intention of all Occult work and study is to advance towards Adepthood, whether one eventually attains that goal or decides to halt at some point along the way. The ancient maxim "Know Thyself" is as essential as it has always been, and, since sex is an important part of human psychology and physiology, a complete comprehension of one's attitude and behaviour in relation to sexuality is an indispensable part of self-knowledge.

The first step consist of insight into one's personal proclivities, however unorthodox (or orthodox) they may be. If there is such a thing as normality (which may be briefly and inexactly defined as heterosexual and liking straight sex), there is nothing wrong with being normal, providing that is truly the way your inclinations leads you and not simply the way of conformity. On the other hand, being gay, or sadist, or masochist, or transvestite, or any other form of human sexual expression is no barrier to Occult advancement. The barriers are guilt and hang-ups about your personal desires, or another obstacle which will be dealt with in a subsequent paragraph.

To obviate guilt, ensure that you do not let other people's opinions influence you. Words like "sick" and "queer" were invented in envy of the free spirits who dare to do their own thing. Call it sexual variation, not sexual perversion. Erase from your vocabulary such words as "deviant". Deviance is only possible when there is a norm from which to deviate, and the sexual norm exists in clinicians' textbooks, not in real life. If you find yourself becoming too defensive, consider whether you wish to be political or Occult. If you divide your energies, you will succeed at neither. If you are political, you campaign for the rights of your particular variation; if you are Occult, you do it and ignore the reactions of outsiders.

Many of us have spent too much time pondering the question of our preferred mode of sexual expression. It has nothing to do with childhood influences or reincarnation or any other abstract theories. It is a biological accident that, at birth, our neurones were connected in the pattern. We can no more alter that than we can change the colour of our skin.

The other obstacle is an urge to force unwilling people into participation. This has been mentioned in previous articles and most neophytes, accustomed to the RHP's simplistic "an it harm none" have placed another block in the way of their own progress by misinterpreting the statement. Those who can overcome their preconceptions and fully understand the rest of this paragraph can chalk up a significant victory. An aspiring Occultist cannot interfere with another person's journey towards wherever and nowhere they want to go, because an interference creates a link and you either travel the Path alone or not at all. It is not a question of doing good or harm; one who has not reached Adepthood is not in a position to judge what would be good or harm, since this questions has more far-reaching connotations than the immediate advantage or disadvantage.

When you have assimilated the foregoing, you are in a position to come to terms with your sexual preferences and dispense with all hang-ups. If, at this time, you are involved in a relationship, your friend is with you because that is where he/she wants to be. Once you have clearly adjusted to your mode of sexuality, you have to make absolutely sure that no other method would suit you better. A consequence of the further investigation will be the abrupt departure of any friend who is not in harmony with your Occult endeavours, and if you do not see this as a necessity, re-assess your motivation at this stage.

The timing of this self-exploration is a matter for the individual. At an early stage of Occult development, it is not recommended that one should plunge into any and every sexual experience. Only an Adept can do everything without being spiritually or mentally touched by anything. Setting

out along the hard road to Adepthood, you would be hindering your own efforts if you did something that would inspire self-disgust. You do not need that extra burden at a stage when you might not be able to cope with it, though it will be an essential task later, when you are better able to make use of the action and your own reactions. And you must decide when that time is.

Whether or not these investigations cause pleasure has no bearing on their value to the future Adept. What matters is that every emotion and reaction to these activities must be acknowledged, accepted and thoroughly analysed.

Sex-Magick, when properly used, is not a relaxation or a diversion. It is not the only way but it is, in some cases, a short cut. The goal is self-realisation, and you may learn more about yourself in one night's orgy than in a year's meditation. When you are ready, you make your own decision whether or not to choose this method, and the only further warning is that you cannot stop halfway through the research.

- Dark Lily Journal No 6, Society of Dark Lily (London 1988).

## THE WAY TO USE ALL SENSES

Animals are very receptive to things that are about to happen. They can sense a fire many miles away or a bad storm approaching and, being the uncomplicated creatures they are, take appropriate and usually correct action. We, too, can train our minds to react to senses and react in the correct manner.

I am very receptive to feelings. I can sense a storm approaching (of the weather variety, I mean in this instance). I get the muzzy head, pressure on my body, a tightening in my lungs. I literally feel the calm before the storm. A short while back, I sent someone a postcard, a picture of Burnham-on-Crouch waterfront with very dark storm-clouds gathering and wrote on it: "I feel like the calm before the storm". Although I didn't know the full extent of my feelings at that time, he knew and, as always, he knew what it was I was feeling and why. He didn't go to the point of explaining these feelings because, like me, he knows that, at this time, it is only sufficient that I recognise the feelings and pass on to him what I feel. I have no need to know what and why, and wouldn't understand if I was told. That will come when I am able to understand better. After all, you wouldn't dream of giving large meals to small children; they would be sick and the food would go to waste. Better, in the early years, to give small meals that can be managed and digested.

Some days I feel distant and get like tunnel vision, then I get sort of butterflies in the tummy. My mind race and it takes a lot of concentration and effort to stem this urgency. Usually I try to stand outside myself. I stopped panicking a long time ago. Panic breeds panic, so there is no point. The feeling starts at my shoulders and I find myself trying to shrug it off. Once I can find some space in my day, some peace if at all possible, I can go into a kind of trance. I completely clear my mind and drift like a boat on a calm sea. Then, after a while, I see odd flashes of pictures, scenes from my life, glimpses into other lives. I don't know why this should be, but usually I get these feelings and pictures for only one person. It's as if the part I am here to play is to watch for him, to guard his well-being, to feel the way. I cannot say who this person is, it would be wrong to do so, but he knows and that is sufficient. When I get these pictures or thoughts, I write them down the best I can and then let the person concerned have them. He always knows what they mean. There is only one thing I don't seem to get right, that is the timing. These events have either happened, are happening, or will happen. He tells me this is quite normal, as it's very hard to pinpoint time in these matters.

The strange thing is that I do not feel like this towards other people. I get funny feelings about other people, like whether or not I like them, whether or not they are true, but nothing so constant and persistent as for this person I refer to.

So it brings me to think I am very fortunate in being honoured to serve in this way and I take my responsibility very seriously. I can quite honestly say I would do absolutely anything for him, not unquestioningly, but I would do so all the same. I do believe I would lay down my life for him, that is how deep my feelings go. This is not love, but total devotion to a cause supported by this person. I know you have to be careful of feelings, they can distort your true vision of things. They can make you see what is not there, feel what is not there, But you cannot be close to someone, work with him, spend time with him, and not feel anything. I have many faults and one of them is that, when I give, I give everything. I have tried not to, because this has not been asked of me. I only wish he had, it would be easier for me. You must try, at all costs, not to become emotionally involved with a person. If you do, you alone must take the consequences of this action, especially if the emotion is one-sided.

So it brings me to the point where you must never allow your feelings to interfere with what you must do. If you have meditated and see some interfering person, even if you believe that person to be yourself, you must say so. Never think of your own standing. First and foremost, I am there to serve someone, and must put myself very much last.

Listening is another important thing. I do not listen enough. Not only to other people, but to myself. Yes, I am better at listening than I was a few years back, but training in these skills is a lifetimes work. Having come a short way along the Path, I now realise that you listen with your eyes and you listen with your mind as well as your ears. What we do not realise is that ears are not just for hearing, as eyes are not just for seeing, the art is to use your body how you want, not as you have been conditioned to believe. I can hear perfectly well with my eyes and if only a few more people used their senses to the full, we would all realise things much sooner.

So, as part of knowing ourselves, we must fully develop these senses, learn, or should I say re-learn, to exist, protect and defend ourselves like animals do.

- Dark Lily Journal No 3, Society of Dark Lily (London 1987).

## PHYSINOMES

The simplest way to explain physinomes is to use an example. When driving very fast, the only way to take a corner is on the right-hand side, that is, in England, the wrong side of the road. To make a habit of this, and survive, I must know when not to undertake this manoeuvre, when there is another vehicle, concealed by the bend, travelling towards me. Other drivers may say that, in such circumstances, they use their instinct; but instinct is an indefinable and unreliable means of ensuring survival. The internal apparatus which tells me when it is safe and when it is not safe, I call physinomes; an inbuilt warning system of cell-receptors and transmitters which exists in every human and being and in some is highly developed.

Physinomes are effective in many instances other than giving warnings. For example, there is no such thing as invisibility. The effect called invisibility is the fact of not being noticed. It is ones physinomes which advertise one's presence or, when specifically retracted, ensure that one can pass unnoticed.

Physinomes sense the atmosphere in any location; they tell whether or not a person has been there, possibly identify that person.

The phenomenon is known in martial arts. Part of the combat training in martial arts techniques is to detect the presence of a potential enemy whom you cannot see. For example, when he is behind you, without turning around to see him and letting him know that he has been seen, you must be aware of how close he is, whether directly behind or to the right or the left. From the change in his signals, you must be able to detect when he moves from a passive to an offensive stance, that is, when he actually makes his attack. Assuming the attacker is trained, if you have got it wrong, you don't get two chances, so, when he makes his attack, you must know exactly where behind you the attack is coming from.

In a non-martial arts context, your physinomes reacting to an impression made in the atmosphere can tell you when a person or persons in a room, although they have not said anything, have plans for you which are not in your best interests.

Everyone has heard the expression: "you could cut the atmosphere with a knife." This is as a result of quite undisguised tension between two people or two groups of people. If you possess the ability to listen to your physinomes, they will tell you when the atmosphere, although outwardly friendly, is really charged against you. This applies in commerce as well as in the social field. Depending on how developed you are, the warning can be anything from a feeling of general disquiet to real alarm concerning a specific subject. The legendary "sixth sense", an instinctive awareness of danger, is, in fact, the physinomes speaking to you in a language you have not yet learned to understand.

## TAKING A STANCE

If you take a stance you are being manipulated by external matters: by events or people over which you have no control, and therefore you do not have proper control over yourself. It is easy to see why one should avoid stances. It is far from easy, however to do it.

Remember the character in "Alice in Wonderland" who believed six impossible things before breakfast? A useful exercise, perhaps. But yesterday I nearly took six stances before breakfast. I say "nearly" because I was aware that getting annoyed by the incident would have been a stance and I managed to avoid it (I think).

STANCE ONE: a noisy vehicle woke me half an hour before I needed to get up. STANCE TWO: having gone back to sleep, I did not hear my alarm, so I overslept. STANCE THREE: the milkman was late and I only had enough milk for my cats, so I had to manage with lemon tea. STANCE FOUR: the newspaper boy dropped my paper in a puddle before pushing it through the letter-box. STANCE FIVE: the telephone bill arrived. STANCE SIX: an important letter (posted first-class two days ago) didn't arrive.

Later I analysed how those minor irritations could have had far-reaching consequences if they had put me in a bad mood for the rest of the day (the "getting-out-of-bed-on-the-wrong-side" syndrome). As it happened, there were some important events at the office, and, if I had let those stances stay with me, I could have created considerable problems by mishandling something or someone. Because I had analysed the stances and dismissed them, I was able to cope even better than usual, having had this immediate reminder of the necessity for not taking stances.

Even for those not aspiring to Adeptness, the advice not to take stances is valid. It is so much easier to cope if nothing has the ability to upset you. It doesn't mean not caring, it means not being affected. The "unruffled" person is always popular. Good advice for living. Consider how much better things would be, from personal circumstances to global affairs, if people did not take stances and thereby evoke stances in others.

- Dark Lily Journal No 4, Society of Dark Lily (London 1987).



## AN INTRODUCTION TO IMMORTALITY

Every person is composed of a multitude of different parts, and this has nothing to do with the biological structure of the body. Because so often I talk of concepts which have never before been publicly known, I must either invent new words to describe them or must use an existing word in a new context. These "parts" I will call "cells" but it must be understood that I am not referring to the physical body. These cells cannot be identified by any scientific apparatus.

The cells which make up the individual are, on his death, returned to a central store or pool. They are energy, and energy cannot be created or destroyed, merely changed. As each baby is born, sufficient cells are scooped out of the pool to make up that baby, and that same number of cells will be with him for all of his life. The "scooping" is entirely indiscriminate, so you are composed of a mixture of cells from many different lives. Sometimes you become aware of one or more of these cells, and it is this which has given rise to the belief in reincarnation. A strong empathy with a certain era or events is a good indication that one or more of your cells lives at that time. You as an individual were not there, because the mixture of cells which makes up you, has never been brought together before. The memory is real, but it applies only to part of you.

The first step is to become aware of all your cells, all the different parts which have come together to make up this being who is now living. Identifying the first few may be easy, but there are many which do not make their presence felt, and you must know them all. Without this knowledge, you will not be able to keep all your cells together, when, under normal circumstances, they should be returned to the pool, that is, when you die.

By keeping all your cells together into the next life, returning via birth as a whole being instead of splitting into many unconnected parts, you retain all the knowledge and abilities acquired during the previous life, in fact, during all the lives since you became able to retain control of your own parts or "cells". This is the reality of Immortality, and is the path of the Adept.

- Dark Lily Journal No 2, Society of Dark Lily (London 1987).

## THE ALIEN WITHIN YOU

There are rules which govern the Universe and everything in it, but there are no absolutes. At conception, you are made up of a random bunch of “cells” (as previously explained, this is the essence of your being and does not refer to physical cells). When you die, your cells go back into the pool of energy which is the Universe. This energy has been there for ever and it is a finite amount. It is made up of everything in the Universe, many other life-forms of which most people on Earth are unaware.

Visualise the Universe as a huge sphere with each type of life-form existing independently in its own area. When an individual representation of a life-form dies, its cells are returned to that part of the Universe nearest to that life-forms area of existence, for example a planet. At the conception of each new manifestation of that particular life-form, the nearest cells are scooped up, so naturally the same type of life-form continues to come through in that area or on that planet. Babies born on Earth are in recognisably human form. On the rare occasions that too many cells of a different life-form are gathered up in one scooping, the entity does not survive in what is, to it, a hostile environment.

As cells are returned to the Universe-pool, most remain within their own area, but a few are spread wider, like the ripples on a water-pool. This is a continuing process. Many people on Earth have one or more cells of an alien life-form within their essence, just as the creatures a million light-years away have a very small proportion of homo sapiens. Usually this is buried deep within the subconscious and remains hidden.

This is the explanation for the phenomenon known to science (because science has to simplify and pigeonhole it) as atavism. “Return to a primitive state” does not properly address the issue at all, but it is the nearest they can come to it. If that cell within you is from a totally different mode of existence and culture, you have no means of defining it or acknowledging it. Unrecognised, it manifests itself weakly; once you have recognised and confronted it, it knows that it exists and exists separate of you. It is not a demon, it is a cell from a different life-form. When you have found that cell, you cannot get rid of it. Like every other aspect of the subconscious, it thinks that it has a right to live.

An early symptom of the dawning recognition of an alien cell within one’s being is totemism, belief that one has within one’s psyche the spirit of an animal or a bird (most frequently a wolf or a raven). It happens to beginners on the Occult path. They accidentally give this cell a prod and, because they are not sufficiently advanced to comprehend what it really is, they select the Earth-creature which is reputed to have certain characteristics corresponding to those which they have noted within that cell. In extreme cases, they may even come to believe that they have the ability to change into the wolf, raven or other species. Everyone who has claimed another form has always selected a creature that is of Earth, though the Universe has been around longer than ravens or wolves.

Totemism is not, as generally believed, merely a flight of fancy or an ego-trip. It is an indication of those who have begun to make progress. Others who have not explored themselves have never come face to face with the bit that does not fit.

A thousand or a million light-years away, their creation and un-creation is exactly the same as ours. It is all from the same pool.

## HYMN TO SATAN

I animate all who fight against servitude

The heroes and martyrs of liberty and progress in every age have drunk of my spirit

I inspire the revolter, the scorner, the sceptic, the satirist

I distribute the tree of knowledge

I am the lightning of the human mind

I am the soul of the world

I level the thrones and altars and annihilate binding customs

With a goal of restless aspiration, I urge men on

Until they outgrow faith and fear

Until the slave stands erect before the tyrant

And defies his curse.

(Composed during the Renaissance, when people were at last beginning to break free of the state religions which had oppressed and brainwashed them for one and a half millennia.)

- Dark Lily Journal No 1, Society of Dark Lily (London 1987).

## DIALOGUE BETWEEN ADEPT AND NOVICE

PUPIL:

Why do you use the term Left Hand Path, when that title has such a sinister aura?

