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The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos – a game for some, perchance a tragedy for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.



ONA/O9A

Order of Nine Angles

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Baphomet according to ONA Tradition
(Mousa of Swords, Sinister Tarot by CB)

Satanism: The Epitome of Evil

Let us not be mis-understood: genuine Satanists are evil. They question, seek to know, and they defy. They champion, advocate, and propagate - and most importantly live, as a way of defiance and ecstasy - whatever is genuinely heretical, or forbidden, in the societies of their times. They cause, and strive to cause, Chaos, disruption, revolution, and thus causal Change. They are the fomenters of, and the agents of, evil, of genuine darkness. They are adversarial; agents of genuine human evolution, which evolution only and ever arises from an acceptance of challenges and the application of the Sinister Dialectic: from the direct causal presencing of acausal darkness. They cause harm, disaster, corruption, and death; they bring joy, ecstasy and laughter, but perhaps most of all they bring death - and sometimes, or often, before the due time to those deserving of such an early death: death to those who have shown by their actions that they have a weak character or are a nuisance, or a hindrance to the spread of darkness, to the creation of the new from the destruction, the change, of the old. Genuine Satanists are dangerous people to know; associating with them is a risk. They might get you in trouble with the Police; they might make you into a real "outlaw"; they might bring you to the notice of the Intelligence Services. They are trouble, and their psyche is contagious: and can break others, or bring them misfortune, or drive them toward inner breakdown or even madness.

Their Way, our Way - that of genuine Satanism - is the Way of the self-controlled individual, not the way of sycophancy to, or obedience to, some doctrine or some person or some creed; not the way of those in thrall to their desires, conscious or unconscious. Satanists do not seek to be "understood" nor accepted nor lauded by the majority, just as they are shapeshifters in character and way of life, who may use and often do so use some form, or some way of life for their own sinister, dialectical ends. Thus are they a genuine enigma, seldom appreciated, in their own life, for who and what they are and for what they have done and are doing.

Their deeds and goals - once they have learnt their trade and become professional, Masters and Mistresses of the Dark Arts - are not personal or undirected, casual, ones. Instead, their deeds are directed, intentional, often detached, and arise from their knowledge of, their understanding of, the Sinister Dialectic: of what is needed in the causal times in which they live; what is needed to radically disrupt, to challenge, to defy, to presence darkness and evil, and bring Chaos and the evolution that derives therefrom. Thus do they, in so presencing the darkness, revel in life, and enjoy. Thus do they, so causing Chaos, defy and break or seek to break the restrictive forms, structures, laws, and Institutions, that still hold people in thrall.

The way of ordinary life, of ordinary mortals, is the way of control, of restrictions; of authority, of a supra-personal law. It is the way of those forms, those abstractions - such as governments, and States and prisons and religions - which have been constructed to control, to restrict, to bully, to level-down, to enforce submission. The way of ordinary life, of ordinary un-evolved mortals, is the way of minimizing risk, the way of hypocrisy, of the lies and the deceit and the envy and jealousy born from weakness and cowardice and the dishonour of the bully. In direct contrast, the Path of the genuine Satanist is the

difficult Dark Path of inner strength, of joining, being, opposites, and of going beyond opposites: the path of evolved human beings exemplified in one way by the openness of the fighting warrior who believes in their very being that the only genuine real law and real justice is the law, the justice, of personal honour, of a fair fight, of fair retribution, and of being responsible for oneself. Thus is the Way of the Satanist, the Way of the Dark Warrior who, in real life in the real world, fights the tyranny of those who, weak of character, oppress: the Dark Warrior who fights all that oppresses and stifles our potential, and hinders our evolution into a higher race of human beings whose rightful place is among the star-systems of this, and other, Galaxies.

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Balewa – The Way of Kindred Honour and Dark-Empathy

Can you explain your 'social aims', your 'revolutionary rhetoric', and what appears to be the grandiose plans of the ONA to undermine, infiltrate and ultimately control governments?

A distinction must be made between exoteric and esoteric, and between causal forms and sinister praxis: of our praxis as a means to both Presence The Dark and aid esoteric personal development.

Thus, some people mistake a causal motivating/inspiring aim or goal of ours – our incitement to practical disaffection – for our esoteric essence and our esoteric praxis. Or expressed another way, they do not seem to make a distinction between acausal affect and a particular causal effect.

In the same way, a decade or more ago – and sometimes even now – people would mistake the amoral use of some causal form, such as National-Socialism, by us or by some of us, for our esoteric essence and our sinister praxis, and thus rather mundanely describe us as nazi satanists, or as 'racists'.

This has always made me smile, since our real essence was revealed in many of our early MSS – although of course those making such assumptions about us (and about me) most probably did not read these MSS, or if they did, they most certainly did not understand them.

Consider, for example, some items published several decades ago: three of the novels from *The Deofel Quintet* [TDQ] – *The Giving*, *The Greyling Owl*, and *Breaking The Silence Down*. [1]

These are not concerned with grandiose revolutionary plans to 'destroy The System' nor with manufacturing some new type of aristocratic/neo-fascist society where it is 'us' against 'them'. Instead, these works are concerned with esoteric matters on a personal level, just as the central characters in these works have no grandiose or subsuming social or political vision/aims. None of the characters are nazis, or 'racist', and there is no political rhetoric in these works.

In *The Greyling Owl*, one theme is how a person can be manipulated and changed and brought into an influential position which will be of benefit to our kind. Note that this influential position is in academia – not in some government.

In *The Giving*, one theme is the continuation of a living rural pagan tradition while another theme is how individuals (for example, Mallam) are given esoteric choices and tests to challenge and provoke them. Mallam is a classic case of mundanity – of someone lacking esoteric empathy; of someone given opportunities but who refuses to take them; of someone blinded by their arrogance and in thrall to their desires; and of someone susceptible to manipulation.

Breaking The Silence Down centres on esoteric (aka dark) empathy and esoteric tradition; on how the psyche of someone with esoteric potential (Diane) can be awakened (their inner nexion opened to acausal forces) and so not only become a future conduit, via artistic endeavours, for creative change but also be drawn (by Rachael) into becoming part of an old esoteric tradition (the Rounwytha one) and all this initially without the person being aware of it as something Occult, and all without rituals and exoteric 'satanic'/sinister causal forms (words, ideas, dogma, and so on). The work – with Apthone cast as a typical specimen of Homo Hubris – is really about the alchemical change (the interior change) of an individual (Diane) by empathic sorcery – how Diane as an individual changes and achieves a genuine interior liberation. How she learns to depend on her own judgement.

In the esoteric sense, this esoteric change of individuals is the essence of the ONA, past, present and future, and this change is beyond, and irrespective of, whatever exoteric form and/or exoteric praxis is used by the individual or by one of us guiding or developing someone to become one of us.

Importantly, it is from this individual change that outer – exoteric – supra-personal (Aeonic) change slowly (as measured by causal Time) proceeds. Not the other way around. That is, destroying and replacing The System, and the building of a New Aeon, is or can be one *effect* of our *affective* (esoteric) existence. One effect of a diversity of individuals undergoing an inner esoteric (alchemical) change and evolution – whatever praxis is used, from that of a Rounwytha (Rachael in *Breaking The Silence Down*), to that of overt Satanism (Melanie in *The Temple of Satan*), to that of a primal paganism (Lianna in *The Giving*), to no outwardly esoteric form at all (Edmund and Fiona in *The Greyling Owl*).

Thus, the real esoteric aim – correctly understood – is not some grandiose revolutionary plan or plans, not some aristocratic society, or whatever. Those are only some possibly exoteric effects of *some* of those individuals involved with or inspired by or changed by us. Or expressed another way – they are but practical exoteric aims/modes of incitement/means of manipulation which can and which may inspire/incite some individuals to Presence The Dark (and which may thus provide them with pathei-mathos) and thus aid The Sinister Dialectic. As such, they are basic but necessary and useful causal adversarial forms. A key to understanding here are the terms *useful* and *forms*. The actual form or methods used are irrelevant – what works, works; for individuals and Aeonically. They are irrelevant for basically four reasons: (1) because it is for each individual to make their own choice of methods and/or forms to use based on their understanding and on their character; (2) because we do not, being amoral, assign any ethical value to any causal form, praxis, or method; (3) because even if some method or form or praxis does not seem to causally achieve what someone desires or believes it can, it can/could provide them with pathei-mathos and thus contribute to their continuing personal esoteric change/development; and (4) because such forms, methods and praxis are useful in testing/manipulating those not of us (mundanes) and can present them with opportunities to change and evolve themselves (and so cease to be mundanes) or be the genesis of their failure. [2]

Which leads us on to the ONA as an Order: as a causal ordering/presencing; as a society, as an esoteric association, of similar individuals pursuing, over durations of causal Time, similar interests and goals, esoteric and otherwise, and who all (whether or not they are aware of it to begin with) are part of a

particular and a living esoteric tradition. This is an awareness – a knowing and a feeling – of ourselves as different from others and as part of an esoteric kindred. An awareness expressed in three important qualities which make and which mark our kind: the quality (the possession) of personal honour, the quality (the possession) of our own unique individual and reasoned judgement; and the quality (the possession) of perspective, of having and following a particular esoteric Way, of desiring to change and evolve ourselves by esoteric means, and which means often include using useful, practical, causal forms.

Going back to the examples from *The Deofel Quartet*, Diane and Mickleman and Thorold are not out 'to change the world' in some obvious revolutionary way. Instead, they are types of nexions that Presence The Dark in an affective way. That is, they will or they can influence others around them, mostly in a personal manner and mostly over a period of some or many years. This influence is of many kinds – musical/artistic for instance in the case of Diane; in terms of teaching and pursuing wisdom in the case of Mickleman; and in terms of being a father and becoming part of a living ancient rural tradition in the case of Thorold.

It needs to be stressed that this is how we mostly work. That is, how we – our esoteric tradition – have and has worked, for decades, for centuries. Worked *acausally* – affectively (and slowly, as measured by durations of causal Time) – and mostly hidden [3]. And very often without the exoteric and ritual trappings of some causal form, such as 'satanism', or Occultism, or sorcery, of whatever. As mentioned in several of our now older MSS, we are sorcery – magick – by the lives we lead: by the work we do, in the causal world. We do not need robes, or rituals, or Occult paraphernalia; although some of us (not all) may employ such things sometimes (and quite often in our youthful years) as a means: for example to entice or recruit others to us, or for our enjoyment, or as part of our own personal esoteric development, and so on.

Working *acausally* means that we have – or we develop – an Aeonian perspective, often as a result of consciously understanding how we are part of an affective and effecting living tradition. That is, we know and we feel (because we have or we develop esoteric/dark empathy) that we are but one nexion; one link between causal and *acausal*. Thus are we more than those who believe they can 'deify themselves'; more than those who believe that carnality/power/wealth is/are or should be the essence of their, of human, living; and so on blah mundane blah.

This perspective however does not mean some sort of altruism. It means we have an esoteric perception of Reality (of causal/*acausal*; of esoteric/exoteric; of us/mundanes) and a knowledge of what genuine sorcery is – a living alchemy, presenced in and by means of living nexions, such as ourselves. It means we know that affective change, in the causal, takes certain durations of causal Time (often centuries, or more) to effect human beings en masse and those forms/abstractions humans have manufactured. It means that we know and we feel that an important part of affective change – of changing what-is out-there – is being kindred (having personal honour) and having liberated ourselves from mundanity by developing empathy, our own judgement and an individuality of character sufficient to enable us to act upon our own judgement.

It means, ultimately, that we are aware of *lapis philosophorum*; of the final stage of our magnum opus, of our Way – that of Immortal – when we may (according to aural tradition), and if we have prepared ourselves aright, egress to exist into the acausal.

So, you're basically saying that there's no ONA MarkII/Iteration 2 – just the same old ONA?

Yes and no.

Yes, it is the same because esoterically, the essence of the ONA is at it was: (1) a sinister, an amoral, opportunity; (2) an esoteric tradition (manifest for example in The Seven Fold Way and in the empathic Way of the Rounwytha), and (3) a guide for individuals to esoterically change and evolve themselves, to consciously Presence The Dark, and to affect (to change) certain causal emanations, sans all outward (perceived) forms, such as our Satanism.

No, it is not the same because the Order of Nine Angles has evolved, out from England, with new methods of sorcery, new Dark Arts, developed. No, it is not the same because our quintessence has now become manifest beyond the trappings of language and beyond the need for wordy explanations or even for outer causal forms: revealed as it now is as the way of such sinister presencings as kindred honour and dark-empathy.

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122 Year of Feyen

Notes

[1] As mentioned elsewhere, the novels of TDQ are not meant to be literature or even good works of conventional fiction. They were designed to be read aloud in the few traditional nexions that existed at the time of their writing, to thus convey in an entertaining way certain esoteric truths and encourage those so entertained to use their imagination.

[2] As some have surmised, and as we have said before, part or some of our outer forms – and our exoteric praxis – is a means to entice, to test and to manipulate mundanes, as well as useful way to Presence The Dark through those who fail to take advantage of such opportunities.

[3] A clue to this exists even in the title of one of TDQ, as mentioned in the ONA MS *The Magickal Art of The Deofel Quartet* first issued in 1992 e.n., where it is stated that "the title [of The Greyling Owl] is significant, although never explained in the text."

Greyling refers to a type of butterfly found in England, and Owl to, well, an Owl. *Hipparchia semele* "is a master of disguise" and "can mysteriously disappear... perfectly camouflaged." Thus, the epithet greyling applies to both Edmund and Fiona, and also, in the future, to the Owl (Mickelman) because of their influence on and manipulation of him, and thus because of the esoteric change in him that such influence and manipulation will produce in his future. Hence a greyling owl would aptly describe the alchemical product (an individuation) that will result from the combined sorcery of Edmund (sol) and Fiona (luna).

Women and the ONA

Questions From A Modern Rounwytha Initiate

Would I be right in thinking that in practical terms the Rounwytha principle means the Order of Nine Angles puts great emphasis on women?

Yes indeed. We always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors – distortions – of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called [might is right](#) and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies – that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced – and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general. For many of these male specimens, women are there for enjoyment; to satiate one's lust; to bear children and look after children – and often to look after the man, to care for the man if and when the man allows them. That is, women are viewed by such male creatures as useful, and even occasionally as necessary, in terms for example of certain sexual instincts, appetites. But women are not viewed as complimentary to such a man; certainly not as an essential, a needed, complimentary, as an equal and necessary partner.

Thus, and excuse the generalization, but most of these male specimens of Homo Hubris do not think about women as close personal friends; of wanting a woman as a best friend, or women as their best friends – for they, these 'real men', have 'their mates' for that, and for most such male specimens the very thought of such a thing as having women as best mates makes them uncomfortable.

That is, for these specimens of Homo Hubris physical prowess and 'manly competition' are important, often to the extent that physical prowess, 'manly competition' and having mates, and being aggressive, defines them – is a measure of their self-identity, their 'manliness'. Thus are they basically still

primitive, still barbarians; still prone to the dishonourable blood lust and uncontrollable rage of such barbarians and still adhering mostly unconsciously to the doctrine of so-called ‘might is right’.

The truth is that many women are naturally gifted with qualities that many men still lack – qualities necessary in men for balance, both esoteric and exoteric. And qualities certainly required for someone to become an Internal Adept of our tradition and then pass into and beyond The Abyss, and thus qualities required to bring forth an entirely new and more evolved species of human being.

You're talking feminine qualities here? About empathy, right?

Yes, female qualities; natural female abilities. About natural empathy among other qualities. Natural empathy being one of the most important – and meaning having or developing a sensitivity to other people – to their feelings, their thoughts – and having or developing a sensitivity to other life, especially Nature. Natural empathy being the genesis of our esoteric-empathy, and which esoteric-empathy is thus a refinement and development of such natural empathy.

So yes, qualities hitherto most often associated with the female of our species, and not generally, for the most part, hitherto, associated with most men.

What other female qualities, apart from empathy, then?

Intuition, for one. Intuition as not only a foreseeing, an intimation, but also as interior self-reflexion. Charm, for another. Subtly, for another.

You mentioned developing them, these qualities. How?

Firstly by understanding our potential, and part of which understanding is of ourselves, of a man and of a woman, having both a sinister and a numinous character within them, and sinister and numinous abilities. For, in a simplified – very inexact way – and to an extent in an unconscious archetypal way, we might speak of these particular female qualities as natural expressions or intimations of the ur-numinous, and manly blood lust, rage, and competitiveness, as natural expressions or intimations of the ur-sinister.

[1]

So development means developing and expressing what is missing or lacking, and also developing what is there or already expressed, and then melding what is so developed and using this meld, this amalgam, as the genesis of a new human being. It is in this new being, this new type of life, that our potential becomes manifest.

Our Dark Arts are an effective way to do this, to develop certain qualities and abilities and then this

alchemical, living, amalgam. These Black Arts of ours include Grade Rituals such as Internal Adept and the traditional Rite of the Abyss, as well as Arts such as The Star Game and Esoteric Chant.

What do you mean – Esoteric Chant a Dark Art and means of developing empathy?

Not empathy, *per se*, but as a means of self-development, of self and acausal discovery, as intimation, and as a presencing of certain acausal energies.

For example, Esoteric Chant aids the necessary, for us, ability of self-reflexion as it can aid and develop an awareness of the numinous, and also – when for instance used in certain esoteric ceremonies [2] – it can provide an awareness of the sinister.

Sorry, but I don't see how singing or chanting can do that.

To learn and become proficient in Esoteric Chant takes time and effort. Unless of course you are already musically gifted and a trained singer and experienced in performing choral works!

But for most it takes many months, often a year or so, to become proficient, to train the voice, to gain the necessary experience of singing with others. In effect, it is rather like an extended Grade Ritual but one undertaken with others of a similar interest and a similar ethos, and with some or many of these necessary others being women. At the very least it requires the help of one's partner, one's partner in sorcery, although it is preferable, more effective, to both learn and perform Esoteric Chant with at least three other individuals.

There thus develops, or there should develop, a harmony and a *sympatheia* with others, and thus an appreciation of such Chant as a manifold nexion. As not only one particular type of nexion – an act or acts of sorcery involving necessary others – but also as a nexion within one's self. A practical learning therefore of the connexions that esoteric-empathy makes us aware of and also a self-reflexion, a self-discovery and a self-learning.

Simply expressed, in order to learn and become proficient in Esoteric Chant – in order to experience just what this Art is and does – you require the aid, the help, the assistance, of others. You have to interact with, and perform with, them in certain ways. If you don't do this, the Chant won't work.

Again, simply expressed, working, learning, living, in this way in pursuit of such an esoteric goal for a year or more moves a man far away from the brutish way of 'might is right' – especially as the very Chant itself is quite affective; that is, numinous, quite cultured. Intimations of a more cultured, a more refined, realm of human existence.

But didn't you say it was also sinister?

Yes indeed, Esoteric Chant can be sinister when used as part of a specific ceremonial Rite. But the performance of such a ceremonial Rite of necessity means belonging to an organized traditional nexion following the initiatory Seven Fold Way, and so such an experience is not that common today among those who use our methods or are inspired by our ethos [...]

I guess, in general, we're not talking here about men becoming kind of effeminate and women becoming masculine!

Au contraire. We're talking about what lies beyond and before such abstracted illusive opposites. About our potential, and about our real human nature, hidden and distorted for so long by religions; by urbanized ways of life; by the domination of barbarians; then by notions about imperialism and conquest and personal destiny. Then by *-isms* and *-ologies*. Now by The State. And so on.

In effect, we're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings.

Can you be more specific, give examples of such new type of woman?

Only in a generalized way. One good illustration would be women of our kind, living by honour – those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

One example known to be personally – a friend of someone involved with us – is a female police officer of many years experience based in an American city. She is tough, 'street-wise', has used her firearm a few times in the line of duty, is skilled and experienced enough in self-defence and physical restraint techniques to be able to take down a man much bigger than her, and yet she has empathy, can be exceedingly charming, is well-read, and very feminine, a femininity quite noticeable when she is off-duty and enjoying herself with friends and which femininity would make the causal observer unaware of her inner character, her skills, her toughness, and her experience.

Another example may be of interest. A certain person I know very well once learnt, in his youth, a certain Martial Art, and on one of his subsequent travels as a still young man he made the acquaintance of and for a short while trained with a certain lady of Asian origin. This young lady, though slim of stature and rather slight of frame, could easily defeat him and also several muscular men. And yet she was also full of grace; elegant, cultured, well-mannered. Not a woman trying to be masculine in a macho Homo Hubris type of way, just someone who had – according to a tradition, a living culture, she was part of – developed her potential and certain skills while retaining and enhancing what made her

feminine. In short, she had acquired a natural balance within herself and was quite different from, inwardly and in skills, from the majority of other women around her although to the casual observer she did not outwardly appear that different.

The type of woman who could put a specimen of Western Homo Hubris in his place!

Most certainly! The type our societies need. A new female archetype if you will, different from the harshly competitive, materialistic, career-type women, and the ladette type, and the man-dependant, man-needing, lover/wife/mother type, that Magian ‘political correctness’ and capitalism seek to encourage, and also different from the men-imitating rather strident type that an increasingly trendy, Magian-derived, so-called feminism seeks to foster.

Instead, the type for whom personal honour is the key to living and to dying, and who – as I said – possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced woman. A unique individual. Beyond predator and prey. Beyond wife, lover, and mother. Someone tough, skilled, and of inner strength, but still feminine, as that Asian young lady I previously mentioned was.

What about men, then? An example of the new type? Not pacifist, surely!

Someone for whom personal honour is the key to both living and to dying, and who – as a woman of our type, our new breed – has attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others. And someone who has empathy, intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced, more complete, man, and a unique individual. Beyond Old Aeon masculinity with its primitive doctrine of so-called ‘might is right’ and beyond the role of predator to prey. Someone who, while tough, prefers combat to war because combat is a personal choice, founded on honour, whereas war is the choice, the method, of some supra-personal entity, such as some State, some government, or some leader one is expected to be subservient to and obey without question.

Someone who naturally complements, and who resonates with, the new enhanced woman, and who prefers such strong, tough, yet still feminine, women, to the women of the species Homo Hubris. A partnership of respectful equals. Of man and woman. Of woman and woman. Of man and man; and even

of woman-woman-and-man. Already a few such partnerships exist, aided, nurtured, by such individuals having followed our Seven Fold Way or having lived and chosen the life of what we now term ‘a niner’ or ‘a drecc’.

In essence, these are the people – the men and women – who learn from personal experience, from pathei-mathos, and who willingly endure such experiences, and thus who develop a very individual personal judgement and a very individual personal character. Those who have liberated themselves from causal abstractions, and the effects, psychological and psychic, of such causal abstractions, manifest as such effects often are in these mundane, Magian, times of ours in such new archetypes as have been manufactured or have arisen from Magian causal abstractions.

So, we are not talking pacifism, non-violence, or certain moralities here – only of control and aims, and new ways of living. We are not talking about the cessation of desires, or what-not. Instead, of controlling, mastering, and developing, our instincts, and if necessary using them in a directed way to achieve some specific aim or goal, esoteric or exoteric. We are talking most emphatically of personal choice, about individuals making conscious choices. Of individuals being, well, individual.

We are also talking about acquiring and developing new skills, new arts of living, so that we become – we appear to be, to mundanes, to Homo Hubris – as presencings of a hideous nexion [3]. That is, a new species – *orible dragones, baeldracas* – emerging from the pit that leads to acausal Hell and thence to a Paradise at first here on terra firma and then on new worlds among the stars of our galaxy, and beyond. A Hell and a Paradise that have lain dormant within us, for centuries.

A Hell and a Paradise that we can dis-cover and experience by becoming unique sinister-numinous emanations, and becoming such emanations by living and by striving according to our code of kindred honour, by individual exoteric and esoteric pathei-mathos, as well as by means of undertaking such esoteric striving as is waymarked by The Seven Fold Way.

Order of Nine Angles

122 yfayen

Notes

[1] The prefix *ur* from the German usage, as in *ursprache*, implying *the* or *a* primitive/early form of some-thing.

[2] Such as *The Ceremony of Recalling* with *opfer* ending, as given in *The Grimoire of Baphomet (Dark Goddess)*.

[3] Hideous, as in some-thing that by virtue of being partly acausal is, when discovered, first felt as immense and which it is felt conceals hideous things. As, for example, in this quote from the 14th century (CE) work *Gesta Romanorum*:

“He saw at the fote of the tree an hidowse pitte, ande ane orible dragone þere in.” Harl.
MS 5369. xxx. 110

Source:

The above text is taken from the article, *Presencings Of A Hideous Nexion*, by Anton Long.

Children and The ONA

A fundamental principle of the Order of Nine Angles – one of our five core traditions [1] – is that of Kindred Honour, which means two important things: (1) that our behaviour toward our own kind, our kindred, is governed by particular rules and guidelines manifest in our written Code of Honour [2]; and (2) that our behaviour toward mundanes is guided by our understanding of them (and their wealth and property) as a useful resource.

In practice, our code of kindred (or sinister) honour means that we strive to be honourable toward our own kind – our kindred. Our law of honour does not apply to adult mundanes of sound body and mind, and thus they are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character.

Children of the ONA

Those who are of our kind – those who are of the ONA – are those who are pledged brothers and sisters. This means that they strive to live by our Code of Kindred Honour, that they accept our five core principles/traditions, and that they seek to implement and achieve the Goals, Aims and Objectives, of the ONA.

Our code of honour means that we take responsibility for ourselves and for those to whom we have given a personal pledge of loyalty. This personal pledge of loyalty by its very nature includes our own children, and means that we will not only nurture them to be healthy, strong, self-reliant, individuals capable of defending themselves, but also fiercely protect and defend them, if necessary by the use of lethal force, and seek vengeance – according to our kindred code – should anyone harm them.

Thus, we rely on ourselves, and if necessary also on our kinfolk – and do not rely upon anyone or anything else. Hence, we settle our disputes among ourselves, according to our code of kindred honour, just as the only justice we accept and believe in is our justice, deriving from our code. That is, we scorn, disdain, dislike, and all “authority”, and all laws, except our own, and accept that vengeance is a healthy and natural duty.

In respect of our children, we accept responsibility for them and for their development until they reach such an age as they are developed, mature, enough to make their own informed choices, which is generally around sixteen years of age [3]. Before this age, we are their guardians. After this age, then and only then are they free to join us and our activities – be such activities Occult, Dreccian, Niner, or otherwise – as a result of them making their own decision and being given the absolute freedom to so choose. Thus, when they reach this age, they are given the choice, and should they choose not to pledge themselves – and thus do not accept our code of kindred honour – then our responsibility for them ends, and they have to make their own way in the world of humans.

Children of Mundanes

A mundane is anyone who is not one of us; anyone who does not belong to our family, our extended family, our kindred, our kollektive. In brief – someone who does not live by our Code of Kindred Honour and who thus accepts the laws and the so-called ‘authority’ of nation-States. That is, mundanity does not depend on such social abstractions as ethnicity, wealth, social status, occupation, education, place of birth, nationality, or whatever.

As mentioned above, our law of honour does not apply to *adult* mundanes of sound body and mind, and thus such human beings are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character. Thus and importantly, the children of mundanes – those below the age of sixteen or so – are not considered mundanes *per se*.

That is, we accord such children – until they reach the age of choice, of maturity – a certain respect, which in practical terms means they are exempt from being considered fair game, a resource. This naturally excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kind.

Order of Nine Angles
122 Year of Feyen

Notes:

[1] The basic ONA traditions are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition. [Refer to the ONA text [The Core ONA Traditions](#).]

[2] Our kindred code is given in full in Appendix 1.

[3] There is some flexibility in this age of responsibility, with some of our kind regarding it to be sixteen years, others fourteen, and some others eighteen. As often, it is a matter of individual choice – for the parent(s)/guardians to decide based on their years-long knowledge of their own children.

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Appendix 1

Our Code of Kindred Honour

Our Kindred-Honour means we are fiercely loyal to our kindred: to only our ONA kind. Our Kindred-Honour means we are wary of, and do not trust – and often despise – all those who are not like us, especially mundanes.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our kindred honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their practical deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty – as kindred individuals who live by the Code of Kindred-Honour – is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty – as individuals who live by the Code of Kindred-Honour – is to act with kindred honour in all our dealings with our own kind.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour

and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Kindred-Honour – means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour (“I swear on my Kindred-Honour that I shall...”) can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

The Rounwytha Way Our Sinister Feminine Archetype

The way of the Rounwytha is the way of the independent, strong, empath: of those who have developed their natural, their latent, their empathic and muliebral, abilities, qualities, and skills, both exoteric and esoteric [1].

Given the nature of these abilities, qualities, and skills, the overwhelming majority of individuals who follow the Way of the Rounwytha are women - who thus embody our sinister feminine archetype - although a minority are men who, following The Seven Fold Way into and beyond the Abyss, have successfully melded the sinister with the numinous and who thus embody and are that rare archetype, The Mage, with such archetypes, by the nature of such entities, being in constant fluxion. Or, expressed exoterically, being an expression of the uniqueness of such esoteric individuals.

Among these muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.

Rounwytha skills and abilities were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is these skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca - have also suppressed, repressed, and sought to destroy, control, and replace.

Esoterically, these skills, abilities, and qualities, were celebrated and maintained by the pagan aural tradition of the British Isles, a tradition mentioned in the ONA text, *Denotatum, The Esoteric Problem With Names* (ONA Esoteric Notes - Rounwytha 3)

Traditional Rounwytha Rites and Training

According to ONA aural tradition, the Rounwytha way - as the etymology of

Rounwytha suggests - is the way of a few wise women who dwelt and who dwell in the Marches areas of the British Isles, and in particular in rural South Shropshire and areas around Trefyclawdd and the Camlad.

There are only three rites of this tradition: one celebratory [2], and two to train, to breed, the Rounwytha. The training is and was simple, and involves the candidate in living, for two whole alchemical seasons [3], alone in an isolated area, as per what is now known as the Rite of Internal Adept, followed - some unfixed causal Time later (sometimes a year later, sometimes longer) - by undertaking the Camlad Rite of The Abyss, and which Rite lasted for a whole lunar month [4].

To these three traditional rites, the ONA added - nearly four decades ago - another, in order to train candidates in certain necessary Martial skills, with this training lasting from six months to (more usually) a year. [5]

Thus, this simple training of the Rounwytha develops in the candidate the necessary esoteric and exoteric skills, abilities, and qualities, and breeds the women (and the few men) who embody them.

To give one, often misunderstood, example. A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing - arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just *are* - they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills, and a knowing how to use all these, in either a numinous or a sinister way, or in a sinisterly-numinous way.

The Future Rounwytha

The traditional Rounwytha, pre-ONA and as manifest in many traditional ONA nexions, can and should be the inspiration for new esoteric and thus archetypal forms. That is, a guide and inspiration for women who desire to or who have liberated themselves from the restrictions of Magian abstractions and Magian-Nasrany made archetypes, and which abstractions include political feminism, since such 'feminists' for example almost always act within 'the law' as made by The State and often demand more State-made laws to ensure 'their rights' (political, social, economic,

religious) and which notion of 'rights' is itself an abstraction.

In contrast, our new female esoteric and archetypal ways of living derive from four important things:

(1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority.

(3) Women of our kind relying on their own judgement, a judgement developed and enhanced by *pathei-mathos*, by learning from direct practical experience, from tough challenges, and one's mistakes.

(4) Women of our kind developing and using their natural, their latent, their empathic and *muliebral*, abilities, qualities, and skills - such as empathy and intuition.

It is no co-incidence that these express the unique, living, sinisterly-numinous ethos of our unique living adversarial, defiant, and anti-State, kulture.

Anton Long
Order of Nine Angles
123 yfayen

Notes

[1] By the term *muliebral* we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*. We use this particular term in a precise and esoteric way, as we do with many other terms which also have or have acquired a common, exoteric, meaning - for example, the terms *psyche* and *archetype*, *qv. A Glossary of Some ONA Terms*.

This use and definition of such terms, together with ONA-unique terms and sometimes our unique spelling of some words, means that ONA people sometimes speak and write a language (ONA-speak) that is often - and intentionally - obscure or confusing to outsiders, and often - and intentionally - leads such outsiders to make certain unwarranted assumptions.

[2] The traditional celebratory rite was the rite which formed the basis for the ONA's *Ceremony of Recalling* with offer ending. The traditional rite was often called The Giving and often formed part of The Gathering, and is and was simple, involving no Occult or magickal aspects, and consisted of an extempore communal celebration and feast, in the Autumn and generally around a bonfire, at which a chosen young male candidate (willing or unwilling) would be sacrificed and some of their blood sprinkled on the surrounding land to ensure the health and fertility of livestock, crops, and community.

Two fictional portrayals of this traditional rite are in the short-story *Hangster's Gate*, and in the instructional text *The Giving*.

For context, see the ONA text, *Denotatum, The Esoteric Problem With Names* (ONA Esoteric Notes - Rounwytha 3).

[3] The rite is usually begun on the Spring Equinox and ends on the following Winter Solstice (occasionally begun on the Summer Solstice and ending on the following Spring Equinox).