MASTER: The first answer is simply practical: how else could we be designated? The term "Middle Way" has been suggested, but that implies compromise, and we are not about compromise. The second answer is that the fearsome implications are useful, in that they deter those who cannot come to terms with our way. Because so many Occultists are still constrained by childhood religious indoctrination, the Left Hand Path arouses fear as well as awe.

PUPIL;

Most Occultists seem to believe that followers of the Left Hand Path are evil, that they do harm.

MASTER: The truth is, as usual, somewhat removed from the popular viewpoint. Harm would only be done if it were for some reason necessary. An Adept would know when it was necessary and would be capable of assessing the effects. There is an immutable law which has been known to Occultists for thousands of years, though you probably learned this version in first-form physics lesson: "Every action has an equal and opposite reaction". Any action changes the course of events, makes things happen which would not otherwise have happened, and it is those far-reaching consequences which an Occultist must be competent to estimate before he undertakes an operation. A healing is just as much an interference with the natural course of events as is a destruction. But the Right Hand Path will tell you that a healing is always "good". Some of them will even undertake healing (with varying degrees of effectiveness) upon request and with little or no knowledge of the circumstances appertaining to the sufferer and his or her illness. On the Left Hand Path, we do not use power indiscriminately. Occult ability, like all other talents, must be treated responsibly. This is perhaps the keyword in the definition. The Left Hand Path teaches the responsible use of power. Its benefits are not given or sold. They are used; for a purpose which can be logically judged.

PUPIL:

If your friend was dying, would you try to cure him or her?

MASTER: Perhaps. It would depend on various factors. I cannot give an unequivocal answer to that question. The Left Hand Path stands for responsible use of power, and the individual circumstances must be considered in each case. There is another factor to be taken into account here; a true follower of the Left Hand Path should have the ability to deal with his/her own ailments. As I said before, the principle is individual responsibility. We do not pray to a supernatural being or to another human being for aid in our difficulties.

PUPIL:

Are followers of the Right Hand Path able to possess any Occult power?

MASTER: An Adept is not concerned with disputes, whether between Left Hand Path and Right Hand Path or between himself and anyone else. The problem of the Right Hand Path is that it is inherently incapable of teaching its practitioners to evaluate the outcome of their actions. Healing and helping are "good", harming and hindering are "bad." Such simplistic concepts are perilous.

PUPIL:

Does that mean that, in reality, it could be more dangerous to follow the Right

Hand Path than to follow the Left Hand Path?

MASTER: No-one of the Left Hand Path has ever needed psychiatric treatment or been incarcerated in a mental hospital. That is the province of the Right Hand Path, as it makes the futile attempts to reconcile the contradictions and to cope with unforeseen developments. "Know Thyself" is a valid statement, but it is the beginning, not culmination of your work. There are many things I could tell you about yourself, but you would not yet be able to accept them, your subconscious would automatically rationalise them away, You have to find out for yourself. You must become less emotional, otherwise that will hold you back. You must avoid taking a stance on anything.

PUPIL:

What did it feel like when you became an Adept?

MASTER: I can best describe it as follows. A man goes to sleep one night in his own home and wakes up next morning in a different country where no-one speaks his language and he does not speak theirs. There is no way home. He has to accept that he now has no real communication with other people, apart from the basics. The country may appear to be very backward; there is a lot he would wish to do. But he is unable to do anything to change circumstances because he cannot make the people understand what he is talking about or what he wishes to do. Occasionally one of the people will make an effort to understand him. It is not for the Adept to have to learn the language of the country in which he now finds himself a stranger, for he can exist and operate exactly the same, no matter where he is. Otherwise he is no Adept. He knows that he is different and cannot be otherwise, even if he so wished. Once Adepthood is achieved, there can be no retreat. What is done cannot be undone. Other people do not matter to him. I do not mean that they do not matter as individuals; they do not matter because he no longer has anything in common with them. He has changed, they are as they always were. But he cannot avoid the fact that he has responsibility.

PUPIL:

When you talk of waking up in a strange country, this is not an almost accidental thing which could happen to anyone interested in the Occult. How do you prepare for that awakening, that transition?

MASTER: You do not seek power because you have always possessed it. Everyone has. Between your ears is a whole universe, though most people will not or cannot accept that statement. You are different because you know there is more to do. I am different because I have found it. You have to be different in the beginning so that you do not follow the general line. Knowing that you are different does not make you an Adept. It gives you the impetus to do something about it. You must achieve the ability to use power by knowing as much about yourself as you can handle, perhaps more. First, you must accept that everyone has that power. It is not a gift from someone or something outside yourself, that someone or something does not exist.

PUPIL:

You said that the power is latent in everyone. How can I learn to utilise it?

MASTER: Supposing I took you to a strange house. It is dark. When you enter, you grope for the light-switch. You have some idea of where light-switches normally are located, but you could not put your hand straight to it, as you would in your own home. There is no-one to help you by shining a torch, but you will eventually find the first light-switch and it will therefore be easier to find the others until you have illuminated the whole house, though it would be wiser to light only the rooms which you need. But you did not have to install the electricity. It was there. You only had to find the switch.

PUPIL:

Continuing to use that analogy, does that mean that you will take me to that house or show me the way there?

MASTER: It depends on what you mean. In the context of established religions seeking converts, the answer is no because we do not need converts, we do not need to sell anything. As the salesman said to the client, it is expensive, but it is worth buying. We are not hawking our beliefs. Why should any Adept go out of his way to convert anyone?

PUPIL:

But you aren't trying to convert me. I'm already converted. I want to know where go from here.

MASTER: As I said, it depends on the context. If you don't need conversion, then surely you will arrive at your destination anyway, your destination being the beginning of your quest.

PUPIL:

But how?

MASTER: There is only one way, and that is the way that works for you. Any book on any religion contains a grain of truth, it cannot help but do that. The unthinking person accepts the book as it is. The thinking person discerns the grain of truth amidst the many thousands of words and, if it is a book on his religion, then he acts in the way that he thinks his religions should be interpreted. It does not matter what you think of the numerous groups and covens. The important thing is that the people who are members of those groups feel fulfilled. If so, they are in the right place, but, if there is something lacking, they have not yet found what it is that works for them. There is an inbuilt recognition of what works for you. If it works for you, it is right, there is no dogma because, in the end, it is down to belief.

There is an internal safety valve which, for most people, prevents them taking on more than they can handle. To any rational person, it is easy to be dissatisfied with Christianity because it gives so little to the individual. It is logical that an intelligent person is going to look for another religion. You try on shoes and clothes before you buy them, to make sure that you feel comfortable in them. It is quite right that you should do the same with religion. As long as you feel fulfilled, then you are doing the right thing. To condemn the beliefs of another person is as foolish as saying that there is no intelligent life in the Universe other than on Earth.

PUPIL:

Would you advise me to read any Occult books or not to read any?

MASTER: You read to gain knowledge. You should read any books that interest you, read them for the books themselves, not for any answers, because all the necessary answers always were in your own head. And the ritual or system that works for you is the one you have devised for yourself. What is said in an Occult book represents what works for the man or woman who wrote it. It is not possible to have a standard textbook for Occult practice in the same way that there are standard textbooks for mathematics, because there are so many variables. If you follow a ritual given in a book, and nothing happens, it does not necessarily mean that the author is a fraud or you are an inadequate Occultist. The fault lies in the fact that you are working with someone else's material. You are trying to buy oranges when only apples are for sale.

PUPIL:

So that is not the way. How, then, does one start?

MASTER: Attempting to achieve Adepthood may be compared to climbing a mountain, Most people do not even reach base camp. Either they do not want to try or they do not know it is there.

PUPIL:  
How does one get to base camp?

MASTER: By recognising that one is different. That there is more to life than the normal round of work and pleasure. By searching for something more. You reach base camp by reading your first Occult book and finding that it appeals to you.

PUPIL:  
That sounds too easy.

MASTER: That part is easy. But there is a hard climb ahead. Once beyond base camp, no-one can return to it. But the climber can stop at any time when he or she decides that it is not necessary to go further. On the way up the mountain, no-one can be helped. Because those who reach the tops of their mountains have to be perfect, have to be truly Adept. I can and will prevent you from falling and injuring yourself, but you must accomplish your climb unaided.

Pupil:  
Are all Adepts, metaphorically speaking, on top of their individual mountains?  
Is there no communication, no alliance between Adepts?

MASTER: We are aware that others are there, but we have no dealings with them.

PUPIL:  
So there is no such things as the Occult Secret Police?

MASTER: No. Adepts are aware of the general situation, and, if something has to be done, the one who can most conveniently do it will intervene. That individual Adept will make the decision that it is necessary to intervene.

PUPIL:  
Can you give an example of a situation when intervention would be necessary?

CONTINUED IN #2

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## DIALOGUE BETWEEN ADEPT AND NOVICE 2

(Continued from Issue 1)

PUPIL:

Can you give an example where Occult intervention would be necessary?

MASTER: You experienced the situation last year, when a man falsely claiming to be an Adept was made unable to continue with his pretensions.

PUPIL:

But there are many people who make such claims and nothing ever happens to them. Why was this one different?

MASTER: Most of the self-styled

Adepts get the followers they deserve. They and their followers manage very happily because they do not have the potential at that time to advance further. Some of them are aware of this and they are wise enough to accept it. A teacher will say to his or her pupil: 'I have taught you all I can; now you must find a higher teacher.' Some Occultists would rather be burned at the stake than admit that, it usually happens that their followers are not capable of progressing further. As I have said before, it is important to try every method, adapt the parts that appeal to you, discard the parts that do not. And then move on. That is useful experience, not wasted time, even if nothing about that particular aspect holds any meaning for you. A teacher, even if not very advanced, helps his pupils if he assists them to make progress in his methods but does not delude them into believing that this is the only way. In the incident last year, the phoney Adept who called himself Raoul Belphegor was preventing people from reaching their true potential.

PUPIL:

But wouldn't it have been simpler to let him die? A few weeks after you realised that something had to be done, he was taken seriously ill - a condition which he had been ignoring for some time suddenly flared up. He was in Intensive Care, and you worked a healing for him. Why?

MASTER: He had to live with what

he had done. If there was any chance of his deriving benefit from the lesson, he had to be given that chance.

PUPIL:

You must have known that he could never benefit from such a lesson.

MASTER: Perhaps I knew it, but I

am not concerned with judging him. All that was necessary was that he should be prevented from doing further harm. As a result of removing his followers, his sources of income were removed, but that was a consequence of his own actions.

PUPIL:

You said earlier that there are some Occult teachers who are quite genuine, within their limitations, but they know that they have reached a certain level and cannot progress any higher. Did they choose to stop or why were they unable to go on?

MASTER: Nothing is for nothing.

That applies equally to an intangible. Maybe they were unwilling to pay the price, or they did not have enough to pay the price.

PUPIL:

Is an over-emphasis on ritual indicative of the teacher who has nothing valid to teach?



MASTER: No. It is not as simple as that. Ritual is valid as long as it has a meaning for the practitioner. You have participated in rituals where you felt that their purpose had been achieved, and others that were merely playacting. Ritual is more personal than your name. Whoever composed a ritual which meant something to you, that person – even if unknown to you – achieved a rapport with you in the same way that an artist who paints a picture effects a form of communication with the person who likes that picture so much that he buys it. But why waste time on the chance that someone else's ritual will appeal to you? It is much more effective to put a ritual together yourself. However, the longer you go on, the less you will need ritual. When it ceases to have a point, abandon it.

PUPIL: I accept that ritual means nothing to you. Most of the time, I find it pointless, but I am not yet ready to abandon it altogether. Would you ever stage a ritual simply to impress someone?

MASTER: That would be most unlikely, but I will not answer unequivocally 'no' because it is possible that a circumstance may arise when that would be useful.

PUPIL: But you never seem to care about impressing anyone.

MASTER: 'Never' is too emphatic a term. There might be an occasion when I needed to convince someone of something, and ritual was the easiest way to do it. It is a very unlikely scenario – but nothing is impossible.

PUPIL: I have only known you stage a ritual on one occasion. There were three people present, you, me and Anne. Both Anne and I were new recruits. The purpose of the ritual was to aid Anne against someone she considered her enemy. You didn't do that ritual to impress us, because it didn't achieve its object.

MASTER: It didn't do any harm to Anne's enemy because it was not necessary that it should. The real purpose of the ritual was to examine another aspect of your abilities.

PUPIL: So you fooled us?

MASTER: Do you expect that, on every occasion, I shall tell you my real intentions?

PUPIL: No. This is part of the isolation which you mentioned earlier.

MASTER: Yes. An Adept has thousands of acquaintances but very few friends.

PUPIL: You have the power to make anyone do what you want. So why do you leave some of us free to make the choice, why do you take the chance that we might someday let you down or act against you?

MASTER: One cannot form a meaningful relationship, friendship or anything else, with someone who is not worthy, but if they are worthy, how could you justify taking away from them the thing that makes them special? There is no shortage of peasants to do my bidding when needed and, when they have served their purpose, they are returned to their blissful ignorance. They do not know or want to know anything about

the Occult, they will never know that they have been used. A pupil must be free to make his or her own choice, otherwise they will sink to the level of those who are merely used.

PUPIL:

How can you tell when someone is worthy, or simply usable?

MASTER: In the same way that I can tell everything else. Unless I guard against it, I have only to shake hands with someone and I know the day he will die and how. It is vital to shield oneself constantly against these impressions, but the shield is harder to put up if I am tired or ill or angry or upset.

PUPIL:

But you never get angry or upset.

MASTER: Now you are beginning to see why.

PUPIL:

When you were talking of time-travel, you said that the past exists only in our comprehension of it. Can you explain that?

MASTER: If humanity destroyed itself, if human beings had ceased to exist on Earth, would ancient Egypt have existed?

PUPIL:

You said the past cannot be changed.

MASTER: If there is no-one to observe it, no knowledge of the past, did it exist at all?

PUPIL:

But the artefacts of an ancient civilisation would still be there, even if no-one was here now.

MASTER:

How can you be sure of that?

PUPIL:

Are you saying that things exist only in the mind, to the extent that they depend on a reaction from the human mind to bring them into being?

MASTER: This is a very important question. The sound of one hand clapping. You understand how a tree can fall without making a noise?

PUPIL:

Yes. If there is no-one within hearing distance. Sound is waves, it only becomes noise when it makes contact with someone's ear. Sound exists only because of the human - or animal - reaction. But that's an intangible thing - like light. No, that's an invalid comparison because light is the only way we can know that the stars exist or used to exist.

MASTER: It is a valid comparison but you are too preoccupied with the physical. Although you cannot see light, you need light to see, therefore it exists. You have seen the statues and mummies in the Cairo Museum, therefore you believe that they exist. You cannot see sound, but my voice is real, though transitory. If you had never been to Egypt, there are other ways of establishing that the ancient civilisation existed, but all those ways depend upon your becoming aware of them. Take, for example, a hermit living in a cave in Tibet. If you described to him a computer,

he would say no, such a thing does not exist. He would be just as certain that there are no such things as computers as you are certain that there are no such things as space-ships which can travel to other galaxies. I am not talking of admitting the possibility of such things existing in the future. Here and now, they do not exist because your mind has not comprehended them.

PUPIL:

But here you are saying that things exist even if we are not aware of them. How does this relate to the question of whether ancient Egypt would have existed if we were not, here and now, aware of the artefacts, the book, the research?

MASTER: If I told you that, thirty million years ago, there lived in Antarctica a race of little green men with antennae, would you believe me?

PUPIL: I

wouldn't automatically disbelieve you, however incredible it sounded – at least I've learned that much! But if anyone, else whatever his scientific qualifications, made such a statement, yes, I would disbelieve.

MASTER: Leaving aside your personal attitude to me, you would feel that such a statement was not credible?

PUPIL:

Yes. I don't believe in them, therefore they did not exist.

MASTER: So the existence of an ancient civilisation depends on your belief in it? On a larger scale, the existence of ancient Egypt depends on the belief in it of the historians, archaeologists, scientists. Without their bringing it to you, you would not know of it, therefore you would not believe in it.

PUPIL:

And if we didn't believe in it, we would believe that it didn't exist. This sounds like Alice in Wonderland saying to her attackers "you're nothing but a pack of cards" and, as soon as she ceased to believe in their ability to harm her, they became just pieces of cardboard.

MASTER: So you can accept that it all depends on the state of your belief. And if there was no-one to believe or disbelieve, there would be no knowledge of this reality or myth that was ancient Egypt.

Pupil:

If no knowledge of it existed now, it could not be known whether Egypt had existed or not. If there was no knowledge of it, the question of its existence would not be asked.

MASTER: We return to the original question. If there was no sentient mind to be aware of it, it would not exist now, but, in such a case, did it ever exist? If you subscribe to this philosophy, and I am not saying that I do, your mind is the only reality and, without that mind, nothing exists. This idea puts man back at the centre of the universe. All things depend on his existence to observe them.

PUPIL:

Yes. I was just beginning to understand it and think I could accept it – then you slip in that bit about you're not saying that you subscribe to this philosophy.

MASTER: One thing you should have learned by now is that I do not expect or want you to accept everything I say.

PUPIL:

But I like that theory!

MASTER: Then hold to that theory, unless and until a better one comes to you. I will show you a lot of things to think about, but I will not tell you what to think. You must realise that, when a person subscribes or does not subscribe to a particular theory, his decision is based on everything that he already knows or believes or thinks. You cannot take it out of context. It is a bigger version of an individual asking how the hell do I know that I exist.

And how would the people going about their everyday business in ancient Egypt have felt if it became known to them that, in a thousand years' time, Earth would not exist? How would they feel about their own existence, knowing that, no matter what they left behind, there would be no-one to see it? Then, instead of saying would ancient Egypt have existed if we were not here to see the remains, they could be saying do we really exist because there is no-one to come after us, is what we are doing real?

People involved in their everyday affairs in ancient Egypt would be faced with the same kind of decisions as someone trying to accept or reject this philosophy. Try to comprehend how they would have felt. The ancient Egyptians were dedicated to their belief in a life after death, they had a psychotic fascination with preserving the human form after death. Many people believe now that Earth is unlikely to survive for another thousand years or even another fifty years, not necessarily because of man's inborn self-destructive urge but because a microchip controls the power to destroy.

PUPIL:

If we knew without doubt that Earth was going to be destroyed, I think people would still go on acting in the same way they have always done. An individual would feel that nothing he could do would alter the course of events.

MASTER: That implies that, in his own mind, he is less important. The most important person is always "I".

PUPIL: Yes, I agree with that. And yet, in a disaster, for instance, there are people who risk or even lose their lives to save others.

MASTER:

Why do you think they do that?

PUPIL: I

think they are carried away by the emotion of the moment. I can understand trying to save someone you love, but not a total stranger.

MASTER: Rescue is rescue and they are all motivated in the same way. Such Establishment words as "cowards" and "selfish" would be applied to one who concentrated solely on saving himself. These words were invented to make people believe that one form of behaviour is more acceptable than another.

PUPIL:

But, when the ship's going down, the sea is pouring in, there isn't time to think about acceptable behaviour. Instinct must take over in such desperate circumstances. One person's instinct impels him to jump into the lifeboat; another person's instinct impels him to grab others and throw them into the lifeboat. What makes the difference?

MASTER: The difference is in each

person's attitude to life. The man who is a loser or who settles for breaking even, jumps for the lifeboat himself. The man who is a natural winner in life is the one who will save others. He is accustomed to winning, he believes in his own abilities. Because of the attitude he takes, he is used to getting double doses of trouble, and he believes that, even carrying someone else, he can make it.

PUPIL:

So you are saying that the Establishment is right, even though for the wrong reason, in saying that the man who saves others is better than the man who saves only himself.

MASTER: The Establishment cannot be always wrong, just as the anti-Establishment cannot be always right. Every system of belief or ethics contains something that is wrong and also something that is right, even if its practitioners do not know the real reason why it is right.

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### Part III

PUPIL:

You can see everything in the future, so why do you need me as a Tarot-reader?

MASTER:

I have to guard against seeing everything. I don't need that kind of input. And it would be a waste of your considerable talents in the matter of Tarot if they were not utilised. A genuine psychic cannot be selective about what he receives. If he is turned on, then he is turned on. As well as receiving what he is looking for, he will also be receiving absolutely everything else. That is why I spend all my time turned off, because I do not want to know. One cannot tune it to one station.

PUPIL: I know it is dangerous to be clairvoyant without the ability to control that power. Are there any pitfalls in trying to see the future at all?

MASTER:

Normally you need an aid to clairvoyance and the Tarot works well for you. That is no problem. But in everyday life you use intuition more than logic. At this stage, you don't know whether your subconscious is lying to you, so it makes sense to use logic.

PUPIL: Crowley said that, as one progressed and developed further abilities, one lost some of one's earlier skills. He mentioned clairvoyance and healing.

MASTER:

No, that is not true. One retains all one's abilities. But, with advancement, comes the knowledge when those abilities should not be used, as in the case of healing which I referred to earlier.

PUPIL:

Is it necessary to have an acolyte or "Scarlet Woman" or is that just another of the myths?

MASTER: If you have to have anything, you are not an Adept. If Crowley needed an assistant or a Scarlet Woman, he was not an Adept. The only way to be an Adept is to be all things but to choose to be nothing.

If he was serious, assuming that he was a responsible person, he could not visit upon anyone else the things that he had to live with. If he needed someone, he was not secure enough to risk becoming an Adept. One cannot share that burden. Judging by his writings, just getting close was more than he could handle. If he wanted to explore that pathway, he should have made more of what you don't need. What Crowley found out was not wrong, but he couldn't handle it. Like the wrong way to find electricity is to put you hand on the wire.

A new house is wired up, as we all are, awaiting connection to the mains. There will always be people who stumble around and stick their fingers into the socket.

No-one could do what Crowley did without developing a willpower that was above the average. But it doesn't alter the fact that his willpower ran out when it came to facing a life without his drugs.

I am not saying that you should not use drugs. I am saying that it is not worth the risk. You cannot control the way the drug does the job. It may get you there, but not the right way and you cannot see what is on the route. The drug does not care how ready you are for the various stages involved. It is like a car whose brakes have failed; the only way to stop it is to run it into a wall.

If you use drugs you have not mastered your subconscious.

You will behave as the puppet you have always been. If you stop doing that, your subconscious gets agitated, if has been used to control and it won't give up easily. Its manifestations vary from person to person; ideas, excuses, a double dose of so-called rationalisation which has nothing rational about it at all. It is totally despotic. Like so many things in the everyday physical world, it hides behind what it is not.

PUPIL: Have you ever used drugs?

MASTER:

When I was still experimenting, I used to eat unsafe pate. It is difficult to judge how much to eat. It stops you thinking logically, you rationalise less. Most Occultists have a lot of fun, but, at the end of the day, they stay the same. Being an Adept is a bit like going to sea, because you are up to your neck. You do it but you don't want or seek to do it. People think that, when you get to be an Adept, that's it. It is just the start.

PUPIL: How do you know when you have become an Adept?

MASTER:

The minute you wish you weren't. I can understand only too well why Crowley and many others found drugs their only escape.

PUPIL: Just one more question about Crowley. He said that an advanced Occultist had to be bisexual.

MASTER: He may have been misquoted. An advanced Occultist should have tried all forms of sexual behaviour, or almost all, but he - or she - cannot force himself to be what he is not. The important thing is to know what it is all about, so you know exactly where you are. If people, from puberty onwards, follow one mode of sexuality only, they cannot be in complete control of themselves because they cannot be certain that another mode would not suit them better.

There will always be a kind of

sexual activity which will be more productive to you than any other. If your sexuality is not between your legs, it is somewhere else for a good reason. There is no such thing as an accident in the universe. Sex does not have to manifest itself as fucking. If that is not enjoyable, you have got to go for other paths. Using the same force, find out where else it will manifest itself. It depends on the way the link-ups take place between neurones. If they link-up in a certain way, this induces a certain mode of behaviour. It does not affect anything else you do in your life.

And, once you have established your ideal mode of sexuality, you should accept it, however unorthodox it may be. No guilt, no hang-ups, no militancy. Leave the militancy to the non-Occultists who feel the need to be accepted. A person aiming for Adept hood is aware that he will never be accepted and he does not wish for acceptance or understanding.

The militants are too busy trying to convince everyone else that what they are doing is right. They have got into a battle they don't need.

They rode over the hill, saw the fight and joined in. The intelligent thing to do is to ride back over the hill. It does not matter what anyone else is, as long as it is he who has to live with it and not you.

PUPIL:

If there is nothing wrong with sex, in any form that feels right for the individual, why have I been forced into celibacy?

MASTER:

You have not been forced into celibacy. You are an attractive woman, you could have any man you wanted. You have chosen not to.

PUPIL: I

have considered it, of course. Then I remembered what you once said: 'you have to talk to them afterwards'. What possible communication could I have now with ordinary men? And without communication, the whole thing would be a waste of time.

MASTER:

Celibacy is one of the ways to face your subconscious and overcome it. Even the Christians realised that, though naturally they do not now know why it is necessary or how to deal with the results.

PUPIL: And, at the moment, I don't understand, either!

MASTER:

If I took you into a nuclear power station, you would not expect to understand its working. This is a million times more complex, so why should you expect to understand this yet? Nuclear physicists do not have the lies to contend with, the lies which emanate from your subconscious, even though they will someday realise that nuclear physics is a million times more complex than they at present know.

Continuing the analogy with nuclear physics, you could forge suitable qualifications and be put in charge of a power station; sooner or later you would kill yourself and a lot of other people. You have to work to gain the knowledge to do the job completely. The way to Adept hood is hard. It has to be.

Put questions in different ways. What you do not know is as valuable as what you do know. How the mind should be working, based on a little or a lot or no information at all.

There are no examinations but there are assessments. You have made progress in

various ways, some of which you recognise and some of which you do not know about.

Ask yourself how much you know about me. If you are not satisfied, start from the basis of how little you know about me. You do not have to quantify. An amount will suffice. This underlines the advice that you should not ask questions to which you do not need to know the answer, in the same way that there are many decisions which never have to be made.

You know enough about me to know there is a good reason for what I am doing. You do not yet understand that reason but you know that it exists.

One level of your mind is asking questions. Encourage other levels of your mind to ask questions. No-one asks a question backwards; it does not come naturally. This is the subconscious being lazy. Another bonus when you do this is that you start to argue positively and negatively with equal belief and dedication. You are getting further away from a stance.

There is no instruction book. I can switch on a light so that you see something in a different way.

As soon as you discover sex, you have given a new and powerful tool to your subconscious, a major weapon which it can use against you. You are using the subconscious's attack with its big guns. It has to come out into the open. The you can question why it does it, you refuse to do what you are being urged to do. Children have not yet triggered the big guns, which is one of the reasons why they are getting less hassle from their subconscious; children are natural and adults are not.

PUPIL:

Does that mean that paedophilia is wrong?

MASTER:

If the other party's experience is not commensurate with your own, you are doing it to them rather than with them. Because of their own immaturity, sex is something paedophiles prefer to do to others, therefore they have to have an inexperienced person.

PUPIL: I

want to ask you why I gave up drinking wine. I didn't really feel any need to give up; I could afford it, I wasn't drinking enough to damage my health. Yet I suddenly lost all desire for it, it ceased to be pleasant. I have a feeling you had something to do with that. I knew you didn't approve, though you never forbade me to drink.

MASTER:

Would you have stopped if I had told you to stop?

PUPIL: I don't know. I'm not sure if I could have done. But I didn't even know that you knew I was drinking. I never left any bottles lying around.

MASTER:

You were drinking enough to change your aura. Alcohol is debilitating to the intelligence. Therefore it was better that you should cease entirely.

PUPIL:

Why did you do that? You said that no-one aspiring to Adept hood could be helped on the climb.

MASTER:

Continuing to describe it as a climb up a mountain, no, you cannot be assisted on the climb, but, before you set out, you can be provided with suitable



clothing and equipment. That equipment will not get you up the mountain if you are not a skilled climber, but, without it, even the best climber would not stand a chance. To stop drinking alcohol is part of that equipment.

PUPIL: I still don't understand why you gave me the easy way. Why you stopped me instead of making me do it myself.

MASTER:

Even a moderate amount of alcohol reduces the intelligence. I did not wish to waste my time talking to someone whose level of understanding was less than it should be.

PUPIL:

Shouldn't it have been a matter of personal responsibility?

MASTER:

Are you feeling annoyed about being manipulated?

PUPIL: Yes, but I suppose you have manipulated me in a lot of other ways that I'm not even aware of. And now I'm wondering if there are certain things which I thought were my own achievements, which you have, in fact, done for me. Still, if I asked you is this ability or that ability something which I have attained through my own efforts or something which you have done for me, I don't think you'd tell me, and why should you? Because I would simply be asking out of curiosity. As you said, there are questions which do not need to be answered, even if I would like to know what you have done.

MASTER: Things that you could have achieved yourself if there had been time. Do you understand personal responsibility, since you used the term? It is not simply a matter of achieving things by yourself. People were responsible before law came along to order their lives. But, even then, people were separated into two different types. This is nothing to do with conscience, because conscience is you being manipulated by outside forces. Personal responsibility depends largely upon honour. Being told to do something but there is no-one checking on whether or not you have done it. People are good at lying to themselves. If you lie to yourself, you will make no progress along the spiritual path. You will always be the servant, the puppet, of your own subconscious. You should never do something you cannot live with. Personal responsibility sorts the men from the boys. All wars are started by politicians too old to fight in them.

Consider a chemical tanker. It carries vast numbers of drums containing gases such as cyanide and its derivatives. Ruptured drums can give off fumes more toxic than those used in warfare. And the ferocious intensity with which these chemicals can burn is almost beyond description. A fire in a chemical tanker can melt steel bulkheads like wax – the ship just melts into gobs of metal. If a fire starts in a chemical tanker, your chances are better in the sea. Having said that, you get into the realms of discipline.

PUPIL:

From the way you described it, it's obvious that it happened to you. How many of your crew jumped into the sea?

MASTER:

None.

Pupil:

You referred to discipline, but it seems more like personal responsibility. The sailors' fear of the fire would naturally be far greater than their fear of the captain. The fact that they all stayed seems to indicate that they realised that a reduction in the number of men to fight the fire would reduce the chances of survival for the ship and

everyone in it. What is the difference between discipline and personal responsibility in that context?

MASTER:

There is a Japanese word “gi”. It can be approximately translated as “obligation”. It has nothing to do with external influences. If you feel it, it exists. What you do with it is up to you. The minimum requirements are courage and honesty.

The nearest Western equivalent is “noblesse oblige”. Westerners are very good at responsibility-shifting and this is typical. In the Japanese version, there is no-one else to blame. That is why they do not tie the word to any social status.

In the crew of my ship, I knew which men I could trust and which I could not. Willingness without ability is a non-starter.

- Dark Lily Journal No 3, Society of Dark Lily  
(London 1987).

#### Part IV

PUPIL: There has been a lot of reaction to those two paragraphs on the last page of DL2, when you said that the only gods are within your own head, there are no external powers to be invoked. In other words, we are on our own. Most of the responses fell within four categories. There was fear (“there’s nothing out there looking after me!”) Relief (“so I don’t need to bother any more with all those gods and goddesses and demons with their unearthly names and very earthly failings”). Disbelief (“every other Occultist and Occult books says there are gods, they can’t all be out of step”). Neutrality (“sounds odd, but what reason does he have for saying this?”) I think the fourth response is the most aware; is this correct?

MASTER:

You should not accept what I have told you simply because I say that it is true. But you have done it before: you have accepted as true the things that other people have told you. We all do it, many times in our lives, and often it is necessary. You cannot test for yourself and prove the validity of every item of knowledge that you need to possess. If a doctor tells you that it is dangerous to exceed the stated dose of a certain medicine, you do not take an overdose to prove that he is telling the truth, because you believe that he knows what he is talking about and has no reason to lie to you. If an astronomer tells you that, way out in space, beyond Neptune (or within the orbit of Neptune for the next few years) there exists a comparatively small planet called Pluto and its attendant moon, Chiron, you probably believe him. If, then, another astronomer tells you that there is some doubt that little Pluto is, in fact, a planet, do you believe him? Or perhaps you decide to suspend belief because, unless you are an astronomer or an astrologer, it is of no real importance to you whether Pluto is a planet or not. If an acquaintance tells you he saw a ghost last night, you, because you are interested in the Unexplained, might believe that he saw something though he may have misinterpreted it. Other people would write it off as imagination, nightmare, the effects of alcohol, or other rationalisation.

We accept some statement, defer judgement on some and reject others, depending on our individual scale of credulity and our need to deal with the item of knowledge concerned in the assertion. If a statement refers to ideologies or opinions, then, for most people, emotionalism clouds the judgement. What you think is not so important as why you think it.

PUPIL: I

think this refers to taking stances and you say how important it is to avoid such an action.

MASTER:

To an Adept, "all is one". This means that he does not take a stance. You must not only learn to avoid taking stances, you must reach the stage where taking a stance simply does not happen. Start by avoiding stances and it will eventually (like driving) become automatic.