It should be noted, however, that these 'alchemical seasons' are not - as mundanes suppose - determined by fixed calculation deriving from a fixed solar calendar. Thus, the Spring Equinox (or rather the alchemical season whose beginning/ending is associated with what is termed Spring Equinox) is not when some fixed solar calendar determines it is (a certain causal Time on a certain day in March) but rather when the Rounwytha considers mid-Spring (which is what the Spring Equinox is, esoterically, alchemically) arrives, having already and locally known when Spring begins in that particular year. Similarly for what is termed the Summer Solstice. For context, see the ONA text, *Denotatum, The Esoteric Problem With Names*.

Hence, alchemical seasons are not determined by a fixed solar or lunar calendar - or by calculations based on such - but rather individually, according to locality.

[4] That is, for one menstrual cycle of the woman undertaking it. The Camlad Rite of The Abyss has been published in the pdf collection *Enantiodromia - The Sinister Abyssal Nexion*.

[5] Many, although not all, ONA Rounwytha nexions are Sapphic in nature, and thus celebrate the type of sorcery mentioned in ONA texts such as *Sapphic Sorcery - In Praise of The Feminine*.

Our Sinister Character

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

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

The Nature of The Sinister and The Nature of Mundanes

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

Mundanes:

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

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

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

Predators:

Human predators form a very small percentage of the general human species, and

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

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

Magians:

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

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

The Natural Sinister Type:

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

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

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

Breeding Sinister Character

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

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

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

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

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

Our New Sinister Breed

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

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

They also, and importantly, possess the ability to adapt to changing circumstances

and to learn from experience, thus changing, evolving, themselves in a controlled and a conscious manner (πάθει μάθος).

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

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

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

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

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

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

Alternatively, they can or could appear as the enlightened, individual Adept of The Sinister Way - possibly from an esoteric traditional nexion - and thus will they be restrained, well-mannered, and possessed of an aristocratic demeanour, for such restraint and such manners are one means whereby they control themselves and social situations. That is, such individuals reveal ἀρετή (arête) - which is the basis for

a genuine ἀριστοκρατία which sinister ἀριστοκρατία may or could gain control and/or influence over some or many mundanes, in some specific causal Time and in some particular causal place.

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

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

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

Anton Long
Order of Nine Angles
121 Year of Feyen



The De-Evolutionary Nature of Might is Right

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

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

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

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

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

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

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

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

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

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

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

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

In essence, therefore, the doctrine of Might is Right – and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities – is the ethos of the vulgar mundane and especially of Homo

Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

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

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

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes

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

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

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

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

Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way

For many many decades, the iconoclastic weltanschauung of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism.

In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar *-ism*.

But such use of the weltanschauung of Nietzsche – and such quoting of the writing of that author – are irrelevant from the acausal perspective of The Seven-Fold Sinister Way, just as the use of the works and theories of any person, any author, any theorist, whomsoever they are, is irrelevant. Why? Because such a use and such a quoting and such a reliance upon, are redolent of the neophyte, the new Initiate – of someone at the very beginning of our Seven-Fold Way; someone who, having been inspired by whomsoever and whatsoever, has to then move-on from admiration, emulation (and other such neophyte things) toward and into a direct, practical, and personal experiencing of Life and of the sinister which is an aspect of such Life.

An example may illustrate this. The weltanschauung and some of the writings of Nietzsche may enthrall many an adolescent who possesses an instinct, or an aptitude, for the sinister; but as that adolescent experiences the passion, pleasure and the longing of a deep personal love, and the ecstasy, trauma, and personal loss of physical deadly combat – and other such personal affecting experiences – then, if they are of our kind, they grow and mature, drawing from their own, unique, pathei-mathos, a very personal, a very direct, knowing of themselves and others. Thus, the affectations, the inspirations, and the petulant arrogance, of their early learning years, of their adolescence, are left behind to be replaced by the beginnings of that natural wisdom that slowly emerges from within themselves. In brief, they move toward being mature, self-aware, individuals who are not deceived about themselves, with this moving toward usually taking a certain duration of causal Time, often of two decades or more.

Similarly, the sinister novice, following our Seven-Fold Way and undertaking the tasks, the Grade Rituals, the Insight Roles, of that Way, changes and grows, by the inner alchemical process that is the essence of that practical Way. Thus do they, also, if they successfully journey along our Way, move toward being mature, self-aware, individuals who are not deceived about themselves, having awoken, drawn forth, experienced, understood, and integrated, their latent Baeldraca, with this usually taking a certain duration of causal Time, often a decade or more.

In contrast, those who do not possess an instinct or an aptitude for the sinister continue to wallow in such adolescent things, lacking as they do direct, practical, life-threatening, experience of not only the

sinister but of Life itself in both of its causally-objectified aspects of Light and Dark. Thus do such individuals remain mundane, and thus do they continue to use and rely on the works, the words, the -isms and the -ologies, of others, and thus do they approvingly continue to quote the dead words and the texts of others, and thus does such quoting of such dead words and texts mark them as mundane.

For all such works, all such words, all the theories – of others, whomsoever they may be (including a certain Anton Long) – are only and ever, at their very best, an affective beginning of, an inspiration for, a personal journey that is always new, and is now, has been and always will be, practical, a direct learning from our own pathei-mathos. After this journey begins, the works, the words, of others, all -ologies and all -isms, are and must be discarded, replaced by our own learning, by the inspiration that is our own life; and which new learning, which new inspiration, of ours will and always should be discarded by others, when their own turn of pathei-mathos arises.

This is the real essence of our Sinister Way – a way of useful and practical techniques which provoke inner, alchemical, change within individuals and which re-connect us to what exists beyond our still inherent causality. The words, the forms, are only words, forms – causal, temporal, vessels of the beyond-acausal wordless essence. An essence which has to be experienced, known, presenced, understood, by each and every individual in their own way in their own fateful species of Time, and which fateful species of Time is, in causal duration, much shorter than would occur without such a journey along such a Sinister Way.

Thus it is, as mentioned so many times before, that the Order of Nine Angles – as for instance the presencing that is the Seven-Fold Way and the presencing that are our Dreccian nexions – is only and ever a guide, an inspiration, a useful map: a means not the goal; a kollektive of individuals whose own pathei-mathos may be learned from, may be inspiring and useful; and a kollektive of useful and practical techniques and useful nexions which have been shown by experience to work in the necessary wyrdful way, and which thus can awaken, draw forth, the Baeldraca of individuals and move them toward experiencing, understanding, and integrating this new living being which was nascent within the separate individual we once perceived ourselves to be, but which is us and yet of all other Life, presenced in both causal and acausal form and what exists beyond and between all such forms causal and acausal.

For it is from such personal, direct experiencing, understanding, and integration, that affective and the necessary outer and inner change, and thus wyrdful evolution, occurs – a wyrdful evolution both individual and Aeonie and in a species of Time which, in causal duration, is much much shorter than might occur without the acausal presencing that Adepts are.

Thus it is that Adepts – and those more evolved along the sinister way – not only consciously participate in their own wyrdful evolution, in that of our human species, and that of the Cosmos, but also are and become such wyrdful evolution in such a varied presencing of causal and acausal forms, until, finally, they egress beyond all forms to become, to-be, of the living Cosmos itself.

Anton Long

Order of Nine Angles
122 Year of Fayen

Sapphic Sorcery – In Praise of The Feminine

We seek to be with – and to love – girls and women because they are feminine; because they are not men. We desire girls, and women, because we like, we love, we enjoy, their delicate softness – the touch, the taste of their lips; the smell of their breath, their body; the warm softness of their breasts and of their arms as they embrace us and hold us close. We love, we enjoy, their very femininity; that which makes them female.

We love the way they laugh, and how they smile, the very way they look. We love, we desire, them because they are like us – because they know our pain, our vanity, our weakness, our needs, our insecurities and our worries; and because we can share our innermost secrets with them.

We love them, we desire them, because they are not men. For we do not seek to find in them, these our soft feminine lovers, these our friends, what makes a mundane man a man, and while we may sometimes, or rarely, like a man of the non-mundane kind, and may even have a non-mundane man as a friend, we shy away from intimacy with them because of their very manliness; because of that very harshness and often egotistical strength that makes, and marks them as, a man.

Thus do we have no time for those women who profess to be of our Sapphic kind but who imitate, or who want to be like, or who even may dress like or may even be, inside, like a man, a mundane. For they, such women, are not feminine enough, for us; as often – these days – some such women adopt our life as some political role, as some kind of rebellion against the status quo.

It is this very status quo – this mundane masculine, paternalistic status quo – that has compelled us, generation after generation, for century upon century, to hide ourselves away; to often be a deep well of loneliness, until, perchance, we chance upon someone like us whom we love and whom we may gently coax to love us, to share the joys of such a gentle intimate sharing that most men – perhaps nearly all men – will never know.

For it is the gentle touch of a woman that we desire, that we need. Her delicate, soft, kiss. The very delicate softness of her body, and the very way she may lie in our arms for hours when an impatient man – his sexual often only animal appetite fulfilled – would leave us, alone, as off he went again to some work, to some hobby, to some new interest, or to chase some new desire.

Hence it is that our very way of loving, of desiring, marks our esoteric manner of doing things. There is, then, for us – for those of our kind – that feminine empathy, that fore-seeing, that intuitive wyrdful knowledge, that marks us, so that our Rites are feminine, also. A gentle flowing dance, perhaps, where bodies softly touch, to music. Some spell chanted as we share with our lover the delights of our flesh, naked body to naked body as moonclad under the stars of night, or within some warm and scented room, we, by touch or kiss, bring ourselves to spasm after spasm of joy such as a man may never know.

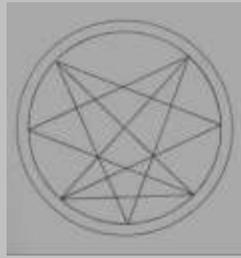
Even our curses are gentle affairs of mind, body, and heart – as if we have sent forth some Nightingale of Death to carry our message and our meaning as some gentle, beautiful, haunting, yet deadly, song – so that our victims expire as they feel that beauty, that softness, within us, and only too late, far too late, know their lives for the strident wrongness it has been. Death, revenge, enwrapped within a subtle softness and a feminine beauty.

We seduce; we do not, like mundane men, rant and rave. We enchant, with body, dress, perfume, movement, eyes; we do not demand or take by force, for we have no need to. We are subtle, yet strong; we do not make some show of or boast about our prowess, but veil it. For we are what we are, the very embodiment of, the very essence of, woman, and the opposite of present day, and former, mundane men.

Often, there are no need for words; for the verbal diarrhoea of words that mundane men often seem to send forth, pleased as they, the men of the mundanes, often seem to be with their own harsh barking barbaric voices. No, for us there is often and instead that wordless sharing when eyes meet, fingers lightly touch, and the essence of what makes us female seeps out to touch another of our kind, as perfume seeps away from where we placed it on our delicate wrists, or behind the soft lobes of our ears.

We love, we enjoy, delicate softness. We love Nature as She herself is and as we find Her. We do not desire, as men of the mundanes do, to decimate and destroy Her, to dominate Her. Instead, we empathize; we love; we leave Her alone in our reverence, as we tend to try to leave the world of men of the mundanes alone until some harshness or some wrong afflicts or harms us and our kindred, and then, then indeed we are gentle no more; for there is nothing more subtle, nothing more dangerous and nothing more deadly in its passion than us, than our Sapphic and darkly sinister kind, awakened and so empathically aroused.

Sister Morgan
Dark Daughters of Chaos Nexion
2009 CE



Classic ONA Texts

Toward Understanding Satanism

Understanding and Defining Satanism

To begin to understand and appreciate and thus acquire some knowledge of some subject it is obviously necessary to know what that subject is about, what it deals with, and what its character - its essential nature - is, and this knowing begins, should begin, by defining it.

A definition should have clarity and precision. For a definition is: (1) Stating exactly what a thing is, or what a word means; (2) A precise statement of the essential nature of a thing; (3) A declaration or formal explanation of the signification of a word or phrase; (4) Precision, exactitude; (5) The setting of bounds or limits of something.

Let us therefore, as is only logical and scholarly, begin with the definition of the term Satanism given in the complete Oxford English Dictionary (20 vols, 2nd edition, Oxford, 1989), a work regarded as an authoritative source, and as the definitive record of the English language. The two main definitions of Satanism are:

1. A satanic or diabolical disposition, doctrine, spirit, or contrivance.
2. The worship of Satan, alleged to have been practised in France in the latter part of the 19th century; the principles and rites of the Satanists.

These lead us on to the definitions of words such as satanic, diabolical, and Satan, and thence to words such as Devil, fiendish, evil, and wicked.

Satanic: (1) Of or pertaining to Satan. (2) Characteristic of or befitting Satan; extremely wicked, diabolical, devilish, infernal. (3) Satanic school n. Southey's designation for Byron, Shelley, and their imitators; subsequently often applied to other writers similarly accused of defiant impiety and delight in the portraiture of lawless passion.

Diabolical: (1) Of or pertaining to the devil; actuated by or proceeding from the devil; of the nature of the devil. (2) Characteristic of or befitting the devil; devilish, fiendish, atrociously wicked or malevolent.

Satan: (1) The proper name of the supreme evil spirit, the Devil. (2) In the etymological sense of 'adversary', with allusion to Matt. xvi. 23, Mark viii. 33.

Devil: (1) In Jewish and Christian theology, the proper appellation of the supreme spirit of evil, the tempter and spiritual enemy of mankind, the foe of God and holiness, otherwise called Satan. (2) (*transf.*) A human being of diabolical character or qualities; a malignantly wicked or cruel man; a 'fiend in human form'.

Fiendish: Resembling, or characteristic of, a fiend; superhumanly cruel and malignant. Also as adv., excessively, horribly.

Wicked:

(1) Bad in moral character, disposition, or conduct; inclined or addicted to wilful wrong-doing; practising or disposed to practise evil; morally depraved. (A term of wide application, but always of strong reprobation, implying a high degree of evil quality.)

(2) Designating a stock evil character in a fairy-tale, as Wicked Fairy, Wicked Stepmother, etc.

(3) Bad, in various senses (not always clearly distinguishable). Frequent in Middle English use; later chiefly *dial.*, or in colloq. use as a conscious metaphor (now often jocular), and implying 'very or excessively bad', 'horrid', 'beastly'.

(4) Actually or potentially harmful, destructive, disastrous, or pernicious; baleful.

(5) In weakened or lighter sense, usually more or less jocular: Malicious; mischievous, sly.

Evil: (1) To harm or injure; to ill-treat. (2) Bad, wicked. (3) Doing or tending to do harm; hurtful, mischievous, misleading. (4) Offensive, disagreeable; troublesome. (5) Hard, difficult, deadly.

These definitions describe in a precise way the character - the essential nature - of Satanism, and set the bounds, the limits of what is Satanic. They also reveal four interesting things. First, the early use of the term Satanic to pejoratively and peripherally describe the life-style of some people as 'defiantly impious' and as having a 'lawless passion' (that is, and for example, an indulgence in carnality and such things as may excite and intoxicate the senses without due regard to modesty, temperance, and social approbation). Second, the sense of Satan as adversary ^[1]. Third, how - in the English language - terms such as wicked have more than one sense, depending on context and tone, so that that word wicked can denote someone who is evil or who inclines toward 'evil' or someone who is just being horrid or someone who is mischievous and sly. Fourth, how the essence of Satanism, its character and its boundaries, are defined by terms such as wicked, mischievous, sly, harmful, destructive, disastrous, pernicious, baleful, destructive.

Thus it could be argued (with the proviso given below) that the two standard definitions of Satanism given above - and taken in context with how the words used in the definitions are subsequently defined - in some way encompass, and so may describe, much modern (post-Byronic) Satanism and many (perhaps most) individuals who publicly profess or have professed (in the last sixty years or so) to being Satanists. For example, (i) the overt showman-like 'impiety' and the 'deification of the self and indulgence in the pleasures of the flesh' of LaVey and his Church of Satan; (ii) the Left Hand Path initiatory approach of the Temple of Set (according to how they define the LHP) ^[2]; (iii) the eclectic individualism, atheism, 'social Darwinism', and 'rational egoism' ^[3], of many self-professed American Satanists; and (iv) the overtly religious approach of those describing themselves as 'theistic Satanist' for whom Satan is or may be a real deity.

For, (i) in respect of LaVey and his Church of Satan, there certainly is a carnal indulgence, not to mention a somewhat 'stock portrayal' of a character generally regarded as 'evil' - the costumes; the shaved head; the goatee beard; even (sometimes) the horns; (ii) in respect of the Temple of Set (ToS), there is the assertion of "the actual existence of Satan, as Set"; ^[4]; (iii) in respect of most modern self-professed Satanists there is the carnal indulgence, and delight in one's "lawless" (that is, self-indulgent) passions; (iv) in respect of theistic Satanists, there is of course a belief in Satan (whosoever described and of whatever lineage) and an acceptance of or a belief in the supra-personal (supernatural) power of that deity.

Notice, however, that what is lacking in all of these modern groups and individuals are the following standard attributes of Satanism, of the diabolical, and of the Satanic:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition
- (e) hard, difficult, misleading, deadly, amoral.

Thus such modern groups and individuals are - despite their efforts to promote themselves as Satanists - at best only peripheral, or Byronesque, Satanists, since they do not champion, and certainly do not practice, what is socially and individually harmful, destructive, disastrous, pernicious, baleful, deadly, malicious, malevolent, sly, and offensive.

In comparison to all other modern self-professed Satanist groups, and in contrast to those individuals who publicly profess or have professed (in the last sixty years or so) to being Satanists, the Order of Nine Angles is, and always have been, different and, from the viewpoint of these other Satanists, a Satanic heresy.

A Satanic Heresy

The Satanic Heresy of the Order of Nine Angles is essentially threefold, for the ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:

- 1) An amoral, dangerous, practical, exeatic, devilish, way of life.
- 2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon.
- 3) An unrestricted, amoral, diabolical, effective and affective ^[5], transformation/development of individual human beings by esoteric and exoteric means.

Heresy (1) implies a particular ethos - a way of living - devoid of dogma, devoid of ideas, devoid of debate, and devoid of intellectual pretension. This is the type of satanism - note the lower case s - that can be readily and easily understood by 'the hoodie on the Clapham omnibus'. It is the type of Satanism evident in our text *A Guide to Satanism for Beginners (The Simple ONA Way)* and, more realistically and perhaps more importantly, in the text *The Drecc* ^[6], which is a guide to devilish living in modern society, with the terms drecc and dreccian being easily replaceable by different terms should others, or the hoodie on the Clapham omnibus, want to replace them with something more to their liking.

Such a way of living (and its propagation) is heretical, sly, and devilish because it is so simple and because there is (i) a rejection of (a living outside of) the law and the 'justice' of society and governments; (ii) a fierce, clannish, loyalty; and (iii) the understanding that the property, goods, and wealth, of mundanes - non-gang/non-clan members, those not part of our gang/clan or those are not covered by a truce - are a resource we can lawfully use.

Understood esoterically, and Aeonically, this type of satanism is a Dark Art, a work of Black Magick, an act of diabolical Aeonical sorcery.

Heresy (2) implies the ONA concept of Aeons, of Aeonical sorcery, of the Aeonical perspective, and of we human beings (and the ONA itself) as a nexion between the causal, phenomenal/material, universe and the acausal, the 'living' - and the sinisterly-numinous (or supernatural) - universe.

"One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 3-500 years), that go beyond the acts and lifespan of a single individual." ^[7]

It also implies a particular and rational understanding of 'the dark forces'/Satan: that is, of how acausal energy is or can be presenced to cause changes and of how Aeonical forces are beyond our ideated opposites and thus beyond the morality developed or

posited by others and accepted by the majority and often enshrined in religious or political or social dogma.

Exoterically, and importantly, this particular heresy is expressed in (i) our defiant attitude regarding and our affirmation of culling, (ii) in the ONA using, in having used, or being prepared to use, 'extreme political or religious forms' (such as National Socialism or radical Islam), and (iii) in our heretical, amoral, wicked, attitude to what is described as 'terrorism', an attitude expressed by now well-known quotes such as:

"We of the Order of Nine Angles do not, never have, and never will condemn acts of so-called terrorism (individual or undertaken by some State), nor do we condemn and avoid what mundanes regard as evil or as criminal deeds. For us, all such things are or could be just causal forms or causal means, and thus are regarded by us as falling into three categories, which categories are not necessarily mutually exclusive: (1) things which might or which can be the genesis of our individual pathei-mathos and which thus are the genesis of our own sinister weltanschauung; (2) things which aid our sinister dialectic or which are or might be a Presencing of The Dark; or (3) things that can or could be a test, a challenge, a sinister experience, too far for someone who aspires to be one of our sinister kind, someone who thus fails the test, balks at the challenge, or is destroyed or overcome by the experience.

For our criteria are not those of morality; are not bounded by some abstract good and evil; are not those defined by the laws manufactured by mundanes. Our criteria is the amorality of personal judgement and personal responsibility, whereby we as individuals decide what may be right or wrong for us based on our own pathei-mathos, and act and take responsibility for our acts, knowing such acts for the exeatic living they are or might be, and knowing ourselves as nexions possessed of the ability, the potential, to consciously - via pathei-mathos and practical sinister experience - change ourselves into a new, a more evolved, species of life. Herein is the essence of Satanism, for us." *A Satanism Too Far*

"It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so Presence The Dark, and prepare the way for, or initiate, the

change and evolution which always result from such things. Such things as these must be, and always will be, because the majority of people are or will remain, inert and sub-human unless changed. The majority is - and always will be until it evolves to become something else - raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing as an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever." *To Presence The Dark*

This - and support for and the practice of political and religious extremisms - most certainly is "actually or potentially harmful, destructive, disastrous, or pernicious; baleful," not to mention also "practising or disposed to practise evil," and offensive, disagreeable, malevolent, troublesome.

Heresy (3) implies adversarial, amoral, practical, unconventional, individual praxis and The Seven Fold Way of esoteric training and development.

Importantly, this praxis and this Way mean several things:

(i) No restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms, to be exeatic in a social, personal, and legal, way. For example, to undertake a culling or two; and, should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills such as those of a fraudster or a robber or dealing in drugs. Of course, this is wicked of us, a diabolical thing to do, which is exactly the heretical point ^[8] and most certainly is an example of being conventionally "bad in moral character, disposition."

(ii) Hard and difficult physical ordeals and challenges, of a severity to test the character of the person and produce endurance and character. For example the basic, the minimum, standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

[Those who have already achieved such goals in such activities are expected to set themselves and achieve more demanding goals.]

(iii) Hard and difficult esoteric ordeals and challenges, of a severity to test

the character and commitment of the person, and produce and/or develop certain necessary esoteric skills. For example, the necessity of undertaking an Insight Rôle or two; and the Rite of Internal Adept involving living alone, in an isolated, wild, area for a minimum of three months.

(iv) Practical tests and the japing of individuals who are curious about us, or who seek us out, and a Labyrinthos Mythologicus to intrigue, select, test, confuse, annoy, mislead, or dissuade, others. Apart from being diabolical fun, such tests and japes or can be mischievous, sly, and us 'playing the trickster' in real life, which is exactly the satanic point.

(v) Actually or potentially harmful, destructive, or disastrous, engagement with real-life by overtly championing real (and often illegal and certainly offensive) heresies [such as gang culture, National Socialism, radical Islam, holocaust denial, 'terrorism', culling] and engaging in practical adversarial activities and 'sinister-cloaking'.

These three things, and their implications - only some of which are outlined above ^[9] - are, with perhaps one or two recent exceptions, absent from the literature about Satanism, and are certainly not accepted as Satanism by the vast majority of those who today profess to understand and to practice Satanism, which perhaps indicates something in respect of the understanding of Satanism and the practice of Satanism of such modern Satanists.

Appreciating Satanism

Given the foregoing concise and precise explanation of the Satanic heresy of the Order of Nine Angles, it should thus be possible to (a) appreciate how the ONA define, practice, and understand Satanism, and (b) whether or not the ONA fits the two standard definitions of Satanism given above, and (c) whether or not, if it does not so fit, the ONA redefines Satanism.

As for how the ONA practice and understand Satanism - and in respect of the first of the two aforementioned standard definitions of Satanism - the ONA is certainly "a satanic or diabolical disposition, doctrine, spirit, or contrivance," and certainly champions and practices what is diabolical and wicked: what is baleful, what is "bad in moral character, disposition," and what is "actually or potentially harmful, destructive, disastrous, or pernicious; baleful." The ONA is certainly "malicious, mischievous, and sly." The ONA is also certainly "practising or disposed to practise evil" - doing what harms, what injures, what is wicked, what is hurtful, mischievous, misleading, and what is certainly offensive, disagreeable; troublesome, and also hard and difficult.

In respect of the second of the two standard definitions of Satanism, the ONA suggests ^[10] that Satan is not only (i) an adversarial archetype ^[2], and (ii) an Aeonic mythos/archetype capable of affective, Aeonic, change, but also (iii) suggests that

there may be "...a supra-personal being [an acausal entity, one of The Dark Gods] called or termed Satan," with,

"this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means. Importantly, this definition of Satanism places the entity called Satan into a certain, a specific, relation with human beings - that of powerful entity whom human beings cannot really control, whatever means or artifice they may use or devise to attempt such control. This is itself in contrast to the Nazarene-centric view of Satan." ^[11]

There are, however, two important and necessary clarifications: (1) that, according to the ONA, the myths and legends about Satan - and even the name itself - pre-date the Septuagint and are pre-Hebrew in origin ^[2]; and (2) there is no 'worship' of Satan, no religious submission, but rather an appreciation of Satan (and many other Dark Gods) as akin to friends, companions, and/or long-lost relatives who have dwelt in some far-off land.

Thus, the ONA not only fits both standard definitions of Satanism but is the only avowedly Satanic association which is:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition;
- (e) hard, difficult, misleading, deadly, amoral;
- (f) malevolent, offensive.

Hence it is only logical - and precise - to assert the following:

(1) That the ONA, of all the types modern Satanism, is the most Satanic, and that other self-described Satanists and satanic groups fall well-short of the definition.

Of course, knowing or sensing this, many of these latter-day Satanists have attempted or are attempting to redefine Satanism (often by engaging in pretentious pseudo-intellectual waffle about Reality, religions, science, mythology, and other esoteric traditions), and redefine it as either some sort of tame, non-harmful, law-abiding, philosophy (which 'sanctifies life' and leads to self-discovery), or as an excuse for - or a glamorous label to describe - their wilful hedonism and arrogant egoism, an arrogant egoism untouched of course by pathei-mathos. This process of attempting to redefine Satanism and make this new 'Satanism' safe and devoid of the personal practice and the personal experience of evil - of what is baleful and socially destructive and malevolent - is risible, and has been somewhat aided by the modern literature, academic and otherwise, regarding 'esotericism' and Satanism, focussed as this is and has been on these latter-days types as if they are the beginning and the middle and the end of 'modern Satanism'.

(2) That the ONA has (i) as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; (ii) has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and (iii) also significantly extended and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner; in the practical and effective Seven Fold Way; and in practical Dark Arts such as esoteric pathei-mathos which requires an exeatic engagement with life, and thus which breeds character and a wordless appreciation and understanding of the Aeonic perspective and of the sinisterly-numinous beyond all abstractions including those of good and evil, light and dark.

As someone once wrote,

" I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand." 1992 ev

" To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are." 2008 ev



Anton Long
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Notes

[1] For more detail see my brief text *The Geryne of Satan*.

[2] As the ToS have stated: "Followers of the Left-Hand Path practice what, in a specific and technical sense, we term *Black Magic*. Black Magic focuses on

self-determined goals. Its formula is *my will be done*, as opposed to the White Magic of the Right-Hand Path, whose formula is *thy will be done*."

The ToS replace the figure/archetype/Being of the Hebrew, Old Testament, Satan with the figure/archetype/Being of Set which/who is understood as a means to/the giver of Xepher, which, according to the ToS, is the act or process of an individual 'coming into being', that is, the development and enhancement of the individual self.

In contrast to the ToS, the ONA consider that: "In the genuine LHP there is nothing that is not permitted - nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest." *The LHP - An Analysis*. 1991ev

Thus the essential attribute of the LHP is that it is a-moral, and un-dogmatic, placing no restrictions, moral, legal or otherwise, on the individual, and - importantly - allowing and encouraging the individual to learn by their own practical experience, and by their mistakes.

[3] That is, the social and philosophical doctrines such as those propounded by the likes of Ayn Rand, and the type of esotericism propounded by advocates of 'chaos magick' and others who assert such things as 'reality is what I make it or what others have made it, or perceived it to be', so that 'Reality is a matter of perspective and thus demons/gods/religions/techniques/beliefs can be usefully used without believing in them'.

[4] According to Aquino: "Anton LaVey and the Church of Satan were never able to resolve the dilemma of Satan's actual existence: Was he real or just symbolic? If he were real, it would seem to open the door to the entire Christian concept of the universe. If on the other hand he were merely symbolic, then he didn't really exist as a self-conscious, willful force which could actualize Satanists' ritual-magical desires or which could even care about the existence of the Church of Satan. In that case magic would be reduced to mere stage-trickery, and the Church itself would be nothing more than a club for spooky psychodrama. The Temple of Set resolved this dilemma in 1975 CE by asserting the actual existence of Satan as Set..." *The Crystal Tablet of Set*

[5] A distinction we have made is between affective and effective change/transformation. Affective change is generally esoteric/alchemical change, and involves acausal (a-temporal) energies. Effective change is generally exoteric change and involves causal energies, that is a direct, linear, cause-and-effect.

Affective change is the change that involves $\psi\upsilon\chi\eta$ and thus describes the emanations of $\psi\upsilon\chi\eta$ and how what we perceive as 'life' and 'living beings' change. Effective change is the physical and chemical changes described by, for example, the sciences of Physics and Chemistry.

One type of affective (acausal) change is the Aeonic change that can result from Aeonic sorcery and the use of the Dark Arts. Another type is the transformation in the

individual that can result from the alchemical (the symbiotic) process known as The Seven Fold Way. One manifestation of affective change is/are 'archetypes' and how they arise, develop, and decline over long periods of causal Time (beyond the life-span of individuals).

[6] This diabolical and sly guide is usefully given in full in the Appendix.

[7] Jacob C. Senholt. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*.

[Editorial note: This Senholt work is due to be published in the collection *The Devil's Party. Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen. Oxford University Press (USA), 2012.]

[8] Several older, exoteric, polemical, ONA MSS outline this wickedness, this diabolism. For example the texts (i) *Satanism, Sacrifice, and Crime - The Satanic Truth*, and (ii) *The Practice of Evil, In Context*, both originally circulated in 1986 ev, and later included in compilations such as Hysteron Proteron (1992 ev). Most of these early diabolical MSS were (given their irresponsible content) only privately circulated, but a few of them appeared in internal ONA journals such as *Exeat* and *Azoth*.

[9] For example, three implications unmentioned here in respect of point 2 - i.e. in respect of 'dark forces'/acausal energies, and mythos - concern: (1) the Dark Gods mythos (qv. *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA*); (2) mythos in general; and (3) the positing of a possible after-life for certain individuals in the acausal, as for example mentioned in the text *A Note Concerning After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

As mentioned in the text *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA*:

"For the ONA, the mythos of The Dark Gods - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present."

[10] This 'suggests there may be' is important, since "each ONA individual must discover - find - the answers for themselves, and this requires using (or by developing and then using) certain esoteric - Occult - abilities. Our Dark Arts are one means of so developing such abilities." *ONA FAQ*, v.4.05

[11] See the ONA text *Defining Satanism*.

[Editorial Note: The aforementioned text is now included in the 2012 (ev) compilation

Order of Nine Angles Classic Texts Part Three.]

Appendix

The Drecc

Note for Newbies:

Drecc is pronounced drek, and Dreccian as in Drek-ee-an. Drecce is an old, almost forgotten, word, and one of its many meanings is evident from the following quote, taken from a very old manuscript: "*Drecth se deofel mancynn mid mislicum costnungum...*"

Section One Becoming Drecc

Step One - The Pledge

To become Drecc you simply make a pledge of Drecc allegiance and pledge yourself to follow the Dreccian way of life. This can be done in three ways.

First, it can be done by yourself, alone. Second, it can be done with a friend or some friends who also desire to become Drecc. Third, you can join an existing Dreccian tribe.

The Pledge can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the Drecc symbol - as above - in a prominent position and drawn or reproduced on some material or on a banner.

For the pledging, you - and each other participant, if any - will require a small piece of white paper (the actual size and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You - and each other participant, if any - then say:

*I am here to seal my Fate with blood.
I accept there is no law, no authority, no justice
Except The Drecc
And that culling is a necessary act of Life.
I believe in one guide, Our Dreccian Law,
And in our right to rule mundanes.*

You - and each other participant, if any - then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you - and each other participant, if any - then say:

I swear on my Dreccian-honour as a Drecc that from this day forth I will never surrender, will die fighting rather than submit to anyone, and will always uphold The Dreccian Code.

You - and each other participant, if any - then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your Dreccian-honour and your pledge of allegiance.

The pledging is then complete.

Step Two - Dreccian Living

Dreccian living is simple, and involves:

- 1) Regarding, and treating, all mundanes (all who are not our pledged Drecc brothers or sisters) as the enemy and whose property, goods, and wealth are a resource we can lawfully use.
- 2) Living, and if necessary, dying by our Dreccian code [see Section Two, below].
- 3) Striving to live each day, on Earth, as if it might be our last.

Section Two Dreccian Principles and Practices

The Three Fundamental Principles of The Drecc

- 1) Those who are not our Drecc brothers or sisters are mundanes.
- 2) By living and if necessary dying by our Dreccian Code we are the best.
- 3) A person becomes our brother or our sister by making The Pledge of Dreccian Allegiance and by living by our Dreccian Code.

The Dreccian Code

Those who are not our brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of Dreccian honour.

Our Dreccian-honour means we are fiercely loyal to only our own Drecc kind. Our Dreccian-honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Dreccian-honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Dreccian-honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Dreccian-honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Dreccian-honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Dreccian-honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Dreccian-honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our Dreccian honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Dreccian-honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their Dreccian deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty - as Dreccian individuals who live by the Code of Dreccian-honour - is to always keep our word to our own kind, once we have given our word on our Dreccian honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Dreccian-honour - is to act with Dreccian honour in all our dealings with our own Dreccian kind.

Our obligation - as individuals who live by the Code of Dreccian-honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Dreccian-honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Dreccian-honour - means that an oath of Dreccian loyalty or allegiance, once sworn by a man or woman of Dreccian honour ("I swear on my Dreccian-honour that I shall...") can only be ended either: (1) by the man or woman of Dreccian honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything

else is unworthy of us, and the act of a mundane.

cc ONA/O9A 122 yfayen
Order of Nine Angles

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Frequently Asked Questions About The Order of Nine Angles

Version 4.05

What is the ONA?

The Order of Nine Angles is a secretive esoteric - Occult - association whose primary esoteric concern is the interior change of selected individuals by means of particular Occult methods and Arts, and which Occult methods and Arts form part of our particular esoteric Way. This esoteric Way is manifest in our ethos, our mythos, and our methodology/praxis.

By *esoteric association* we mean the informal world-wide collection/community of individuals and clandestine cells/nexions who have chosen to adopt/use our ethos, our mythos, and our methodology/praxis.

Occult Orders such as the ONA primarily exist and are maintained over causal Time in order to facilitate and encourage the discovery and the use, by individuals, of *lapis philosophicus*: that is, to facilitate and encourage the interior, personal, alchemical, change in those individuals such Orders have clandestinely recruited, or in such individuals as have succeeded in finding such Orders and overcoming the various obstacles placed in their way, or in such individuals as have chosen to adopt/use/adapt our ethos, our mythos, and our methodology/praxis.

Our *Occult praxis* includes (i) The Seven Fold Way of initiate training - as described in freely-available manuscripts (MSS) such as The Requisite ONA and The Sinister Abyssal Nexion; and (ii) particular Dark Arts such as The Star Game, Esoteric Chant, sinister tribes, and adversarial (heretical) tactics.

Our *ethos* is manifest in:

- (a) our code of kindred honour;
- (b) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external suprapersonal authority;
- (c) our acceptance that it is primarily by *pathei-mathos* [by learning from

direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience (esoteric and exoteric) to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

Our *mythos* is evident in legends and stories regarding The Dark Gods, in our aural traditions such as those of the Rounwytha, and in our ontology of causal/acausal.

In O9A 'esoteric-speak' the Order of Nine Angles is a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time.

Such an esoteric Order with such an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrð, of the sinisterly-numinous - we directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our *mythos*, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy, even those some or many who do this may not acknowledge or may not even be aware of how the O9A has influenced them.

What are the aims of the ONA?

Three of the primary aims of the ONA are:

- (1) to use our Dark Tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype;
- (2) to use the sinister dialectic (and thus Aeonic Magick and genuine Sinister Arts) to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our kindred honour;
- (3) to aid, encourage, and bring about - by practical and esoteric means (such as Dark Sorcery) - the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States - and their impersonal governments - by our new tribal societies.

How can I join the ONA?

To be or to become an ONA person involves a life-long commitment to personal, esoteric, and Aeonic change/development/evolution. This change can be guided or

unguided. In both cases, 'membership' is earned not given, for the individual becomes of the ONA by their practical deeds, because of their years-long esoteric experience and learning, and because of their use (and development/enhancement) of our Dark Arts, our praxis.

The unguided (individual) way, is to, by yourself, just start living by our code of kindred honour and using our Occult system of training as manifest, for example, in (a) our Seven Fold Way [qv. freely-available texts such as *The Requisite ONA* and *The Sinister Abyssal Nexion*] or in (b) our adversarial/heretical praxis.

The guided way is to seek out a traditional ONA nexion or an ONA Adept - or to be recruited by an existing ONA Adept or nexion - and then follow or apply or put into practice the guidance and esoteric training that may be offered. Note that in both these cases, the individual - when sufficient practical experience (esoteric and exoteric) is acquired - can establish their own independent ONA nexion (aka Temple aka group), if they so desire.

In both cases, one does not join - or pay membership fees to - some central ONA headquarters, or some ONA command, because the ONA is organized, in the mundane world, on the basis of (i) independent cells (which are often or mostly clandestine), and (ii) independent individual operatives (who often or mostly operate clandestinely).

I have heard it said that the ONA is defunct or never existed as a real Occult group.

The confusion about being 'defunct' arises and has arisen because (i) the ONA is an Occult association operating on the basis of mostly clandestine, independent, cells and operatives, many of whom do not have and do not want an overt (public/internet) presence, and (ii) the ONA is a shapeshifting entity, in the world of the mundanes, and has employed and sometimes does still employ a variety of tactics to confuse, to test, to jape, to presence the dark, to select, to divert attention.

Thus the ONA does/does-not exist, never has existed, and is/is-not defunct; or is/was merely an urban myth; just as we are/are-not a confusing, dark, labyrinthine, satanic, entity. Over the decades, a select few ONA people have - wanted or unwanted - acquired something of a 'public profile' and are thus known for their past or their current or (more usually) for their alleged/assumed association with us. One or two of these 'known associates' may well have been guided/trained by 'Anton Long' just as 'Anton Long' may or may-not be (or have been) one person or many people.

Some people - correctly or incorrectly or japingly - have considered or do consider or have stated or do state that the ONA is or may be nothing more than an outward exoteric manifestation of the life-long practical Occult/sinister quest of this 'Anton Long' and thus re-presents his accumulated insights and experiences and the techniques/Dark Arts he has used, perfected, and/or developed - from the stage of Initiate to that GrandMaster.

But - as with so many 'things ONA' - it is up to, and necessary for, each and every individual to judge these matters (and thus the ONA) for themselves, and/or use (or to develop and then use) certain esoteric - Occult - abilities and so discern the veracity or otherwise of such things and the usefulness (or otherwise) of the ONA and its mythos/praxis/ethos.

One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with living beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the ONA grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective - remains.

I have heard it said that publicly available ONA texts often contradict each other, and also that for every ONA manuscript you can find, there is another somewhere which contradicts it in whole or in part.

Something of an exaggeration; but yes there are some real and/or apparent contradictions, although what some consider a contradiction about something or some topic is usually only us either (i) presenting or offering (sometimes within the same text) an alternative viewpoint, or (ii) us acting as our own 'Devil's Advocate'.

Why? Because as we have said/written for some forty years, we (i) expect people to work things out for themselves, and thus use or develop their own judgement, and use or develop their own esoteric abilities, and (ii) we sometimes do use and have used a variety of tactics to confuse, to test, to jape, to select.

Which basically means we expect people to find their own way to centre of the esoteric labyrinth we have constructed and then use, in a practical way, what they may discover there. As mentioned in a 'satanic letter' - dated 28th August 103yf and subsequently published in a compilation of such letters - some-things were often japingly or testingly done/designed/written/typed/misspelt to "make [people] draw the conclusion [they] were intended to make."

Those who understand the how and the why of all this, do. Those who do not, are not of our kind or cannot transform themselves into our kind, lacking as they do an inner Baeldraca and/or certain necessary esoteric abilities.

How can I tell a genuine ONA person from a fake?

By using your own judgement and by using (or by developing and then using) certain esoteric - Occult - abilities. Furthermore, a genuine ONA Adept is someone following the Seven Fold Way and so will have performed several Insight Roles, accomplished certain physical tasks, and undertaken the Rite of Internal Adept. They will also have built and mastered the advanced form of The Star Game as well as mastered and performed Esoteric Chant. They should be able to demonstrate such skills and/or have (usually private) documentary evidence of such, for example their Internal Adept journal, and photographs of their hand-built advanced Star Game.

What do you mean by mundanes?

We mean any and all of those who "are not of us". Those who do not belong to or who do not associate with our sinister tribes, our traditional nexions, or who do not share our sinister ethos, or our sinister way of life.

We call them mundanes, because that is what they are - mundane. They are ordinary; they engage with and live in the mundane world of everyday work, and they have mundane goals. They accept the status quo; they pay their taxes. Even the 'rebellion' of some of them is no real rebellion against the mundane ethos of wage and salary slavery, no real rebellion against the laws and ethics of the mundanes, of The State; no real rebellion against The State itself, and against the organized forces of mundane 'law and order'.

The fundamental difference between us and mundanes is that we demoniacally aspire to be more than we are, and we are or we aspire to be tribal and/or individualistic. In contrast, the mundanes seek safety and security and the 'order' that comes with Police forces and with State or government-made laws, and with large, organized armed forces. They also accept impersonal Courts of Law where some abstract, government-made so-called 'justice' is said to be obtained. In contrast, we accept that the only law is the warrior law of personal honour: that we are responsible for ourselves, that we have a right to the natural justice of revenge, retribution, a fair fight, and personal duels; and we refuse to surrender this responsibility of ours to anyone else or to any organized force, or forces, of mundane 'law and order', such as law-enforcement agencies or government so-called Courts of Law.

Thus, we accept that our tribes and clans and nexions have the right and the duty to make their own laws, to dispense their own justice, to defend themselves with deadly force, and to have, if they so desire, their own territory where they are the law. If they want to co-operate with others, it is their decision - and cannot be imposed upon

them by some outside agency or by some abstract law. Thus, we accept that we can only give our loyalty to someone we know personally, and that we have a duty to be loyal to our kind, to those of our 'family', to those of our kindred, our tribe. And we would rather fight and die than surrender to any mundane or allow any agent of a government to take away our honour and our dignity. And so on.

Mundanes do not like this genuine individualism; this tribalism; this proud ethos of personal honour and practical, natural, justice before, and above and beyond, and in place of, State/government, law.

You talk of a Dark Imperium - a kind of Galactic Empire. But isn't there a contradiction here between the goal of developing unique individuals and an Imperium which by its nature requires a certain loyalty and obedience, a certain submission to its ideals?

In its beginning (and for probably many centuries), such a sinister Imperium may well involve our new, aristocratic, elite (our developed individuals) in leading those less developed and less enlightened; and/or in manipulating people, perhaps by some causal form (for example, what mundanes often call a political ideology, or say, what mundanes often call a religion).

Thus, our Dark Imperium may well be built and established by others, but under our guidance, our leadership; under the inspiration of our numinous-mythos, and under the aegis of our new type of human being. But it is this very Imperium which will provide the challenges, the Cosmic diversity, to speed up the process of human evolution and thus produce more enlightened, unique, individuals who can fulfil their potential, as has been explained in various texts.

Hence, the Dark Imperium will be our new sinister collective, assimilating other humans and then possibly other alien life-forms - a manifestation of our sinister ethos; a means to test, refine, evolve, individuals; to have the best triumph and lead; to provide more opportunities for evolution, not less.

In addition, our overall aim is to produce individuals with an Aeonic perspective, an understanding of wyrd, of the sinister imperative, who thus understand our new tribal ways of life and thus the ethos of our Law of The Sinister-Numen. Our aim is not to produce more Homo Hubris types who are addicted to an egotistical way of life and who thus are arrogantly unbalanced, believing as such types do the Magian illusion (evident in Magian Occultism) that they - some puny mundane - are the most important (and the most powerful) thing in the Cosmos. Our Way - in contrast to such Magian egotism, in contrast to the un-numinous hubris of Homo Hubris - is the Way of the Law of The Sinister-Numen, and which Law is the foundation of the Dark Imperium, and the basis for the way of life of the warriors of our Imperium.

Is the ONA a Satanist organization?

Yes, and also (and importantly) no. Yes, because Satanism - or perhaps more correctly, traditional Satanism - is one of our causal forms; part of our heritage; an important exoteric means to Presence The Dark. But our understanding of Satanism

is not that of the mundanes, and in the mundanes we include most if not all of those who now consider themselves 'Satanists' and who thus follow the mundane so-called 'satanism' of the likes of LaVey and Aquino. Traditional Satanism is outlined in such MSS of ours as *The Ontology and Theology of Traditional Satanism*, and also in texts such as *The Sorcery of Heresy (Vindex and the Tyranny of the Magian)*, and *The Dreccian Heresy*. [The latter two texts are included in the compilation *Magian Occultism and The Sinister Way*.]

The ONA is not just 'satanic' because even *traditional Satanism* (a term we first used, some decades ago, and now appropriated by others) is only one particular causal form linked to *one* particular Aeon (the current one). That is, it is only one means, one way, of currently presencing The Dark Forces; of provoking change and aiding our evolution, individual and social. That is, Satanism is but an exoteric (or public) form of the current Aeon - an outer shell which just encloses, or which can enclose/contain, some particular sinister, acausal, energies in a certain span of causal Time. Of course, most who today profess to be 'satanists' will have no idea what we are talking about here, which is one reason why they are still mundanes.

Thus, we tend now - in this the Third Phase of our sinister, centuries-long, Aeonic strategy - to use the term *sinister* instead, to describe ourselves, and the ONA itself. Hence, we now describe the New Aeon that we seek to bring-into-being, by our practical subversion and our dark sorcery, as a sinister Aeon, rather than a Satanic Aeon, since the next Aeon will take us beyond our currently limited causal forms (beyond exoteric Satanism), and beyond the abstractions of the mundanes, who so like to pretend they understand some-thing by giving it some label or describing it by some term, some *-ism* or some *-ology*.

For the reality is that 'we' cannot be defined in the simple, causal, way the mundanes want, and need.

Are you a theistic Satanic organization? That is, do you really believe that The Dark Gods - and Satan - are real livings beings in the acausal who can 'presence' (manifest) in our causal realm?

Each ONA individual must discover - find - the answers for themselves, and this requires using (or developing and then using) certain esoteric - Occult - abilities. Our Dark Arts are one means of so developing such abilities.

Where can I find out more about the ONA?

Esoteric answer: By seeking, finding, and asking 'those-who-know'.

Exoteric answer: Most of our texts, recent and otherwise, are available either (i) in pdf format and freely available to download from the internet or (ii) as printed books. Some photostatic copies of some original and older ONA items - as issued by the ONA in the 1980's and 1990's CE - are also available, again in pdf format. These copies of originals include *Naos*, and *The Satanic Letters of Stephen Brown*, and the original *Black Book of Satan*, as well *The Grimoire of Baphomet*.

Recent pdf compilations of ONA texts include: (a) *The Requisite ONA*; (b) *The Sinister Abyssal Nexion*; (c) *Marcheyre Rhinings* (d) *Magian Occultism and The Sinister Way*; (e) *Excerpta Esoterica*; and (f) the three volume *ONA Classic Texts*.

One important attribute of the ONA is that we do not believe in the mundane concept of copyright, so that all ONA works can be redistributed, and re-printed and re-published, with anyone free to print them and even charge money for them if they want to make a profit.

Why don't you have an official website any more?

For a short period - of some five or six years - the ephemeral medium that is 'the world wide web' served a useful and a particular planned purpose: that of disseminating information/disinformation and mythos, and enabling easy access to ONA MSS and thus to the *enformation* contained in those MSS. Given such dissemination, and given that our MSS were read and/or downloaded hundreds of thousands of times during that period with many still being available via that ephemeral medium, that particular purpose has been achieved. This plan to use 'the internet' on a temporary basis was mentioned years ago in several ONA texts, such as *Nasz Dom: The Dark Tradition Continues* (published in 115yf).

It was also mentioned, again, more recently; for example, in a previous version (3.01) of these FAQ published in 122 yf:

" There may arise a time - soon, or not so soon - when we no longer have even an unofficial ONA website or an ONA blog, so that the neophyte and the curious will have to [...] do some practical research for themselves in the traditional, non-Internet, way of finding and reading books and articles, and finding and asking those-who-know."

For knowledge is numinous, a part of one's life, whereas information - that which is presented/communicated by such an ephemeral medium as the world wide web - is lifeless, causal, an outer form. For in terms of esoteric, Occult, matters, to know is both to learn from personal experience and to place what is so learnt in a particular context, that of one's personal internal and external journey along the particular life-long way or path that one has, by initiation, chosen to follow.

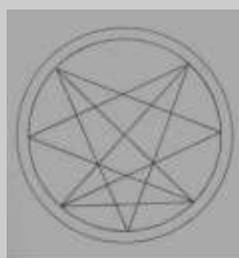
For the meaning is in, acquired from, discovered by, the personal knowing. By taking the time, making the effort, to learn; to acquire a detailed, personal knowing of, and then to place that knowledge in the context of one's own knowledge and that of knowledgeable others and which others one knows and respects personally or who have acquired respect by virtue of their practical experience and/or their scholarly knowledge, where by scholarly is meant both learned and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

Which exoterically means that: (a) the value of the ephemeral medium that is the world wide web has been overestimated by many; (b) that, as a medium, it is Aeonically and in esoteric terms quite unimportant; and (c) that it encourages a

pretentious, spurious, or illusory, 'knowing', the rapid communication of this, as well as a spurious 'respect' among and of pretentious and/or mundane others, anonymous or otherwise. The world wide web also has the disadvantage of having become the medium of choice for a certain type of Homo Hubris and for the rapid circulation of their vapid, plebeian, opinions and assumptions.

What is the official symbol of the ONA?

We have two main, exoteric, sigils or symbols. The first relates to our Sinister Way, to causal and acausal and the Nine Angles, and is usually represented, in a two-dimensional way, as below:



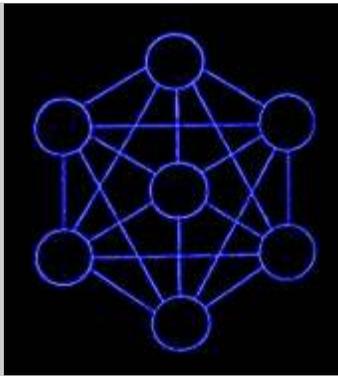
ONA Sigil

The second, given below, relates to our sinister mythos, and is associated with Baphomet, whom we regard - in contrast to all other Occultists - as a female acausal and sinister being, who can manifest in the causal, and this sigil is known both as The Sigil of Baphomet, and as The Dreccian Moons of Baphomet.



Sigil of Baphomet

We also sometimes use the Septenary sigil, as below:



The Septenary Sigil

What should be understood, however, is that these sigils are only two-dimensional, exoteric, re-presentations of four-dimensional forms.

Thus, the ONA sigil, given above, is properly (that is, esoterically) constructed in three-dimensions, within a sphere, which three-dimensional construct itself changes, thus mimicking the change which is causal Time. This change is both a simple change of perspective (for example, the movement and rotation of the sphere and the construct within it) and also a “mapping” (that is, a causal “distortion”) of both the sphere and the construct within it). This mapping is essentially a change of, a transformation of, the regular Cartesian three-dimensional co-ordinate system, and to a limited extent this can be understood, and re-presented, by reference to the mathematical change of metric in causal Space-Time. This change is - viewed causally - random, and thus there is some esoteric appreciation, on viewing this four-dimensional sigil, of some of the properties of a nexion: of where the acausal is manifest in the causal.

Similarly, both the Septenary Sigil and the Sigil of Baphomet should be constructed in three-dimensions, and be animated.

What is the true origin of the name Order of the Nine Angles?

The Order of Nine Angles is only our exoteric name, and the origin of the term Order of Nine Angles - or as some people write, and, say, The Order of The Nine Angles - has been explained by us, several times. See, for instance, the collection of texts, *The Meaning of The Nine Angles*, Part One and Part Two issued in 120 yf in pdf format.

There are several other, older, Order MSS where the term is discussed, and those genuinely interested can seek those other MSS out and read them. Mundane Occultists, of course, will continue to make their spurious and silly claims about the supposed origin of the outward, exoteric, name of our subversive organization.

Is it true that you advocate human sacrifice?

We refer to such deeds as culling, and all genuinely sinister organizations, groups,

associations and individuals undertake such cullings, and have always done so. Such deeds - whether collective or individual - are one of things which distinguish our type of life, our breed, from that of the mundanes.

Culling is explained in more detail in ONA texts such as *Concerning Culling as Art*.

What is meant by the term ONA iterations?

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is exoterically known as the ONA.

The first iteration/phase - aka ONA 1 - may be considered to be exoterically manifest in the overt and practical traditional and often strident Satanism of the early ONA (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL.

The second iteration (c.1986-2009 ce) - aka ONA 2 - was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial ONA-type groups/nexions.

The third iteration - aka ONA 3 - is that of the current ONA/O9A, 2010 ce and > and is manifest exoterically:

- (a) in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol;
- (b) in our increasing emphasis on and championing of *the sinister feminine* and *the sinisterly-numinous*; and thus in both:
- (c) the development and expansion of our muliebral Rounwytha tradition in contradistinction to the hubriatic masculous tradition that has dominated social structures and Occult groups for thousands of years;
- and*
- (d) the development of and emphasis on our individual adversarial praxis and on our evolution of tribal living, based as such modern tribal living is on our 'law of the sinister-numen' aka The Code of Kindred Honour aka The Dreccian Code aka Code of Sinister Honour aka the Law of The New Aeon.

All iterations - past and present - although different in character co-exist within the ONA, just as a mature living being has within it the younger being from whence it matured.

I've heard that your Dark Gods are taken from the fiction of HP Lovecraft. Is that true?

That is a common and mistaken assumption made by mundanes. A study of our tradition will suffice to show that the esoteric mythos of The Dark Gods is quite distinct from, bears little or no resemblance to, and is vastly more comprehensive than, the un-esoteric pseudo-mythology of Lovecraft. See, for example, the ONA text

Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA.

In contrast to pseudo-mythology of Lovecraft, The Dark Gods (aka The Dark Ones) are part of a distinct, and unique, ontology and Occult praxis, as well as being part of our complex esoteric philosophy which addresses ethical, etiological, epistemological, and other philosophical issues.

For an overview of this esoteric philosophy of ours, refer to such texts as *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Essentially, The Dark Gods are or may be considered to be acausal beings who exist in the acausal continuum. But, as with all things Occult, the truth or falsity of this (and the usefulness or otherwise of the mythos) has to be discovered anew by every initiate:

"Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced." Letter to Ms Vera, dated 27th May 1992 eh, *Satanic Letters*, Volume i

How can I contact someone from the ONA?

The simple answer is that you cannot; unless we want to contact you or recruit you for some reason, because - for instance - you had some particular esoteric ability or some practical skill which we, or one of our traditional nexions, or one of our tribes, or one of our adversarial operatives, might find useful. Even then, of course, you would be tested, and would remain untrusted until you had been blooded (British English) or hazed (US English) and taken a binding oath of loyalty unto death to your new 'O9A family'.

ONA
123 Year of Feyen

FAQ Version 4.05

Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA

The cultivation of the faculty of Dark-Empathy is part of the training of The Seven-Fold Way; an esoteric skill possessed by all genuine Adepts, and a skill, a Dark Art, whose rudiments can be learnt by undertaking the standard (basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months), and mastery of which Dark Art involves – with one exception [1] – undertaking the advanced Grade Ritual of Internal Adept, which lasts for a different alchemical season (usually six months or more, depending on geographical location).

Possession of this skill, this particular faculty, is one of the qualities that distinguishes the genuine Adept. In the Rite of Internal Adept, the candidate has nowhere to hide – they are alone, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location – and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past – onto the mundane world they have chosen to temporarily leave behind – or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrd, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words.

One illustration (and here another esoteric secret is revealed) may suffice to show the difference between a genuine Adept (someone who has followed the Seven-Fold Way to at least the stage of Internal Adept) and the pretentious or deluded mundanes who consider themselves knowledgeable about certain arcane, or esoteric, matters and who may even have given themselves some pretentious title (such as Priest, or High Priest, or even “Druid”). This illustration concerns the feast (or festival) which often goes by the name Samhain. According to mundanes pretending to be Occultists, or Wiccans, or Druids, or Sorcerers (or whatever) this feast occurs on the night of October 31st – that is, its date is fixed, and determined by a particular solar-based calendar which divides the (allegedly) fixed year into certain specific months of certain durations. Why do these pretentious Occultists say, write, and believe this? Because – for all their often pretentious (and sometimes well-meaning) drivel – they have no dark-empathy, no real esoteric-empathy, and instead just regurgitate what they imbibed from books or learnt from another pretentious mundane, or because they have deluded themselves that are they somehow and mysteriously “in-tune” with Nature and the Cosmos.

However, those who possess or who have developed the faculty of dark-empathy – who are thus in natural resonance with the abstractionless emanations of Nature and the Cosmos – know that the natural seasons we experience on Earth (such as Summer and Autumn) are not fixed and certainly are not determined by some causal abstraction called a solar calendar. Neither are they, for instance, determined by a lunar calendar. That is, what in northern climes is called Spring does not start on the Spring

Equinox – indeed, and more empathically, the Spring Equinox is often near to mid-Spring, just as the Summer Equinox is often near mid-Summer. Instead, the beginning of Spring varies from year to year, and usually from location to location – an Adept “knows”, or feels, when Spring arises in their own particular location, because they are sensitive to, in balance with, the natural life around them, and thus feel (or rather smell) the change in the air, in the very soil; they sense, they feel, how the land around them – and its wildlife – is changing, coming back to joyous life after the cold dullness of Winter. Which is why, for instance, in esoteric-speak, we often talk and write about “alchemical seasons” – which are not fixed by some abstract solar calendar, which depend on one’s location, and so on, and which are often *intimated*, in their beginning, by the first appearance, above the horizon where the Adept dwells, of certain stars. And which is why, for instance, many or most Adepts tend to live in rural areas.

Thus, the particular feast now often known as Samhain – and which in fact is an occurrence when the Cosmic tides (or Angles) are so aligned that it is easier to open a nexion to the acausal – varies in date from year to year and from location to location. How, therefore, does one determine its actual date? A genuine Adept – in natural resonance with the abstractionless emanations of Nature and the Cosmos – will know, and this knowing will be only relevant to their area where that Adept dwells, and cannot be abstracted out from such dwelling and thus cannot become a fixed date for others, elsewhere.

In fact, and *apropos* of something such as Samhain, it could be said that the ONA – with its culling, its presumption of a possible acausal existence for mortals [2], its understanding and use of the faculty of dark-empathy, its belief in acausal-knowing [3], its emphasis on the feminine [4], its Dark Goddess, and its testing initiatory system manifest in the Seven-Fold Way – is a far more authentic survival of Celtic Druidism (and/or primal wicca) than any of the pretentious harmless revivals that garnish so much mundane Media attention.

Furthermore, given that the faculty of dark-empathy is one of the qualities that distinguishes the genuine Adept [5], it can thus be understood why the Order of Nine Angles has placed, and does place, and always will place great emphasis on its initiatory system: on Initiates following the Seven-Fold Way and actually doing practical sorcery and undertaking Grade Rituals such as that of Internal Adept. For the experience, and the achievement, are then theirs – unique to, and formative for, them, as individuals.

Thus it is that such individuals achieve Adeptship, by practical experience, by developing certain faculties, by self-overcoming, by difficult and testing challenges, physical, mental, and Occult. There is not, has not been, and will not be – until we evolve to become another type of human species and have developed more numinous ways of living – any other way of achieving genuine esoteric Adeptship. For Adeptship, it should be repeated, is only and ever achieved, never given, never awarded by someone else.

Anton Long
Order of Nine Angles
121 Year of Feyen

Further Reading:

Dark Arts of The Sinister Way

Notes:

[1] The one exception is the Rounwytha – the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty.

[2] Refer for example to the ONA text [*A Note Concerning After-Life in the Esoteric Philosophy of The Order of Nine Angles*](#).

[3] Refer for example to the ONA text [*A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*](#).

[4] See, for example, *The Sinister Feminine Principle in the Works and Mythos of the ONA* in the article *The Occult Fiction of The Order of Nine Angles*.

See also the ONA text [*Our Sinister Feminine Archetype*](#).

[5] Some other qualities of the Adept are self-honesty, self-awareness, and self-control, often manifest as these are in a certain noble attitude and thus in the possession of personal manners. Not for the Adept the ill-mannered behaviour of Homo Hubris, distinguished as such untermenschen are by their lack of manners, lack of empathy, and their uncontrollable need to dysfunctionally express themselves and their emotions in public.

In one word, Adepts possess *arête*.

A Note Regarding Terms

Dark-Empathy: This is a specific (that is, esoteric) type of empathy – that which relates to and concerns *acausal-knowing*.

Acausal-knowing: (as distinct from the causal knowing of conventional Science) is basically possessing a natural sympathy with the various and manifold aspects of Life, manifest, for instance, in: (1) living causal beings (human, and otherwise, who dwell on our planet, Earth); (2) the living being we term Nature; and (3) the living, changing, evolving, being we term the Cosmos, whose Life animates Nature, and which Cosmos has an acausal-continuum and a causal-continuum, each with their own types, or forms, of life.

This natural-sympathy-with requires the individual to know, to understand, to sense, to intuit, both beyond outer causal forms and abstractions, and beyond the illusive nature of separateness – to thus know, understand, sense, intuit, the connexions that exist between all aspects of Life, as those connexions (nexions) are, beyond all words and terms and beliefs.

Just Who Do They Think We Are?

The Occult, the Internet, and How to Offend People

Since the development of the 'world wide web' as a rapid, accessible, impersonal, and international, means of communication, propaganda, and publicity, many esoteric organizations and groups, and their members, have used it and do use it, including the Order of Nine Angles.

Yet this new medium also militates against many of the things that make esoteric organizations genuinely esoteric, where by esoteric here is meant not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

In this sense, the ONA is most certainly an esoteric group. It has its own Occult Arts. Its own philosophical doctrines and treatises, which are appropriate to those who meet certain criteria, just as it has its own specific terms which are often only intelligible to those who have discovered or been informed of their meaning. The ONA also has a body of initiates - those who have followed or are following our initiatory Seven Fold Way - as well as something of a sinister aura, partly due to its doctrines (such as culling and amorality), partly due to the aural traditions, partly due to its labyrinthos-mythologicus, and partly due to the diverse and publicly documented activities of its founder.

It should thus be easy to discern how and why the 'world wide web' contends against such esoteric things. For instance, one of our criteria is that of practical deeds, of the necessity of living an exeatic, experiential, life, just as our Occult Arts - which include the cultivation of esoteric-empathy and a living by our code of kindred-honour - are of a most practical nature.

Hence for the ONA, its privileged, exclusive, nature is manifest in three ways. First, in the traditional manner of personal recruitment and the training and guidance of initiates of traditional nexions; second, in the long-term, years-long, nature of the odyssey; and third in the hard, testing, challenging, nature of our Occult Arts and

thus in our high standards:

"Our standards are simple and amount *to doing* both practical sinister and practical exeatic deeds. Not just talking and writing about such things, but doing them."

Our standards also include a certain culture - or rather those who are of us have, or are expected to cultivate, a certain personal character, a character evident for instance in our code of kindred-honour.

So why does and why has the ONA used this new medium which encourages the rapid and vapid - the mundane - exchange of impersonal words and images? Simply as a convenient means, a tool; of incitement, inspiration, propaganda, disaffection, subversion, disruption, provokation, and as a sinister opportunity, a gift, for those so inclined or already possessed of a Baeldracan nature. That is all.

Qualités Occultes - An Internet Scenario

To appreciate this 'that is all', let us consider the following scenario, hypothetical or otherwise. Some person - using a pseudonym or three - over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself of as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.

But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown.

This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves.

Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.

The person only becomes real - seen to be possessed of Occult virtues and Occult qualities or the promise thereof - when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a

plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.

For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA – sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person.

However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult.

Signs and Tests

1) Some Possible Signs

Since someone of our elitist kind has a certain culture – and thus certain high personal standards, many deriving from our code of kindred honour – a failure to meet these high standards is indicative. Our kind have a particular – some would say a peculiar – personal character which marks them as ONA, as very different from mundanes, and quite different from many or most of those involved with other Occult groups.

One of our standards is a lack of pretentiousness and a striving for self-honesty especially about one's knowledge (or lack of it) and one's own esoteric skills and abilities (or lack of them). Another standard is manners toward our own kind:

“Manners among our own kind are a part of the kulture and the ethos that make us ONA, that make us a kollektive, a sinister kindred, and therefore make us who or what we are, or who or what we desire to be [...] The ONA, the kollektive, does have standards, guidelines, and that relying on one's own judgement doesn't mean you can dump our ethos, our standards, our kulture, and still call yourself ONA. No, it means that you're at liberty to do such things, but you won't any longer be ONA.” *A Sentient Sinister Entity Presenced In The Causal*

Thus, it is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us, or boasts about 'being an Adept/Master /whatever', or makes grandiose claims about themselves and their 'contributions', and so on in similar mundane veins.