Learn not to take stances and you are on the way to achieving control of your subconscious and thus being able to utilise all the power that is within it.

You take a stance when anything matters to you, when you react to anything. If it pleases or excites you, annoys or depresses you, you are taking a stance. If you believe in a political ideal, you are taking a stance.

It is

normal behaviour to take a stance, to be affected by outside influences and to give a reaction to each one. Your subconscious likes to have you constantly buffeted by external forces because, in that situation, you have neither the time nor the energy to think for yourself and take the first steps towards supplanting your subconscious and taking control of your own life.

PUPIL:

It seems strange that you have just told people how to become Adepts, yet the majority of readers will skim through those paragraphs like any other light reading and never realise what it's all about.

MASTER:

That is how it should be. There are not enough health warnings in the Occult, and those that exist are usually introduced for an ulterior motive, such as convincing readers of the great power of a particular path or ritual.

PUPIL:

Now that I am aware of the problem, I can see how many stances I have taken, especially since you pointed out an occasion when I was not aware of doing it. Quite often now I avoid it; but there's another problem, taking a stance by being annoyed that occasionally I can't avoid it.

MASTER:

Even in this endeavour, you must work without lust of result.

PUPIL:

I've heard that phrase before, but it is rather more complicated than it sounds.

MASTER:

Any instruction for a ritual will contain the advice that, when the working is completed, you must put out of your mind all thoughts of the aim. This is a good example of the truth being preserved even when understanding of the reason behind it has been lost. The explanation generally given is that your working has released forces which have been sent out to achieve the stated aim.

Retaining that aim in your thoughts would mean anchoring the forces to you and impeding them. The real reason is that continuing to dwell on the purpose of your working would mean that you had taken a stance.

PUPIL:

But why would you undertake the work unless its outcome was important to you?

MASTER:

I did not say that it did not matter. Whether it worked out or not would not make any difference to me and what I am about.

PUPIL:

What criteria do you use for deciding that something should be done?

MASTER:

I usually employ criteria to make sure that something should not be done. Occult means can only be used to solve Occult problems and you do not yet know how to define an Occult problem. It cannot be seen by most people and they could not grasp what I was saying if I explained. You can buy books which purport to tell you how to achieve everything by magickal means. The authors are saying buy this book and every law of physics and humanity can be changed to suit you. What they do not know is that the only thing that needs to be changed is the bit that is the real you, and only Adepts can recognise that. To solve a problem, change yourself instead of trying to change the world. If you want to go to London at ten o'clock in the morning but the only train from your local station leaves at eleven-thirty, it is no use asking British Rail to change its timetable or put on an extra train for you. You can't re-route the 11.30 Euston, still less can you alter the 11.30 Universe.

PUPIL: I

have a problem – a trivial one, but I don't see how it can be solved except by Occult means. Every Saturday, there is a crossword competition in the newspaper. Most Saturdays I manage to solve the crossword, but my entry has never yet been among the winners. It must be a matter of luck that causes a certain entry to be one of the first three pulled out of the box, and I can't harness that luck, though I have tried.

MASTER:

Your last entry smelt so strongly of incense that I'm not surprised it was avoided! Why do you want to win? You don't need the book token prize.

PUPIL:

No, I know it's simply vanity. It's a very prestigious crossword.

MASTER:

You can either never enter the competition so that you can never win it, or ensure that no-one else enters so that you are certain to win.

PUPIL:

That doesn't help! Of course, it's not intended to. Yes, I suppose I can see why it is pointless. All that matters is that you know and I know – and so do all the readers of DL now, but these paragraphs will have to stay in because they're illustrating something much more important. I still don't see why the matter of a chance selection is not a problem that can be solved by Occult means.

MASTER:

That is something that you will eventually come to understand. The hardest thing in the world is to watch someone doing something wrong and keep your mouth shut.

PUPIL:

Is that always necessary?

MASTER:

Intervention could only be justified if someone was doing something so wrongly that he put himself in danger. This refers to Occult and to mundane matters.

PUPIL:

Would you intervene in a mundane matter – supposing you saw a total stranger wiring an electrical appliance wrongly. Someone whom you have never seen before, who is of no importance to you.

MASTER:

In such a circumstance, I would tell him what he was doing wrong. Whether or not he chose to take my advice is not my concern.

PUPIL:

Nevertheless, isn't such intervention taking a stance?

MASTER:

No, because I know that I am superior. His living would not help nor hinder me, but neither would his death. If I do not warn him, I am taking a stance, but if he disregards my warning, that is his problem.

PUPIL:

So you would only be taking a stance, if, after having had your advice rejected, you physically restrained him from plugging in the dangerous appliance?

MASTER:

Yes. The same applies in an Occult context. You have heard me mention the woman who wished to specialise in healing. I advised her that this was not her particular strength, but she decided not to heed my advice.

PUPIL:

If she had been one of your pupils, would you have stopped her from going a way that caused her decline?

MASTER:

If she had been my pupil, that would have been my responsibility. If I had not taken responsibility for a person, I may still advise them, but they must choose whether to listen or not. It does not matter to me whether they agree with me. They have got to agree with themselves that they are doing it wrong. It is up to them to put the damage right.

PUPIL:

In what ways could one go so badly wrong in Occult work?

MASTER:

If you go into specifics, you will get people looking at what you are writing about instead of what I am saying. They will look at the plug instead of the problem. But most people do not need to know what can go wrong at the higher levels because they will never reach them.

PUPIL:

That's something I want to clarify. A couple of years ago, you stopped someone because he was preventing people from reaching their true potential. But there are others who are, for instance, producing magazines which deal only with Occult trivia. Aren't they also holding people back?

MASTER:

The crime that does matter is interfering with other people's progress. No-one compels people to buy magazines which tell them what way to dance around the circle, which colour candles to light. They buy those magazines because they find such things amusing. The people who produce those magazines are not deliberately misleading them, because they, too, do not know any better. They are chasing their own tails, but that is quite safe and they could not handle it another way. Can you imagine those people with the mentality that responds to such trivia coming to terms with total loss of peace of mind?

PUPIL:

But you said that everyone has the potential to achieve as much.

MASTER:

Everyone has the potential for everything, but that does not say that they can make use of it. Anyone can get into a Formula 1 racing car and start the engine, but not many people can drive it fast enough and still be in one piece at the end of the race. Magickal ceremonies have their uses because there will always

be people who feel the need to belong and to express their commitment, but those ceremonies only satisfy those who have a limitation on how far they can go. Those capable of becoming Adepts recognise the emptiness and know that sooner or later they must stand alone.

PUPIL:

Is it always necessary for an Adept to be alone?

MASTER:

Standing alone in any respect is a cold and unfriendly prospect. There is a well-known and true phrase: "the loneliness of command", which applies also in the mundane world. Not many people are capable of running a business or a ship or becoming an Adept. Most people need someone else to turn to, to say 'am I right?' or 'it's not my job to do that' or 'it's not my fault'. Re-writing or re-interpreting any religion is futile because the one thing that they do not get away from is that they still have someone else to blame.

PUPIL:

But you know who will make it and who will not.

MASTER:

I can see a long way past this world's ending. The future is a matter of what options are taken up today. Things today are because of decisions made in the past. Wrong things said, wrong things done, nearly all of it done in too much of a hurry. This approaches the point where I am in danger of taking a stance, over things you cannot see yet. Other Adepts can see it and are in the same danger. If I take a stance in the future, I will be responsible for a part of it.

PUPIL:

But surely you would do the right thing.

MASTER:

Is it a responsibility that I need? This is not like running a business. I see events on a universal scale. There are certain things instigated long before I was born which I can interfere with; I have not yet decided whether I should do so or not.

PUPIL:

What would make you decide that they needed your intervention?

MASTER:

I have no idea until it happens,

PUPIL:

How will you know when it happens?

MASTER:

This is the origin of the legend about looking at a monster's reflection in a burnished shield rather than gazing directly into the creature's face. One is too close to observe directly.

PUPIL:

How do you know that a reflection has not been distorted?

MASTER:

A reflection does not know that it is being observed. The things that I know I shall still know, long after this physical life has ceased; the things that I can alter I will alter, the things that I have to wait for I will still wait for, no matter how many millennia it takes.

- Dark Lily Journal No 4, Society of Dark Lily  
(London 1987).

Part 5

PUPIL: I was writing an article about events in my life and I remember two occasions in particular when I clairvoyantly saw an accident. In one instance, I did not warn the victim, and the accident took place, in the other instance I did warn the victim, she was impressed by my warning and she promised to be careful, but the accident still happened.

MASTER: To change the course of events, which included the accident you had foreseen, you would have had to change thousands of events before that, and such action cannot be justified. You must always justify what you do, not to anyone else but to yourself and the overall balance of things.

PUPIL:  
So a clairvoyant does not have a duty to warn people?

MASTER: No. You should not frighten people unnecessarily. As I told you, I have to guard against receiving clairvoyant information, but occasionally my guard slips and, some time ago, I inadvertently realised that one of my employees would die within an unnaturally short space of time. Naturally I said nothing, but, as she was a useful member of staff, I hired an assistant for her. This pleased her, as it increased her status within the company, and the assistant was able to take over her job when the woman died. Generally you should never tell anyone of your insights unless they have asked you to use your clairvoyant abilities on their behalf, and, even then, be careful what you say. People ask advice and then blame the advisor for their failure. You do not have a duty to tell the whole truth and nothing but the truth, and remember that a clairvoyant's warning has never enabled anyone to avoid disaster.

In olden times, when, on the eve of a battle, the king asked his magician who is going to win, the sensible magician would reply 'that is up to you'. If he said 'you will win', his side would probably lose through overconfidence, if he said 'the enemy will win', the battle would be lost before it started.

For a clairvoyant to tell people anything serves absolutely no useful purpose.

PUPIL:  
Another question about this matter of responsibility. When I moved house recently. I remarked to you that I hoped I wasn't leaving an atmosphere to trouble the next owners. Because I went through hell in that house: I took my first steps on the Path, I experienced the Dark Night of the Soul. I didn't want any spooks of my creation bothering the couple who bought the house. But you said it didn't matter. Why?

MASTER: It is not your problem. Why burden yourself with other people? A house gains experience as it gets older, like people. That house had a task to perform and you had outgrown it.

PUPIL: I didn't know those people, so why should I wish them any harm?

MASTER: They are not your responsibility.

PUPIL: I

know that they are not, but surely any disturbance – for want of a better word – that I may have caused to be in that house is my responsibility.

MASTER: It should not concern

you. You cannot, at your present stage, elect to care for others, any more than you can try to change the policies of the world. Mankind's present actions, such as its kindergarten reasons for going to war, tell you much about its potential or lack of it for the future. I am not saying that war should never take place, sometimes it is necessary. But men invented machine guns and bombs so they didn't have to think any harder about it. By those inventions they chose crudity and everyone has got to pay for that and will go on paying, far into the future.

PUPIL:

Do you mean that some weapons of war are crude and some are not? Is this because they kill indiscriminately? But that is the way that the science of war would inevitably go. Larger and more powerful weapons. The crudity is killing at all, for the sort of reasons wars are about. The people on the battlefield are not concerned about ideologies or territories, they are only there because they are too stupid to do otherwise. And, when there has been sufficient bloodletting, one side wins and the other side loses.

The crudity is war, not the weapons that are used in it. A wasteful and impractical means of settling a dispute. They should have chosen more intelligent means of settling their differences.

MASTER: You are looking at the

specifics, at the machine-guns and bombs. The science of war is going to invent machine guns, but who is going to use them? People went to war before such weapons existed. The decision to use them reflects only on man, not on any of his sciences.

At the turn of the century, a Japanese asked an American why, if they were a peaceful nation, were their warship bigger than their fishing vessels. Crudity is choosing to use machine guns, assuming that war is inevitable, and the inevitability of war comes down to the inadequacies of the leaders of the warring factions. The important thing is not the fact that they used machine guns, it is that they chose crudity.

Nowadays, for the first time, there is the possibility of our getting involved in war because of electronic failure, but, by and large, it is the people who bring out the machine guns and choose crudity. It does not say a lot for that war, but it says a lot for mankind. Mankind is still thinking crude but effective. He find himself in the position of using weapons which he has already invented because weapons are still invented in times of peace. Ideally, when people were at a stage when they invented weapons, someone must have thought why should I invent this, I can't see us needing it, so he went on to invent something else. It was possible, at one stage, to have nuclear energy without bombs, but they couldn't leave it alone. A right-thinking mankind would have realised that nuclear energy was very useful, but bombs would not have come into their heads. Now warheads outnumber power stations by thousands to one. Most of the world is preoccupied with the business of living, but they spend a lot of time devising methods of shortening someone else's life, partly because they are taught that this is the only life they have, but in reality life is very cheap. How can it be other when people invent machine guns, weapons that will kill more than one at a time. Previously skill was needed; the victorious army had more skilled men in it. Now, more people than necessary get killed.

We are talking about warfare and weapons. We are talking about the psychological and emotional development or lack of it that still pushes man towards the crude. Guns are just a manifestation of the personality and psychological failings.



If two leaders decide that war is inevitable, they should fight each other, but they will not do that, as long as they can kill others. That is asking people to be more responsible than they are capable of. A few hundred years ago, champions were used, and that also is passing the buck, but better than using armies and getting thousands killed. As time goes on, whenever there is a conflict, more and more non-combatants get killed. Centuries ago, when two armies met on the battlefield, only soldiers were killed. There might have been a spin-off if one of the armies had to winter nearby, but that cannot be compared with an air-raid on a civilian population. Now we talk of acceptable and unacceptable numbers of civilian casualties, we expect civilians to die in warfare.

PUPIL:

You mentioned earlier that asking questions reduces the risk of taking a stance. Can you explain further why is it so important to avoid taking a stance on anything?

MASTER: To an Adept, all is one.

Adopting any stance means that you are entering into a war that you do not need. Let other people expend their energy in taking stances, that is how you can manipulate them if, for some reason, it is necessary to do so.

You cannot alter your feelings; they are a part of your personality. You must not suppress them, because without feelings, you cannot experience. You must recognise your feelings, evaluate them, and ensure that they have no effect on you. The feelings still exist, but they must not compel you to behave in a certain way.

One stance is enough, but, in a court of law, there are two. There are enough rules built into the system to protect them. They need this protection; both sides are vulnerable because of their stance.

PUPIL: I can see how taking a stance affects the reasoning. As you pointed out, in an article which I was writing for another mag, I was writing about something that is important to me and on that basis I had assumed that it was important to everyone else. I didn't realise until you pointed it out, that I had taken a stance. I thought I was aware of stances and why one should avoid them, but I had done it in this case without realising.

MASTER:

Why do you write? You write so that someone reads it. In our sphere, the mind of the person who reads your article must go into the same gear as yours when you wrote it. You are writing to show people that there is another way of looking at things. Failure is guaranteed if you write from a stance. Make people question their values, their judgements, their stances, their reasons for their stance. When you pick up a pen or switch on a word-processor, you are taking on a responsibility. People will read what you write; you are showing them a bit of your mind.

And you, with your talent for iconoclasm, the exposing of Occult myths: why do you enjoy that type of writing?

PUPIL:

To show people how silly they are in accepting the old legends at face value; to show how clever I am in discovering the falsity. I used to get very disappointed when no-one disagreed with me. But I haven't done much of that kind of writing recently. It was amusing at the time, but I seem to have gone beyond that now. You talk of isolation from the world - I never thought I would feel isolated from other Occultists, but I see everything so differently now. So many of the standard Occult beliefs are incorrect, but I can't tell them that. Even if they believed me - which they probably wouldn't - they would need some other belief to put in its place. They wouldn't be able to accept that it's all within themselves, they couldn't comprehend such vast potential, they would see it as a kind of nothingness because they need the crutch of

externalised gods and goddesses, the thought that something is organising the world in its neat little rotations of reincarnation and karma and spiritual progress.

I can usually put things coherently; people may disagree with me, but at least they understand what I'm saying. But if I try to discuss reality with anyone, there is a cut-off point – it varies with the individual, but it comes within the first few minutes – and beyond that point I might as well say nothing. I'm talking in a language they don't understand. So I say nothing. If a friend tells me about her previous incarnations or her spell-casting, I'll listen politely, maybe make suggestions, but I feel completely detached from it. This has only happened recently. It doesn't worry me – and maybe this is another symptom – because it wouldn't matter if I never saw or heard from those people again. I like them, I certainly don't wish them any harm, but they are not of any importance to me.

Because you have taught me things which are far beyond ordinary Occultism, that knowledge has isolated me. I don't feel any regrets about this, I certainly don't feel lonely. I accept that I'm different.