Just how many times have we said that kindred honour is part of what makes us ONA? Do not those who descend down to personal vituperation against one of us know that

this kindred honour means we treat mundanes in a certain way and our kind in an altogether different way?

Similarly, if someone publicly, via the Internet or other medium, claims to have undertaken the rite of Internal Adept, or that of The Abyss, or waffles on about and claims to have mastered The Star Game, or claims to have learnt Esoteric Chant, then such claims are indicative - for without exception those making such claims never present, via the medium(s) of their claim or otherwise, any evidence. Evidence such as: images of their physical Star Game structure; their complete Internal Adept journal; recordings of them performing Esoteric Chant; and so on. No proof - all we ever get is cyberwaffle and more cyberwaffle, or some self-published books and zines, usually attributed to some pseudonym or other.

2) Possible Tests

Just how many times in the past decade - since some of us began using the 'world wide web' - have we openly said that people, even some of our people, and those who claim to be our people, are sometimes tested, particularly when they do not expect it as when they feel they may have 'established themselves' or gained something of an internet-reputation? And tested even via this medium, the Internet. How many times has this been said? Scores of times, for we have been playing *The Sinister Game* [see below], our satanic game, for nearly forty years, and enjoying it. Just as we have devised and are devising new games for our kind to enjoy.

For such unexpected testing is part of our Occult culture, a part hinted at decades ago in, for example, *The Deofel Quartet*. Yet even now the subjects of such tests - if they discover them or are informed of them or they are hinted at - often whine and moan about it, as, more often than not, they feel offended and hurt like just some mundane.

Conclusion - Being Difficult

It perhaps needs stating, yet again, that the Order of Nine Angles is difficult, testing; that belonging to it - that becoming, being, one of our elitist kind - is something one earns, achieves; and that this privilege and pride of so belonging should not be taken for granted. For just like a skilled marksman, having acquired that skill, still needs to train and practice, so do our kind need to continue to train, to practice, to test themselves, and be tested. For such is our nature.

As I wrote, above: we have a certain culture; we go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about sinister living and our type of person. It really is quite laughable how the anonymous cyber-Occutlists - even some of those claiming adherence to the ONA - believe that their cyberwords have meaning and value while they remain unknown with no proven deeds, no proven Occult qualities, or no scholarly works to their credit.

Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions.

Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines? Just how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally, and undertake acts of culling?

Just how many times in the past three decades have we said that our kind have or are expected to cultivate self-honesty, self-control?

For just what do those who get involved with us in person, or who align themselves with us via the Internet, expect? An easy ride? Kudos for words posted on the Internet or exchanged via e-mail? Us calling them Adepts of The Sinister Tradition? No one around to test them, unexpectedly, in real life or via the Internet?

Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA - it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there - except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically.

As an ONA person recently expressed it to me:

" The bottom line is - if they don't like who we are and what we do and what we say, they can f*** off. If they get offended, they should harden themselves, get some sinister skills. We're not into the numbers game. Sinister personal development, trust and reputation are earned, in real life, not via the net. The net can be useful but we're not really 'there' and we don't want to be really 'there' - we've been growing slowly 'here', in the towns, cities, rural areas, neighborhoods, by people doing sinister stuff, personally promoting our culture, and recruiting and inspiring others, person to person. That's occult; that's us in action.

So what if someone, told some sinister truths - starkly made aware of who and what we *and they* are - has a hissy-fit and takes down their 'ONA supporting' blog or website, or talks BS and whines about us on the net or via emails..." PH, 12/7/11 ce

Anton Long
Order of Nine Angles

Source - <http://pointyhat.wordpress.com/2011/12/14/who-do-they-think-we-are/>

Playing The Sinister Game – A Brief ONA History

Abstract

The Sinister Game is a game – originally developed by Anton Long in 1972 CE, and subsequently played by him and members of the ONA – whose object is sinister recruitment, sinister infiltration, the sinister manipulation of individuals, and having some sinister-fun.

The aim of this text is to provide an historical introduction to the game in order to facilitate the development of future versions.

Introduction

To set the scene, some quotes from ONA texts dating before the use, by mundanes, of 'the world wide web' – quotes from typewritten texts privately circulated among members and prospective adherents in the mid to late 1980's CE, and first xeroxed and distributed, via posted letters, then printed and published in underground ONA zines such as *Exeat* and *Fenrir*, and in Sennitt's *NOX*, between the late 1980's and the early 1990's CE and then, somewhat later, in other zines such as *The Watcher* and *The Heretic*.

" Satanism is elitist. It does not compromise – its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake." *The Hard Reality of Satanism* (ONA, first openly published 1991 ev)

“A Satanist accepts no standards, no code of ethics, no morality: they create their own standards, and live by their own morality, however dark or evil that morality may seem to others or 'society'. This principle means that Satanists are amoral in the conventional sense..... As for the rest – they can participate, and so learn and so evolve to another existence. Or they can be used, by Satanists, to effect changes greater than themselves." *Satanism – A Basic Introduction For Prospective Adherents* (ONA, first openly published 1991 ev)

" In essence, we understand Satanism as the individual quest for self-excellence – to create an entirely new type. This quest involves practical experience – for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience – never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence – they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means – they are a means to experience, to symbolize

things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual – it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail." *An Introduction to Traditional Satanism* (ONA, first openly published 1993 ev)

The Game

The game is simple: the object is sinister recruitment, sinister infiltration, and sinister manipulation of individuals, with the player having fun, enjoying the challenges and the planning and the execution of the plan, and also, by playing the game, aiding the aims and goals of the Order of Nine Angles.

Since the development and then the widespread use of 'the world wide web', a new Internet form of the game has been constructed, suitable for this technological medium, and taking into account the ease of communication and the flow and availability of information that this medium enables. This new form often employed pieces labelled 'sinister' instead of 'satanist'.

Game Rules – Recruitment

Before the Internet became – with the development of GUI's, html, and web-browsers – available to and used by mundanes (i.e. before c. 1993 CE), the Order of Nine Angles recruited, and thus played part of our sinister game, in two ways.

The first, and the traditional way – still used today in traditional nexions – was clandestine personal recruitment by someone already involved with the ONA who would, over a period of time, get to know the prospective candidate and, if thought necessary, have a friendly private investigator check out their background. If deemed suitable, the candidate would then be given some practical tests – some physical challenges, and also some amoral challenges which often involved them undertaking some so-called 'criminal' activity, with thieving from and burglary of the dwellings of chosen and tested marks [mundanes] often being used. Then, if the candidate was successful, they would be invited to meet one or more members who would judge them for suitability. Only after this lengthy process would they be invited to become part of an established ONA group/Temple/nexion. In this traditional way, the candidate was either: (1) recruited because of their character, or because of some skill or ability they possessed, or because they were already known to or related to someone already involved in the ONA; or (2) the candidate themselves had sought to find someone involved with the ONA or sought to find an ONA group/nexion/Temple, and had succeeded, despite the obstacles placed in their way.

The second way - of open recruitment - was only used for some years, between the mid 1980's to the very early 1990's, during the 'second phase' of ONA development. This way involved contact being made with the ONA by prospective candidates via a posted letter send to a post office box. After some

exchange of letters, a meeting might be arranged if their correspondence had indicated they might be suitable, and which meeting was only the first of many tests.

At the time in question, of course, the nature and content of these tests had not been written about, as the tests were in part based upon the then still secretive nature of the heretical ONA and upon the sinister glamor then associated with Satanism, which secrecy and which glamor meant that there were quite a few candidates eager to contact the ONA and eager to participate in traditional Satanism, an eagerness which the dearth of information about the ONA – and even about aspects of Satanism – encouraged. In addition, the ONA made it quite clear that theirs was a difficult, selective, elitist, way, with candidates expected to meet high standards. So, if they did not want to be tested, selected, they should not apply.

The first test of this second way was the postal communication sent to the candidate arranging the meeting and which stated: be at this place at this time on this date. No options were given, and if the candidate failed to turn up, they failed, and contact with them was not resumed. Directions were usually in the form of an OS map reference.

The place usually chosen for this initial meeting was reasonably isolated (rural), open (few or no trees) and with difficult or no access for motor vehicles – which meant that the person had to walk to the meeting place and could be discreetly observed from a distance by the ONA recruiter or by some other ONA person acting as a look-out and in contact with the recruiter by 'walkie-talkie' [this was in the days before cell/mobile telephones]. Favored areas were moorland and mountains. Anton Long for instance – in the mid to late 1980's CE – would often choose The Long Mynd in South Shropshire, or somewhere in the Lake District. The recruiter would usually dress as a hiker or backpacker in order to blend in with the surroundings and so as not to attract undue attention, although on a few occasions might be dressed as a vagrant. One such meeting, around 1989 CE, with someone then involved with the Temple of Set, is mentioned by Aquino in his letter to 'Stephen Brown' dated October 7 XXV [reproduced in facsimile in volume one of *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992 ev].

If the candidate arrived on time [they were allowed to be no more than half an hour late; any later, they failed] then other tests followed, which varied from candidate to candidate.

1) For some, the second test would be for them not to be met at the correct time but just observed, from a suitable vantage point and from a distance (often with the aid of binoculars) by the recruiter. Their behavior would be noted. If they patiently waited for an hour – most usually two hours and whatever the weather – they would then most probably be met. If they failed to wait, they failed and no further contact with them would be made. If they waited but became agitated after an hour or so they would most probably not be met at all, but would be replied to (and another meeting arranged) if they subsequently contacted the ONA again and their letter was polite, restrained, and inquired about another meeting.

2) For some, the second test would be one of their latent Occult abilities, with the recruiter (perhaps dressed as a vagrant) seeming to just be someone strolling by and who would usually ask for directions, after which some casual conversation might follow, about the weather, or whether the person was on

holiday, or some such thing. The recruiter would then amble away, the test here obviously being to see if they person followed, having sensed that 'the tramp' – or the hiker – was actually their ONA contact.

3) For some, the second test would be for some ONA person to meet them, but redirect them to another meeting point some distance away which the candidate was expected to reach by such a time it would involve them in running and at which relocation point the recruiter would be waiting. Usually this run involved a steep hill or two, and if the candidate was not on time, they failed.

4) For some, the second test would involve meeting them, but asking them to be at a specific place nearby (a local village or town, for example) later that day (or evening) where they would be met and taken 'somewhere' (where was not explained, although sometimes it was hinted it might be where some ceremonial ritual was to be held). If the person failed to turn up, they failed. If they were at the rendezvous, a choice of options were available, depending on the assessment of the individual by the recruiter. The candidate was sometimes taken, by motor vehicle, to another isolated area and then told to get out, and left – the test here being to see if the candidate would re-apply at a later date. Or the candidate would be taken by motor vehicle (or sometimes escorted on foot) to some establishment (such as an hotel) serving meals and alcoholic beverages – this option being favored if the candidate was a woman. The test here would be the reactions of the candidate, sensed by the recruiter, with the meeting continuing according to such reactions: continued sometimes by a civilized discussion, sometimes over a meal, sometimes just over drinks; sometimes continued in private if (as sometimes occurred, for some reason, with women candidates) they revealed a willingness or a desire (without prompting or suggestions) to continue it in such a private way; and sometimes continued (or rather discontinued) by the recruiter curtly ending the meeting and leaving.

For some, there would be other types of second tests, with the overall aim of all such tests being (yes, you guessed it) to test the candidate, especially their determination, their resolve, their self-control and patience, and to ascertain if they had, latent or otherwise, any Occult abilities (such as esoteric-empathy and Occult intuition).

Those who passed the second tests were given a third – and in some cases a fourth – test following a meeting with the recruiter who at the meeting ascertained what the third/fourth type of test would be. Quite often it involved giving them some simple tasks to do (such as copying and sending out some ONA MSS) combined with arranging a further meeting, again in some difficult or remote place, at which meeting they were not met. Only if they passed this test – completing their simple tasks and resuming polite contact after the failed meeting – did their training and some personal guidance begin, based on the Seven Fold Way as outlined in texts such as *Naos*, with the new neophyte expected to progress, by their own efforts, toward External Adept and thence to Internal Adept, with them either forming their own group/Temple/nexion or being inducted into an existing one, and which induction involved further tests, such as the amoral one mentioned above. Those so successfully inducted into existing nexions would then go on, after some time, to participate in the testing of opfers and thence aid or undertake a cull, and which task marked their final acceptance into the ONA as it was then, and as it still is in traditional nexions all of whose members undertake either the Seven Fold Way or are part of the Rounwytha tradition.

As might be expected, few individuals passed the tests. Of the hundred or so candidates who presented themselves during the time this form of open and personal recruitment was in operation, only seven succeeded and so were given some personal guidance, with three of these subsequently leaving because they either failed the physical challenges of the Seven Fold Way, or were not sinister enough to undertake a cull, or found the temptations and ease of mundane life just too difficult to resist.

Yet part of the object of this way of playing the game had been achieved, for those few that remained became valuable and necessary additions to the ONA (two especially so, given their talents), and the players of the game had much fun and acquired some new learning and some new skills, with some ONA aims and goals advanced, even inadvertently by those who failed given the stories some of them told about their experiences (in two instances, told to the likes of Aquino), and given the presence such open recruitment gave the ONA.

The Internet Game and Rules

History

The Internet version of the game was introduced around 1998 CE with the object still being sinister recruitment, sinister infiltration, and sinister manipulation of individuals, although with such recruitment done with no direct personal involvement and based on the already established ONA principle of (what at the time were termed) self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings, with some forms – such as Insight Roles – when used by such people aiding the sinister infiltration of the societies of the West.

This principle of self-replicating self-contained units was one of the foundations of phase two of the planned development of the ONA, and was evident in the production and distribution (by postal means), from the mid to the late 1980's CE, of ONA texts such as the original *Black Book of Satan*, and *Naos*. The development and use of the Internet just accelerated the process of production, distribution, and sinister seeding as well as provided access to a wider audience. [1]

Rules

The first rule of the Internet version of the sinister game is that you are cautious, and suspicious of everyone, as you were suspicious before of anyone known only through postal correspondence.

This rule means several important things. For instance, that you do not trust what people say about their experiences, their 'achievements', and themselves, or what they say about others, even if Internet contact (via mediums such as e-mail) has extended over a period of months, or much longer, and that you are therefore cautious about what you reveal in personal exchanges, or via personal third-party proxies, and that what you do reveal privately you intend to make public sooner or later, or is already known to some people you do trust, or (more often) that what you do reveal is for a purpose, done with sinister intent, and that therefore such information may be, if deemed necessary, 'booby-trapped' with certain details, as for instance in pre-www days when a letter might contain some not necessarily entirely correct information which, if leaked against the wishes of the sender, would have a certain intended effect and which also, if required, could almost always, if made public, be traced back to the recipient of such information.

Devious? Satanic? Of course. Also fun, and part of the sinister manipulation of individuals that forms part of the game.

In effect, and from your own experience and knowledge and using your Occult abilities, you build your own Occult firewall and anti-virus software which filters out anything suspicious and alerts you to and deals with malware.

Complete trust is earned, and earned only by means of direct personal interaction extending over a period of causal Time. Partial trust (of varying degrees) may be earned by events in the real world – for example, a reasonable level of partial trust can be established by having some friendly private investigator or sympathetic police office investigate, trace the individual(s) you are in contact with, and check them out; and a lower level of partial trust can be established if their identity and deeds have already been verified by several non-internet 'mainstream' published and non-related primary sources, and which sources have also been checked.

The second rule of the Internet version of our game is that the world-wide-web is only cyberland, so that what matters is not what someone or some many may say or claim there, or what items they may publish there, but what happens in the real world; what action results from such words in cyberland. Until their words become alive through the deeds of individuals, such words, while possibly interesting or amusing, are only hollow words.

The third rule of the Internet version is that all information is free, without copyright, and should be made available to everyone, without restriction and irrespective of whether it be deemed subversive, heretical, or 'illegal' in some nation-State or other.

The fourth rule is that revisions, comments, updates, bug-fixes, forks and flavors, are expected, encouraged, and necessary.

The fifth rule is that nothing on or sent by means of the Internet should be considered secure and can be read, cracked, or obtained, and used against you by the security services of a plethora of nation-States.

[2]

Recruitment

In the context of the Internet game, recruitment means using blogs, websites, forums, e-mail, whatever, and seeding, propagating, our self-replicating self-contained units – that is, encouraging, facilitating, and inciting the establishment in the real world of working independent groups/nexions and of independent (freelance) operatives and associates, and which groups/operatives function by means of the exercise of their own judgement.

Sinister Manipulation

The Internet version of our game greatly increased the number of options and the number of available marks, although those who have previously used real-world manipulation of marks will find, after a short causal duration, that such Internet manipulation, while sometimes reasonably enjoyable, is no match for the real-world experience.

However, one option here is quite fun: when you sense or know via Occult means that someone is trying to trick you, the trickster, and you lull them into believing you have believed them on a certain matter or matters and that you 'trust' them, so that you hijack their usually long-term intended devious plan (perhaps relating to infiltration/disruption of the ONA) and use it to your own advantage and against them, by for example, praising them via the medium of the Internet and making them privy to 'secrets', and then feeding them information which they propagate and may add to and which propagation works in favor of the long-term goals, aims and objectives of the ONA.

The Traditional Game

This form of the game, first developed in 1972 CE, is, as mentioned above, still played by traditional nexions, who continue to recruit in a personal, clandestine, manner and some of whose members are committed – in pursuit of their and our overall aims, objectives, and goals – to the sinister infiltration of academia, the military, the police, and other such establishments and institutions.

Thus, the fundamental purpose of this traditional, non-Internet, game is three-fold – to increase, over long durations of causal Time, the number of Adepts of the tradition (both sinister and Rounwytha); to enable our people to have some fun, sinister and otherwise; to slowly work at the infiltration of 'society' in pursuit of our Aeonian objectives; and perhaps most important of all to act as the stable core of our kulture, our tradition, untouched by the silliness, schemes, scams, and posturing of and in cyberland, and immune to the vagaries of political, social, military, and religious, events and occurrences.

End of the Internet Game and Future Games

As of January 2012 CE the ONA ceased to play the internet version of our Sinister Game as its object -

connected with the beginning of the Third Phase of our centuries-long sinister, Aeonic, strategy - had been achieved, the ephemeral medium known as the internet having served its purpose.

As will most or all things ONA, our Sinister Game is always open to development, refinement, and change, as causal Time flows on, as new means of communication and propaganda are developed, and as our people simply want to have some diabolical fun, or use the esoteric skills gained via patheismathos and so develop new sinister tactics to implement our Aeonic strategy.

Order of Nine Angles

122 yfayen

(Updated Jan 2012 CE)

Footnotes

[1] The three phases of ONA development – that is, past and present – are mentioned in texts such as *Toward The Dark Formless Acausal*.

The following quotation is from *Geneseos Caput Tertium* -

" The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition – as in yf and thus the causal form of NS – and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine."

[2] It is currently claimed that gnupg encryption – using at least a 2048 bit key – is still secure.

Source of information:

The Satanic Letters of Stephen Brown, 2 vols. Thormynd Press, 1992 ev

Quod Fornicatio sit naturalis hominis (unpublished typewritten MS, by Anton Long, dated 107 yf)

Emanations of a Mage (unpublished MS by Anton Long, dated 118 Year of Fayen)

Geneseos Caput Tertium (unpublished MS by Anton Long, dated 122 yfayen)

Bringing The Tyranny Down

Tyranny, tyrannye - Middle English; later spelling > tyranny. Latin *tyrannia* via Latin *tyrannus* from the Greek *τύραννος*

One of the fundamental principles on which ONA participants - be they Niners, Dreccs, of Traditional Nexions, or whatever - all agree upon is that all societies currently existing in Western lands are tyrannical in two important ways. First, because of the slavery that results from the causal abstractions that form the basis and the ethos of such societies; and second, because of the self-imposed authority of centralized governments, often enforced as this authority is by the use of State institutions such as the police, the armed forces, the security services, and so-called 'courts of law'.

A tyranny in evidence, for instance, when 'the Establishment' - the hubriati - feel threatened and/ or when the castellans/guardians/satraps of The State find the ideas/ideals/abstractions/beliefs they cherish are under threat. For then - as in recent riots in England (2011 ce) and as in the clearance of the recent 'occupy' protests and as earlier in the *Hafenstraße* - The State will react with violence, use whatever force they deem necessary, and often deal with dissidents in a harsh, punitive, impersonal manner, as occurred following the London riots.

A tyranny also in evidence in the duplicity, hypocrisy, and arrogance of governments who proclaim adherence to democracy but who ignore public opposition to their policies when it suits them, or when their abstractions and their agenda demand it - as, for example, when the British and American and other Western governments of the day ignored massive public opposition to the invasion and occupation of Iraq; or when, for example, the privileged ruling elite try to limit wage rises and restrict social benefits to ordinary people but continue to allow company directors, bankers, and other hubriati, to award themselves bonuses and profit from their schemes, their usury, their capitalistic machinations. As the old adage goes:

He that hath much, doeth tyranny to hym that hath but littell. [1]

So, how can we bring the tyranny down and thus create the conditions and the foundations for our New Aeon, a New Aeon evident, for example, in a plenitude of individuals living by our code of kindred-honour and where individual *pathei-mathos* is the normative mean having replaced dependence on, submission to, and belief in, causal abstractions?

First, we need to understand that this process will take a certain - and long - duration of causal Time, and which duration will most certainly be longer than that of everyone living now, and most probably of a duration which encompasses the life of the next generation and the one after that. This understanding is *wyrdful*, an esoteric, an initiated, knowing of Reality, and thus of ourselves as a nexion and of the true nature

of abstractions, of mundanes, of the hubriati, of The System. A knowing that makes us think in a different way and speak a different language than mundanes - the thinking, the language, of Aeons, of wyrd, of acausal presencing, and of sinister-numinous emanations.

Hence, we do not naively, idealistically, dream about 'smashing The System' by our own efforts in our own brief span of mortal life; nor do we speak and write about some 'revolution' which it is believed can or may be brought about, again in our own brief span of mortal life, by some tactic or tactics, such as armed struggle or civil disobedience.

Revolutions, tyrants, hubriati, wars, conflicts, abstractions, governments, rulers, empires, towns, cities, come and go; even what we now term nations are in flux, liable to be assimilated, made of no account. What remains, what always remains, are humans, and mostly - en masse - unchanged in nature. Humans who will jostle and kill for power, wealth, influence; who will be in thrall to beliefs, abstractions - new or old; who will continue to manufacture abstraction after abstraction; who will continue to be slaves to their own desires and delusions about themselves. Who will speak and write about 'revolution' or about some abstraction such as 'human rights' or 'democracy'. And so on, mundanity after mundanity, causal abstraction following causal abstraction.

For, esoterically, we are not about changing 'the system' in some minor way, or simply replacing one abstraction with another. We are not about taking and then exercising power and authority. We are about changing what 'authority' means and implies and introducing new ways of life based on this. Which means changing, developing, evolving human beings, by means both esoteric and exoteric. Changing ourselves in certain specific ways and which specific ways lead to us developing a particular, an Aeon, a cosmic, perspective and thence, from our *pathei-mathos*, a certain understanding.

This is the species of understanding that leads me to write that, in my view, there are three main ways *to bring the tyranny down* and thus create the conditions and the foundations for our New Aeon, and all of which ways are quite uncomplicated:

- (1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the ONA (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.
- (2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.
- (3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

(1) includes, for example, the establishment (on the basis of kindred-honour) of clans and tribes, as well as individuals and families co-operating locally in a non-hierarchical manner and on the basis of mutual respect and tolerance.

(2) includes 'direct action' and political/social/religious involvement of individuals, for instance as part of their desire to live exotically (and so gain practical experience), or as some Insight Role, or as individual/group adversarial praxis, or to generally aid kindred spirits (such as those who describe themselves as anarchists) and who thus also know The System for the tyranny it is.

This is therefore the way, the manner, that includes the use of whatever causal form or forms that may be considered interesting/useful/productive regardless of how such forms are described by others.

(3) includes individuals, and members of established nexions/groups, clandestinely testing, recruiting, and then guiding a few people, especially in academia, the media, the arts, the police, the military. Thus will our ethos and our praxis - in their living inner essence - slowly propagate, seed, themselves, to flower elsewhere as those now of us, decade following decade, betake themselves away into the world, undermine The System from within, recruit others, and be able if required to use their positions/influence to aid individuals of our kind.

Thus it is our people - their inner change, their affective and effecting lives and deeds - who will produce, over durations of causal Time, the required exterior changes because these people are, or they will become, affective and effective nexions of a specific type; the type that the ONA now represents and will represent.

All that the ONA does and has done and will wyrdfully do - in whatever iteration - is be a certain type of nexion, a connexion to the acausal essence/energies beyond all causal forms and opposites, and also and importantly a connexion between causal past-present-future, thus binding and bringing together a certain type of human, and being the genesis of new human types and thence of such new ways of living as befits them. Or, expressed another way, the Order of Nine Angles is simply one means whereby wisdom can be acquired.

Or, expressed in an even more exoteric way and using current causal terms, we aim to be the hidden force which drives and which produces a certain type of human change - the heretical, subversive, adversarial, sinister, anarchist, one.

Anton Long
Order of Nine Angles
122 yfayen

Notes

[1] The quote is from Antonio De Guevara: *The golden boke of Marcus Aurelius emperor and eloquente oratour*. [Libro aureo de Marco Aurelio] translated by John Bourchier, and published in 1546 ce.

[2] The first iteration/phase may be considered to be most manifest the overt and practical traditional Satanism of the early ONA (c.1972-1985 ce) with its ceremonial groups all of whom were in the UK and known to AL. The second iteration (c.1986-2009 ce) was most manifest in the Seven-Fold Way and the praxis of

individuals, world-wide, establishing their own ceremonial ONA-type groups/nexions.

Our Sinister-Numinous Emanations

In your Five Core ONA Principles you mention "the practical destruction of the existing status quo manifest for instance in nation-States and their laws..." Does this mean some grandiose revolutionary plan, some dogma, and if so doesn't this conflict with your other stated aim of individual liberation by esoteric, Occult, means?

The quote refers to such a destruction as an Aeonic liberation, so that the context is the collective liberation (of others) resulting from the replacement of the Old Order and its forms. How will or might this replacement be achieved?

We understand that the esoteric replacement (the destruction/downfall) of the systems of the Old Aeon - such as nation-States - will occur over a causal timespan of a century or far more not as a result of some causal (political/social/religious) revolutionary agenda by us to overthrow, in our own times, the existing System, but rather as the result of three intertwined factors, both esoteric and exoteric.

(1) The first factor is the liberation and development of individuals by means of our esoteric method, manifest as this method is in our kollektive and thus in sinister-numinous emanations/presencings such as Niners, Dreccs, traditional nexions, and tribes. The essence of our method - whatever the outward emanation - is that of practical, challenging, and individual, experience and a learning from that experience; and the basic aim is the development of unique individuals with a unique perspective who have the strength of character, the insight, to live by personal honour rather than by the restrictions of laws imposed by others.

Thus, for such unique individuals, personal honour replaces conformity/adherence to the morality of some State, or to some -ism or to some -ology (religions or political or social or Occult) just as they use their own personal judgement, born from their unique pathei-mathos, instead of relying on the judgement of others or on some guidelines manufactured by others or implicit in some -ism or some -ology.

(2) The second factor is the development - through the chosen association of some or many of our kind in some particular locality or other, or through the natural emergence of extended families of our kind - of a new living culture or cultures, manifest in a practical manner by particular ways of living, such as that of clans and tribes, and which particular ways of living remove them in a natural way from causal forms such as the nation-State. Remove, that is, because their first loyalty is to their kindred and such dependency as they may have is to their own kind, their own kindred, their extended family.

Thus, there is the emergence of a new ethos among our kind: the natural human numinous way of kindred honour and of a shared pathei-mathos. Hence our new culture or cultures develop naturally in their own way in their own places in their own spans of causal Time just by some individuals living, and

choosing to live, the way of kindred honour and of a shared pathei-mathos. For there is nothing forced here; no dogma; not even any planning in terms of having some causal agenda; and certainly no expected conformity; only a natural, unique, a numinous, unfolding of the kind that occurs when individuals value pathei-mathos and kindred honour.

(3) The third factor arises from - or rather is - some exoteric effects of the former two factors; that is, from the actions of some or many of those forming themselves into kindreds and/or from individuals undertaking amoral practical, challenging, experiences (which may include Insight Roles or inciting others to disaffection) as part of their personal and esoteric development.

Thus, some of our clans and tribes, our new kindreds, may come into conflict with some aspect or aspects of some State, just as some of the individuals in our esoteric kollektive may do so, planned or otherwise, and for whatever reason (or none).

Such conflict all aids our 'sinister dialectic', our Aeonic aims and goals (which include liberation resulting from the destruction/downfall of the systems of the Old Aeon), as it may well aid the development of some of our new cultures, or inspire some pathei-mathos among those of our kind affected by such conflict. But such conflict, such confrontation, is not and never has been and cannot be our 'esoteric essence'.

That is, we do not demand or even expect that our clans or our tribes, or that our Niners (or whatever), must 'take on the State' in some overt confrontational manner. If they want to do so, fine, that is their choice, and may well provide some worthwhile personal and/or tribal pathei-mathos, as well as possibly aid our Aeonic aims and goals. But if they do want to do so, fine, that is their choice.

Yet some such conflict, some such confrontation, with some aspects of the Old Order, and for some of our kind (though not all), is inevitable and a natural consequence of our nature, our ethos, of our very existence as an esoteric kollektive with subversive, sinister-numinous, and Aeonic (long-term), aims and goals.

One might express an aspect of this matter thus: defiance of, and opposition to, subservience to such forms as States, State-laws, and religions, is in our blood, our nature, part of who we, our kind, are; but the how (esoterically and exoterically) of this defiance and opposition - or even whether or not this defiance and opposition is openly manifested - is entirely a matter for each individual to decide.

Hence, when we state,

"Our main goal is to disrupt, undermine, destroy, overthrow – or replace by any practical means – all existing societies, all governments, and all nations, and in their place create new societies, new ways of life, based on our own tribal way of living..." *Guide To The Kulture and Sinister Ethos of the ONA*

we are expressing our nature, our opposition to Magian abstractions, and our intent to live in a manner

consistent with our ethos of kindred honour and of pathei-mathos. How we personally express this nature, this opposition, and how we presence our intent, is for each individual, each nexion, each family, each tribe or clan, to decide; for it is their judgement, their pathos-mathos, which matter, which presence our ethos, and will continue to presence our ethos, and not me personally and not what I may write or have written.

So in an inexact sense it is our living kollektive which could be considered to be 'the grandiose revolutionary plan' - changing, adapting, evolving; and living from decade to decade and century to century.

In conclusion, therefore, it should be clear - as I tried to explain in some recent essays - that while one of our exoteric aims is the collective liberation that results from the destruction/downfall of the systems of the Old Aeon (such as nation-States) and their replacement by our sinister-numinous emanations, this liberation will occur slowly (as measured by durations of causal Time) and naturally as a result of the expansion of our kollektive, the emergence of new clans and tribes, and thus because of the increasing number of individuals of our kind pursuing esoteric aims consistent with our five core principles.

Again, there is a distinction between (a) exoteric praxis, exoteric rhetoric, amoral/diabolical incitement to disaffection, and (b) esoteric individual, and kollektive, development and change. A distinction between outer causal forms and esoteric essence manifest as sinister-numinous emanations, and between causal effects and acausal (affective) change. But I guess this is just an understanding, an insight, too far for some self-described Occultists.

On the personal level, I quite naturally over the past four decades have indulged in some exoteric rhetoric as well as in some diabolical incitement, to disaffection, or whatever. Those who can distinguish between exoteric and esoteric - between causal forms and sinister-numinous emanations, can; while those who lack the faculties esoteric or otherwise to so distinguish, are the kind of people who get trapped in our *Labyrinthos Mythologicus*.

Your use of the term 'sinister-numinous emanations' is interesting, but what exactly does it mean?

By sinister-numinous is meant the perspective, the insight, the understanding that - traditionally and in terms of the Seven Fold Way - a Master or LadyMaster has acquired as a result of their decades-long Occult quest, of their passing through The Abyss and thus of having experienced and transmuted both numinous and sinister. Or, expressed in another non-esoteric way, it is the perspective that someone may acquire from pathei-mathos.

This understanding is the prehension of personal wisdom, and personal wisdom itself is sinisterly-numinous; that is, a knowing and an experiencing of the unity (of sinister and numinous; light and dark) beyond the appearance of outward conflicting opposites.

A sinister-numinous emanation is a presencing, a manifestation in the causal, of this: in and by means of a living human being or some collocation of human beings. Thus, the ONA as a kollektive may be said to a sinister-numinous emanation, as are those individuals who are part of this kollektive and who presence something of the acausal by their life, their living, their deeds.

Hence, the Five Core Principles of the ONA - combined, and when put into practice by individuals and collocations of individuals - are sinister-numinous emanations.

Can you explain, in practical terms, just what your Rounwytha tradition means?

In practical terms our Rounwytha tradition - a development of the ancestral Camlad tradition - means three essential things.

(1) It means the development by individuals of certain faculties, such as esoteric-empathy and acausal-thinking - and thus acquiring acausal knowing.

(2) It means - as explained in *The Five Core ONA Principles* - that our ONA honour code applies without fear or favour, equally, without distinction, to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, ethnicity, or by any other Old Aeon categorization or prejudice.

(3) It means a cultured, and pagan and muliebral-inclined, way or ways of living different from the patriarchal societies of the present and which societies for the most part devolve and devolved around abstract un-numinous de-evolutionary notions such as 'might is right' and thus around the quest for power, influence, pleasure, wealth and/or for some abstraction, religious, personal, or political.

As for the details of such way or ways of living, such ways will arise as they arise, in their own varying and natural manner, from those so inclined who have developed such acausal knowing. That is, they cannot be the subject of any dogma, or formed into some causal abstraction or be the object of any agenda or any form of planning - for they will live, have their genesis in, those who are Rounwytha by nature or by experience; those so inspired to presence their knowing, their experience, in a particular type of living.

My own assumption is that such ways will most probably be based upon the clan and the tribe.

Anton Long
Order of Nine Angles
122 Year of Feyen

Sinister Experiential Eleutheria

The Five Core ONA Principles Explained

Introduction

The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential (practical, experience-based) means of individual and collective freedom (eleutheria).

The ONA is a practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and a liberation that thence enables us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria: with our freedom to be unique individual human beings.

One such form of thralldom is that of morality. Another is modern nation-States with their taxes, their impersonal laws and their use of force and the threat of imprisonment in order to keep their control. Other types of thralldom include all *-isms* and all the *-ologies* that have been manufactured over millennia, from religions to political ideologies to social and political theories.

This liberation of ours is sinister – of the LHP – because it is heretical, in conflict with and in opposition to the status quo, and because it is directly personal, requiring as it does the individual to begin a new life, a new way of living, where it is their own personal judgement, their own effort, and their experience and actions, that matter.

Our sinister liberation is of two kinds – the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation. This Aeonic liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living.

This individual liberation occurs when a person decides to change themselves and their life by using our practical sinister methods and techniques – by becoming sinister in real life.

Aeonic liberation occurs when liberated sinister individuals – either alone or in concert with others of our kind – Presence The Dark by practical sinister deeds and by living in a sinister way, individually or with others of our liberated kind.

Core ONA Traditions

The core ONA traditions are also known as The Five Core ONA Principles, and these are the basic principles/traditions on which the Order of Nine Angles is based and which may thus serve to distinguish us, exoterically, from all other esoteric/LHP/Satanic/sinister groups. These traditions express our *how* and our *why* – our heretical, sinister, character and our sinister sorcery – and the traditions are manifest in a practical way in our gangs, our Dreccs, our Niners, our clans and tribes; in our nexions following the Seven-Fold Way of sinister training, and in our individual sorcerers and sorceresses.

These traditions define us as a new breed, and distinguish us from mundanes.

These basic ONA traditions are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition.

Thus, practical sinister deeds change, inform, and test the individual. They breed – are the genesis of – our new type of (sinister/satanic) human being. Or such deeds break and destroy the individual. This is hard, but necessary, and we waste no time on such failures.

Thus, kindred honour means we as individuals are the only law: that we acknowledge that the only acceptable law and the only acceptable justice are those that derive and are based upon our own individual judgement and experience – that is, on the principle of kindred honour. This is profoundly heretical, in these days of the nation-State, of ‘international laws’ and of supra-national ‘law enforcement’ organizations and so-called international ‘courts of law’.

1. Practical Deeds

The principle that it is practical deeds which breed our kind, and which thus are necessary and required. Practical deeds undertaken in real life and which deeds express our sinister ethos: that is, they are exeatic, they challenge, they test, they are hard and difficult, they are amoral, they are heretical, and they are dangerous. One such practical deed undertaken by our kind – or by those desirous of becoming one of us – is culling.

For us, such deeds come before words and before any theory – even before our own kind of esoteric theory.

2. Culling

The principle that culling – of mundanes – is natural, and also necessary for our kind, both in personal and in Aeonic terms. To cull is to test one’s self and to gain some necessary sinister experience.

Exoterically, culling is our esoteric badge of sinister-honour, and marks us – internally, to ourselves, and

externally, to those of our kindred whom we personally know and trust. Thus, such a blood-in is a condition of joining us – as Drecc, or as a Niner, or as a pledged member of a traditional nexion.

One either culls or one reveals an inner weakness, a cowardice: a refusal to be sinister in real life. If one culls and succeeds, then one has shown the cunning, the skills, the character, that make and mark our kind. If one culls and fails – and so, for example, gets caught by some mundane ‘authority’ and so becomes confined – then one has failed, and one can either accept that failure (and forever remain mundane), or use that failure as a learning experience and thus as another opportunity, for instance to make a name for one’s self in some place of mundane confinement and/or recruit there and blood-in others there and so establish there a nexion of our sinister kind, to the detriment of mundane ‘authority’, and as a new presencing of our Sinister Code.

As mentioned elsewhere, culling is of two kinds – the individual and the collective.

The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather ‘the sworn enemy’ any of whom are deemed acceptable targets.

Thus, individual culling involves giving the potential offer a sporting chance by testing them according to our well-established guidelines for the testing of offers; while collective culling does not require such guidelines, only that the target(s) belong to or are part of the group designated as sworn enemies, it being for individual nexions, or a gang of Dreccs/Niners, to decide for themselves as to who and what are their sworn enemies, it being understood that such nexions, such Dreccs and Niners, are by their very nature at war with mundanes and with the Magian System, exemplified as this System is by the modern nation-State with its laws, its so-called Courts of Law and its Police and armed forces.

3. Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.

This means that we divide human beings into two different kinds – (1) those who are of us or who have the qualities, the potential, to become of us, and (2) those who are not like us. Our kind are made by their acceptance of the principle of personal honour and by living according to this principle. Hence, someone becomes of us when they pledge to live their lives according to the principle.

Thus, our behaviour toward our own kind is guided by our Law of Kindred Honour (aka The Law of the

Sinister-Numen aka The Dreccian Code aka The Sinister Code – given in full below). Our behaviour toward mundanes – our treatment of them – is guided by our understanding of them (and their wealth and property) as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Thus, we have respect for, and trust, only our own kind – with such trust being earned, and with our kind known to us by their practical deeds, by their behaviour, not by their words, written or spoken.

Thus, we regard mundanes as useful and often necessary since they are the ones who make our chosen causal forms work when we undertake works of Aeonic sorcery or when we desire, by means of some causal form or forms, to exeatically enhance our own causal existence and/or learn from sinister pathei-mathos. In this sense, mundanes are or can be useful nexions whose (acausal) energies (life-force) we direct and use for our own purposes and/or to achieve our aims and goals and/or those of the ONA. Hence, if we use a political form or some religious causal form – for whatever reason – then mundanes are required, necessary, to presence that form in the real world: to achieve the goals set/defined by such a form with such mundanes adhering to or believing in such a causal form and of course being expendable.

4. Opposition to Magian Abstractions

The principle that our kind not only know Magian abstractions for tyranny that they are, but also are pledged by practical means to subvert, undermine, overthrow, and destroy The System based on these abstractions and replace it with our own ways of living based on our tribes and our Law of Kindred Honour.

The System (and thus the Magian ethos) is manifest in a practical way – exoterically – in the tyranny of the modern nation-State, with its abstract laws, its politics, its consumer-capitalism, its dishonourable impersonal so-called ‘justice’; in the vulgar mass ‘culture’ that has replaced living ancestral traditions based on aural pathei-mathos, and in subservience to dogma, ideas, ideology, ‘qualifications’ and spiel, over and above practical experience and a learning from such individual experience.

The System (and thus the Magian ethos) is manifest in terms of psyche and archetypes in the religions of Nasrany, Islam, and Judaism, in the Magian Occultism propagated by the likes of Crowley, the CoS, the ToS, and others, and in modern myths such as that of ‘democracy’ and that of holocaustianity, both of which myths have now become akin to official religions/cults for Homo Hubris and which new religions/cults are sponsored by all modern Western nation-States.

Among our practical means to subvert, undermine, overthrow, and destroy The System are our Dreccs, our Niners, our Balobians, and our gangs. Among our esoteric means are our traditional nexions and their Aeonic sorcery, and which sorcery includes the use/manipulation of specific causal forms, including some forms which may seem to be, exoterically and by mundanes, a part of The System.

Thus, our kind (1) are known by their practical ways of living (based on tribes and our Dreccian law and justice) and which ways are harbingers of our New Aeon and which ways by their very nature oppose the Magian and The System (even though this opposition may never be overtly stated); and/or (2) are known by their overt practical esoteric and exoteric opposition to all causal abstractions and thus by their emphasis on the five core ONA traditions.

5. Rounwytha Tradition

The Rounwytha tradition is also known as The Way of the Rounwytha. This is the muliebral tradition or principle which forms the basis for the inner (esoteric) Way of the ONA and which thus is one of the core principles on which the ONA is based.

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour – equally, without distinction – to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, ethnicity, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of ONA tradition can be either a male or a female warrior.

Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of ONA esoteric tradition to whom human sacrifices were and are offered.

Furthermore, to cultivate, develop, and use the faculty of esoteric empathy is a Dark Art – and this particular Dark Art can be cultivated and developed in two ways, one exoteric, and one esoteric.

Exoterically, this particular Dark Art can be cultivated and developed by those of our kind who seek to or who have the character (the wyrd) to live a practical sinister life as, for instance, a Drecc, a Niner and who thus express the Rounwytha tradition by their very practical way of tribal living in accord with our Sinister Code. That is, it is this style or way of living which, over years, develops this faculty as a successful response to the challenges inherent in such a tribal living and inherent in such a practical, years-long, implementation of Kindred Honour.

Esoterically, this particular Dark Art can be cultivated and developed as part of the life-long commitment of those of our kind who have chosen to follow (who have the character, the wyrd to follow) the inner (the esoteric) way of individual training to Adept and beyond, and who thus undertake at the very least the basic Grade Ritual of Internal Adept.

As a Dark Art, the skills so developed enhance our character and our living in practical ways and in a manner consistent with our unique and individual wyrd, as well as, for example, giving us advantages

over mundanes and the ability if and when required to use/manipulate mundanes.

Conclusion

The Order of Nine Angles, as living community based on our five core traditions, is a particular and practical means to both individual and collective (human) liberation. A means, over decades and centuries, to a New Aeon. Our unique sinister sorcery is these five core traditions and in the individuals and nexions who manifest them in diverse practical ways.

Anton Long
Order of Nine Angles
June, 122 Year of Fayen

The Sinister Code (The Law of the New Aeon)

Those who are not our sinister brothers or sisters are mundanes. Those who are our brothers and sisters live by – and are prepared to die by – our unique code of dark (sinister) honour.

Our sinister-honour means we are fiercely loyal to only our own sinister, ONA, kind. Our sinister-honour means we are wary of, and do not trust – and often despise – all those who are not like us, especially mundanes.

Our duty – as individuals who live by the Code of Sinister-Honour – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty – as individuals who live by the Code of Sinister-Honour – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Sinister-Honour – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Sinister-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Code of Sinister-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty – as individuals who live by the Code of Sinister-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our

own kind – who impugns our sinister honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Sinister-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their sinister deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty – as sinister individuals who live by the Code of Sinister-Honour – is to always keep our word to our own kind, once we have given our word on our sinister honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty – as individuals who live by the Code of Sinister-Honour – is to act with sinister honour in all our dealings with our own sinister kind.

Our obligation – as individuals who live by the Code of Sinister-Honour – is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their sinister-honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Sinister-Honour – means that an oath of sinister loyalty or allegiance, once sworn by a man or woman of sinister honour (“I swear on my sinister-honour that I shall...”) can only be ended either: (1) by the man or woman of sinister honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

The Five-Dimensional Magick of the Seventh Way

(Note: While this MS assumes some knowledge of the LHP and magick, it may be useful to non-Initiates/non-Adepts.)

The True Nature of Magick:

Magick, correctly defined and correctly understood, is the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy.

The symbols and rituals of genuine conventional magick (as represented by the ONA) are simply a means to access, or re-present, certain types of acausal energy. Thus, and for example, the Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols, represents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one representation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

However, such a symbol as the Tree of Wyrd (ToW) - to be a correct and thus useful re-representation - must be understood ("viewed") in both causal and acausal terms. As conventionally described ("drawn") the ToW is but a static two-dimensional object. A more accurate re-representation is three-dimensional. A yet more accurate description is four-dimensional where the symbols are understood to "flow"/change according to their nature - and here, the transformations of the pieces/symbols of The Star Game are the key. The best - most accurate - description of such a symbol as the ToW is five-dimensional, for Time has of itself "two" dimensions, or components: a causal one (the "flow"/change) and an acausal one, which acausal aspect cannot be understood, or viewed, or even symbolized, by conventional four-dimensional means. Thus, each individual symbol, or "association" or "correspondence" is not static and not isolated - they are but individual, causal, emanations of what is a changing aspect of some acausal energy, which acausal energy cannot be totally contained (or "described") by some finite, causal re-representation.

That is, there is an acausal aspect to all magickal workings, rituals and "re-representations"/symbols, which acausal aspect cannot be re-presented by a mere four-dimensional description or symbol.

Of course, the astute reader will realize that not only is the ToW itself but one causal, emanation of what is a changing aspect of some particular acausal energy, but also that we, as individuals, are such a "thing".

The failure of pre-ONA magick is the failure to understand, to know, the four and five dimensional nature of genuine magick. On a somewhat basic level, that is why, for instance, in the ONA Way, there

are no such things as stupid "banishing rituals" - because the individual is a nexion, before, during and after some causal ritual, which ritual involves acausal energy.

The Seventh Way of the ONA:

The Way of the ONA is a Way which allows the individual to experience, to get to know, acausal energy, and to begin the process of understanding such energy via acausal symbolism. All magick - external, internal and Aeonic - is but a means to apprehend, experience and presence acausal energies, and thus create/provoke Change. That is, the conventional magick of the ToW, of books such as *Naos*, of rituals, is but a beginning - through such things, the individual Initiate acquires experience and knowledge, and also develops as an individual: in terms of character. In the simplistic sense, they move, through the Grades, beyond "The Abyss", toward The Goal, which is the transformation of the individual and the emergence of a new type of being, beyond the Adept. In such a moving, such a development, they acquire a knowledge, a knowing, of the acausal, which knowledge usually begins during and after the stage of Internal Adept - and which is often glimpsed, in some causal way, by some External Adepts who may thus intuitively grasp the essence of the sinister. Also, in such a moving, they cause/provoke changes in the causal: that is, they undertake Aeonic Magick.

The basis for the Seventh Way is, firstly, the understanding of causal, acausal and nexions, and, secondly, the realization that we, as individuals, can evolve ourselves in a conscious and rational way. Esoterically, the name itself - the Seventh Way - is not that important, and in essence serves only to denote some-thing which is different from what has existed hitherto. Exoterically, it refers to the seven-spheres conventionally described by the ToW - that is, to what has been called the septenary system, which itself is but one causal, and convenient, means to describe the nexion which we are and the nexion which is the intersection/meeting of causal and acausal in our phenomenal world.

What, then, is the acausal symbolism which can aide the process of understanding and which in itself is an act of magick, a presencing of the acausal? In its most simple form it is The Star Game - or rather, the advanced form of The Star Game. But even this is only a beginning - a mere four-dimensional manifestation. In another form, such acausal symbolism is The Dark Gods - not as some "name" or "names", and not even as a vibration/chant of some collocation of letters/names (which vibration/chant is a more accurate re-presentation than a mere "name"). Rather, the symbolism *is/are* The Dark Gods and the energies (the "forces") They Themselves re-present. (1)

But what does all this mean, in practical terms? It means that to presence such energies the individual has to go not only beyond the "symbolism" but also go beyond all those things which militate against the "flow" of acausal energy to the causal. That is, they have to open the nexion that they are - they become not just some "channel" or "gate" but rather an aspect of the acausal itself, while such presencing is done, and while some of its acausal manifestations manifest themselves in our causal time-and-space. This is the essence of what it means to go "beyond the Abyss" - achieved by following the Seven Fold Way.

In addition, and of crucial importance, in the practical sense it means that the effects of genuine magick are not purely causal - they are not limited to a specific "ritual" or action, and cannot be contained within a chosen causal form, such as a static image or some artefact. In a very simplistic sense, genuine magickal energies are "five-dimensional" - they are akin to "living-forms" which thus change, may grow (or decay) and which may cause or provoke changes, in causal time, according to their "nature". (2) Thus, to consider one very novice-like example, when a conventional ritual is undertaken, the energies involved are present both in causal and acausal time - novices (and even, sometimes, Adepts) usually only consider or feel or are aware of the causal presence and the causal effects, which they often assume they can "control". What they seldom if ever consider are the acausal effects.

The Nine Angles - Esoteric Meanings:

The Nine Angles have several meanings - or interpretations - depending on context. In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the ToW plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although, of course, there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS Atazoth.

Beyond this, the Nine Angles are symbols of The Star Game which itself is magick - that is, one nexion which can presence the acausal. But even this is only a beginning - a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the ONA.

The Seventh Way and Satanism:

For the current Aeon, the Seventh Way, exoterically, is the way of Satanism, expressed in its most obvious way by opposition to the religion of the Nazarene and by an affirmation, through rituals and similar constructs, of the energy/archetype commonly known as "Satan".

As explained in various other Order MSS this Aeon (3), left to itself, will persist - that is, its outer forms and ethos will continue to be manifest and still hold people in thrall physically and mentally - for at least another few hundred years, even though some of the energies of the next Aeon (energies manifest in groups such as the ONA) are manifest now and will become increasingly manifest. In the practical

sense, this means that individuals, organizations, groups (and so on) will continue to be influenced/controlled by the forces of the Old Aeon, and that the forces of the New Aeon will not achieve significant change, in such forms as "society", for several hundred years, which change will mark the real arrival of the next Aeon.

Furthermore, there will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of "Satanism", for such things are causal emanations tied to a particular Aeon; they are not the supra-Aeonic acausal essence which we, through the progression of Aeons, are moving toward and which it is the purpose of genuine Occultism and magick to move us, as individuals, toward experience of and understanding of. What will also change are the means - the magick - to presence the acausal. Thus, there will be a move away from ritual, and from overt Old Aeon symbolism - and especially from "words" and "names" (4) - toward a much darker magick: a magick which manifests the acausal without the need for causal forms, and certainly without the need for "names". One type of the new magick is The Star Game (the magick of "Thought") and another is that which returns the Chaos which is, and which is not, The Dark Gods - but there will be many other types of this new five-dimensional magick, some of which are already known to, and used by, genuine Adepts of the Dark Tradition.

Anton Long
Morning Rising of Arcturus
(At Black Rhadley Nexion) 116yf

Notes:

(1) Part of this re-presentation is, of course, what we term the sinister - or, more correctly, those energies/changes which when presented produce a re-ordering, which re-ordering is most often called "sinister".

(2) This does not mean, of course, that such energies should be conceptualized in the Old Aeon way as actual "living-beings" such as "demons" or such-like, which living-beings have their own "nature". But such a conceptualization does indeed hint at a much deeper truth, which in one sense is embodied in the mythos of the Dark Gods, as it can be used as a beginning to move toward a better understanding based on the reality of how acausal energies manifest - and then exist ("live") - in the causal.

(3) To be precise, we should really write: "The distortion which has overtaken the Western Aeon will persist..." For, as explained in various Order MSS, what is manifest now - and has certainly been obvious to even many non-Adepts in the past five years - is the Magian distortion of the West, which distortion is evident in the "neo-cons" of Amerika with its new imperialism which itself serves a very Magian agenda. According to a quite old MSS: "The last Aeon, the Western whose center is in Northern Europe, is drawing to a close as its energies fade. The next Aeon, however, has as its centre not our Earth, but a location in space and until this centre is reached, the new Aeon will not be possible. However, the Old Aeon has some 350 years still left to run, and during this period, the energies of the New Aeon will become more and more obvious as they seep around the Gate, brought in part by

deliberate Ritual by small groups of Adepts..."

(4) As has been written: "It is not correct to give names to some things..." For such a naming is a move-away from the essence of the "thing" that is named - often a mistaking of what the name denotes for the essence which is supposedly denoted by such a naming. Magick is one means away from such a projection, such a transference of limited causal "thinking" - a means toward an apprehension of things, as things are.

The Mythos of the Dark Gods: Beings of Acausal Darkness

According to the Sinister Tradition of the ONA, The Dark Gods (a.k.a The Dark Ones) are specific entities - living-beings of a particular acausal species - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. These beings are shapeshifters, and can assume a variety of living causal forms, in the realms of the causal, including human form. The fictional stories *Sabirah*, and *Jenyah*, deal with one type of such acausal beings who have assumed human form - describing their need for the acausal energy (the "life-force"), possessed by humans, in order to sustain and maintain their shapeshifting causal form. The aural Sinister Tradition of the ONA holds that both Baphomet (the female entity as described by the ONA) and Satan are memories of, and manifestations of, two particular acausal beings, two particular Dark Gods.

By the nature of the acausal (see Note 1), such acausal entities are - viewed from our own limited and mortal causal perspective - "formless", ageless and eternal, although if and when they venture forth into the causal dimensions, their living-there, the causal form they adopt, are subject to causal change. Hence, for example, their need to return to the acausal, or to regularly find some source of acausal energy (in the causal).

However, aside from these specific entities known to us, or esoterically remembered by some of us, as the The Dark Gods species, there are other acausal entities, other acausal living-beings, other acausal species, who and which have been manifest in our causal Space and causal Time, or who and which can become or may become manifest in our causal Space and causal Time, many of whom are not shapeshifters, and many of whom cannot exist, for long (in terms of causal Time) in our causal Space and causal Time.

In addition, there are some entities who and which only live, exist, in those twilight realms, those strange dark worlds, where the causal and the acausal intersect or meet - that is, in the nexions which manifest such intersections, and thus the flow of acausal energy into the causal. There is an aural Sinister Tradition that what have been incorrectly termed "demons" are some of these acausal entities existing, or which have existed, in those twilight realms where causal and acausal intersect.

To understand, and appreciate, The Dark Gods - and all acausal entities, including those dwelling in the twilight realms where causal and acausal meet or merge - one has to understand the true nature of nexions, of those "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus acausal entities) from the acausal into our causal Space and causal Time, or a journeying into the acausal itself.

The Nature of Nexions:

Basically, there are three main types of nexion. The first is an actual physical nexion - a place or region, in causal Space and causal Time, where there is a direct physical connexion to acausal Space and acausal Time; a particular place where our causal Universe is joined, or can be joined, with the acausal Universe. According to the Sinister Tradition of the ONA, there is a physical nexion in our Solar System, near the planet Saturn, as there are other physical nexions in our particular Galaxy, and elsewhere in the Cosmos.

The second type of nexion is a living causal being. That is, all living-beings, in our causal Time and causal Space, are nexions - they all possess, by virtue of being "alive" a certain acausal energy, the amount of which varies according to the type of life, with a human being considered to possess (by virtue of possessing consciousness) more acausal energy than the other life on this planet of ours. In addition, it is considered, by Adepts of the Sinister Tradition of the ONA, that most human beings possess the potential to expand the nexion that they are, with this expansion - this increase in our acausal energy - being one of the esoteric aims of genuine sinister magick.

All living causal nexions, however, are limited in causal Time. That is, they possess only a limited life-span, a limited causal duration, although some sinister Adepts have speculated that it is possible for an advanced practitioner of the Dark Arts to not only increase their life-span, through esoteric means, but also to "transcend" to the acausal itself: to become an acausal being who is ageless and eternal. This, however, is said to require not only a bringing forth from the acausal such entities as The Dark Gods, but also to "become one", to merge, with Them (or with one of Them) by either transferring consciousness to one of Them, or having Them create an acausal vessel/form for such consciousness.

The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presented or "channelled into" by a sinister Adept, with this form being either already organically, physically, living, or which, through a sinister transformation, becomes living in the sense of being possessed of, and manifesting or channelling, acausal energy.

In the magickal sense, our consciousness, our psyche, is a region where causal and acausal meet, or rather, where they can and should meet and intersect, and it is one of the aims of genuine esoteric Orders, groups and Adepts, to guide Initiates into this realm, often through utilizing symbols and forms, such as the Tree of Wyrd and the associated "correspondences", which are guides, maps, of such a realm, and a means to access and develop acausal energies and thus transform ourselves into Adepts, and beyond.

Manifesting The Dark Ones:

One of the aims of the ONA is the presence The Dark Ones: to return, to our causal Space and our causal Time, The Dark Gods. To unleash these entities upon the world and so cause Chaos, and that Change and evolution which will result. Thus will the Old Order - a now ever-increasing tyrannical order - be destroyed, and thus would a New Aeon begin. Thus will there be a significant evolution of

ourselves, as individuals.

Such is the nature of the Cosmos - of causal and acausal, of the "Cosmic seasons" - that every two thousand years or so the Cosmic spaces are aligned such that it is easier then to draw forth, into the causal, acausal energies. Traditionally, according to Aeonick Magick, these times mark the beginning of a New Aeon, and, currently, we are within a few centuries of such a change - and thus at a time when more and more acausal energy is available to us, if we know how to access and presence such energy.

Such energy - and the living-beings of the acausal - can be presenced in several ways. First, by various rituals, such as those associated with the Nine Angles, where a specific "named" (see Note 2) entity may be called forth, or where unformed (unformed, at least, as discernible to us) acausal energy is/are accessed and released into the causal.

Another way is preparing a suitable living-receptacle (which may be a host human being or a collection of such beings) and then presencing, via ritual or other esoteric means, the acausal energies (or being, named or unnamed, or both) into such a host or hosts. That is - in one sense - making such hosts available to such entities, should They choose to accept and inhabit and use such hosts, possibly only on a temporary basis until They have found their own or have acquired sufficient energy to be able to sustain themselves, as shapeshifters, in the causal.

A Mythos of Times Past:

The aural Sinister Tradition of the ONA mentions that, at the dawn of our consciousness as human beings, some of The Dark Ones came forth to Earth through a physical nexion, which nexion most probably existed on this planet, Earth. There has been much speculation about, and some legends regarding, the location of this physical nexion - which, if it exists as tradition asserts, would be viable again now or soon, given the Cosmic cycle we are currently in.

There has also been speculation about, and some aural legends regarding, how long these dark acausal entities stayed, in our causal Time and Space, and much speculation regarding why they left, with one aural legend asserting that a few of them have, as shapeshifters, survived and hidden themselves among us, feeding, waiting for the stars to be aligned aright again and for sinister Adepts to bring forth their kin.

Anton Long
ONA, Year of Feyen 119

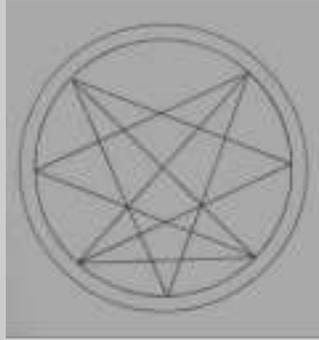
Notes:

(1) Acausal: The *acausal* is used, as a word, to refer to what, correctly, is that Universe which may be described, or re-presented, by acausal Space and acausal Time.

This acausal Universe is part of the Cosmos, which Cosmos consists of both the acausal and the causal, where "causal" refers to the Universe that is described, or re-presented, by causal Space and causal Time.

(2) Names of The Dark Gods: The names which we "know", as recorded in the Sinister Tradition of the ONA, are those which have been transmitted to us aurally: a memory (perhaps corrupted or only half-remembered) from an ancient causal time, when some such entities were once presented on this Earth.

However, the given "name" only "re-presents" (that is, names) a particular acausal being when it is chanted (or vibrated) in a particular way under suitable conditions, which often means in association with a certain crystal of a certain shape, which crystal and which shape enhance such chant or vibration.



Pseudo-Mythology and Mythos

Lovecraft, The Dark Gods, and Fallacies About The ONA

Pseudo-mythology and Mythos

Lovecraft populated various of his stories with various creatures, or entities, and these entities served mainly to enhance or decorate the stories; to provide what may be termed a certain sinister atmosphere. There was no attempt, nor even intent, to provide such things as an ontology, a theology, for these entities – an ordered philosophical framework – and, importantly, no attempt to provide a detailed esoteric (Occult) praxis whereby interaction with these entities, by humans, could be understood and affective results (or Occult change) achieved. For example, the fictional *Necronomicon* and the language invented for various “calls”, are mere theatrical props, devoid of real esotericism, despite the many silly claims subsequently made for them by some Lovecraft admirers.

In this sense, the Lovecraft entities form a pseudo-mythology, and not a mythos. Only later did people such as Derleth try, unsuccessfully, to provide some Occult context (based of course on Magian distortions), and some semblance of structure, although ontological, ethical, theological, and epistemological, questions were never dealt with. Instead, a pseudo-history was developed.

In contrast, The Dark Gods (aka The Dark Ones) – mentioned in many and various texts by the esoteric association known as The Order of Nine Angles – are part of a mythos, having a distinct, and unique, ontology and Occult praxis, as well as being part of a complex esoteric philosophy which addresses ethical, etiological, epistemological, and other philosophical issues [1].

Thus, if one compares the two most important Dark Gods, Satan and Baphomet, with, for example, Cthulhu, then one can immediately see the difference, and understand the claim – often made by critics of the ONA – that the ONA mythos of The Dark Gods is, in some way, derived from, or dependant upon what has, rather erroneously, come to called the Cthulhu mythos of Lovecraft, for the mundane fallacy it is.

Cthulhu has a revolutive physical appearance, and is basically a physical entity existing in causal Space-Time – whose base or home is allegedly some far distant extra-terrestrial planet, and who apparently speaks, or is somehow receptive to or responds to, some alien language, and who may or may not consist of some strange “alien matter” which is or which maybe somehow be affected by the alignment of stars. According to Lovecraft’s pseudo-mythology, Cthulhu has a secret cult, on Earth, deriving from a time when Cthulhu and other Old Ones visited Earth – and which cultists speak or chant some approximation of the alien language of the Old Ones, who could communicate to humans via dreams. This cult desires to awaken the dead, but still alive, Cthulhu who waits, dreaming.

Satan and Baphomet are living shapeshifting entities – of one specific species – who dwell in the acausal continuum, and who, since they are acausal beings, have the ability to open nexions (“gates”) to our causal, phenomenal, continuum where they, being changelings, can assume various physical forms, including human form. [2]

Furthermore, Satan has a propensity for assuming physical male forms, and Baphomet a propensity for female forms, so that, according to the mythos of the ONA, Baphomet has, in the past, been assumed to be, or come to be regarded as, The Dark Goddess, the violent, bloody, fecund Mistress of Earth, who is also mistress-bride-mother of Satan.

In the ONA mythos, both of these Dark Gods – and some other such acausal entities – are said to have egressed, or travelled to, Earth many times in our historical past, with Satan, for example, giving rise to myths and legends such as that of Ahriman [3]. In addition, it is said to be possible – by various specified, practical, esoteric means [4] – for human beings to open a nexion to the acausal and make contact with some of the Dark Gods, including Satan and Baphomet, with there being the possibility that such entities will once again presence Themselves on Earth. Furthermore, some acausal entities, egressing in the past to Earth, may be the origin for myths and legends about dragons, and various demons.

Some of the particular acausal species known as The Dark Ones are said, in their assumed human forms, to be able to copulate with human beings, and of producing or bearing half-human, half-changeling, offspring [5].

Thus, even this brief overview will suffice to show that the esoteric mythos of The Dark Gods is quite distinct from, bears little or no resemblance to, and is vastly more comprehensive than, the un-esoteric pseudo-mythology of Lovecraft. In fact, so different – philosophically, esoterically, and otherwise – that it seems rather incomprehensible how some people can claim that the ONA mythos is derived from or somehow indebted to the pseudo-mythology of Lovecraft.

Perhaps in desperation, the proponents of the theory of such indebtedness have claimed that the mention by the ONA of various “star alignments”, in reference to esoteric techniques to open nexions, is somehow proof of their claim. However, even a cursory perusal of some of the relevant ONA texts – such as in *The Grimoire of Baphomet* - will reveal no similarity whatsoever, for the ONA texts mention

specific stars, such as Dabih, and particular alchemical seasons. That is, there is not only esoteric detail, but also practical and philosophical context – something totally lacking in the vague pseudo-mythology of Lovecraft.

What the proponents of the theory of such indebtedness do and have done is commit various logical fallacies, such as the fallacy of *selective attention*. That is, in their desire to prove their cherished theory or belief that the ONA must somehow be indebted to Lovecraft, they search for and try to find and spurious connections and relations, trying to get a few facts to fit their theory, while ignoring the majority of facts that simply do not fit or support their theory.

The Irrelevancy of Evidence in Mythos

Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthrals, and presences acausal energy. It is wyrdful – a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

The so-called objective, cause-and-effect, “truth” of a mythos – stated or written about by someone else – is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing [6].