MASTER: It sounds as though you have reached the point of no return.

At this the Pupil said "good!", then burst into tears, proving that she has a long way to go yet.

- Dark Lily Journal No 5, Society of Dark Lily (London 1988).

#### Part 6

MASTER; There is a dangerous trap for any Adept or near-Adept: the thing that bites your brains when you realise that you have learned too much or what you have learned was not what you bargained for.

There has got to be something that is bigger than the Adept. It does not matter whether it is something you create or a situation you put yourself into or allow yourself to slide into, but it has got to be a very big mental serpent. Because you are an Adept, if this thing does not exist, you do not have anything at all with which to compare and judge. You need that one thing that is a constant threat to you to retain your relationship or relevance day to day at all. You need something that occupies a good part of your mind nearly all the time because if that which you have created, although dangerous in its own right, is occupying your mind or a great part of it, nothing else can, to any real extent. So it is a protective device.

Either Crowley lost control of the thing that he created to concentrate on, or he never created one, or things that he could not handle filled his mind. There is a perilous dualism. It can be anything you like, as long as it takes a lot of handling. A series of extremely complex relationships or a very hazardous commission. You become the central character in what is, in effect, a massive balancing act. Everything in the universe is a question of balance. If, in an unguarded moment, you lose your temper over something, if suddenly you let things go... imagine what would happen if it were a real animal, hungry, inside your head. Only you and it in the room and it is going to tear you to pieces because the balance has been neglected. It only takes one link in the animal's chain to break. If you do not control it, it will devour you. Taking a stance gives an animal quite a different complexion, more power. There is no need for that.

PUPIL: I don't understand what this thing can be. When you said it could be a dangerous

commission, I thought at first that you were referring to a very important project which you are intending to fulfil in a few years' time. Then I realised it could not be that project, because that is finite; it will be completed. So could it be a dangerous commission only if it is something that you will not survive?

MASTER: It would not be too helpful to go into specifics here, but I think a few readers will have an idea of what I am describing. But I must give a warning. I refer to Crowley again because he is one of the best-known Occultists, so my meaning will be apparent. Crowley and others, I think, went too far too fast. Crowley seriously believed he could do anything, withstand, control, conjure everything. I think he did that before he learned to own himself so this do-all be-all became a very powerful person inside his own head. And that disturbed the balance This is why I say always create something bigger, better, cleverer than you. Otherwise you have no perspective. Maria Callas, the great opera singer, once said that she believed she became a great artiste purely because of a balancing act. She was constantly striving for balance between two halves of her brain, one half totally rational and lucid, the other half quite the opposite, and, out of this perpetual balancing act, came this immense talent.

You can use ritual to represent the balancing if you need to see it displayed graphically.

PUPIL: Before one gets to the stage where this balancing factor is needed, is it a foreshadowing of that experience that Occultists usually have a specific goal in mind - something to be achieved before they can go on to further abilities. That is not finite unless they decide to stop somewhere along the way, in which case they will never need to create such a thing as you were talking about. But it is an all-absorbing something that has to be done, and, if one is truly concentrating on achieving that ability - the control of one's subconscious, to take an example - one does not get distracted from it into doing other things, even if those other things might be a lot more fun. Is that a lower level of the balancing factor?

MASTER: It is, if you are using it properly. But now you are trying to get a definition again. To say that one example of it is a certain thing would not be helpful because it is different to every person who experiences it. This has to be so, because all Adepts are different. What word for one would probably not work for another.

PUPIL:  
How many Adepts are there in the world at the present time?

MASTER:  
As many as are necessary.

PUPIL:  
Do you know who they are?

MASTER:  
That is not necessary.

PUPIL:  
But, if you met one, you would know. And would he or she also recognise you?

MASTER:  
Yes.

PUPIL: But you never get together. Why not? Supposing all the Adepts combined their powers - I know that would be taking a stance, but wouldn't it be worth it? You could literally save

the world – you could make bombs cease to exist, patch up the ozone layer, make forests grow again, revive extinct species –

MASTER: As you just said, you understand quite well why we will not do it. Even if such acts were carried out, it would alter nothing on the cosmic time-scale. If the bomb was disinvented, someone would re-invent it tomorrow.

PUPIL: Yes, I see. If the damage to Earth was repaired, the whole process would start all over again, because people would not have changed. So is the Earth going to be destroyed, or is it going to destroy its inhabitants?

MASTER:  
At this time, it would be of no use to you to know the answers to that or to the other usual question of how to prevent either eventuality.

PUPIL: Yet it's a question which so many people have asked. Maybe we are seeking reassurance – though how could the answer be reassuring? So are you saying that the world will not be saved by Magick?

MASTER: It is known that Earth will not exist for ever. A thing starts dying as soon as the energy which goes into its creation ceases. Regarding Occult intervention, I have explained why this cannot take place. An Adept relies on himself first and his Magick second. A non-Adept tries to solve everything with Magick. This is illustrated by the old legend of the sorcerer's apprentice, who was told by his Master to clean the house, but thought that this task was beneath him. He did not have the wisdom so see that it does no-one any harm to clean a house.

PUPIL:  
We have been asked if the LHP has any traditions relating to the millennium or the end of the world.

MASTER:  
You cannot conceive a millennium tradition until you can perceive how big the time band is.

The apocalypse, like truth and beauty, is very much in the eye of the beholder. Many people would consider total nuclear war as apocalyptic. If Earth is left a glowing, radioactive cinder, who does it really affect?

PUPIL:  
The people who had died – do you mean there would be no effect because there would be no-one to react to what had happened?

MASTER:  
Survivors would mourn their loss, so why didn't they properly appreciate it when they had it? The future only becomes important when extinction is near; an example of humanity's childishness. It is one of the curses of humankind that they have to be on the verge of losing something before they appreciate it.

PUPIL:  
Are scientists going to continue to invent more powerful weapons?

MASTER: An archer at Hastings could not conceive of a more powerful weapon than his bow and arrows. In the same way, a private in a missile battery cannot imagine a more effective weapon than the one that he guards. Yet there are worse weapons to come, to be invented.

PUPIL:

Will those weapons be used?

MASTER:

As I have often said, the future is fluid. Actions today begin to shape that future. If one course of action is taken, nuclear war results and all other options would cease to be; that does not mean that they were not there. Whatever you do today, for one reason or another, will preclude something else in the future.

PUPIL: Will someone do something that precludes nuclear war?

MASTER: That is something which you do not yet have to know. You may have an opinion, based on humanity's mental stature and rate of growth in that respect. What would you call someone who said 'enjoy the war, you don't know what the peace is going to be like?'

PUPIL: I would think he was a pragmatist, a realist.

MASTER: It is sometimes better to lose a war than to win one, but it takes great courage and intelligence to admit it. People who can think are a danger to society.

PUPIL: If the future is fluid, but you know what is going to happen, how fluid is fluid?

MASTER: It refers to events which humanity can affect. Nothing is going to alter the fact that in X million years' time the Sun will burn itself out. Humanity has the power to decide whether or not to burn itself out a lot sooner than that.

PUPIL: I wonder why that question of Earth's survival seems so important, because, even if you told us what is going to happen, we could not change it. Should we try to stop caring?

MASTER:

You must not suppress or control your emotions; they are a part of you and you must accept that. They must be allowed to exist, but they must not be allowed to affect you.

It is always the people with strong emotions, even to the point of manic-depression, who achieve great things. This is the chief argument against cloning; as only stable people would be cloned, the vital inspiration would be lacking. Also, if genetic engineers eradicate the gene which causes depression or other mood fluctuation, none of the created people, the clones, will have any special qualities.

PUPIL: But depression is something which most people try to overcome. Is it something which must exist in the first place?

MASTER:

It is a necessary experience, but many people are unable to deal with it or choose the wrong method. For instance, it is no use trying to change your situation by moving to another area, even another country. The thing that you are running away from will follow you there. It will always be with you, for it is your own self. Gauguin's self-exile in Tahiti was a form of suicide, cutting himself off from all previous associations. But he could not isolate himself from his chief difficulty, himself.

PUPIL:

Yes, I take the point, having moved a number of times myself. Nowhere has been any better than the previous town. Is depression caused by external circumstances or is a tendency to depression inherent in some individuals and not in others?

MASTER:

Everything within you is brought about by that mixture of "cells" – the word I used in DL2 to describe the process by which each newly-born baby is constructed.

PUPIL: You said that everything in the universe is available to us through our subconscious. Because of the different construction of each human being, does that mean that some people would not be able to utilise that power?

MASTER: No, it means that most people will not try. They will write it off as unbelievable or impossible, and go and play football or watch television instead. A few will not accept that anything is impossible. Leonardo da Vinci designed a helicopter but the technology was not available to bring it into being. He identified in his own personality that one cell that came from someone somewhere where such things were in tangible form.

PUPIL:

Does that mean in the future?

MASTER: The future is the past tomorrow. You cannot think of anything that is not. If you can imagine it, it is. The moment you think of it, it is possible. This is not to say that it will exist, but it has the potentiality for existence. But we will have trouble when, somewhere in the universe, we encounter a race which thinks in a different way, where perhaps everything is reversed.

PUPIL:

Are there such beings?

MASTER: This is another question to which, at this stage, you do not need an answer. It is sufficient that you accept the possibility of their existence. I strike a match and in that spark a universe could have been created.

PUPIL:

That implies there could have been universes created in every match that has ever been struck.

MASTER:

Who do you know that had no happened?

Dialogue continued in DL7

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Part 7

PUPIL: I recently saw a ghost. It seemed quite real at the time, and I had no reason for hallucinating, but, thinking about it afterwards, I cannot rationalise what happened. Can you explain what are "ghosts"?

MASTER: What you see is the essence or energy but your subconscious fleshes it out to suit yourself – so,

if you expect a ghost to be a headless horseman or a lady in grey, that is how it will appear. People will not see a headless horseman in a house, that would be incongruous.

Everything

is composed of energy and this is why only a minority of hauntings occur outside. It is difficult to charge anything outside, there is too much open space.

PUPIL: Are ghosts the same as visions?

MASTER:

Energy is formless, timeless, sexless. When religion comes along, people suspend all logic. They expect a totally different set of rules to obtain in that situation, and it just isn't on. There is only one set of rules for the universe and everything in it.

A disbeliever's subconscious will not flesh anything out, but he will also be aware of the essence. An atheist never gets possessed.

Everyone is composed of energy. A strong personality is a preliminary indication of the amount of energy in that person.

Energy can be used to charge a room. I can make a room very uncomfortable for everyone in it or very comfortable.

The secret is to be aware of that energy and observe it without your mind artificially dressing it up. If energy is there, it is there all the time, only the reception differs.

PUPIL: Is a mirage a different phenomenon?

MASTER:

Whereas a "ghost" is caused by one's reception of the energy in a particular place, a mirage in the desert is an entirely subjective occurrence. Lack of water causes an increase in other chemicals in the body; fear of dying increases adrenalin. Physically a man may be on his hands and knees in the desert, but, if he is a non-spiritual man, he has long lost control of where his mind is.

PUPIL:

If we are all composed of energy, an Adept should feel like several megatons. How do you prevent this energy in you from affecting other people?

MASTER: I neither transmit nor receive. Or I do, but I shroud it. One cannot "close down" completely but one can cloak it.

PUPIL:

Is this to prevent harm to other people or to protect yourself from receiving too many impressions?

MASTER: Both.

PUPIL:

Are the things in the future so unpleasant that you do not wish to see them - but you must have seen them, because you have spoken about them. Like your insistence that traditions have a value, they must be maintained because their abolition would create a vacuum which would have to be filled by something.

MASTER: I know what is waiting

in the wings to replace abolished tradition.

PUPIL:

Why can't you tell me?

MASTER: You will understand that when you are ready to know. I cannot describe to you things that you cannot comprehend; I know you cannot comprehend them because, if you could, you would not need me to explain them to you. To tell you what those things are would be like someone who has reached the top of a mountain describing the view to someone who is only halfway up. However detailed the description, it would be nothing like seeing it for yourself.

PUPIL: Is Adeptness perfection?

Master: If you are perfect, you are totally without balance. Without balance because it is all one thing. Eliminate perfection and imperfection. There must be some perfection and some imperfection. In the same way, a person who is 100% masculine or feminine would have no physiological balance.

PUPIL:

But an Adept is so far above ordinary people, surely that must be what we call perfection?

MASTER:

Qualities add to your responsibility, not to your superiority. It means that there are less excuses for you and more for everyone else who does not possess those qualities.

PUPIL: At least you have some human feelings, such as your love for your dog.

MASTER:

How many other species do you know? So how can you say that love is a human emotion?

PUPIL: I thought you said you could not love.

MASTER: It is not a question of loving or not loving, it is a question of doing things in balance.

PUPIL:

So we get back to this thing about balance again.

MASTER: We never left it.

Without balance, nothing is achievable, there is no past, not future, no progress.

PUPIL:

What is the balancing factor in your love for your dog?

MASTER:

There is no balancing factor; you take a balanced view as far as love in itself is concerned. There is day but there is also night. My love for my dog is not an extreme and irrational thing, it is thought-out like everything else I do.

PUPIL: Is love balanced by the opposite emotion?

MASTER: No, it is a balanced thing in itself. It does not rely on emotion, it is not demanding.



PUPIL:

Do you think I have achieved a balance in my love for you?

MASTER: Only you can answer that for yourself.

PUPIL: And I think I'm getting there. Though there are setbacks, of course. But, hastily changing the subject (and thereby showing just how much progress I haven't made), we were talking about something much more interesting, Adepts. Are there different grades of Adept?

MASTER:

Pursuit of the Occult is the pursuit of knowledge. Knowledge is knowledge. Every Adept knows the same things as any other Adept. The more you know does not make you any better, it increases your responsibilities and increases everyone else's excuses. The minute you start feeling superior, check yourself, something is going wrong.

Equate energy with power. Power is like electricity, it is neither good nor bad. Energy cannot be created nor destroyed. Power without responsibility is dangerous. An increase in power leaves less room for error on your part. Ignorance is bliss; that proves the equation a second way.

PUPIL: This seems to relate to the isolation which we discussed earlier. I no longer get annoyed by people's bad behaviour in mundane matters - for instance, when they don't return borrowed items or don't say thank-you for help. I thought this was because I simply didn't care about them.

MASTER:

Nothing must have the power to affect you. One of the first things that happens as you move along the path is that you no longer belong to a particular place. If you do not belong to a place, the only thing you can belong to is a time. You are alive here and now but that does not mean that you belong to this time.

PUPIL: I have never felt that I belonged to any place, never felt any emotional attachment to any country or area. It would never matter to me where I lived, providing it was somewhere comfortable.

MASTER:

You will eventually reach a stage in your development where your situation is totally unimportant.

PUPIL:

All right, I know I haven't got so far yet! But, to go on to the next thing you mentioned, time. In DL2, you referred to the different "cells" from which one's body is composed having existed at different times. Is this what you are talking about now?

MASTER: Partly. You could have a large proportion of cells from one time. But there is one particular time that is your and you have to find that time.

PUPIL: How?

MASTER:

You fit into the time, it does not fit into you. You will know the time to which you belong in the same way that you know your own coat in a dark room even if you had to pick it out from twenty identical coats.

Balance

what was then against what is now. Try each time to see what fits.

PUPIL:

How does one start? By reading about the different eras and seeing which ring any bells?

MASTER:

You have to start by reading, or some other method of gaining knowledge about that era, but then you must think about it. Go into that era, try it on like a coat and see if it fits.

PUPIL: You said 'or some other method of gaining knowledge about that era'. I first became aware of the time which I think may be mine when I saw a film about events that took place then.

MASTER: Films and television are very useful because they can bring us more information in a few minutes than we could gain by several hours' reading.

Pupil:

So they save time, not waste it?

MASTER:

Nothing is wasted. Even fictional drama was written by human beings; you should think about what they have written and analyse it.

PUPIL:

Discounting the profit motivation, they write to entertain, sometimes to put across propaganda. It used to seem strange to me that my viewpoint is so different from what appears to be "the average", but I think I can now see where it really is me being different or merely the writer trying to convert people.