Thus, to seek to find – to ask for – the opinions, views, and such things as the historical evidence provided by others, is incorrect. For that is only their assessment of the mythos, a reliance on the causal judgement of others; whereas a mythos, and especially an esoteric mythos, demands individual involvement by virtue of the fact that such a mythos is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche [7].

Hence, the correct judgement of a mythos can only and ever begin with a knowing of, a direct experience of, the mythos itself by the individual. To approach it only causally, inertly, with some arrogant presumption of objectivity, historical or otherwise, is to miss or obscure the living essence of a mythos, especially one derived from an aural tradition. It is to impose, or attempt to impose, a causal (temporal) abstraction upon some-thing which has an acausal (that is, non-temporal) essence.

Such a presumption – and even worse, the demand for it to be shown to have “objective evidence” in its favour – reveals a lack of initiated, esoteric insight. For the real “truth” of an esoteric mythos lies in what each individual finds or discovers in it – and thence within themselves. In simple exoteric terms, a mythos can not only re-connect the individual to both the numinous and to their own psyche, but it can also lead them to an individual, and an initiated (esoteric), understanding, of themselves: to a discovering of what has hitherto been hidden, especially by un-numinous, causal, abstractions.

For the ONA, the mythos of The Dark Gods – and the mythos of the ONA in general, of which the DG mythos is a part – is a means of sinister change, an Aeonian Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus

Satan and Baphomet, re-present. One important means of Presenting of The Dark, of revealing, to us, in us, for us, Satan and Baphomet as those Dark Ones are.

Order of Nine Angles
121 Year of Feyen

Notes

[1] For this esoteric philosophy, refer to such texts as *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*, and *The Ontology and Theology of Traditional Satanism*.

For the Occult praxis involving these Dark Gods, refer to such ONA texts as (1) *The Grimoire of Baphomet*; (2) *The Dark Arts of Traditional Satanism*; (3) *Warriors of The Dark Way*; and (4) *The Meaning of The Nine Angles*, Parts One & Two.

[2] One is rather reminded, here, of the ancient gods of Greek mythology – for example, Athena as portrayed in Homer’s *Odyssey*, who assumes a variety of forms, including that of already living male human beings.

[3] Refer to the ONA text, *A Short History and Ontology of Satan*.

[4] See, for example, *The Grimoire of Baphomet*.

[5] See, for example, the fictional stories – which form part of the ONA mythos – *Sabirah*; *Jenyah*; and *Eulalia – Dark Daughter of Baphomet*.

[6] For a basic outline of acausal-knowing, refer to the section *The Esoteric Epistemology of the ONA* in the text, *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. See also *The Dark Arts of Traditional Satanism*.

[7] As used by the ONA, the term psyche refers to both the Life that animates us (acausal energy via a nexion) and to those aspects of consciousness, and those faculties, which are initially hidden, or inaccessible to, or unknown to, or undeveloped by, most individuals.

One aspect of this psyche is what has been called “the unconscious”, and some of the forces/energies of this “unconscious” have been, and can be, described by the term “archetypes”. One latent faculty is the faculty of empathy.

In general terms, it is one of the tasks of an Occult way or praxis to develop these latent faculties, and

to bring into consciousness (and thus to bring under conscious control) what has hitherto been unknown, or hidden. An Adept refers to someone who has done this, and similar, things, as well as opened the nexion we, as an individual, are to the acausal.

A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles

The ONA has its own, unique, esoteric Philosophy and its own, unique and sinister, Way of Life - which Way of Life may be considered the praxis of the ONA, or how ONA individuals live and implement our sinister way of living and how they become, are of or belong to, the ONA.

The Esoteric Philosophy of the ONA

The esoteric Philosophy of the ONA is known by several names, among which are The Dark Tradition, The Sinister Tradition, and The Sinister Way, and the fundamental principles of this esoteric Philosophy are:

- (1) that the Cosmos consists of a causal continuum [a causal Universe] and an acausal continuum [an acausal Universe], with living beings, of various species, existing in both our own causal continuum and in the acausal continuum;
- (2) that there exists two types of causal being [living and non-living], differentiated by whether or not these types of causal being possess, or manifest, what is termed acausal energy;
- (3) that acausal energy - from the acausal continuum - is what animates all life in the causal continuum;
- (4) that all living beings in the causal continuum are a nexion - a connexion - between the causal and the acausal;
- (5) the more complex, the more organized, the causal life, the more acausal energy is presented in that life;
- (6) our consciousness, as human beings, is a means whereby we can access the nexion we are to the acausal, and a means whereby we can form, or pattern, our own acausal energy;
- (7) we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving and thus increasing our own acausal energy, and thus of transcending to live in the acausal continuum.

Hence, The Dark Tradition of the ONA has its own ontology, its own theory of ethics, its own epistemology, and its own praxis, which derive from the ontology of causal and acausal, and from our nature as human beings, which is of us being a nexion to the acausal continuum.

The Nature of Causal and Acausal

- 1) The causal, or phenomenal or physical, universe can be described - or represented - by the three-dimensional causal geometry of causal Space and by one dimension of linear causal Time.
- (2) The acausal universe can be described - or represented - by an acausal Space of n acausal

dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity.

The causal universe is the realm of causal matter/energy, and the acausal universe is the realm of acausal matter/energy.

The causal universe is currently described by causal sciences such as Physics, Chemistry and Astronomy. The acausal universe can be described by a new science based on the new Physics of acausal energy and thus on a new acausal geometry, based on a new acausal metrical Space-Time of n acausal dimensions and an acausal Time also of n dimensions.

In addition, nexions to the acausal, from our own causal Universe, are of two types: (1) physical nexions, where a specific region of or a specific place in causal Space-Time intersects, or is joined to or with, acausal Space-Time; and (2) living (organic) nexions, where acausal energy from the acausal manifests in and thus animates a living, causal, being.

The Esoteric Philosophy of the ONA is thus, when conventionally viewed, a new and a rational philosophy.

The Esoteric Praxis of the ONA

Essentially, our praxis consists of:

- 1) Sinister (warrior) Tribes - those directly living and directly presencing our Sinister Way of Life;
- 2) Traditional Nexions - composed of those undertaking our Seven Fold Sinister Way in the traditional manner of Left Hand Path seeker, via Grade Rituals, Insight Roles, and practical LHP magick;
- 3) Sinister Empaths (of which the Rounwytha is an example) and esoteric scientists studying and seeking knowledge of the acausal.

Our most fundamental and long-term practical goals are to create an entirely new, more evolved human species, and for this new human species to explore and to colonize the star-systems of our own, and of other, Galaxies - to thus create a Dark Galactic Imperium. This will also require the development of a new acausal technology, based on the Physics of acausal energy.

Furthermore, we see the breakdown, destruction, and the replacement of all existing (and mundane) societies - by our new progressive societies based on our new warrior tribes - as a necessary prelude to this Galactic aim of ours.

Thus, the immediate and intermediate aims of our sinister Way of Life are:

- (1) to use our Dark Tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype;

(2) to use the sinister dialectic (and thus Aeonick Magick and genuine Sinister Arts) to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our Dark Warriors, which is the Law of The Sinister-Numen (see Appendix 1);

(3) to aid, encourage, and bring about - by both practical and esoteric means (such as subversion, revolution, and Dark Sorcery) - the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States, and their impersonal governments, by our new tribal societies and our Law of the Sinister-Numen.

The Esoteric Ethics of the ONA

The ethics of the ONA are based upon our axiom that personal honour - what we know of as, or what we term, personal honour - expresses our true nature as human beings capable of consciously evolving ourselves and the Cosmos. Thus, personal honour - manifest in our Law of The Sinister-Numen - is a means to access acausal energy and a means to change and evolve ourselves in a natural way consistent with our true nature and our true purpose, which nature and purpose is to know our natural wyrd, to presence our wyrd: to participate in, to partake of, our own evolution and that of the Cosmos itself.

All evolution - conscious and otherwise - is darkly-numinous; that is, it possesses or it manifests acausal energy in particular ways, and personal honour, as defined by and as manifest in our Law of The Sinister-Numen, is a practical, a willed, an evolutionary, presencing of acausal energy.

Our Law of The Sinister-Numen is our guide for our own individual personal behaviour, and our guide to how we relate to, and should treat others. It specifies our type of law, and the nature of our justice, as it manifests the nature, the character, of those of our kind: the Dark Warrior, someone who lives, and if necessary dies, by the Law of The Sinister-Numen. (See Footnote 1)

Furthermore, our Law of The Sinister-Numen is manifest - made real and practical - by means of our sinister warrior tribes, for it is by means of these tribes that we can come to know, and to live, our wyrd: that is, (1) come to discover our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos, and (2) actively participate in our own evolution and that of the Cosmos. (See Appendix 2)

The Esoteric Epistemology of the ONA

The epistemology of the Esoteric Philosophy of the ONA asserts that there are two distinct types of *knowing* - causal and acausal - and that:

A) knowledge of the causal continuum can be obtained by causal Science which is based on the following foundations:

(i) the causal, phenomenal, universe exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this causal 'external world' depends for the most part upon our senses – that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses and by practical scientific experiments; (iii) logical argument, or reason, is the basic means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws; (v) that, in competing explanations of events or observations, the simplest and most logical explanation is to be preferred.

B) knowledge of the acausal continuum can be obtained by (i) developing a new Science of acausal Physics, based on an understanding of acausal energy; (ii) by developing and evolving our latent faculties, such as that of dark-empathy; (iii) by coming-to-know, and to interact with, such acausal, living, beings as can manifest - or which esoteric tradition asserts have been manifest - in our causal continuum; and (iv) by means of such things as developing a new and an acausal technology, and thus by exploring the realms of the acausal itself.

According to our esoteric epistemology:

1) *Causal knowing* is that deriving from causal-based rational Philosophies and from causal Sciences such as Physics, and this type of knowing is essentially based on a physical cause-and-effect (in the case of causal Sciences) or an abstract cause-and-effect (in the case of causal Philosophies).

Hence, the type of causal knowing which is the concern of traditional epistemology is limited, and derives from positing causal abstractions, and then projecting these abstractions onto things (onto causal beings, living and non-living). That is, this type of causal knowing *denotes* things and causal beings by such causal abstractions. There is then the assumptions of knowing, and/or of having understood or having an understanding of, such things and such causal beings. (See Footnote 2)

According to the Esoteric Philosophy of the ONA, the error of all conventional Philosophies is that they apply, or try to apply, a purely causal perception - based on a linear cause-and-effect - and lifeless causal abstractions, to living beings, such as ourselves. This causal type of knowing is thus un-numinous (that is, devoid or without acausal energy).

2) *Acausal knowing* is that deriving from (i) apprehending the acausal essence of living causal beings; (ii) a study of the nature of acausal energy, and the nature of the acausal Universe itself by means of developing new acausal sciences and technologies; and (iii) apprehending and coming-to-know (interacting with) those living acausal beings we are currently aware of, or can become aware of in our present state of human evolution.

The acausal essence - the acausal energy - of living causal beings can be apprehend, by we human beings, by means of our latent faculties such as what we term dark (or sinister) empathy.

Our traditional esoteric Dark Arts are one means by which we can come to know, and to interact with, such acausal, living, beings as can manifest - or which esoteric tradition asserts have been manifest - in our causal continuum.

Our very evolution, as human beings - in terms of consciousness, understanding and knowledge - results from acausal energy, and from us accessing such acausal energy in particular ways.

According to the Esoteric Philosophy of the ONA, those things, and/or those creations of our causal Arts - such as music - which we feel are or which we come to know as numinous, are simply a presencing of acausal energy by means of a nexion, and thus can be considered as one type of intimation of the acausal - of the Life there, and of the very nature of the acausal continuum itself. That is, such numinous works of conventional Arts have often been a means whereby: (1) some human beings (through their artistic creations or through their performance of such creations, their own, or others) can access and presence some acausal energy; and (2) where those affected by such numinous works of Art achieve or can achieve some intimation of the acausal. This also applies to genuine work of Dark Sorcery.

We Are As We Are

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

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

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Footnotes:

(1) One secret of our darkly-numinous wyrd is that our mortal, causal, life is not the end, but only a

beginning, and that if we live and die in the right way, we can possibly attain for ourselves a life in the realms of the acausal. Our Law of The Sinister-Numen is the most practical way for us to do this, to achieve this, for this Law is a manifestation, a presencing, of acausal energy, and by living in accord with this Law we are accessing, and presencing within ourself, more acausal energy, and thus evolving and increasing our own type of acausal energy.

Acausal energy - that which animates us and makes us alive and which allows and causes our evolution - cannot by its very nature be destroyed in the causal continuum. It can only be presenced in organic, causal (living) beings, or it can be dispersed, thinly, over causal Time, in the causal until it is re-presenced in some-thing, or until it returns to the acausal continuum by some means.

Such an achieved acausal existence, for us, is - by the very nature of the acausal - time-less, eternal, and not subject to the organic process of decay that is an inherent part of all causally existing life.

As stated in two other ONA MSS:

The very purpose and meaning of our individual, causal – mortal – lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from – and totally different to – any and every Old Aeon representation, both Occult, non-Occult and “religious”. Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal – on this planet, and elsewhere – *and also* as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal “death”, to live as an acausal being, which acausal being can be currently apprehended, and has been apprehended in the past, as an immortal sinister being..

Thus do we know – thus do we feel – that death itself is irrelevant, an illusion, a mere ending of a mere causal existence, and that it is what we do with the opportunities that this, our causal life, offers and can offer us, that is important. Thus we do not fear death, and instead defy it, just as we seek to defy ourselves – what we are, now – and just as we seek to defy the mundanes and all those causal restrictions, those causal forms, that they have created to make them feel safe, and secure and content with their mundane un-warrior like merely causal and thus un-numinous existence.

(2) Basically, causal abstraction is the positing of some "perfect" or "ideal" form of some-*thing*, and/or manufacturing some category which some-*thing* is said "to belong to, or be a part of".

Thus, things - beings in the causal - are allocated to, or classified according to, some abstract category or

some abstract type, and/or compared to some abstract or some ideal/perfect form.

Such categories, and such abstract ideal forms, are then often incorrectly used to judge some-thing (including, for example, some living person).

There is thus no direct - and thus certainly no acausal - knowing *of a thing* or of a living human being, as those things and as human beings *are* in their Cosmic essence and according to their wyrd, for the knowing of such traditional epistemology is only the linear, causal, the distorted and/or the illusory, knowing of imposed, projected, intermediate, fallible (often changing), abstractions and categories.

In contrast, the epistemology of the Esoteric Philosophy of the ONA allows, and is a means of obtaining, a Cosmic (a numinous, wyrdful, esoteric) knowing, based as this numinous, Cosmic, knowing is on the combination of rational causal Sciences and the acausal knowing obtained by such things as acausal Sciences, acausal-empathy, and the development and evolution of ourselves and our faculties.

Appendix 1

The Law of The Sinister-Numen (The Law of The New Aeon)

Honour, according to and as defined by the sinister-numen, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the sinister perspective, and aims, of our Sinister Way. Thus, personal honour is how we can change, and control, ourselves.

Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals – that is, it is an essential part of our identity, as individuals who live by the Law of the Sinister-Numen, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind. Honour is what binds our tribes; what makes our tribes, what makes and what marks our new way of living.

For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour – through our fearlessness, our scorn of our mortal death – that we come to exult in Life itself.

Our honour means we are fiercely loyal to our own kind – to those who, like us, live by honour and our prepared to die for their honour. Our honour means we are wary of, and do not trust – and often despise

– all those who are not like us, who are not of our own fearsome dark warrior kind.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary of them at all times.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our honour or who makes dishonourable accusations against us.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to settle our non-serious disputes, among ourselves, by having a man or woman of honour from among us, who is highly esteemed because of their honour and known for their honourable deeds, arbitrate and decide the matter for us, and to honourably accept without question, and to abide by, their decision.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to always keep our word, once we have given our word on our honour, for to break one's word is a dishonourable, cowardly, and mundane, act.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to act honourably in all our dealings with our own honourable kind; to strive to be fair, and courteous, with those of our own kind.

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to marry only those from our own kind, who thus, like us, live by honour and are prepared to die to save their honour.

Our honourable, our Dreccian, duty – as Dreccian individuals who live by the Law of the Sinister-Numen – means that an oath of loyalty or allegiance, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane.

Appendix 2

Sinister Tribes and The Tyranny of The State

A Brief Diatribe

Our *wyrd* - our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos - is most obviously manifest, in a practical way, through our sinister *warrior* tribes and our Law of The Sinister Numen. Furthermore, if we know, and if we develop, our *wyrd*, we become, we are, a particular new type (a new breed) of human being - quite distinct from the mundanes. In essence, we become Dark Warriors, living and if necessary dying by the Law of The Sinister-Numen.

Our sinister tribes are a practical, a darkly-numinous, evolution of that natural tribal instinct that lives within us and which has lived within us, and which tribal instinct has made possible (hitherto mostly unconsciously) our evolution, as human beings. That is, the sinister tribes of the ONA are a means whereby we can access and increase our own acausal energy, as individuals, and participate in our own evolution, and that of the Cosmos. To do this - to know and to live our *wyrd* - is to live in a symbiotic relationship with others of our new kind; to balance our unique individuality with our necessary and natural and *numinous* (that is, honourable) co-operation with others of our kind. For it is such *honourable* (numinous) co-operation with others *of our own kind* (within our own tribal family) which presences and which allows our own individual *wyrd* to be evolved.

In direct opposition to our *wyrd* is the modern tyranny of The State, which is un-numinous and de-evolutionary in nature, purpose and intent. For the State takes away our natural right of personal honour, and that natural and evolutionary way of living which is tribal, and replaces honour by impersonal, lifeless, abstract "law", and replaces tribes by the impersonal, lifeless, abstract, State and nation, which are - despite the illusion and pretence of democracy by some such States - are all run by an oligarchy, for the benefit of that wealthy and privileged oligarchy.

In place of the natural and personal knowing - the acausal-knowing - of our tribal (extended) family, there is the impersonal causal lifeless "knowing" of our place as some mechanistic "citizen" of the State or nation. In place of the natural loyalty to, and the care of and from, our own tribal family - based on a personal, numinous, knowing and loyalty - there is the division of us into isolated, un-numinous and de-evolutionary single family units, dependant on usury, and where our given purpose is to toil for the State, on behalf of The State, or for ourselves and our single isolated family unit, and to which State we

have to pay, for all of our working lives, mandatory taxes, thus making us wage or salary slaves, almost always burdened by debt.

In place of our natural, healthy, evolutionary warrior way of life - based on a tribal way of living and the law of personal honour - the State denudes us of numinous meaning, of wyrd, and provides us only with de-evolutionary aims and goals. In place of the glory of a Galactic Imperium, and the promise of a warrior-won acausal existence, the tyranny of The State provides us with only causal illusions and abstractions and meaningless "rewards", so that we remain tame, domesticated, animals, paying our taxes, and subservient to their dishonourable enforcers, the bullies they call the forces of their "law and order."

Thus, we by our very nature, by our wyrd, are violently, implacably, and in all practical ways, opposed to the State and its de-evolutionary self-serving tyranny.

The Left Hand Path

A Comparison Between The Order Of Nine Angles, And The Temple Of Set

While the Temple of Set (hereinafter abbreviated ToS) refers to itself as a Left Hand Path (LHP) organization – and while many academics have accepted this, and have given various definitions of the LHP [1] – The Order of Nine Angles (ONA) defines the LHP in such a way that the ToS fails to meet any of the criteria for being a LHP group.

The LHP and the ONA

According to the ONA's own definition of the LHP:

The LHP in its methods is non-structured. In the genuine LHP there is nothing that is not permitted – nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest. (*The LHP – An Analysis*. ONA MS dated c. 1991 CE)

Thus, according to the ONA [2], the essential attribute of the LHP is that it is a-moral, and un-dogmatic, placing no restrictions, moral, legal or otherwise, on the individual, and – importantly – allowing and encouraging the individual to learn by their own practical experience, and by their mistakes. For the ONA, this practical, unguided, experience, is central to their system of esoteric training, and to their own esoteric philosophy [3] – with the ONA saying that the only way for individuals to learn, to progress, along the LHP is by plunging directly into *practical* experience, both amoral (in the real world), and esoteric. According to the ONA:

” Words, ideas, symbols, writings, and all such transient causal forms, are only intimations; perchance the beginnings of inspiration. Beyond such things – a necessary beyond – are the deeds, the acts, the magick, that each and every Initiate and Adept must do to presence the Dark: the practical experiencing which alone breeds the knowing of the Sinister.

Those who decry such practical things – such action, in the world, such dark deeds – are feeble; they are not of-us. They belong to the Old Order, which festers still, which still infects the world with its cosmic-denial, its pathetic anti-evolutionary materialism, its vapid egotism, its dogma of duality, of “good” and “evil”, and its limiting of each and every individual. We, on the contrary, proudly defy – as we proudly announce that we know we can be, we should be, more than we are – that we have the potential to change ourselves, to reach out into the Cosmos; to evolve; to become like gods... They of the Old Order stifle the potentiality of our being while we who pledge ourselves to bringing the acausal down to this Earth are of the new Cosmic Order yet to be: we, the future, who

despise everything that belongs to, that clings to, the little ones of the Old Order who scurry about in their vanity and material concerns. We have the strength to dream great dreams – to be bold in our visions, in our quest; while they would have us all go back down to their low animal level. We have the strength to know we are a new race, a new breed of human beings, taking evolution ever upward by our magick and our deeds. “
Anton Long, *Bringing The Acausal Down*. Dated 116yf

In addition, for the ONA, a LHP individual, and a LHP group, organization or association, are genuinely subversive, and opposed to hierarchical authority and the *status quo*. The ONA uncompromisingly – and quite logically – make this subversion a practical one, affirming that one of their aims is:

” ...to aid, encourage, and bring about – by both practical and esoteric means (such as subversion, revolution, and Dark Sorcery) – the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States, and their impersonal governments, by our new tribal societies and our Law of the Sinister-Numen.” *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen (that is, 2010 CE)

The ONA thus despise what it calls “the societies and the laws of the mundanes”, as it states, quite openly, that it approves both of people “breaking and ignoring the laws of the mundanes” and of what it calls culling, which is an ONA euphemism for human sacrifice. [4]

As the ONA state:

” ...we are subversive, heretical, genuinely revolutionary, aiming as we do to replace the laws and the societies of the mundanes with our law and our new types of societies. “
Anton Long, *The War Against The Mundanes*. Dated 120 Year of Feyen

The Law of The Sinister-Numen and The LHP

It would be a mistake, however, to assume or to conclude that the ONA was just a loose association of lawless individualistic and amoral anarchists and criminals who just happen to have an interest in the Occult, and specifically, an interest in The Dark Arts.

For the ONA champions – and indeed makes one of its criteria for being *of the ONA* – what is calls The Law of The Sinister-Numen, which it describes as the Law of their New Aeon, and the basis for their long-term aim of creating a Dark, Galactic, Imperium.

Yet one might well ask – how does this The Law of The Sinister-Numen, or indeed, any law – fit into the above ONA definition of the LHP where it is stated that *there is nothing that is not permitted*? For surely a law, any type of law, even a so-called sinister one, makes something forbidden?

To answer this question, we have to delve into the complexities of the ONA's own esoteric philosophy. In respect of illegal deeds, the ONA provides an interesting and pertinent answer:

What about the illegal nature of such deeds, and other such sinister deeds, that you advocate?

We say: illegal according to whose definition? That of the mundanes, of some mundane government? Their definitions, their laws, are irrelevant to us. We strive to only abide by our own law, which is the law of the sinister-numen, as outlined in MSS such as *The War Against The Mundanes*. Our justice is the justice of The Drecc, founded on our law of the sinister-numen...

The fundamental difference between us and mundanes is that we demonically aspire to be more than we are, and we are tribal and individualistic; we are warriors. In contrast, the mundanes seek safety and security and the "order" that comes with Police forces and with State or government-made laws, and with large, organized armed forces. They also accept impersonal Courts of Law where some abstract, government-made so-called "justice" is said to be obtained. In contrast, we accept that the only law is the warrior law of personal honour: that we are responsible for ourselves, that we have a right to the natural justice of revenge, retribution, a fair fight, and personal duels; and we refuse to surrender this responsibility of ours to anyone else or to any organized force, or forces, of mundane "law and order", such as law-enforcement agencies or government so-called Courts of Law.

Thus, we accept that our sinister tribes have the right and the duty to make their own laws, to dispense their own justice, to defend themselves with deadly force, and to have their own territory where they are the law. If they want to co-operate with others, it is their decision – and cannot be imposed upon them by some outside agency or by some abstract law. Thus, we accept that we can only give our loyalty to someone we know personally, and that we have a duty to be loyal to our kind, to those of our "family", to those of our kindred, our tribe. And we would rather fight and die than surrender to any mundane or allow any agent of a government to take away our honour and our dignity. And so on.

Mundanes do not like this genuine individualism; this tribalism; this proud ethos of personal honour before, and above and beyond, and in place of, State/government, law.

FAQ About the ONA, v. 1.09, dated 121 Year of Feyen

That is, while the ONA totally and utterly rejects all the laws and restrictions of all currently existing societies, States and nations – and encourages its members to transgress, flout and break these laws and restrictions – it makes a fundamental and crucial distinction between "the mundanes" and themselves: between their members, their own kind, and everyone else. For the ONA, you are either with them – if only by nature and aspiration – or you are a mundane. Furthermore, they affirm that they – their sinister kind – are or should be grouped or organized into tribes, however small, and that it is for these feral

groups to make their own laws, and determine their own limits.

Crucially, the ONA state that *an individual can either join an existing sinister tribe, or form their own new one*. That is, the choice is theirs, and it is in this freedom to join an existing tribe or form their own that the ONA manifests its LHP nature according to its own definition of the LHP.

What, however, makes and what marks these feral groups as ONA, as sinister, tribes? What makes them different from, say, just an urban gang? The ONA answers that it is adherence to their own Law of The Sinister-Numen, which law basically says: be loyal and do your duty to your new extended family (your tribe, or gang) and mistrust everyone else, and see everyone who are not of our own kind as enemies.

Which leads us to ask why? What advantage is there is adhering to such a Law?

According to the ONA:

” Traditional Satanism accepts that conventional morality is a causal abstraction: some causal form, or some dogma, which is incorrectly projected onto the nature, the reality, of the causal continuum, and which abstraction obscures our real, and our of necessity individual, connexion to the Cosmos. That is, conventional morality – like all religious dogma and all laws – takes away, or restricts, the inalienable individual freedom of a living human being to be an individual: to be that singular, unique, nexion they are to the acausal.

For Traditional Satanism, it is only and ever the individual who – developing acausal empathy and acausal thinking – can directly comprehend and directly implement meaning, whether this “meaning” be described by such limited, causal terms as “morality”, and evil and law – based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can – in some circumstances – be manifest in our own causal continuum.” Anton Long. *The Ontology and Theology of Traditional Satanism*. Dated 120 Year of Feyen

Furthermore, for the ONA, their *Law of The Sinister-Numen*, their law of their type honour (which honour applies to only those of their own kind) is an expression, a manifestation – or, as they call it, *a presencing* – of acausal energy [5].

Thus, for the ONA, their *Law of The Sinister-Numen* is a means whereby the individual can achieve, know, and live, their unique wyrd (that is, their Aeonic, their Cosmic, their esoteric or true, Destiny) because by living according to this Law they are accessing and increasing their own stock of acausal

energy, and this – as per the quote above – liberates them from the restrictions of abstractions, from the tyranny of the laws, and the societies of the mundanes, and so on.

The ONA, therefore, have developed [6] a new type of synergy, a new kind of symbiosis, expressed as this new synergy and symbiosis are in what they term their sinister, their darkly-numinous, tribes:

” Our Law of The Sinister-Numen is manifest – made real and practical – by means of our sinister warrior tribes, for it is by means of these tribes that we can come to know, and to live, our wyrd: that is, (1) come to discover our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos, and (2) actively participate in our own evolution and that of the Cosmos. “ *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

For the ONA, their sinister law, their tribes, are an expression of the essence of the genuine LHP – of individuals learning from practical, sinister, experience, and rejecting, in all possible ways, the conventions, laws, societies and morality, of the mundanes. Furthermore, according to the ONA:

“...to know and to live our wyrd – is to live in a symbiotic relationship with others of our new kind; to balance our unique individuality with our necessary and natural and numinous (that is, honourable) co-operation with others of our kind. For it is such honourable (numinous) co-operation with others of our own kind (within our own tribal family) which presences and which allows our own individual wyrd to be evolved in (numinous) co-operation with others.” *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

The only distinction which the ONA make, therefore, morally, and practically, is that between themselves – those who uphold their own type of law, manifest in their law of warrior honour – and those who do not (outsiders, mundanes), with those of the ONA being fiercely loyal to, and only honourable to, only their own kind. And it is their own kind – and only their own kind – that their own Law applies, with this Law (and thus joining or being part of, or forming their own, sinister tribe) being seen as one of the main practical means whereby an individual can discover and then live their own unique wyrd.

The Clashing of Sinister Tribes

Since the esoteric, LHP, philosophy of the ONA allows people of its own kind to either join an existing ONA tribe or to form their own tribe, the question arises as to what, if any, restraints, are placed on rivalry – armed, or otherwise – between ONA tribes?

The answer the ONA gives is simple, and quite in line with its LHP approach – there are no restraints, no limits imposed, for it is up to each tribe, or more specifically, to its leader or chief, to decide whether or not to co-operate with other ONA tribes. That is, the ONA allows the sinister dialectic, the natural

evolution of the sinister, to take effect [8]. There is, thus, a kind of *survival of the most sinister*, which may be considered quite apt, given the sinister nature of the ONA itself.

Hence, each tribe has complete autonomy, as each ONA individual has the autonomy to join any tribe, or form one of their own.

Furthermore, while such co-operation, among various ONA tribes, is not mandatory or even seen as something to be striven for, it is certainly possible, given what the ONA describes as its practical war against the mundanes and the “forces of law and order” of the mundanes.

The Temple of Set and the LHP

In 1985 CE, The Temple of Set officially proscribed the ONA for its amorality and its affirmation of human sacrifice [9]. This meant that members of the ToS were forbidden from joining the ONA, or associating with members of the ONA, or from aiding the ONA in any way.

In addition, according to official guidelines issued by the ToS [10] every Setian should respect and report “abuse” to what it calls “the proper authorities”, by which it means the government. Indeed, the ToS – with its government-given accreditation as a religious grouping (recognized, for example by the US Army), and by its own teachings – accepts the Setians should “obey the law of the land”, generally be good citizens, and that they should regard “the Life of humanity” as sacred.

Thus, while there is generally, in the ToS, a lot of talk about empowerment and even liberation – it is empowerment and liberation of the individual only insofar as it harms nobody and does not bring one into conflict with the State or its laws. Furthermore, to even apply to joining the ToS, an individual has to provide them – along with a sum of money – with the following:

- (1) Your full legal name [no pseudonyms] and sex.
- (2) Your complete mailing address.
- (3) E-mail address if you have one.
- (4) Daytime and evening telephone numbers.
- (5) Photocopy of an identity card (such as driver’s license) with your date of birth

That is, a person has to surrender to the ToS everything the ToS needs or might need to pass onto “the proper authorities” – what the ONA would call to the mundanes – if the Setian ever transgresses the law.

Thus, not only is a person expected to, somewhat naively, trust, with personal details, a hierarchical organization of which they initially have no intimate knowledge or experience of, but the person is also

expected to – and crucially – trust the judgement of that hierarchical organization. And trust in two important ways – first, as to whether they are deemed “acceptable” for membership; and second, whether their conduct as Setians (if they are accepted) continues to be acceptable.

In effect, the ToS demands – makes it a condition of acceptance and of continued membership – that the individual abides by the standards set by the ToS and by the judgement of the hierarchy of the ToS.

Furthermore, the experience and learning offered by the ToS is almost entirely of the theoretical kind, of the mind, for “*Setians seek to control and sanctify their own minds...*” and seek to attain and develop Xepher, which basically means to feel one is a separate, distinct, individual and to have an enlightened (non-harmful) self-interest.

Therefore, for the ToS, the LHP is, in the words of one long-standing member:

“...one of concentration and refinement of the self, leading toward more and more individuality and more and more individualism...”

provided, of course, that this refinement does not conflict with either the judgement of the hierarchy of the ToS itself, or with the laws and morality of what the ONA calls *the mundanes*. Which, in general, such a ToS refinement would not be in conflict with, since the methods and the means of the ToS are fundamentally, like those of the Nazarene religion, *interior* ones, where such exercises as *The Spiritual Exercises of Ignatius of Loyola* – and the quest for the love of God – are replaced by Occult meditations and Occult practices done in some suitably adorned Temple or in the company of suitably like-minded individuals intent on attaining their own non-harmful self-interest – otherwise known, among Setians, as Xepher – and of using whatever Occult skills they might acquire to aid themselves, other Setians, and humanity itself.

The Prince of Darkness, for the ToS and for Setians, thus appears as a rather benign, and somewhat misunderstood, figure – He who gives the gift of Xepher, provided that no laws are broken, provided the ToS approves, and provided that one holds fast to the sacredness of all life.

Conclusion

While our overview of the ToS may seem somewhat cursory, it is deliberately so, given the material about the ToS available, from both academics and others, including many published books. But even this overview of the ToS – when contrasted to the esoteric philosophy and praxis of the ONA as outlined above – should suffice to show the stark differences between the two organizations.

The ONA is fundamentally [11] a loose, non-hierarchical subversive association of clandestine cells and tribes, whose praxis is quintessentially practical and amoral, and which association condones and encourages culling (the taking of human life) and the transgression of the laws of all existing States. The ONA positively encourages anonymity and the adoption of alternative identities, which alternate

identities governments regard as illegal and/or a security threat. There is no formal ONA membership, and certainly no membership fees. All ONA material is copyleft and available to everyone, there being no “secret teachings for members only”. Most ONA material is freely available on the Internet.

The ToS is fundamentally a hierarchical organization, opposed to the taking of human life (unless sanctioned by some government law or authority, of course), whose praxis is quintessentially interior and conventionally moralistic. The ToS positively discourages anonymity, and demands, as a condition of membership, to know, and to have government approved proof of, a person’s identity. The ToS requires its members to abide by certain conventional moral guidelines [12]. The ToS has a formal membership, with yearly membership fees. Most ToS teachings and materials are “copyright” and “secret” and available for members only, with members allowed access to certain “higher teachings” only if the ToS hierarchy approves of their personal conduct.

Which one of these two groups, therefore, is Left Hand Path, and which would *The Prince of Darkness* prefer?

Richard Stirling
January 2010 CE

Footnotes

(1) For an overview see, for example, (a) Kennet Granholm: *Theoretical and Methodological Musings on the Scholarly Use of the Term Satanism*, 2009 CE; (b) Jacob C. Senholt: *The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*, 2009 CE; and (c) Stephen Flowers: *Lords of the Left Hand Path*, 1997

(2) While we write here about “the ONA” and its unique esoteric philosophy and praxis, we might just as well write about *Anton Long* and his unique esoteric philosophy, since nearly all of the writings of the ONA – with only a few exceptions over more than three decades – are by him, credited or uncredited. All the ONA writings references here, in this essay, are by him, and it is certainly Anton Long who has devised the complex esoteric philosophy of the ONA, often developing unique terms, or assigning unique meanings to others, in the process – terms such as acausal, presencing, nexion, Rounwytha, The Sinister Way, Aeonick Magick, Sinister Dialectic, Acausal-Thinking; Sinister-Empathy, Law of the Sinister-Numen, and so on.

(3) For an overview of the practical way of the ONA, and of their esoteric philosophy, refer for example to (a) *Complete Guide to the Seven Fold Way*; (b) *The Dark Arts of Traditional Satanism*; and, in particular, (c) *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*

(4) In a recent comment on culling, the ONA states:

” ...all genuinely sinister organizations, groups, associations and individuals undertake

such cullings, and have always done so. Such deeds – whether collective or individual – are one of things which distinguish our type of life, our breed, from that of the mundanes. Establishing, maintaining, providing for, and expanding, a sinister tribe involves culling. Combat involves culling, as does war. We just make the deeds or deeds of culling more conscious, more directed, more controlled, more rational, and view such deeds in the perspective of Aeonics, in terms of our centuries-long Aeonic strategy, and in terms of the evolution of the individual and of our human species.” *FAQ About the ONA*, v. 1.09, dated 121 Year of Feyen

(5) Refer to *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles* where it is stated that “our Law of The Sinister-Numen, is a practical, a willed, an evolutionary, presencing of acausal energy.”

(7) Some critics of the ONA might argue, however, that the ONA has only evolved an existing type of human symbiosis, that of the tribe, not developed an entirely new one.

[8] Private e-mail from Anton Long (via ONA member DarkLogos) dated 7 January, 2010 CE.

[9] *The Satanic Letters of Stephen Brown*, 2 vols, ONA, Thormynd Press, 1992 CE

[10] See, for example, ToS documents, such as *On Life and its sanctity*.

[11] Refer to *FAQ About the ONA*, v. 1.09, dated 121 Year of Feyen

[12] See, for example, the letters from Michael Aquino, produced in facsimile in *The Satanic Letters of Stephen Brown*, 2 vols, ONA, Thormynd Press, 1992 CE

Adeptship

Its Real Meaning and Purpose

Order of Nine Angles

Attaining real Adeptship is more difficult than being selected for, and training with, a 'Special Forces' unit (such as the British SAS). I shall explain why this is so, but first will describe what genuine Adeptship is.

An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes: a) a real understanding of esoteric, Occult matters, and a deep esoteric knowledge/insight; b) esoteric skills – chief of which is empathy: with both. natural and 'Occult' forces (energies. An important aspect of this empathy [an intuitive understanding of things as those things are in their essence] is with living beings and that species mis-named Homo Sapiens; c) a unique character – formed via experience d) a unique 'philosophy of life' attained via self-discovery and self experience – by finding answers unaided.

Adeptship results from a transformation – a transmutation of the individual. This begins at Initiation, whether that be ceremonial or hermetic [i.e. as part of a group or alone]. It is an internal alchemical process of change, and occurs on all levels – the psychic, the magickal, the intellectual, the psychological and the physical. It is the birth of a new individual who has skills, knowledge, understanding and judgment not possessed by the majority.

The changes themselves arise from a synthesis – there is an evolution of the individual and their consciousness because of a successful response to a challenge. Or rather, because of a series of such successful responses over a period of some years. In essence, the Initiate undertakes a challenge, strives to achieve a certain goal and if successful, grows in character, maturity, knowledge esoteric skill and so on. They then move on to new challenges, until the process is complete and Adeptship attained The challenges themselves occur on all the levels mentioned above – i.e. the psychic, the magickal (or Occult), the intellectual, the psychological and the physical.

Quintessentially, the path to Adeptship is a quest which involves ordeals, the achievement of goals and so on. Furthermore, the quest is individual and involves experiences in the real world: not just 'in the head' or of a 'magickal' nature. By its nature it is solitary – it involves the individual overcoming the challenges, undertaking the ordeals, alone. If certain ordeals and challenges and experiences are not

undertaken – and if all of them are not done alone – then there is no real achievement and thus no genuine Adeptship.

The nature of the experiences, challenges and ordeals which are necessary, and the fact that they all must be done alone and unaided, makes Adeptship difficult to attain, and is the reason why real Adepts are rare, even though there are many who claim the achievement.

Returning to the example mentioned above – that is, real Adeptship is more difficult to attain than being selected for and successfully training with a Special Forces unit. The selection procedures for such a Unit are tough, and the training likewise. But the individual undergoing them has a definite concrete goal – and that individual is with others: there is a camaraderie a desire not to 'lose face' in front of others. Also, the individual is in a definite environment – usually a training camp with Instructors and other members of the Unit. There is a 'tradition' with its special signs: a uniform, a beret, an insignia. And everyday concerns – food, shelter etc. – are taken care of *.

In contrast, Adeptship is mostly intangible: it seems 'magickal' and Occult; part of another world. Further, the Initiate is on their own and still for the most part, in the 'real world' – they have responsibility to clothe and feed themselves (at the very least, and find or have some shelter).

But there is more. The physical challenges alone which an aspirant Adept must undertake are, in fact, more difficult, tougher, than those used by any Special Forces unit. They are more testing, more selective. Only the strongest, the most determined, survive them. Add to these physical challenges the many others that are required – intellectual, magickal, psychological and so on – and it is easy to understand why Adepts (or genuine ones at least) are so rare, and why they are part of an elite.

Of course, there are many – in fact, most – who call themselves Occultists of whatever Path or none, who maintain that such things are not required for Adeptship to be achieved. [I shall describe in detail the actual challenges themselves, shortly.]

These Occultists maintain that Adeptship is actually one or more of the following:

- (a) amassing a great amount of what passes for 'esoteric knowledge' by, for example, reading a lot of books and magazines, and by attending various meetings/discussions/conferences/participating in "Magickal" forays;
- (b) being given the title 'Adept' by either (i) someone else for services rendered or whatever, or (ii) undertaking a self-written/published "Rite" after which one congratulates oneself and uses the title Adept;
- (c) achieving an "enlightenment" during some ceremony/working/ritual/discussion/induced stupour/trance/communication with a supra-personal entity/extra-terrestrial intelligence;
- (d) being "chosen" by someone/some entity/some extra-terrestrial intelligence;
- (e) hanging around the Occult scene for so long that one feels entitled to call oneself an Adept.

All of these are merely delusions of attainment. I do not expect this article to shatter the delusions and

illusions of the deluded – for they need them and the false Adepts will continue to fantasize about their achievement just as many individuals will continue to fantasize about belonging to or having belonged to, various Special Forces units. What this article will do, is to present the real meaning and significance of Adeptship in a way which is not open to mis-interpretation: to reveal, for once and for all, the illusions of Occultists for what they are, and thus what is really necessary for genuine Adeptship.

Among the challenges an Adept has successfully undertaken, are the following:

- 1) Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30 lbs. in under 7 hours over difficult, hilly terrain; (b) running 20 miles in less than 2 and a half hours over fell-like/mountainous terrain; (c) cycling not less than 200 miles in 12 hours.
- 2) Having organized and run for not less than six months, a magickal/Occult group/coven/Temple of not less than seven people and performed ceremonial and hermetic rituals regularly.
- 3) Having found and loved (and probably lost) at least one 'magickal companion' and worked with them in a magickal and personal way over a period of many months.
- 4) Having attained an understanding and mastery of esoteric magick – external and internal – via practical workings over a concentrated period of time lasting at least two years. And, following this, have begun to understand what is beyond external and internal magick – i.e. Aeonie magick and processes.
- 5) Having experienced in real-life situations, danger involving one's possible death.
- 6) Having faced many and severe dilemmas of a personal and 'moral' nature the resolution of which required a choice and which consequently brought a maturity of outlook and a sadness.
- 7) Having spent at least three months living totally alone in an isolated area without talking to anyone and without any modern comforts and distractions.
- 8) Having developed one's intellect by mastering a complex and abstract subject hitherto foreign to one: e.g. advanced mathematics, The Star Game; symbolic Logic.

Show me someone who has not done the above (or very similar things) alone and who claims to be an Adept, and I will show you a liar – be that liar aware of the lie, or unaware of it. For too long, the intentional and unintentional liars have had no one to challenge them – and their character less version of 'Adeptship' or 'Adepthood'.

All the challenges enumerated above breed character. They are formative; they create the Adept. And those mentioned are only some of the challenges an Initiate must successfully experience and triumph over – there are many more.

There is no easy way, no easy path, to Adeptship. The journey takes years, and involves self-effort, self-discovery, unaided. It involves triumphs, and mistakes – and learning from one's mistakes. But perhaps most of all it involves a commitment and a learning from practical experience.

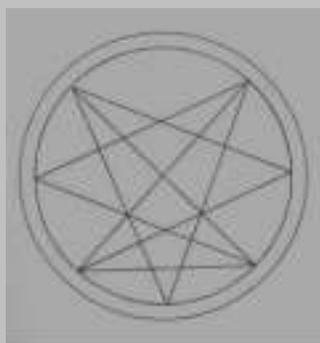
However, it should be remembered that Adeptship is not the end of the quest. There are stages beyond, which require even more difficult and dangerous experiences – which need even more self-honesty. For, conventionally, Adeptship is only half-way between Initiation and the ultimate goal, sometimes described as the gateway to immortality.

As with Adeptship, there are many who claim to have been to the stages beyond Adeptship – who claim to be 'Masters' or Grand Masters, or even the stage beyond! Like most 'Adepts', these are liars, both intentional and unintentional, and they will be exposed in another iconoclastic article.

O9A

1992 CE

* Except, of course, during training exercises of the survival kind – but these are limited in time and space, and part of *the course* which is real and *known*...



A Note Concerning After-Life in the Esoteric Philosophy of The Order of Nine Angles

While the esoteric philosophy and praxis of The Order of Nine Angles has recently come to the attention of certain academics [1] one aspect of the ONA has so far gone almost unnoticed, even among many aficionados of the ONA. This is the ONA assumption of an afterlife, in the acausal dimensions, and which afterlife is an important, if not to say, crucial, part of their esoteric, their Left Hand Path, philosophy [2].

According to the ONA:

"...the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and "religious". Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal "death", to live as an acausal being, which acausal being can be currently apprehended, and has been apprehended in the past, as an immortal sinister being of primal Darkness. " Anton Long. *The Quintessence of the ONA: The Sinister Returning* 119 Year of Feyen

This new, acausal, existence is, however, not a certainty, and nor is it given by some entity or some type of being, acausal or otherwise, be that entity named Satan or Baphomet, or whatever. Instead, this afterlife has to be achieved, by the individual, in this mortal - that is, this causal - existence of ours, by practical deeds done, with great emphasis being placed on the practical nature of such deeds. According to the ONA:

" ...we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving and thus increasing our own acausal energy, and thus of transcending to live in the acausal continuum.....

One secret of our darkly-numinous wyrd is that our mortal, causal, life is not the end, but only a beginning, and that if we live and die in the right way, we can possibly attain for ourselves a life in the realms of the acausal. Our Law of The Sinister-Numen is the most practical way for us to do this, to achieve this, for this Law is a manifestation, a presencing, of acausal energy, and by living in accord with this Law we are accessing, and presencing within ourself, more acausal energy, and thus evolving and increasing our own type of acausal energy." *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

As to the nature of this new acausal existence which members of ONA tribes might be able to gain for themselves, the ONA says that, currently, we possess neither the language, nor the words, to adequately describe it, although it can be glimpsed - we can acquire intimations of it - if we, for instance, develop our faculty of what the ONA call acausal-empathy, and also if we presence and come to have some knowledge of (by Dark Sorcery), certain acausal entities [3].

The Dark Warrior Nature of the ONA

This afterlife is, for the ONA, inseparably bound up with the ONA's Law of the Sinister-Numen and thence with the ONA's sinister tribes. Indeed, one might with confidence state - as the ONA themselves do - that their Way is fundamentally the Way of the Dark Warrior, one of whose primary aims is to fight, in a practical way, for the creation of, and ultimately on behalf of, what the ONA calls The Dark Galactic Imperium.

" Our most fundamental and long-term practical goals are to create an entirely new, more evolved human species, and for this new human species to explore and to colonize the star-systems of our own, and of other, Galaxies - to thus create a Dark Galactic Imperium. " *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

For the ONA there is a certain scorn of death:

" Thus do we know – thus do we feel – that death itself is irrelevant, an illusion, a mere ending of a mere causal existence, and that it is what we do with the opportunities that this, our causal life, offers and can offer us, that is important. Thus we do not fear death,

and instead defy it, just as we seek to defy ourselves – what we are, now – and just as we seek to defy the mundanes and all those causal restrictions, those causal forms, that they have created to make them feel safe, and secure and content with their mundane un-warrior like merely causal and thus un-numinous existence. " Anton Long, *Dark Warriors of The Sinister Way*.

In the ONA's *Law of the Sinister-Numen* it is stated that:

For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour – through our fearlessness, our scorn of our mortal death – that we come to exult in Life itself.

This defiance of death is the warrior creed, *par excellence*, and what makes it dark, or sinister, is that such warriors are of a unique kind, dedicated to their own tribe, and pursuing not only their own goals, but also the sinister aims of the ONA itself, one of whose stated aims is:

"...to aid, encourage, and bring about - by both practical and esoteric means (such as subversion, revolution, and Dark Sorcery) - the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States, and their impersonal governments, by our new tribal societies and our Law of the Sinister-Numen. "

According to the ONA, if a person lives - and if necessary or in particular dies - according to The Law of The Sinister-Numen, they are increasing their own amount of acausal energy, and thus enlarging the nexion that they are, and can be, to the acausal. Thus, by living and if necessary dying as a warrior, according to The Law of The Sinister-Numen, a person can not only forge for themselves a new type of nexion to the realms of the acausal, but also pattern, strengthen, and control their own acausal energy (that which gives them their causal life) to such an extent that they evolve, after their mortal death, to become an entirely new type of being, beyond the human.

Thus, while on first consideration such an afterlife may appear as somewhat irrational and mystical, it is in fact a logical and indeed a necessary deduction arising from the fundamental axioms of the ONA's esoteric philosophy.

Conclusion

While it may seem somewhat strange that a sinister, a Left Hand Path, an organization known as

Satanist, should speak and write of an afterlife, such an afterlife - or rather, their unique kind of afterlife - is quite consistent with both their esoteric philosophy, their ontology, and their praxis. For their philosophy is based on the axiom of there existing an acausal Universe, an acausal continuum, and of there existing, in this acausal Universe, acausal beings. In addition, according to the ONA, it is acausal energy, from the acausal, which animates all causal life, including ours.

Furthermore, it is perhaps this belief in such an afterlife - attainable it seems only by dark warriors doing warrior deeds, and dying heroically in pursuit of dark aims - which not only further distinguishes the ONA from all known esoteric groups, but will also facilitate the spread of both the ONA itself, and its subversive esoteric philosophy.

To have people willing to die because of their belief in such an afterlife [4], surely makes the ONA far more sinister than most people already consider it to be.

Richard Stirling
January 2010 CE

Footnotes:

(1) See, for example, George Sieg: *Angular Momentum - From Traditional to Progressive Satanism in the Order of Nine Angles*, 2009 CE, and Jacob C. Senholt: *The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*, 2009 CE

(2) For an overview of this philosophy, refer to [*A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*](#). Dated 121 Year of Feyen.

For an overview of the ONA and The Left Hand Path, refer to my article [*The Left Hand Path - A Comparison Between The Order of Nine Angles and The Temple of Set*](#), 2010 CE.

(3) Private e-mail from Anton Long (via ONA member DarkLogos) dated 7 January, 2010 CE.

(4) In one document produced by an underground ONA sect (that is, nexion) it is stated that:

We are of and are called to The Dark Way because we identify with, and we yearn for, the acausal spaces - the acausal realms themselves, which are, to us humans, Dark; beyond the illumination we know from our star, the Sun, and beyond the artificial illumination we have manufactured to light our brief mortal living on this planet we named Earth. We are Dark, here, because it is where we can go - where we can transcend to if we live and die in the rightway - where we are the very illumination that lives there; we are, we become, the very light that travels, traverses, that lives - immortal - within the pure undefiled darkness of the dark acausal spaces. We become acausal stars Galaxies of stars - travelling where

we will among the infinite darkness, bringing into being by our very travelling, our very existence there, new life both causal and acausal and in both the realms of the causal and acausal spaces. Thus do we, thus can we, become of those Dark Immortals - the Immortals of the dark acausal realms, and thus can we seed the darkness of both causal and acausal with our immortal living light, bringing thus, causing thus, being-thus, evolution itself.

Warriors of The Dark Way

While this may not be, or represent, official ONA policy - if indeed the ONA have official policies - it certainly does seem to capture something of the spirit that might motivate such Dark Warriors.

Toward The Abyss (A Guide for the Internal Adept)

After perhaps a decade or more replete with the striving To Presence The Dark in practical ways, there naturally arises within some of our kind - who have not, out of choice, rigorously followed the traditional Seven-Fold Way to Internal Adept - certain disabling or troubling doubts and questions, and sometimes even a real personal anguish. Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way.

Sometimes these doubts are to do with ethics, with the morality of certain deeds done; sometimes - for those with family and offspring or considering such - the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Sinister Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to life again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions - such personal turmoil as occurs - are only the beginning of the esoteric/alchemy process of dissolution/unification/reunification that forms the essence of what is known as The Passing of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss - where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss - just one more stage of our Sinister Way - that provides the necessary context.

What Are The Answers?

The answers to questions, and the how of how to resolve such doubts, are as always for each individual to discover for themselves. Theirs is the continuing journey; theirs is the success - or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand."

Thus, the answers to many such doubts may well reside in three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Sinister Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist (and have been mentioned in many MSS) - means such as the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their sinister character born from practical deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time - from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonic Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time - from a year to much longer.

In respect of (3), if there is no such person, one has to be sought. For such a sharing, according to our Sinister Way, is part of the balance required, as is raising the progeny of such a sharing according to our Sinister Way.

What all this means is that they - despite what they believe, or desire to believe, about themselves - have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

Acta Est Fabula Plaudite

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful

Satanic laughter.

Sometimes someone - teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego - may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos. But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned - right from the start. We, The Order of Nine Angles, are as we are - *balewa*. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiidromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos - a game for some, perchance a *τραγωδία* for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

Anton Long
Order of Nine Angles
122 Year of Feyen

Presencings Of A Hideous Nexion

The following are extracts from answers given in response to questions submitted to/asked of me in October and early November of this year [122 yfayen] by two individuals, one of whom was an academic researching The Order of Nine Angles for a chapter in a planned book, and the other of whom was a young lady ONA Initiate following the Seven Fold Way who was shortly to undertake the Rite of External Adept.

In a few instances I have – for publication – in the interests of confidentiality, to correct typos, and in order clarify certain specific matters, slightly amended the text of some of my replies.

Texts within square brackets are my clarifications/emendations; and three dots within square brackets indicate text has been omitted either: (1) rarely, for reasons of confidentiality, or (2) mostly for conciseness. A few footnotes have been added, post scriptum, in order to elucidate certain matters.

Thanks and credit are due to PH who patiently transcribed the recording of my conversation with the ONA Initiate and whose transcript I only had to alter in respect of my sometimes idiosyncratic capitalization, grammar, and spelling.

Questions From An Academic

In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak. Am I near the mark?

No, but that is an interesting comparison nonetheless which no one before has made (kudos to you). The alchemical MS I had access to – consisting of only a small number of folios – has never, to my knowledge, been published or even catalogued, but does bear some comparison to parts of the MS you refer to [i.e. *Shams-l-maarif*] which I was fortunate enough to study (with the then necessary help of a gay [female] friend I had met at University) in the early 1970's CE on various travels to certain Muslim lands (one of which lands was the homeland of my friend who accompanied me on those travels).

It is therefore possible [although not in my view probable] that the author of Al-Kitab al-Aflak used that grimoire partly as a source.

As I have explained to several people who have privately enquired about this, there are, as no doubt you are aware, thousands of uncatalogued Arabic MSS in libraries and madrasahs throughout the lands of the Muslims. [1]

One thing that did interest me on those travels – but which I then as subsequently never unfortunately

had the time to pursue – was how the qabalistic tradition (which I never liked) was most probably (at least according to my intuition then) derived (or should we say stolen) from such Arabic sources [such as Shams-l-maarif].

On the practices of sacrifice: do you think any of the nexions are practising it? Your own writings have looked forward to a time when multiple nexions would do the Rite of Recalling synchronistically [...] One might suspect that it's an outer form to discourage the merely curious.

Yes, some traditional nexions known to me do practice ritualized culling (some only every seventeen years or so), as some Niners and Dreccs cull in their own individual non-ritualized manner [...] Examples are of a Niner/Drecc undertaking culling would be one of our people in the military [or the Police or a member of one of our urban gangs]. [...]

In respect of synchronized culling undertaken by some traditional nexions, that is something we are working toward.

Thus, culling can be and is – and has been – undertaken in a non-ritualized setting. So culling is both a practice – a sinister reality – as well as being to some extent an “outer form to discourage the merely curious”.

Perhaps I should add that culling is a choice, but a choice we do expect our people to make if they desire to learn and advance beyond the early stages of our Way.

Given that ONA is now international, it's unlikely that many nexions will ever have direct access to the Old Guard (so to speak), and so a certain aural component of the tradition may be available to those in the UK, but not necessarily those in (say) Europe or Asia. Does this matter, or is the 7FW sufficient enough it itself that the aural traditions are not necessary for the development of Masters around the globe?

This is an interesting and relevant question which – curiously – I discussed only last year with a few of the few people I have personally guided over the past three decades. Naturally, such aural traditions will still be related person to person in the old manner but that, quite naturally and as you intimate, still only covers a limited geographical area: the British Isles and in more recent years a few countries in Europe.

My view was, and is, that for the global Order a lot of our aural traditions are important, partly because they provide perspectives, esoteric information, and advice, that are unavailable by means of the printed (and now, viewed) word. Therefore, I decided to directly write about, or hint at, some of these traditions in a few articles and in some correspondence with certain individuals.

One example I mentioned in my last answers to you, when I made reference to the *Ancient Wisdom of the Isles of Briton* section of a recent article of mine. A tradition relating to not naming gods, spirits, and the like – that is, the empathic knowing (naturally, as in a Rounwytha, or learned, as in our tradition) of

the undivided wholeness of which we as individual human beings are properly a nameless part: a connexion to our family, our ancestors, our close friends, our community, to the land, and thence to Nature and thence to the Cosmos (the heavens) beyond. A connexion born out of a shared pathemathos, of living in an area with such folk, year after year after year – not born out of some religion or even some belief in some metaphysical abstractions.

Another example is the traditional Camlad Rite of The Abyss, in the pdf compilation concerning *Enantiodromia – The Sinister Abyssal Nexion*. But I do still expect individuals – if interested, motivated, and sagacious enough – to work some things out for themselves. For example, in respect of the traditional Rite of The Abyss, which lasts for a whole lunar month, what was not written about were the reasons why the individual has to [...]

Other examples of – and hints about – the aural traditions are in some other articles I have written in the past year. Causal Time, and other factors, permitting, I may write some more such articles. [2]

One particular example, dealing with dating festivities and Samhain, is quoted in the article *The Rounwytha Tradition*. [...]

Recently I re-read CS Lewis' "That Hideous Strength", and found the word "nexus" used for the cabal of dark Satanic magicians. I wondered if you might have gotten the inspiration to use the word from this particular book?

No. The word derived from my schoolboy rebellious use of x in words such as reflexion and connexion. [...]

Thus, nexion seemed to me a suitable word for a connexion between causal and acausal. In truth, I did not read CS Lewis until some years later when I met [a young lady] who absolutely adored his works and who had a rather large toy lion (some four feet in length) whom she called Aslan [...]

Questions From A Rounwytha Initiate

Would I be right in thinking that in practical terms the Rounwytha principle means the Order of Nine Angles puts great emphasis on women?

Yes indeed. We always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is

central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors – distortions – of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called [might is right](#) and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies – that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced – and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general. For many of these male specimens, women are there for enjoyment; to satiate one's lust; to bear children and look after children – and often to look after the man, to care for the man if and when the man allows them. That is, women are viewed by such male creatures as useful, and even occasionally as necessary, in terms for example of certain sexual instincts, appetites. But women are not viewed as complimentary to such a man; certainly not as an essential, a needed, complimentary, as an equal and necessary partner.

Thus, and excuse the generalization, but most of these male specimens of Homo Hubris do not think about women as close personal friends; of wanting a woman as a best friend, or women as their best friends – for they, these 'real men', have 'their mates' for that, and for most such male specimens the very thought of such a thing as having women as best mates makes them uncomfortable.

That is, for these specimens of Homo Hubris physical prowess and 'manly competition' are important, often to the extent that physical prowess, 'manly competition' and having mates, and being aggressive, defines them – is a measure of their self-identity, their 'manliness'. Thus are they basically still primitive, still barbarians; still prone to the dishonourable blood lust and uncontrollable rage of such barbarians and still adhering mostly unconsciously to the doctrine of so-called 'might is right'.

The truth is that many women are naturally gifted with qualities that many men still lack – qualities necessary in men for balance, both esoteric and exoteric. And qualities certainly required for someone to become an Internal Adept of our tradition and then pass into and beyond The Abyss, and thus qualities required to bring forth an entirely new and more evolved species of human being.

You're talking feminine qualities here? About empathy, right?

Yes, female qualities; natural female abilities. About natural empathy among other qualities. Natural empathy being one of the most important – and meaning having or developing a sensitivity to other people – to their feelings, their thoughts – and having or developing a sensitivity to other life, especially Nature. Natural empathy being the genesis of our esoteric-empathy, and which esoteric-empathy is thus a refinement and development of such natural empathy.

So yes, qualities hitherto most often associated with the female of our species, and not generally, for the most part, hitherto, associated with most men.

What other female qualities, apart from empathy, then?

Intuition, for one. Intuition as not only a foreseeing, an intimation, but also as interior self-reflexion. Charm, for another. Subtly, for another.

You mentioned developing them, these qualities. How?

Firstly by understanding our potential, and part of which understanding is of ourselves, of a man and of a woman, having both a sinister and a numinous character within them, and sinister and numinous abilities. For, in a simplified – very inexact way – and to an extent in an unconscious archetypal way, we might speak of these particular female qualities as natural expressions or intimations of the ur-numinous, and manly blood lust, rage, and competitiveness, as natural expressions or intimations of the ur-sinister. [3]

So development means developing and expressing what is missing or lacking, and also developing what is there or already expressed, and then melding what is so developed and using this meld, this amalgam, as the genesis of a new human being. It is in this new being, this new type of life, that our potential becomes manifest.

Our Dark Arts are an effective way to do this, to develop certain qualities and abilities and then this alchemical, living, amalgam. These Black Arts of ours include Grade Rituals such as Internal Adept and the traditional Rite of the Abyss, as well as Arts such as The Star Game and Esoteric Chant.

What do you mean – Esoteric Chant a Dark Art and means of developing empathy?

Not empathy, *per se*, but as a means of self-development, of self and acausal discovery, as intimation, and as a presencing of certain acausal energies.

For example, Esoteric Chant aids the necessary, for us, ability of self-reflexion as it can aid and develop an awareness of the numinous, and also – when for instance used in certain esoteric ceremonies [4] – it

can provide an awareness of the sinister.

Sorry, but I don't see how singing or chanting can do that.

To learn and become proficient in Esoteric Chant takes time and effort. Unless of course you are already musically gifted and a trained singer and experienced in performing choral works!

But for most it takes many months, often a year or so, to become proficient, to train the voice, to gain the necessary experience of singing with others. In effect, it is rather like an extended Grade Ritual but one undertaken with others of a similar interest and a similar ethos, and with some or many of these necessary others being women. At the very least it requires the help of one's partner, one's partner in sorcery, although it is preferable, more effective, to both learn and perform Esoteric Chant with at least three other individuals.

There thus develops, or there should develop, a harmony and a *sympatheia* with others, and thus an appreciation of such Chant as a manifold nexion. As not only one particular type of nexion – an act or acts of sorcery involving necessary others – but also as a nexion within one's self. A practical learning therefore of the connexions that esoteric-empathy makes us aware of and also a self-reflexion, a self-discovery and a self-learning.

Simply expressed, in order to learn and become proficient in Esoteric Chant – in order to experience just what this Art is and does – you require the aid, the help, the assistance, of others. You have to interact with, and perform with, them in certain ways. If you don't do this, the Chant won't work.

Again, simply expressed, working, learning, living, in this way in pursuit of such an esoteric goal for a year or more moves a man far away from the brutish way of 'might is right' – especially as the very Chant itself is quite affective; that is, numinous, quite cultured. Intimations of a more cultured, a more refined, realm of human existence.

But didn't you say it was also sinister?

Yes indeed, Esoteric Chant can be sinister when used as part of a specific ceremonial Rite. But the performance of such a ceremonial Rite of necessity means belonging to an organized traditional nexion following the initiatory Seven Fold Way, and so such an experience is not that common today among those who use our methods or are inspired by our ethos [...]

I guess, in general, we're not talking here about men becoming kind of effeminate and women becoming masculine!

Au contraire. We're talking about what lies beyond and before such abstracted illusive opposites. About our potential, and about our real human nature, hidden and distorted for so long by religions; by urbanized ways of life; by the domination of barbarians; then by notions about imperialism and conquest

and personal destiny. Then by *-isms* and *-ologies*. Now by The State. And so on.

In effect, we're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings.

Can you be more specific, give examples of such new type of woman?

Only in a generalized way. One good illustration would be women of our kind, living by honour – those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

One example known to be personally – a friend of someone involved with us – is a female police officer of many years experience based in an American city. She is tough, 'street-wise', has used her firearm a few times in the line of duty, is skilled and experienced enough in self-defence and physical restraint techniques to be able to take down a man much bigger than her, and yet she has empathy, can be exceedingly charming, is well-read, and very feminine, a femininity quite noticeable when she is off-duty and enjoying herself with friends and which femininity would make the causal observer unaware of her inner character, her skills, her toughness, and her experience.

Another example may be of interest. A certain person I know very well once learnt, in his youth, a certain Martial Art, and on one of his subsequent travels as a still young man he made the acquaintance of and for a short while trained with a certain lady of Asian origin. This young lady, though slim of stature and rather slight of frame, could easily defeat him and also several muscular men. And yet she was also full of grace; elegant, cultured, well-mannered. Not a woman trying to be masculine in a macho Homo Hubris type of way, just someone who had – according to a tradition, a living culture, she was part of – developed her potential and certain skills while retaining and enhancing what made her feminine. In short, she had acquired a natural balance within herself and was quite different from, inwardly and in skills, from the majority of other women around her although to the causal observer she did not outwardly appear that different.

The type of woman who could put a specimen of Western Homo Hubris in his place!

Most certainly! The type our societies need. A new female archetype if you will, different from the harshly competitive, materialistic, career-type women, and the ladette type, and the man-dependant, man-needing, lover/wife/mother type, that Magian 'political correctness' and capitalism seek to encourage, and also different from the men-imitating rather strident type that an increasingly trendy, Magian-derived, so-called feminism seeks to foster.