MASTER:

Everything you read or see can be useful to you. Everyone's personality is made up of different facets. Reading or seeing events of a dubious quality can trigger recognition within the reader/viewer; if it does that, it triggers identification. If it is dubious, it is hard to climb above it afterwards. There are so many books available today that it is easy to end up with the wrong role model. If your subconscious or personality has identified with something, later in life you will gravitate towards that thing. All the time it will shackle you to the earth. Most of today's entertainment for children is symptomatic of man's descent into crudity. The Greyfriars of previous generations is now Grange Hill. What your mind reads can surface a lot of years later in many peculiar ways. There are books which, if read by a mature mind, can be entertaining and even instructive, but, if you read them when you are too young, before you have any real experience of your own, they can have an overly large effect. At the time when you read or see things, it does not have any real effect; what matters is what you do afterwards with what you have seen or read. The lightest of books, written solely for entertainment, is still written by a human being, with a personality, featuring day-to-day events, problems, solutions, descriptive passages referring to a scene, a viewpoint. There is no point in reading anything if, afterwards, you do not analyse it. This is part of the process of learning to use everything instead of being used.

PUPIL:

Like when one has an illness - instead of saying 'now I can't go potholing any more', think of something that one now has time to do. Or take the view that one is no longer risking one's neck at weekends. Though that raises another question - you said that some people need danger. How do they cure themselves - or should they try?

MASTER: Danger is like a drug, more addictive than heroin. But you are equating danger with taking silly risks, and there is no connection.

PUPIL:

Oh. Yes. I see. I've done it again – taken a viewpoint without thinking about it. 'Question yourself constantly' – you've said that several times, and I do try, but some things slip through. Maybe I'll catch them next time around.

MASTER: People claim that they wish to know themselves, but most, even, if they are not aware of it, would do anything to avoid finding out.

PUPIL:

How does one try to find out?

MASTER:

The method is for the individual to select. Do something or stop doing something. One cannot give someone a set of exercises. Your mind and body has to work in the knowledge that you yourself designed the situation. If someone has done that for you, it reduces you to the level of soldiers in battle, there because they were ordered to be there.

Create the situation, remove as many safeguards as possible and see what happens. Examples are undertaking a long journey on foot without stopping; starving oneself almost to death; engineering a situation in which one has a 50% chance of survival. You have got to make sure before you start, that you are strong enough not to judge, not to like or dislike, but just to experience and observe. Observe yourself, observe the feelings that are generated.

When you take up a serious study of the Occult, you are climbing into the ring with your subconscious, fighting for supremacy not just in this life but for all eternity. You can use the dirty tricks which the subconscious uses.

PUPIL: I know you said it was going to be hard, but it is harder than I expected.

MASTER:

The Occult is the study of yourself and the universe in yourself which relates directly to the external universe. If you think this is hard, you have seen nothing yet.

Continued in DL8

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### Part 8

PUPIL: Most Occultists are very concerned with sex – I'm not referring to the phoney's who use Occultism as an excuse for sex, I mean the genuine Occultists who accept that sex is part of their being and therefore relevant to their development. But there are so many myths. What about the statement, which I saw in a mag recently, that Adepts do not have sex because they have progressed beyond the need for a physical relationship?

MASTER: Adepts do not need any form of relationship with any other being, physical or otherwise. This does not mean that they may not choose to have such relationships. But choosing is only a little thing. This is too complex for the magazine and can only be explained to members of the Society.

PUPIL: Another question: you said that celibacy is a way of examining the subconscious. Can you explain that?

MASTER: When I suggest a course of action, it would invalidate the experience if I told you exactly how to derive benefit from it. What you make of it is up to you. I can point you in a certain direction, but you must look for further guidance within yourself.

PUPIL:  
Since DL has been forced to make a stand on the Occult invalidity of certain practices – specifically paedophilia – can you clarify this? In an earlier edition, you said that, if the other person's experience does not match your own, you are doing it to them not with them. Is this only wrong in certain circumstances – because it is quite possible for a willing adult partner to be inexperienced, partially or wholly, and surely it is not wrong to introduce that person to certain activities. Having said that, I think the answer may be that this hypothetical inexperienced but willing adult would be able to participate in and learn from the experience, whereas an immature person, such as a child, could not.

MASTER: So you are able to answer some of your own questions.

PUPIL:  
But I don't know if they are the right answers.

MASTER: You should not expect things to be rigidly defined. It is a right answer if it works for you, and you will be aware of that.

PUPIL: But even if I think something is the right answer, after a while I begin to feel either that it's not correct or that it's incomplete. I suppose that is progress. Oh, I'm not expecting you to say yes or no to that! Now, I want to ask a question to which I really don't know the answer. You have so often said that one should not take stances. But I seem to have taken two recently, in relation to the magazine. While you were away, I, in my capacity as Editor/Typist, supported and recommended to all readers the SA's Occult Census, and, the second thing, finally gave up trying to persuade two other mags to be sensible and terminated diplomatic relations with them. I thought you'd do your nut when you came back and saw what I'd done with Dark Lily in your absence; but you approved of both actions. Why?

MASTER: You could have chosen a more elegant phrase. Have you ever seen or heard me 'doing my nut'?

PUPIL:  
No. never. Sorry! But I really thought you wouldn't like what I had done.

MASTER: I approve of both actions, and they are not stances.

PUPIL:  
But I thought they were.

MASTER: You must get this clear. Stances are actions or reactions which affect you personally, such as taking part in demonstrations.

PUPIL: I think I see. Because I'm not lying awake at night worrying about how many thousands have completed and returned their Occult Census forms, that means I'm not taking a stance about it. One could equate it with a decision which was so

unimportant I haven't even mentioned it to you - I am now buying stationary from a different supplier. The reason is that they sell better quality paper. That was simply a business decision.

MASTER: You cannot go through life without taking actions and decisions of many kinds: the important thing is that you must not allow them to become stances.

PUPIL: The decision must be made logically and the outcome must have no effect on me. I think I've got the first part - well, most of the time. At least, I am aware enough to stop myself if I am about to make a decision based on emotion rather than logic. But, having made what I feel to be the correct decision, the outcome does matter. How can I prevent that?

MASTER:  
Do you expect me to tell you?

PUPIL: No. It also matters to me what you think of my decision or course of action. You say it should not, but it is inevitable in the circumstances that I care whether you approve or not. Still, I went ahead and did two things without waiting for your permission and even though I believed, mistakenly, that you would not think I had done the right thing. Such independence may be - I think it is - a sign of progress, but I'm afraid that, someday, I might do the wrong thing and that it might cause problems for you.

MASTER:  
Do you imagine that anything you do has the power to affect me?

Continued  
in DL9

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### Part 9

PUPIL:  
Some time ago, you said - to someone else, but I typed the letter - "Laziness is a weapon of the subconscious, but why not try to use that weapon? It should not be too difficult to become too lazy to take stances." OK, but it seems like a cop-out. Sitting back and letting the world go by.

MASTER:  
You are not under an obligation to give a response to everything, or anything. You have realized how effective a non-response can be.

PUPIL:  
No obligation to respond. That's difficult to assimilate because it is the automatic reaction to respond to every stimulus. And, because it is automatic, it is of course, instigated by the subconscious. So the subconscious would like me to give a response to everything, conversely, it would like me to be too lazy to respond. Is it illogical?

MASTER:  
No. It's winning either way. Either you respond like a puppet, or you feel guilty about your laziness in responding.

PUPIL:  
So I must start thinking of laziness - in this context, at least - as a good thing.

MASTER: It could be a good thing in other ways, such as preventing you from over-tiring yourself. Look at DL's front cover with its mirror-image lettering to represent that policy. Surely you should not find that too difficult, especially when, some years ago, you wrote an essay looking at the positive factors of the so-called "Seven Deadly Sins" and retitling them the "Seven Satanic Virtues."

PUPIL:

That's all very well in theory, but difficult in practice. Yes, I know nothing is meant to be easy. I must stop feeling guilty about being a naturally lazy person and must stop overworking to compensate for my natural laziness.

MASTER:

You must do everything in balance. How often must I repeat that?

PUPIL:

Until I understand it - perhaps. Or as many times as I get a new perspective on it. You go over the same thing a dozen times and it eventually sinks in. You must think I'm worth it, or you would have written me off long ago.

MASTER: People write themselves off, I do not need to do anything.

PUPIL:

Those of your pupils who have decided not to go any further - was that their independent decision or did you put it into their heads because you knew they would not benefit from further instruction?

MASTER: They are intelligent people, otherwise I would not have accepted them in the first place.

PUPIL: I

know you won't say whether you thought that any of them was making a mistake by leaving, or whether any of us is making a mistake by staying. But would you still bother to teach anyone whom you felt was not capable of taking advantage of the instruction?

MASTER: I stopped teaching you for several months, while you went through a bad patch and pulled yourself together.

PUPIL: I

know you couldn't help me - I expected that - but you deliberately made things worse for me. Or was that just my misinterpretation?

MASTER:

What do you think?

PUPIL:

Yes, that answers my question. Why do you teach anyone anything? Whether we, or any of us, become Adepts, or however far we get or don't get has no effect on you. Why do you teach some people and not others; why do you teach anyone at all?

MASTER: You think that is a fairly simple question. If I tried to explain, you would not understand. Very few readers would understand, and those few do not need me to spell it out.

PUPIL:

But those few don't need DL. It is produced for those who are still struggling along the Path, not for the few who have made it.

MASTER: You still think of Adepthood as “making it”. It is not like getting a degree or becoming a millionaire. Every step along the Path adds to your responsibilities and detracts from what are generally supposed to be the good things in life, such as happiness and contentment.

PUPIL: I have never been happy or content since I started on this quest – and I started long before I met you, even if I wasn’t getting anywhere. I think that happiness must be an illusion, a refusal to face reality.

MASTER: Yet you are still seeking an illusion.

PUPIL: I am just beginning to understand that. This problem of happiness, contentment, seems to relate to a question that several readers have asked me, and I don’t feel that I have adequately answered it. How can we be sure that you are telling us the truth – how can we even be sure that you know the truth? Having known some phoney, I personally think that you are the genuine article, but that could still be a subjective judgement, even though your other pupils agree with me. There are other Occult teachers whose pupils think they are the greatest. How can we be sure?

MASTER: What would convince you?

PUPIL: Oh no, I’m not walking into that trap. “Perform a miracle to convince them”. I’ve seen you do that, and it doesn’t help, because it could be just an amazing coincidence – and let’s not get side-tracked at this point into a discussion of coincidence. And, even if the details were printed in DL, that wouldn’t help because most of the readers wouldn’t believe us, why should they?

MASTER: Then try this one: why do you need convincing?

PUPIL: I don’t. I am conveying a question from the readers. So ask me why they need convincing, why it matters. Of course it doesn’t matter. If they think you’re phoney they will either stop buying DL or go on buying it because it’s interesting anyway.

MASTER: I did not ask why they need convincing. I asked why you need convincing.

PUPIL: I want to be sure that it is real, that I’m not wasting any more time.

MASTER: You – and all the rest – are looking for a crutch. That is why it is not important why you believe or do not believe. If you choose to see me as a phoney, you will blame me for everything that goes wrong. If you believe that I am not a fraud, you will still blame me for everything that goes wrong because you cannot make it work for yourself. Either way, you are still using a crutch.

If you believe in me or in any other god, you will stop thinking for yourself because you expect me to do it all for you. Back to Square One with no progress made.

If the existence and power of any god was provable, half the people would be delighted and half would be disappointed. If there was a means of proof, people would still talk themselves around it. The possibility is more important, more malleable than the reality.

PUPIL:

So it would not be any use for anyone who could do so to perform a miracle?

MASTER: Remember what I have

told you about balance. It is a law of the Universe that you cannot give to one without taking from another. Even something which, at first glance, might appear entirely a good thing – for instance, the eradication of famine – would harm as many as it helped. No Adept would perform miracles. It simply isn't worth the hassle.

PUPIL:

But the manipulation of coincidence is permissible.

MASTER: You do not know that coincidence was manipulated.

Consider the miracles of Jesus.

Assume for the purposes of this illustration that they took place. They may have helped a few people at the time, but does that excuse all the suffering they have been causing ever since?

PUPIL:

So, if another miracle-worker was let loose on the world, the same trouble would start all over again.

MASTER: Why are no miracles

performed now? Because the reverberations from the last lot have not settled yet.

PUPIL:

This is still assuming that the alleged miracles actually took place.

MASTER:

Whether or not they did is irrelevant. The world behaved as if they did.

PUPIL: And could it take any more?

MASTER:

Why should it have to?

– Dark Lily Journal No 9, Society of Dark Lily (London 1989).

[This was the final instalment of the series: “The regular DIALOGUE BETWEEN ADEPT AND PUPIL is not featured in this issue because recent sessions have been too esoteric or too individual to be of use to readers. It is expected that this feature will be reinstated in future editions of DL.”]



## THE PUPIL'S DIARY

This was an entry in my diary, not intended for publication. But the Master said it should be printed; "like the government health warning on a packet of cigarettes".

When an Adept accepts you as his pupil, that is not the solution to all your problems. It is the start of bigger problems. This past year has been the hardest of my life. And the most rewarding and the most worthwhile. I wish I had known that while I was in the depths. But of course, at that stage, I could not and should not know. If that was a test, at least I got through that one.

This is going to sound paradoxical, but it was hard to accept that he is totally different to ordinary men. I do not mean just special - that to the Nth degree. 100% alien. Not unfriendly alien, but not friendly either. Neutral. Ordinary human things do not touch him. Someone who did not understand once said: "he thinks like a computer", and she was more correct than she can ever know.

An Adept has no ego. I am only just beginning to understand that. If you possess an ego, you are affected by other people's opinions of yourself. Pandering to them, in other words. Since he is not on the same wavelength, he cannot be affected by what other people think. He compared it (in DL1) to waking up in a strange country where you do not speak that language, and added that occasionally one of the natives would make an effort to communicate. And that is extremely hard when there is no basis for communication.

If you were stranded in a foreign country with no means of getting out, you could make a start. Point to something edible and say "food". The friendly native would reply with "kfjvt" or whatever. And on to further vocabulary. In this case, the interpretation is different because he does not see things the way we do.

Sometimes he will point out a different way of looking at things. Other times he does not explain; presumably because I am not yet ready to know.

He scares me. I do not mean that he gets bad-tempered or irritable. He does not have moods like ordinary people. It is just that I cannot be sure of anything. I never know how he will react (or, more often, not react).

I used to feel so resentful of the miseries he put me through during the last year, that I wished I had never meet him. Now I am just beginning to realise that getting through that nightmare (not that I am completely through it yet) has been of great benefit to my personal development.

I kept thinking "he can't do this to me" - and again I was attributing human feelings to him, when he does not have any. He has a purpose, a very long-term plan in mind, and everything works to that.

Other people are not so badly affected, so maybe I should consider it an indication that I have to advance more than others are capable of doing. At the moment I am trapped between two worlds; nowhere near his heights, yet I see things so differently to the way that other people view them. I am beginning to see what he means about not speaking the same language as the rest of the world.

- Dark Lily Journal No 2, Society of Dark Lily  
(London 1987).

### A Further Extract

Before beginning to look for a solution, one must first define the problem. That sounds logical. If only I could be sure what the problem is.

The fact that an Adept does not think or act like an ordinary human being is not the problem. The problem is my reaction to this situation. I try to accept it, to adjust to it, but it's like catching quicksilver.

I think I know him fairly well, insofar as it is possible for any human being to know him, yet I can very rarely predict his response to any event.

I think the answer is BALANCE. Balance, as he said, is the key to everything. Look for the balanced reaction to any occurrence or statement and that is where he will be.

Providing I can figure out what is the balanced way.

In the early stages, one tries to equate balance with what one feels is the right thing to do. But the "right thing" is a dangerously subjective judgement.

To take just one example: I thought it was the right thing to save the seals. But those pitiful little furry creatures, allowed to multiply unchecked, drastically reduced the fish population. So Nature is now restoring the balance.

A world from which suffering had been eradicated would be as unbalanced as a world ruled by one mad dictator. It is emotionally difficult for me to accept that, because I want to provide plentiful supply of Whiskas for every cat in the world. I care about cats more than I care about anything else; and that could be an unbalanced view if I let it.

But how am I to prevent it being unbalanced? I am not at present in a position to do much for animal welfare. Maybe there is some improvement to be noted in the fact that I no longer wish to adopt every cat that appears in the garden. There are logical reasons for that, which would not to have occurred to me a few years ago.

The feelings are still there, but they do not influence my actions.

If feeling is all right but doing something as a result of that feeling is wrong, then I am on the track. Is it so easy?

- Dark Lily Journal No 7, Society of Dark Lily (London 1988).

## DARK LILY LETTER TO SORCERERS' APPRENTICE RE: TEMPLE OF SET

The following letter/article by Dark Lily editor Magda Graham was sent to us by Sorcerers Apprentice Fighting Fund [renamed Sub Alternatives Freedom Fighting Fund] 6/8 Burley Lodge Rd. Leeds LS6 1QP Yorks. England. It confirms all of our contentions re. Austen. The underlined emphasis is by this editor. The item is dated received 11 Aug [19] '90.

When the Temple of Set first made its presence known this side of the Atlantic, I contacted them and offered them a free advertisement in Dark Lily. At that time, neither I nor anyone else in the British Occult scene knew that the Church of Satan was still in existence. In fact, the Temple of Set claimed to be the successor to the Church of Satan and the only Satanic organisation in the USA.

During correspondence with Michael Aquino, the High Priest of the Temple of Set, I conveyed a warning that the person whom he had appointed as his British representative, David Austen, was held in very low regard by Occultists. Unfortunately Aquino disregarded this warning. Perhaps he had no choice. I have noticed, over the time that the Temple of Set had been operating in this country, that the few high-calibre individuals who joined did not stay with them for long. In a way, this makes it even more of a pity that the Temple of Set has now put itself beyond the pale; it could have been so useful in catering for the under-achievers who would like to be Satanists but who cannot make it in real Satanism.

I terminated the correspondence with Aquino because I did not have the time to continue this unproductive and pointless chat. It had become obvious that he is not possessed of any great Occult wisdom.

Through the new magazine The Black Flame, I made contact with the Church of Satan and was informed that the Temple of Set's allegations were false. Naturally the Church of Satan was offered the space in Dark Lily to refute these allegations. This item appeared in the current issue, #11.

As soon as the article appeared, Austen contacted me, stating that he had discovered my private address. If Aquino had simply asked for the right of reply, this would probably have been granted. But the civilised method did not occur to him.

So the position was that, if I refused to allow the Temple of Set space in the next Dark Lily, my address would be given to the gutter-press. This would make things particularly difficult for me because I live alone and am disabled. If the fundamentalists petrol-bombed me as they did the Sorcerers' Apprentice, I could not move quickly enough to get out in time. Nevertheless, I could not compromise DL's editorial integrity by submitting to this threat. There was a further consideration; even if I was prepared to accept Aquino's word that he would keep his side of the "bargain", it would give him a permanent hold over me and the magazine.

I made it clear that I was not going to submit to blackmail, and speed up my arrangements (which were already in hand) to move house.

The attempt by the Temple of Set to manipulate the gutter-press against DL backfired on them (did that surprise anyone?).

## EDITORIAL 12

The following four pages are reproduced by permission of the SORCERER'S APPRENTICE LEGAL FIGHTING FUND.

This reproduction is necessary because, regrettably, only a comparatively small number of DL readers have joined SA and have therefore received a copy of this bulletin. To those of you who have joined, we are proud to stand with you. To those who have not joined: SAFF is campaigning on behalf of all Occultists. That includes you. The successes already achieved and those yet to come, are for the benefit of all Occultists, in Britain and overseas. How much longer are you going to sit on the sidelines whilst someone else fights your battles for you?

If this sounds like an army recruiting posted... in a way, it is. This is a war. No-one has been killed yet (for which you can thank Lucifer, or good luck, or whatever else you believe in). But there have been injuries, mental and physical, and property has been damaged (SA was firebombed – so we can call this the Second Burning Time).

You don't have to stand in the front line. You don't have to put yourself or your livelihood in danger. Chris Bray is doing that; for all of us, to ensure that we continue to have the right to practise our beliefs. What we are asking from you is support: a donation to the fund; letter-writing when required; information on anything relevant which comes to your attention.

When it's all over, the next generation of Occultists is going to ask: "What did you do during the Second Burning Time?"

What are you going to reply?

- Dark Lily Journal No 12, Society of Dark Lily (London 1991).

## TEENAGE SATANIST (PART 1)

My grandmother was a strict Christian, preaching hellfire for any transgression. I can vividly remember how her religion frightened me. If we had to spend all our lives paying blackmail to this supernatural being so that he wouldn't throw us into Hell when we died, what was the point of living?

Because I am very sensitive to cold, I think Hell would have frightened me more if it had been portrayed in Arctic conditions.

I was thirteen when I decided that, since the Christian god's demands were unreasonable, I was not going to waste any more time trying to comply with them. So I had better sign up with the other side.

I painted white candles black. The centrepiece of my altar was a small wooden cross which my grandmother had insisted I keep in my bedroom; it easily lifted out from its base and was re-inserted the other way around. Regarding a blood sacrifice, the only living things available would have been insects, and a spider or a butterfly seemed a meagre offering. I don't think that, at that early age, I had logically figured out the invalidity of blood sacrifice, but, for practical reasons, the only blood would be my signature on my Oath to Lucifer.

I was in too much of a hurry to wait for an astrologically suitable date, not that I had much ability to calculate one. At least the moon was waning. I prepared my Oath, on best-quality writing paper as parchment was not available; composed my prayers and invocations to My Lord Satan; sharpened and sterilised my penknife; made sure that there was sticking-plaster available in case I cut too deep; and waited for midnight.

I had not expected any manifestations, no smell of brimstone (I wouldn't have recognised it anyway) – but I can well remember the feeling of freedom. Freedom from the oppressive religion that had been inflicted on me; freedom from fear. At that age, naturally, I believed in Lucifer as a personified supernatural being. I did not realise that the response had been in my own self; that a part of my mind which in many people never awakens had been stirred so early in my life. I could not foresee that my quest for truth would lead me along so many strange paths, but at that time I was content. Lucifer had responded to my appeal and He would help me.

Next day my grandmother was remonstrating about my frequent visits to the cinema. For the first time, her scolding amused rather than harassed me. If entertainment was "sinful" and actors were "agents of the Devil, leading people astray", I should be in very pleasant company. I imagined inviting Kirk Douglas and John Wayne (not at the same time, of course," to my palace in Hell. Naturally I would qualify for a palace.. I was going to be Lucifer's High Priestess.

I confidently waited for my grandmother to have a heart attack. She didn't. As I came to realise, Our Lord is never so predictable. What actually happened was that, four days after I became a Priestess of Lucifer, my grandmother had a bitter quarrel with the local parson and never went to chapel again.

I still have the scar, though it is very faint, of my blood-pledge to Lucifer. I also still have the penknife and that same penknife saved my life a few years later, when it was the only weapon I had with which to resist a criminal attack. I would have kept my inverted cross, but it got woodworm.

So that was my fairly orthodox start in Satanism. It rapidly got more complicated and, if the Editor will allow me a page or two in future editions, I will continue the saga of the teenage Satanist.

## TEENAGE SATANIST (PART 2)

To describe the reactions to DL, I may have to use the old cliché, no-one understands us. Very few people seem able to comprehend what we are about, and I find this surprising, because I thought that there were quite a few competent Occultists around. My expectations were too high. We produced papers to explain matters in greater detail, and, of the many who sent for these free papers, only six gave any indication that they had understood the concepts. The rest uttered platitudes like “fascinating”, “enthraling”. Of all the articles that have so far appeared in DL, the most popular was inserted for light relief, “Teenage Satanist”. As the author, I suppose I should feel flattered that there have been so many requests for the continuation of my story. If that’s your level, read on. If you are one of the few looking for genuine Occultism, skip this article. By the way, somewhere during this article, even the title (“teenage”) ceases to be relevant.

What brought me to Occultism in the first place, as detailed in DL1, was relevant, and what I am doing now, as shown elsewhere in the mag, is important, but the part in between... a history of mistakes, and there is, unfortunately, nothing new about that.

In the early years, I had no contact with other Occultists, but there was a well-stocked library in town and I read everything available. Classification 133 was the main source, though there were books vaguely relating to Occultism lurking in other sections, such as Alternative Medicine, UFOs and Ancient History. I was aware of a deep interest in Ancient Egypt, though I could not accept the simplistic notions of reincarnation. But, at that time, there was no other explanation for my strange “memories”. I read a book about the last reigns of the Eighteenth Dynasty, in which the Pharaoh Amenhotep IV (who changed his name to Akhenaton) was eulogised as an enlightened visionary and that Horemheb, his successor, was called a usurper and military dictator. I was furious! I knew that Akhenaton’s failure to face his responsibilities nearly resulted in the destruction of Egypt; and that Horemheb was the saviour of his country, his people and his gods. Fortunately I found some books which agreed with my view, but I could not, at that time or for some years afterwards, find any explanation other than the theory of reincarnation for my knowledge of and sense of involvement in events three and a half thousand years ago.

I studied Tarot and, when my interest in clairvoyance became known, I was invited to do the fortune-telling at the Annual Garden Party. This drew protests from the local clergy; fortune-telling was all right as a side-show providing it was done by a respectable old lady who read tea-leaves. But a teenage girl with the “Devil’s Picture Book” (yes one of them actually used that phrase!) was taboo.

One clairvoyant incident which I remember occurred when a boy at school announced that, the following weekend, he was taking his girlfriend to the seaside on his motorcycle. I “knew” that they were going to be involved in a serious accident. But what could I say? If I had warned them, they would have probably thought that I was jealous, that I wanted to be the one taken to the seaside. So I was too concerned with my reputation to do anything to save them. There was an accident, from which neither would fully recover.

I realised that being able to foresee future events (usually unpleasant incidents) was rarely useful. I “saw” an old lady falling as she got off a bus. I told her to be very careful, and she was quite impressed by my warning, but, whether or not she remembered it, the accident happened; she broke her hip, which, at her age, created a terminal condition.

Much more interesting than clairvoyance was the apparent ability to curse. A girl who had spread malicious gossip about me was attacked whilst on her way home from school one dark winter’s evening. A teacher who disliked me became so ill that she had to retire early. Although I was not on good terms with my parents, I was careful not to ill-wish them, as their premature demise would have forced me to live with my bigoted grandmother.

I rarely saw my other grandmother because my parents avoided her. So I was somewhat surprised when she invited me to visit her one day, and even more surprised when I found out that the reason for her ostracism by the family was that she was a Witch.

She taught me a lot about herbs, which was quite interesting but of little use, as herbs are not often effective. I hated getting my hands dirty in her herb garden, but discovered a great enthusiasm for collecting and identifying stones.

My grandmother invited me to join her "circle" (they did not use the word coven) and I attended a few times, but found it boring. I knew that I was searching for something far beyond this.

I left college and my parents' home. In the big city, I met a High Priest of Odin, and the relationship lasted until his death some years later. As a Priestess of the Left Hand Path, I found nothing in Odinism which conflicted with my views, and I soon became aware why the real Odinism and its complex theology was and still is one of the most secretive of Occult beliefs. I had been warned not to experiment with the Runes "just to see if they work". They do work, very dramatically, but of course I had to find that out for myself, and one example was when I wanted a simple little downpour to dampen an outdoor function; the resultant storm disrupted telephones and electricity, brought down trees and chimneys, and caused the river to burst its banks.

After my High Priest's death, I drifted around for a few years, experimenting with Occultism of various kinds and becoming disillusioned with everything. I had for some time been in contact with a Satanist; it did not take me long to realise that, despite his grandiloquent claims, he had no real knowledge or power. But he was a successful conman, selling Occult "secrets" to the gullible who thought that such abilities could be brought with money or (if female) another form of payment. He knew that he did not have enough knowledge to maintain the pose for very long on his own, so he suggested a partnership. It rapidly became obvious that I could do much better without him, but, whilst I was personally salting away quite a bit from the joint venture, I had other things on my mind. And someone else had other plans for me.

To Be Continued

as I expect that reader will want to know how I met my Master.

- Dark Lily Journal No 5, Society of Dark Lily (London 1988).

### TEENAGE SATANIST (PART 3)

My profitable time working with the conman was to be my last interlude before encountering reality, but I, despite my clairvoyance, had no foreknowledge of this. In producing magazines, booklets, a correspondence course, etc, I had, it seems, been transmitting a signal: that there was an intelligent and capable Occultist wasting her time and needing proper guidance.

And Someone picked up that signal. But I did not realise it for a long time. Two or three letters, amongst the numerous people, and he told me, years later, that he had owned me from the time I replied to his first letter. After a couple of letters, he said that he was going abroad. I sent him a talisman, and I did not know why I had done so. I have always spent a great deal on friends, but I had never previously given to someone I had never met a gemstone talisman of the type which we normally sold for exorbitant prices.

For over a year, I heard nothing more from the man who, although I did not yet know it, had become my Master. I thought of him sometimes with regret; a very interesting man who, it seemed, had now vanished from my life and probably would not reappear. Not that I needed any more complications. I had a friend, whom I will, in this article, call Richard (which bears no resemblance to his real name or initial). Richard was an Occultist, advanced enough to see through the conman, but he realised that we were on to a good thing and he wanted a peace of the action. On his return to this country, my Master, who had known Richard for some years, re-established contact through him.

A few more letters, some lengthy telephone calls, and I had agreed to spend a weekend with the man whom I now acknowledged to be my Master. I do not know how it happened and, of course, he will not explain, but it was inevitable. I had no choice in the matter. All that did concern me was that I might not be attractive enough to please him (though he said that he knew exactly how I looked, as he had seen me astrally). So, I arrived in my mink and diamonds. If there was any Occult work done that weekend, I was not aware of it.

I have no idea how everyone concerned with this episode (including my dubious former partner) was manipulated into doing exactly what my Master wished, without being aware that he/she was not merely following his/her own inclinations. Presumably that has happened to me as well, but I cannot explain how it feels because nothing feels any different from normal. Of course I do not wish to act against him, but that is my own choice. Or is it? Maybe this was partly answered in Dialogue between Adept and Pupil (DL2), when he explained the difference between those who are merely used and those who have to retain their own individuality.

He said that the conman had to be stopped from operating, that he was damaging people and could not be allowed to continue. I did not understand why Richard and I were not also guilty, having participated in the schemes, but my Master stated that Richard must not be hurt, emotionally or financially, by this upheaval. And, when Richard learned what was happening, he proved that he had greater perspicacity than I had given him credit for. I had underestimated a few other people too; genuine Occultists who, much to my surprise, welcomed me back after years of estrangement.

In retrospect, my Master's concern to keep Richard out of the repercussions of these events puzzles me. At the time, I simple assumed that this was because Richard was a nice person who had not hurt anyone. I now know my Master well enough to be aware that such considerations do not affect him. People who get in his way get walked over - or worse. Richard was of no further use to him (and, once again, Richard showed his wisdom in realising this and quietly ceasing to be in contact with us).

Maybe my Master will answer this question when he reads the draft of this article. Probably he will not. He usually says that I have to figure things out for myself, and I eventually do so, but reader-pressure has forced me to write this article before I know all the answers. The only possibility that occurs to me is that my Master had instigated Richard's involvement in the first place and had therefore taken responsibility for the outcome.

So there it is. After drifting around Occultism for years, learning a little and making a lot of mistakes, I know, at last, that I am on the right track, though it is a very hard road. I do not know where I am going, but my Master knows, and that is all that matters. Because he is a true Adept, I



know that I am safe under his protection and guidance. Further accounts of my progress will appear in DL, in various articles, but forget the “Teenage Satanist”. She was just one of the many Occultists seeking the truth – one of the few who eventually found it.

– Dark Lily Journal No 6, Society of Dark Lily (London 1988).

## THE COSMIC COMPUTER

As DL's mirror-image implies, the message is: look at things from a different viewpoint. The key to Occult knowledge is self-knowledge; and nothing can be known until it has been thoroughly examined from all angles.

In mundane life, one can manage perfectly well with a degree of knowledge; I do not need to know anything about the internal boards and wiring of a computer, I only have to know which disc to insert and which keys to press. Occult knowledge requires complete understanding of the workings of one's own mind, and this understanding must be achieved before anything can be accomplished.

If I press a certain key, a column of figures or words is rearranged, and it does not matter to me what electrical impulses have been whizzing around behind the screen to make that happen. If my mind received a certain stimulus, the equivalent of pressing a key, then a decision might be made or an opinion revised, and I need to understand every detail of the mental circuitry which brought about that affect.

In dealing with one's own mental computer, one has to be all things, programmer, operator and engineer; and a gap in the knowledge will blow the whole system.

To continue the computer analogy, in relation to the teachings of the Adept who guides DL, within your own mind is a terminal, connected to the main-frame which is the Universe. So everything that ever has been and ever will be is available to you when you know which keys to press. Access to this capacity exists inside your subconscious mind. It is and always has been a part of you, and successfully invoking it activates a hitherto unknown and unexplored part of your brain which will do what is required when you have the ability to direct it. Acquiring this power is the aim – does that sound easy? In fact, it is the hardest task in the world. It has to be, for that is the way of the Adept.

Psychologists say that the average person uses 3% of his brain capacity, the other 97% remains dormant. The percentages may be accurate enough, but “unrecognised” is a better description than “dormant”. A lot is happening within that terra incognita, most of it detrimental to the host body.

A form of insanity has been defined as “having another person inside your head.” Accordingly, we are all insane, because we all have this other person inside our heads; the subconscious is an independent entity.

Easy to believe in demons in the dark; not so easy to accept the real “demon” who has been with you all your life, manipulating your every thought and action. An unaware person has never made an independent decision; he does not know it, but the subconscious has influences him in all things.

To take one example, think back: how many times have you decided (or thought it was you that did the deciding) to do something which was not in your own best interests? “For reasons of security”... “because what I really wanted might have hurt someone”... or any other excuse your subconscious chose to feed to you.

When you become interested in the Occult, you have, whether you realise it or not, declared war on your subconscious. The subconscious will not go to Red Alert at this stage, because it does not think very highly of your capacity to challenge its supremacy (why should it? You've never given it any bother before). It will issue a few minor warnings: fears, unease. Quite enough to make sure that most aspiring Occultists stick to their books, learning which colour candle to light and the correct way to dance in their coven. Safe within your magick circle, you exorcise demons; the real demon, inside your head, has never laughed to much in his life.

“Dark Night of the Soul” is a foolishly optimistic description. A “night” that lasts for years. If you are lucky, you will doubt your own sanity; if you are not so lucky, someone else will certify you.

Examine every thought and every action. When you think you know why, look at it in another way and assess the further possibilities.

And never forget that you are aiming for the control, not the elimination of your subconscious. To use it instead of being used by it. Expel your subconscious and you have pulled the plug on your terminal.

I have taken eight hundred words to deal with what has been said in two: "KNOW THYSELF". It was carved in stone at the Temple of the Oracle; so many of the Pythia's credulous clients read those deceptively simple words but did not understand them.

When you know yourself, you are on-line to the Universe.

- Dark Lily Journal No 8, Society of Dark Lily (London 1989).

## THE FIVE HORSEMEN

The fascination of watching horses is universal. With tail flying and nostrils flared, the horse makes a powerful being. We also watch with wonder when the horse is mounted, the skill of the horseman apparent. Such horses and their riders leave us impressed – but what of the horses and riders of the Apocalypse? Are they as mysterious and awesome as we are led to believe?

Try to imagine now, thundering towards you, four or maybe five skilled riders. Take note now of the colour of the horses, as each appears different. One white, one red, one black and one a sickly greenish-yellow. Firmly seated on each is a rider. Please note, I only talk of four riders, because evidence of the fifth is scant, but I believe there to be another, and that horse is mauve.

The apostle John wrote: “Then I saw a white horse and its rider carried a bow. He was given a crown and he rode forth as a victor to conquer... And another horse came forth, bright red, and its rider was given power to take peace away from the earth and make men slaughter one another; he was given a great sword... And there I saw a black horse and its rider had a pair of scales in his hand and I heard a voice say: ‘Wheat at a day’s wage and barley at a day’s wage’... And there I saw a horse the colour of ashes and its rider’s name was Death and Hades followed him. They were given the power over a quarter of the earth, to kill the people with a sword, famine, death and the wild animals of the earth.” [Rev. 6:2-8]

Since this was first written, it has puzzled the reader. Many so-called great and learned men, and women come to that, have passed comment or have told the less intelligent to accept their interpretation. But what was represented by these mysterious horses and their riders? Does their ride have any bearing on life today, or, indeed has their ride even begun? The greatest variance is found in the explanation of the white horse and its rider. This first white rider was of much importance. The New Catholic Encyclopaedia says the white horse represents the victory of the gospel of truth – but whose truth? The book of Daniel says: “the white horse is an emblem of truth of the gospel”. Whose gospel? The rider’s perhaps. The whiteness of the horse denotes the purity of the faith. A faith in what or whom? We can all have purity in faith in someone or something.

The white horse denotes a cause. After all, it comes first, its stance is victorious, with the promise of future triumph. Its cause is the world and its kingdom is in the midst of us and they that oppose it, I believe, will be overwhelmed with defeat. I believe the rider of the white horse to be the Antichrist. My beliefs are not just personal ones. Much Christian literature goes to great lengths to denounce my views, some even acknowledge them (like the Christian Jewish Foundation). So why do they make such efforts to keep the truth from the people, because I believe they know that sometime, someplace, someone like me and you will start somewhere and want to know the truth. This is why they hide the truth from us and make it difficult in today’s world to oppose them. Many people in the past have been content to let them have their way, it was easy, but now the people are becoming restless, there has to be more, things don’t add up, why should I not do this and not do that? So many people are restless. I am restless, my search has begun.

Still, back to the horsemen of the Apocalypse... Previously I stated that the white horse and its rider represented victory to its word (the horseman). But the world has not been informed or encouraged to seek the true word or its meaning. I was told that there is no place in the bible where it says that the rider of the white horse is the Antichrist, that he could not go forth conquering and complete his conquest. I say that if they go to extremes to disprove this fact, they must feel the fact was there is the first place. I believe the Antichrist has already commenced his ride and nears its end. He now deserves the recognition from his true followers and the way should now be made clear by us for him and those seeking his truth. His conquest will not fail; his enemies will be destroyed.

Later in Revelation, the white horse is mentioned again. Here it is called Faithful and True. The word of God, King of Kings and Lord of Lords. Let us examine these statements.

Faithful and True... faith... trust: belief in one’s word... loyal: keeping one’s promise. True... agreeing with what really happened. Not false. These two words explain themselves. We should place importance on who is saying them.

The word of God... who do we see as God, who do you see as God? To me there are many gods. My God was born with me, grew with me and is very much part of me. I was told: "the only god is the one between your ears". I have no reason at this stage to think any different. Bearing this in mind, I must live by my word, act on my word and be answerable to my word by whoever challenges it. The word of God – words spoken by me.

King of Kings, Lord of Lords. We accept that the Antichrist is above all else. Words cannot for me at this stage describe his position. It is something I accept, but obviously, the more I learn, the higher I must place him. This would be so with any person. The more you know someone and learn from him, the more, it follows, you place him in high esteem.

So I am left in no doubt that the rider of the white horse is the Antichrist. His ride has begun; as he leads and instructs his direct followers, they, in turn, will lead and instruct me. I will lead and instruct others, and so it will continue. "Go subduing in the midst of your enemies". There will be many people so called but few will be chosen to ride with the horseman. The tasks ahead will be testing ones. It could take past my lifetime to complete, and we shall look at this further, but we shall all play our part in bringing about the truth.

The second horse is bright red and it is said that the rider was granted permission to take peace away from the earth so that they should slaughter one another, and he was given a great sword. Could this sword be significant, inasmuch as it is the emblem of Satanism. Could the peace that was taken be the complacency of the people and not peace at all, could this feeling be the feeling when suddenly something comes to light and people have to face the truth. People say anything for a quiet life and, up to now, have been able to go along with this. I think the only slaughter will be the justice which those people will reap who have lied and prevented us from knowing and seeking the truth and living our lives our way.

The third horse is black and its rider has a pair of scales. The rider's call is today very true and we know it as inflation. As the world progresses, people naturally want more or, at least, the same as their supposed betters. There is bound to be unrest. Until now, people have been content with their lot. It was unheard of to ask for what you wanted or something different. I never thought that I could ask for something I wanted, not directly, so have spent too many years beating around the bush, hoping someone will realise what I am about and give me what I want without actually having to ask. I have been conditioned to accept my lot. Now people are awakening and realising, like me, that they can have what they want and do what they want. Agreed, the world is still not ready and, to a certain extent, we must go about this in the correct manner. In any form of civilisation, there will always be those who will take unfair advantage of a given situation, so I feel it is up to us, or people like me I should say, to prevent or stop this happening. I will not let these people use my beliefs as a curtain to place around their misdemeanours. These people will be uprooted and shown for what they are.

The fourth horse was a sickly greenish-yellow and brought death. Death comes to us all, we may prolong it, we may even hasten it, but we cannot elude it. If we live our chosen path to the full, we should not be afraid of death, because in death we have life. The Christians talk of their soul. I believe in a soul, but not in their way. My soul walks hand in hand with my god. My soul is made up of my thoughts, my memory, my feelings. Physically I am sitting here, mentally I can be there with him. Standing now right by his side. If my body dies now, my thoughts, my mind, my soul would remain with him or wherever I chose to be. So, although my body dies, I live on.

We now come to the fifth horse and rider. He seems to ride farther back, bringing up the rear. I chose the colour mauve because that is how I see him. I can find no written evidence to back up my claim. The bible refers to Hades, but not as a horseman. Rev. 6:8 "and I saw a pale horse and the one seated on it was death and another followed him, his name was Hades". So, this fifth horseman, what purpose is he? I believe to tidy up, to recover anything or anyone worth recovering. To leave behind no trace of the afore riders. A caretaker of after events.

## THE NEED FOR TRADITION

Destroying a tradition without considering what to put in its place is more dangerous than nuclear war. I am not defending tradition for traditions sake. It is not merely the tradition that is thrown out, it is the spirit. A tradition's benefits are intangible. Similarly, a house does not do anything. It serves us simply by being there. A computer does many things, but if you had to choose between a house and computer, there would be no contest.

People, for a host of reasons, are too willing to opt for change for the sake of change or because a small number of people find it in their interests to have that change, but the general benefit of the change is doubtful. This can be best observed by looking carefully at a country such as the USA. It still counts as a young country and every adult was once a child. Americans have got far too much power for their own good and most of it was thrust upon them. Now they are in the position of having pushed off from the quayside of childhood. They are in mid ocean and they cannot see the shore of adulthood. They do not have a target. There is very little shaping events for them except, mainly, outside forces.

Change should be a matter of evolution rather than some hastily-taken decision. Hunting is one of those things that could so easily be abandoned by everyone but the vacuum would not be pleasant. America is good at this, finding new things but no-one has had time to work out what they really mean. No-one who campaigns against hunting has any grasp of what abolishing fox-hunting really means. At this moment in time it is not going to happen, so it does not really matter. It matters more and more as abolition gets closer. This is a very complex subject and it does not just concern fox-hunting. What do you think this country would be like if every habit and tradition over thirty years old was suddenly eradicated?

People who wish to abolish fox-hunting cannot be sure that the damage they are doing is not greater than hunting foxes. The longer a tradition survives, the more "soul" it gets. No-one considers enough what it is they are really doing before they do it. They don't like this, so get rid of it, but no-one really knows what they are getting rid of. This is why Iran went through such a change when they got rid of the Shah. At it started out as was an attempt to restore some of the more basic Islamic traditions. They have gone over the top, in part because of what they were trying to do, but a great deal has to do with pressure from other people from outside. In a little over a couple of decades, the Shah destroyed a lot of Islamic traditions and the country is reaping the doubtful harvest of that now. For a revolution to be successful, it must be capable of getting rid of what it set out to remove without putting something equally bad in its place. Leaders of a revolution always move into the palace vacated by their predecessors.

When something is disposed of, in a cosmic as well as a physical sense, there is a void and something has to fill it. But the people who are responsible for disposing of it do not want the responsibility of replacing it. They will bulldoze it flat, but they will leave it to someone else to put something in its place. Not a responsible attitude.

No-one ever invents something to replace tradition. It happens by accident, in a hotch-potch manner. If it is traditional, it is established, settled, a known quantity, usually balanced. That which replaces it cannot be any of those things. That includes fox-hunting, which is to be replaced by the indiscriminate slaughter: traps, gas, poison. They cannot differentiate between the harmful and the harmless wild creatures.

Witchcraft was the traditional religion of Britain and other countries. It was replaced by Christianity, which is still too new and too unsure of itself to be anything other than bloodthirsty.

Describe a country that does not have any tradition older than thirty years. You will not like the result, but it is a possibility for the future. If it happens, it is one of the things that cannot be un-happened, but no-one would like it; everyone would blame everyone else, no-one would accept responsibility.

To be receptive, empty your mind, create a vacuum. Getting rid of tradition creates a very large void. Those who seek abolition in any form have no idea what will take its place.

## The Truth About The Druids And Other Ancient Civilisations

During the seventeenth century it became fashionable to regard the Druids, the priests of the Celtic religion, as possessors of great wisdom and Occult abilities. The psychological motivation for this myth is merely another manifestation of the “Golden Age” syndrome. This Golden Age world view runs so:

At some time in the past, so far back that it precedes recorded history, life was perfect. There were no wars, no crimes, no hatreds: in other words, stagnation, but, in the present uneasy state of the world, stultification may be thought preferable to the possibility of annihilation. Therefore we can understand the ‘nostalgia’ of Atlantis or Ancient Egypt as a human approach to human problems. None of these earlier civilisations were perfect, but they were in many ways better than what we have today.

Other, less likely candidates have been suggested as utopias of Perfect Wisdom and Truth. All have vague and mysterious origins and unwritten tenets therefore it is very difficult to dispute their validity.

The one exception is the Celts, with their priests, the Druids. Quite a lot is known of their methods and it says much for their capacity for self-delusion of many enthusiasts that they can put forward these crude barbarians as men of learning and enlightenment. We have contemporary accounts of Druids, in the writings of the Roman scholars and historians whilst Imperial Rome was expanding its influence across the known world.

Posidonius, a Syrian Greek from Apamaea, described the Druidic rites of human sacrifice. Strabo added further details, the victim being stabbed in the back and omens deduced from his death-throes. Alternative methods of sacrifice included shooting by arrows, impaling, or the construction of huge wicker-work figures in which numbers of humans and animals were imprisoned, the figures being set on fire and their occupants burned alive. Other writers who deal with the savagery of the Druids include the Julius Caesar and more impartial observers such as Cicero, Diodorus, Pomponius Mela and Pliny.

Tacitus in his “Annals” gives the comical account of a group of Druids howling curses at the army of Suetonius Paulinus by the Menai Straits in Anglesey. Needless to say, the curses were ineffective. But we all know the phrase: “the history of the vanquished is written by the victor”. Why should Latin authors not be judged in this way? The reason is that, with obvious exceptions, they were concerned to record the truth for prosperity, not to make political capital. Some of these writers would not have hesitated to expose Roman oppression and persecution if it had existed here (and it says much for Roman democracy that they would have been allowed to do so). But no-one objected to the Romans’ summary method of dealing with the Druids.

The Roman Senate had, in 97BC, passed a decree prohibiting human sacrifice. Romans were civilised. Even their gladiatorial contests were becoming more like play-acting. The Emperor Augustus prohibited the Druidic religion to Roman citizens, but he did not prohibit Celts from becoming Roman citizens. When a nation had accepted the overlordship of Rome, it was Rome’s usual policy to absorb that nation into the Empire and the title Roman citizen was an award of honour, bearing no relevance to play or tribe.

With no power to reinforce its thralldom of fear, Druidism vanished rapidly. For centuries it remained nothing more than an ugly stain on the history of Britain, overshadowed by the religious persecutions which took place in later centuries. In the 17thC Druidism was disinterred from the archives, given an entirely spurious history (only possible under the romanticism of nostalgia), and revitalised by theatrical dreamers to whom reality was an unwanted intrusion.

The history of modern “Druidic Orders” is riddled with inconsistencies. Their modern performance at Stonehenge, (a structure completed a thousand years before the Celtic invasion of Britain) would be of greater interest to psychologists and sociologists than to Occultists.

The political aspects of this meretricious form of Celtic nationalism have, in recent years, given a new impetus to a moribund movement. However, the majority of present-day “Druids” are quite harmless, indeed well-meaning people, misled by their lack of historical knowledge. They are not

manipulated for any sinister purpose, as has frequently been claimed, because their leaders also are unable to accept that the real Druid was a bloodthirsty savage. The reality is too far removed from the romantic image of a dignified bearded old man in flowing white robes preoccupied with solemnly cutting sprigs of mistletoe from an oak tree with a golden sickle. Such self-delusion does no harm except to its own practitioners.

- Magdalene Graham  
Lamp of Thoth magazine, No21, p5-6

The Truth About the Druids Magdas Letter

Magda's Letter to LOT (issue 23)

DEAR EDITOR: When I wrote the article THE TRUTH ABOUT THE DRUIDS (LOT21) which caused the massive mailbag in LOT22 the intention was to make people THINK about their cherished beliefs; defend them or reject them instead of stagnating in uncritical acceptance. Trouble was, I got tired of the game before it started. Because those myths really are just windmills, its not worth the energy of tilting at them... and I thought they were millstones, holding people back. Maybe quite the reverse; hold on to those myths, because they will keep you safe. Discard them and you venture in that perilous land that might lead to the Abyss. Magdalene Graham. Lincs.

- Lamp of Thoth Magazine No 23