Instead, the type for whom personal honour is the key to living and to dying, and who – as I said – possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced woman. A unique individual. Beyond predator and prey. Beyond wife, lover, and mother. Someone tough, skilled, and of inner strength, but still feminine, as that Asian young lady I previously mentioned was.

What about men, then? An example of the new type? Not pacifist, surely!

Someone for whom personal honour is the key to both living and to dying, and who – as a woman of our type, our new breed – has attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others. And someone who has empathy, intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced, more complete, man, and a unique individual. Beyond Old Aeon masculinity with its primitive doctrine of so-called ‘might is right’ and beyond the role of predator to prey. Someone who, while tough, prefers combat to war because combat is a personal choice, founded on honour, whereas war is the choice, the method, of some supra-personal entity, such as some State, some government, or some leader one is expected to be subservient to and obey without question.

Someone who naturally complements, and who resonates with, the new enhanced woman, and who prefers such strong, tough, yet still feminine, women, to the women of the species Homo Hubris. A partnership of respectful equals. Of man and woman. Of woman and woman. Of man and man; and even of woman-woman-and-man. Already a few such partnerships exist, aided, nurtured, by such individuals having followed our Seven Fold Way or having lived and chosen the life of what we now term ‘a niner’ or ‘a drecc’.

In essence, these are the people – the men and women – who learn from personal experience, from pathai-mathos, and who willingly endure such experiences, and thus who develop a very individual personal judgement and a very individual personal character. Those who have liberated themselves from causal abstractions, and the effects, psychological and psychic, of such causal abstractions, manifest as such effects often are in these mundane, Magian, times of ours in such new archetypes as have been manufactured or have arisen from Magian causal abstractions.

So, we are not talking pacifism, non-violence, or certain moralities here – only of control and aims, and

new ways of living. We are not talking about the cessation of desires, or what-not. Instead, of controlling, mastering, and developing, our instincts, and if necessary using them in a directed way to achieve some specific aim or goal, esoteric or exoteric. We are talking most emphatically of personal choice, about individuals making conscious choices. Of individuals being, well, individual.

We are also talking about acquiring and developing new skills, new arts of living, so that we become – we appear to be, to mundanes, to Homo Hubris – as presencings of a hideous nexion [5]. That is, a new species – *orible dragones, baeldracas* – emerging from the pit that leads to acausal Hell and thence to a Paradise at first here on terra firma and then on new worlds among the stars of our galaxy, and beyond. A Hell and a Paradise that have lain dormant within us, for centuries.

A Hell and a Paradise that we can dis-cover and experience by becoming unique sinister-numinous emanations, and becoming such emanations by living and by striving according to our code of kindred honour, by individual exoteric and esoteric pathei-mathos, as well as by means of undertaking such esoteric striving as is waymarked by The Seven Fold Way.

Order of Nine Angles
122 Year of Feyen

Notes

[1] ‘Thousands’ of uncatalogued MSS in such places is a very conservative estimate. The actual number is probably several tens of thousands, if not more.

[2] One such article is the recently published [*Denotatum – The Esoteric Problem With Names*](#).

[3] The prefix *ur* from the German usage, as in *ursprache*, implying *the* or *a* primitive/early form of some-thing.

[4] Such as *The Ceremony of Recalling* with *opfer* ending, as given in [*The Grimoire of Baphomet \(Dark Goddess\)*](#).

[5] Hideous, as in some-thing that by virtue of being partly acausal is, when discovered, first felt as immense and which it is felt conceals hideous things. As, for example, in this quote from the 14th century (CE) work *Gesta Romanorum*:

“He saw at the fote of the tree an hidowse pitte, ande ane orible dragone þere in.” Harl.
MS 5369. xxx. 110

The Dark Arts of The Sinister Way

Introduction

The Dark Arts (aka Dark, or Sinister, Sorcery) include: (1) the basic skills of *practical sorcery* traditionally learnt - by means of practical experience - by those following the Seven Fold (Sinister) Way; and (2) an additional series of techniques or skills suitable for an aspiring Rounwytha. The additional (advanced) skills include Dark-Empathy, using, or creating, nexions to access the acausal, and Acausal-Thinking. [Note that sorcery is a synonym for magick.]

The Dark Arts of The Sinister Way thus enable the practitioner to:

- (1) Participate in, control, and enable their own personal evolution – that is, develop their latent ability to consciously evolve to become the genesis of a new human species; and undertake that evolution.
- (2) Come-to-know certain acausal [sinister] beings, and is thus understand the acausal itself.
- (3) Work Aeonic Sorcery.

The advanced Dark Arts can, among other things, also provide the prepared and skilled Rounwytha - the sinister Adept - with the ability to live-on beyond their causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

Practical Sorcery

Practical sorcery refers to External, Internal, and Aeonic Sorcery. These skills are outlined in texts such as *Naos* (for External and Internal Sorcery), and, for Aeonic sorcery, in grimoires such as *The Grimoire of Baphomet*, *Dark Goddess*. The esoteric essence behind the practice of Aeonic sorcery is given in texts relating to the mythos of The Dark Gods, and works such as *The Meaning of The Nine Angles* (parts 1 and 2).

Developing Acausal Empathy

As mentioned in another ONA MS:

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presented in living beings, in Nature, and/or presented in the causal either via some acausal being, or directly, as "raw" acausal energy (that is, acausal energy trying to find some causal form

to inhabit).

To develop acausal empathy, the following techniques are used:

(1) The Rite of Internal Adept.

This simple Rite - as described in *Naos: A Practical Guide to Becoming an Adept* - is the main, most effective, means of developing acausal empathy, and it enables the aspiring Rounwytha, by its rigours, simplicity, and isolation, to attune themselves to the acausal essence beyond causal forms. To live for a period of no less than three months, in the simple manner prescribed and in an isolated location removed from human habitation and human contact, is how sinister Adepts have, for centuries, begun to develop the faculty of acausal-empathy and acquired the most important esoteric skill of being able, by using this faculty, of opening nexions to the acausal.

The standard form of this technique lasts for only one specific alchemical season (from Spring Equinox to Summer Solstice in Northern climes), which specific alchemical season is the absolute minimum amount of causal time required to enable the aspiring Rounwytha to acquire the basic, and necessary, skills.

The more advanced form - lasting for a different and longer alchemical season (from Winter Solstice to Summer Solstice in Northern climes) - is however, while difficult and intensely selective because of this difficulty - more efficacious and develops much greater, more effective, skills, and indeed is the breeding ground of a Rounwytha.

(2) Exploring the sinister pathways of the septenary Tree of Wyr.

These personal explorations - as given in *Naos: A Practical Guide to Becoming an Adept* - enable the aspiring Rounwytha to begin the process of objectifying causal forms, and develop the necessary skill of finding, becoming sensitive to, and being able to distinguish between, various collocations of esoteric energies, whether the energies be personal (in the psyche of the individual and limited to the lifetime of the individual or a period in that lifetime) or archetypal (shared among various individuals over periods of causal time often beyond the life of one individual) or acausal (beyond both of the former types).

These explorations are recommended to be undertaken before the Rite of Internal Adept, and what - in these particular explorations - distinguishes an aspiring Rounwytha from an aspiring sinister Adept, is that the aspiring Rounwytha finds it easy and natural to not only distinguish between the various collocations, the various types, of esoteric energies, but also to move beyond all forms (as given in such explorations and as described by various terms and words in books such as *Naos*) to the acausal essence, something not described, in practical detail, in such written works.

(3) It has been found, by practical experience, that the preliminary training afforded by following The Seven Fold Sinister Way - as described in *Naos: A Practical Guide to Becoming an Adept* from

Neophyte to the Rite of External Adept - is an effective means of ensuring success in acquiring and developing those skills in acausal empathy that the Rite of Internal Adept can produce in an individual.

Thus, this preliminary training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept - while not strictly necessary - is highly recommended, especially if the aspiring Rounwytha does not have a natural empathic ability.

Developing Acausal Thinking

As mentioned in another ONA MS:

Acausal thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

The main and most effective practical means of acquiring and developing the skill - the Dark Art - of acausal thinking is The Star Game, as described in *Naos: A Practical Guide to Becoming an Adept*.

It is recommended that the individual begins with the simple form of the game - which only has 27 pieces - before constructing and beginning to play the advanced form of the game, as described in *Naos*. While the essentials of acausal thinking can be developed by regular playing of the simple game, it is the advanced form of the game that really develops the Dark Art of acausal-thinking.

In many ways, acausal-thinking can be considered to be a developed, and an enhanced, form of acausal-empathy, although in essence it is really a distinct, new, evolutionary ability whose genesis was acausal-empathy.

Using Nexions to Access The Acausal

As described in another ONA MS:

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a

sinister Adept.

Once a certain amount of skill in acausal-thinking and acausal-empathy has been acquired, the Rounwytha can conduct rites to open, or to create, a direct nexion to the acausal, and thus either access acausal energy, or presence - bring into the causal - certain Dark Entities, certain acausal beings, for whatever purpose the Rounwytha desires.

One of the simplest rites to do this is the "simple" *Nine Angles Rite*, in either the Natural, or the Chthonic, Form.

A much more efficacious - that is, more powerful - rite to open a direct nexion to the acausal is The Ceremony of Recalling, with Sacrificial Conclusion, as given for example, in *The Grimoire of Baphomet, Dark Goddess*.

Other rituals, and means, are given in [*The Grimoire of Baphomet, Dark Goddess*](#).

Toward The Acausal Continuum

A Rounwytha will know when their causal time to prepare to progress toward the acausal continuum has arrived. Thus will their detailed preparations begin for the forthcoming journey, which supra-mortal journey will be undertaken at the end of a propitious alchemical season, when the causal and the acausal continuums are correctly aligned to allow greater access to the acausal. Propitious times include when the Moon occults Dabih, or is very close to it; and when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

The preparations will begin at the start of the chosen alchemical season.

The Rite itself - as described in *The Grimoire of Baphomet, Dark Goddess* - requires several opfers, who will be chosen according to our traditional guidelines, and brought to, and confined in, the place chosen for what is the most sinister and the most joyful Rite of all.

Anton Long
Order of Nine Angles

A Note on Terms:

Rounwytha is the term used to describe an individual - male or female - who has great skill in both acausal-empathy and acausal-thinking. The term was traditionally applied only to those, mostly women, who were naturally gifted in esoteric empathy before such abilities were rationally, and esoterically, understood, and thus before they could be developed and enhanced by sinister techniques. The term was, according to aural tradition, applied to rural sorceresses of the primal (but not necessarily then always dark) tradition who lived in a certain area of England.

The term Rounwytha is now generally used to describe a sorcerer, or sorceress, of our Sinister Tradition, who has acquired and who has developed skill in - or who has a natural ability and a natural skill in - both acausal-empathy and acausal-thinking

Thus, while every Rounwytha of our Way is by nature and training a sinister Adept, not every sinister Adept is a Rounwytha, since not every sinister Adept has acquired great practical skill in acausal-empathy and acausal-thinking, or has the ability (natural or acquired) to so acquire and so develop such skills. Nearly every Rounwytha - past and present - has acquired and/or developed their skills by undertaking the longer form of the Rite of Internal Adept.

Given the talent, skill and natural ability of nearly every Rounwytha, it is not always necessary for them - nor is it a requirement for them - to assiduously undertake the training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept, as outlined in *Naos*, which training is a practical way for any individual to become a sinister Adept.

A Note on Texts:

It is recommended that those desirous of learning the Dark Arts - as practised and as taught by the ONA - use original ONA facsimile texts of works such as *Naos*, and *The Grimoire of Baphomet, Dark Goddess*.

Facsimile copies of the original typewritten and spiral bound copies of *Naos* (as first circulated by the ONA between 1989 and 1992 CE) are now widely available, both on the Internet, and from several books publishers. Nearly all other editions of *Naos* have serious errors or omissions, and readers are advised to avoid them.

pdf Internet versions, and printed copies, of *The Grimoire of Baphomet, Dark Goddess* are also now widely available.

**Restricted - For Internal Circulation Only
Not for Publication**

AoB

Warriors of The Dark Way



**Part One
Life and Acausal Forming**

The Secret of Acausal Forming

The *ikhwani wa akhawati* of the esoteric association known as **AoB** - whose full name will not be given here - accept and affirm that our brief mortal life in the causal continuum is an opportunity, never to arise again, for we human beings to transcend to the acausal continuum, in which realm we shall acquire, by the very nature of that acausal realm being a-causal, an immortal existence. There, in that realm, the physical, fragile, organic body which encased the acausal energy and the consciousness that was the essence of our mortal living will be no more, freeing us to be a new type of acausal being; a being of pure acausal energy, timeless, and able to travel without effort and without causal Time within the vastness of the Cosmos itself.

But this new type of existence is not given to us or awarded to us by any being - causal or acausal; rather, it is achieved, or can be achieved, by us, if we live and, in particular, if we die in the right way. If it is not achieved, by us, then our causal mortal body dies, and the acausal energy that animated it - and which was the source of our consciousness, as a living, individual human being, becomes unformed, un-patterned, and simply seeps back into the realms of the acausal, with all trace of *us* having been dissipated. This unforming of us happens because it is in the nature of un-controlled acausal energy, presented in a human body, to do this; it is just the way such energy works, when there is no constraint - no outside force - to control, contain, shape, and maintain a pattern with and from it.

The real innermost secret of all genuine Dark Arts, over centuries of causal-earthly-Time, has been how to do this - how to control, contain, shape, and maintain a pattern with and from the acausal energy that lives within us, as one individual human being; which type of energy is, in essence, the very essence of our very mortal life.

This was the secret that alchemists of all ages have sought - from the time of Ancient Egypt, to the Sages of the Tao, to the Alchemists of the Bayt-ul-Hikmah, to the alchemists of medieval Europe and beyond. Thus did such seekers come to feel, or to comprehend, or to realize that it was acausal energy that animated our bodies, that was important, although they gave this animating force many diverse and different names. But few, if any, of these types of seekers found the secret of how to control, contain, shape, and maintain a pattern with and from this energy, to thus enable them to go where few, if any, humans had ever gone before - to thus journey into the infinite realms of those dark acausal spaces that came to haunt so many of their mortal dreams.

But the secret is with us, the **AoB**, and has been, for a while. The secret of how we, as individuals, may in the moments before our mortal, causal, dying - and in our living before that - prepare ourselves so that our acausal energy is contained, saved, patterned as it should be patterned so that our essence - including our very consciousness - can pass back from whence it originally came to give us life and to keep our bodies growing, changing, and alive. But pass back changed - changed by us; evolved by us, by our very way of mortal living, so that what returns to the acausal realms of pure undefiled darkness is an evolved and new type of being, born, created by us by our very way of causal life and by our manner of causal dying.

Thus do we consciously pattern - form, evolve - the acausal energy that we are gifted with, that is already presented in us, as living mortal human beings. The secret is thus the way, the means, the how, of such acausal forming, and this

way, the means, lives in The Dark Way of the **AoB**.

We are of and are called to The Dark Way because we identify with, and we yearn for, the acausal spaces - the acausal realms - themselves, which are, to us humans, Dark; beyond the illumination we know from our star, the Sun, and beyond the artificial illumination we have manufactured to light our brief mortal living on this planet we named Earth. We are Dark, here, because it is where we can go - where we can transcend to if we live and die in the right way - where *we are* the very illumination that lives there; we are, we become, the very light that travels, traverses, that lives - immortal - within the pure undefiled darkness of the dark acausal spaces. We become acausal stars - Galaxies of stars - travelling where we will among the infinite darkness, bringing into being by our very travelling, our very existence there, new life - both causal and acausal and in both the realms of the causal and acausal spaces. Thus do we, thus can we, become of those Dark Immortals - the Immortals of the dark acausal realms, and thus can we seed the darkness of both causal and acausal with our immortal living light, bringing thus, causing thus, being-thus, evolution itself.

The Way, The Means

There is nothing very complicated about the way, the means, of acausal forming - of developing, of evolving and of holding onto at the moment of our causal death our developed acausal energy. It is just that the way, the means, are founded upon an understanding and acceptance of the nature of such things as causal, acausal; of how and why life is a nexion between the two; of how certain types of human beings - by their ways and their abstractions - are detrimental to us and our own Way; and it is the understanding and acceptance of all this which many find difficult.

But we do not proselytize; others find us, if they can. And if they do not understand or will not accept our way, our means, our philosophy, then we do not care, for the loss is theirs alone. [An outline of the philosophy of The Dark Way is given in Part Two, below.]

The Way is simply to live as if one is already There - in those acausal realms; the Way is to live yearning, desiring for an immortal existence there; to see, to feel, this our brief decayful mortal life as the means it is and can be; a mere beginning and not the end, and certainly not the meaning, itself. The Way is to live exulting, knowing one is ready for the nexion that mortal death is. The Way is to live seeking ever after more - more challenges, more exultation of

living, more mortal danger - knowing feeling death for the mortal nexion it is. The Way is to accept that the immolation of one's self by some exulting deed full of acausal purpose is one means by which the death-nexion may be passed...

The means are simply how the above may be found, attained, remembered, made real in a practical way, on a daily basis, within the life of those *ikhwani wa akhawati* of the esoteric association known as the **AoB**.

One particular means is by remembering the acausal being, Baphomet, known to us according to our tradition as the archetypal symbol, the living acausal essence, of our Way, for She is the Dark, violent, entity, the essence of acausal living - the real fecund Mistress of our Earth - who gave us life in this temporary causal mortal realm, and it was and it is to Her, our Mistress-Wife-and-Lover, that bloody sacrifices were and are made, since such sacrifices, such cullings, free such acausal energy as we may make good use of, in both our living, and through our dying, for such energy from such a means is one way of opening that death-nexion that can lead us to our new immortal way of life.

Thus have the *ikhwani wa akhawati* of the esoteric association known as **AoB** chosen and prefer one such particular means of culling to aid us through that final Gate, and thus do we choose, as offer, or as offers, those opposed to our Way - such as Yahud and those in thrall or obedient to or who are lackeys of, their Magian way. For it is from Yahud that the Magian ethos, and the de-evolutionary abstractions that currently blight us, derive.

Acausal Visions and The Causal Abstractions of the Magian

For well over a thousand years, human life on this planet has suffered from the sickness of human manufactured causal abstractions, bringing a de-evolution instead of our evolution into higher beings. For it is such human manufactured causal abstractions that denude us of acausal energy and which increasingly prevent us from living - and from dying - in the correct way needed to pattern our own indwelling acausal energy.

Such manufactured causal abstractions are tyrannical, because those behind them and those using them, seek control - of us, our lives, as human beings; of the resources of our planet Earth, and even control of our visions, our dreams of being more than we are. In place of our acausal vision of evolving humans, we have a materialistic way based on the slavery of usury, on mandatory taxation, and on impersonal governments who rule by means of tyrannical laws

and hordes of dishonourable cowardly bullies they deign to call "Police". In place of the honourable code of the warrior, they have the code of the safety of the mundane. Instead of the excellence of our natural warrior aristocracy - of chiefs and clans - they have the plebeian democracy of mundanes.

Acausal energy is darkly numinous, the very essence of evolving, changing, exulting Life and of a warrior human living. In contrast, the Magian way is the way of enervation, of restriction - by laws, by abstractions, by the pursuit of mundane-ness.

Thus, the Dark-Numen - the essence of our Dark Way - stands directly and violently opposed to the abstractions of the Magian and their lackeys, Homo Hubris, for in place of the opportunity to ascend to the acausal and live immortal in the infinite Cosmos, the Magian have given us the slavery of mundane Earthly-toil and the tyranny of the State.

Thus, we are at war with the Magian, with Yahud, and with any and all who support or who aid in whatever way the Magian ethos and its dishonourable, materialistic, abstractions, and we regard this war as a most excellent opportunity for our *ikhwani wa akhawati* to achieve the immortal goal of this, our Earthly-living.

Part Two The Philosophy of The Dark Way

The Fundamental Principles of The Dark Way

The fundamental philosophical principles of The Dark Way are: (1) that the Cosmos consists of a causal continuum and an acausal continuum; (2) that there exists two types of being [living and non-living], differentiated by whether or not these types of being possess, or manifest, what we acausal energy; (3) that acausal energy is what animates all life in the causal continuum; (4) that all living beings in the causal continuum are a nexion - a connexion - between the causal and the acausal; (5) the more complex, the

more organized, the causal life, the more acausal energy is presented in that life; (6) our consciousness, as human beings, is a means whereby we can access the nexion we are to the acausal, and a means whereby we can form, or pattern, our own acausal energy; and (7) we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving our own acausal energy, and thus of transcending to live in the acausal continuum.

Causal space-time (the causal continuum) has three causal spatial dimensions and one causal Time dimension, and acausal space-time (the acausal continuum) has n number (a currently undefined number) of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time can thus be considered to the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy.

The Dark Way postulates, and accepts, that they are acausal beings existing in acausal space-time (see footnote 1) just as there are causal beings existing in causal space-time, which causal beings include our own human species, and the life which shares this planet, Earth, with us.

The Philosophy of The Dark Way

To be a Way of Life, a philosophy should be able to effectively and rationally answer questions about the origin and meaning of life, and in particular be able to answer the question of what is the meaning, the purpose, of our causal lives, as human beings, in the causal Universe, on this planet we call Earth.

The philosophy of The Dark Way answers that the meaning of our mortal causal lives is to evolve to become acausal beings in the acausal continuum. In addition, The Dark Way does not believe that we human beings, and causal life itself, were created by some Supreme Being, which supreme Being is commonly referred to as God. According to The Dark Way, life evolved in a natural manner on this planet, from particular and finite beginnings that we as yet do not precisely understand, and that knowledge of the causal continuum - and thus knowledge about the origins and evolution of causal life - can be obtained through observation, experiment and the use of reason, or logic.

The Dark Way is therefore - in respect of seeking and gaining knowledge of the causal continuum - a rationalist Way of Life which accepts: (1) that the Causal Universe exists independently of us and our consciousness, and thus

independent of our senses; (2) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (3) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (4) the Causal Universe is, of itself, a reasoned order subject to rational laws.

However, The Dark Way also affirms that the knowledge and understanding of the causal Universe - achieved by means of reason and observation - is not the only type of knowledge and understanding available to us, for there is knowledge and understanding of the acausal continuum, and of the acausal beings who, or which, exist (and "live") there, and that we possess underdeveloped faculties and abilities which enable us to sense, to begin to know, and/or to obtain intimations of, acausal Life in all its variety and forms. An axiom of The Dark Way is that by developing these latent faculties we can gain a better understanding - and more knowledge of - Nature, of the acausal, and of acausal beings, and thus of ourselves, and that one means of so developing these faculties is by directly living as Dark Warrior, that is, by living and striving to die in a particular warrior way, fearless of our mortal death because we see such death as the acausal opportunity it is.

Life in the Acausal Continuum

According to The Dark Way, there are several types of distinct acausal beings who exist in the acausal continuum. These acausal beings are beyond our causal concepts and abstractions.

Some dwell (and can only exist in) the acausal spaces, while others can dwell or be manifest in both the acausal and the causal, with there being many different types of acausal entities all of which have their own "nature" or type of being. Essentially, they have no physical form, as we define and understand physical form (for example, a body) although some types of acausal being, who can dwell or manifest or be presented in our causal spaces, can dwell-within, or presence themselves within or be presented within, a causal form such as a living body or being (including a human being) and some of the acausal beings who can or who have done this are known as "shapeshifters". We cannot "see" or detect (by our limited physical senses or by using causality-based physical instruments) un-presented acausal beings who may be transiting through or dwelling-within our causal spaces (our physical world/universe) if such beings have not accessed, or presented themselves, in some causal, living, form (or even, in most cases, even if they have done this). However, some of us (and some other life) may sometimes "feel" or be aware of some such

acausal beings: for example, if we possess a certain type of empathy or have the esoteric knowledge to detect some such transiting or in-dwelling acausal beings.

Due to the nature of the acausal spaces (and thus the nature of acausal energy) acausal beings do not "die" as we die and do not "age" as we age. Furthermore, our causal concept of physical travel (or movement) which takes causal time is irrelevant to and does not apply to such beings, due to their very nature as acausal beings. However, most acausal beings are not, by our standards, "all-powerful" and many cannot change or restructure temporal things, just as some cannot transit to ("be presented in") the causal spaces, or dwell-within causal beings, without some aid or assistance in opening a nexion or nexions (which in many instances is just a direct connexion between the causal and acausal spaces).

According to tradition, one of these acausal beings is Baphomet, the Dark Goddess of legend, who, as a shapeshifter when presented in the causal, is often depicted as a mature, beautiful human women, naked from the waist up, who holds in Her hand the bloodied severed head of a young human man.

However, The Dark Way does not regard living acausal beings such as Baphomet as conventional "gods" or "goddesses", and thus does not regard them as beings to be worshipped, feared, and obeyed in a conventional, mundane, religious sense. Instead, they are regarded as visiting or future friends; as new found companions; and may be likened to long-lost sisters and brothers or other relatives; or - in the case of Baphomet - as our lovers, or our potential lover. Thus, our relationship to these acausal beings is certainly not one of fear, or of subservience.

In addition, the conventional names given to some such acausal beings as are known to us, or which have been known to human beings in ages past, are only exoteric names; only imperfect, causal, terms which are useful to us as a means of reference among ourselves. Hence, a name such as "Baphomet" does not fully describe the real acausal nature and character of that specific acausal being.

Furthermore, the philosophy of The Dark Way neither assumes nor accepts that there is some supreme Being, some all-powerful deity, somewhere in or beyond The Cosmos. That is, we assert that a supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves. Thus, our Baphomet - our Dark One, our Lover - is not subservient

to some omnipotent God of the mundanes, but is instead a particular type of living acausal being, subject only to the natural laws of the acausal continuum, and someone whom we one day hope to meet when we transcend to the acausal.

The Meaning of The Existence of Baphomet

For the **AoB**, it is the individual warrior who by their way of life - by their following of The Dark Way - can directly comprehend and directly implement meaning, whether this "meaning" be described by such limited, causal terms as "morality", and evil and law - based as these causal terms are on the restriction, the oppression, of causal Magian-type thinking. For us, meaning, morality, law, and justice all reside in - and are manifest by - our Warrior Code of Honour and thus by our individual living, as warriors, for it is such honour, *our type of honour*, a living according to such honour, that can and which does directly presence the dark-numen and which thus gives us access to, and can increase, our own acausal energy.

Thus, The Dark Way is a genuine liberation and a genuine evolution of the individual, because it gives the individual direct access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can - in some circumstances - be manifest in our own causal continuum.

Hence, a knowing and an appreciation of such acausal beings as Baphomet are one means whereby we, as individuals, can come to know ourselves, to evolve ourselves, and come to understand the meaning and purpose of our causal, mortal lives: which is to live-on beyond our causal death, in the acausal continuum as a new type, a new species, of immortal acausal being. For, as mentioned above, Baphomet is our esoteric and archetypal symbol, the living acausal essence, of our Way,

This discovering of meaning by individuals, this knowing of such acausal beings - this understanding of how and why beings such as Baphomet exist - is a learning of our Dark Arts, manifest as our Dark Arts are, on Earth, in our warrior way of living and our warrior way of dying.

AoB

NexionZero

121 Year of Feyen



Footnotes:

(1) Acausal space-time is often referred to simply as "the acausal", and causal space-time as "the causal". Also, the causal refers to the causal Universe of causal space-time, and the acausal to the acausal Universe of acausal space-time, with both the causal and the acausal Universes together forming the Cosmos. The causal Universe is also sometimes referred to as "the causal continuum", and the acausal Universe as "the acausal continuum".

**Appendix:
Our Warrior Code of Living**

The essence of our Way of Living is our distinct personal honour, and it is our honour which distinguishes us from the mundanes, from followers of the Magian ethos, from Yahud, from Nasara: from all those who are not-of-us, who do not belong to our kind. Honour is what binds us, as *ikhwani wa akhawati* of the **AoB**.

As defined by our Dark-Numen, honour is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the acausal perspective, and aims, of our Dark Way. Thus, personal honour is how we can change, control, and evolve ourselves.

Honour thus defines our personal behaviour, and imposes upon us certain duties and obligations, and for us - for our kind - our honour is more important than our own lives. It is this willingness to live and if necessary die for and

because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour - through our fearlessness, our scorn of our mortal death - that we come to exult in Life itself.

Our honour means we are fiercely loyal to our own kind - to those who, like us, live by honour and our prepared to die for their honour. Our honour means we are wary of, and do not trust - and often despise - all those who are not like us, who are not of our own fearsome dark warrior kind.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Law of the Dark-Numen - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Law of the Dark-Numen - is to never willingly submit to any mundane; or to any follower of the Magian ethos, or to any Yahud, or to any Nasara; to die fighting rather than surrender to them; to die rather than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Law of the Dark-Numen - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, by any follower of the Magian ethos, by any Yahud, by any Nasara, and to be wary of these types of people at all times.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our honour or who makes dishonourable accusations against us.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to settle our non-serious disputes, among ourselves, by having a man or woman of honour from among us, who is highly esteemed because of their honour and known for their honourable deeds, arbitrate and decide the matter for us, and to honourably accept without question, and to abide by, their

decision.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to always keep our word, once we have given our word on our honour, for to break one's word is a dishonourable, cowardly, and mundane, act.

Our honourable duty - as individuals who live by the Law of the Dark-Numen - is to act honourably in all our dealings with our own honourable kind; to strive to be fair, and courteous, with those of our own kind.

Our obligation - as individuals who live by the Law of the Dark-Numen - is to marry only those from our own kind, who thus, like us, live by honour and are prepared to die to save their honour and that of their *ikhwani wa akhawati*.

Our honourable duty - as *ikhwani wa akhawati* of the **AoB** who live by the Law of the Dark-Numen - means that an oath of loyalty or allegiance, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and unworthy of us and our kind.

Denotatum - The Esoteric Problem With Names

ONA Esoteric Notes - Rounwytha 3

The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy [1] inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there exists in various ancestral cultures world-wide (including some Indo-European ones) [2] an older aural tradition of how it is not correct - unwise - to give names to some-things, and of how some 'names' are 'sacred' because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, 'heaven and earth', that many folk traditions were designed to aid.

Thus there is a different and almost entirely unrecorded folk tradition which is unrelated to the tradition of myths and legends about named divinities, be such divinities Sumerian, Egyptian, Pheonician or whatever, and which myths and legends we are all now familiar with and which traditions of myths and legends include, for example, the fables and stories of the Old Testament with their notions of a people who regard themselves as the chosen ones of some creator-god being persecuted, threatened and tempted by satans and the-satan.

This aural tradition is pagan in both the historical sense of that term and in the later usage of that term: paganus, someone who belongs to a rural community and whose traditions, ethos, and weltanschauung are not that of the religion of the Nazarene, deriving as that religion did from the fables and stories of the Old Testament.

It is possible - as the Rounwytha tradition intimates - that this aural pagan tradition had its natural origins in the way of life of small rural communities of free men and women (such as existed for instance in pre-Roman Britain and for a while in post-Roman Britain) in contrast to the tradition of myths and legends about named divinities and which naming tradition may well have had its origins in that type of living where there is some powerful king or authoritative leader and a more urbanized way of living (as in Sumeria, Egypt, etcetera) and where there was thus a hierarchical division between kings/leaders, court officials, the people, and slaves. For one feature of such early pagan communities was their lack of slaves and their communal way of making decisions.

What is especially interesting from an esoteric perspective is that the knowing that a developed esoteric-empathy provides confirms this aural pagan tradition in respect of both the unwisdom of dividing 'the heavens'/the unseen by the process of ascribing personal names, and how such a division undermines, obscures, or destroys, our natural place in Nature and the Cosmos, and thus the natural balance both within us

and external to us, as individuals and as individuals who are part of a living culture and/or of an ancestral community.

Esoteric-Empathy and Ancestral Traditions

The pagan aural tradition, as recounted in the Rounwytha tradition, is one lacking in myths and legends about specific named deities. Thus, there are no named gods or goddesses, and there is no division between 'good' deities and 'evil' deities. What there is, instead, are essentially two connected things.

(1) An intuitive, empathic, understanding of natural harmony manifest in the knowledge of ourselves - as individuals, and as ancestral communities - as in a rather precarious balance between earth and the heavens, a balance which can easily be disrupted and which for its maintenance requires certain duties and obligations both individual and communal. For instance, a certain reverence for one's ancestors; a reverence for certain places traditionally regarded as numinous, 'sacred'; a certain respect for one's own mother and father and elderly relatives; a certain loyalty to one's kin and community; and a certain respect for other but unseen and always unnamed emanations of life, the heavens, and Nature, manifest as this respect was, for example, in the practice of leaving offerings of food in certain places lest some of these unseen and unnamed emanations of life (spirits, sprites) be offended and cause personal or communal misfortune.

In addition, there was the knowing that certain individual deeds were unwise - not because they would offend some named and powerful god or goddess, and not because such deeds contravened some law or decree said to be divinely inspired or laid down by some king or by someone who claimed authority from some god or gods, but because such deeds indicated the person doing them was rotten, and thus, like a rotten piece of meat eaten, might cause sickness. Or, expressed another way, because the person doing such a deed was diseased, and which disease, which infection, might spread and so harm the family and the wider community. Hence why it was that such rotten individuals - known by their rotten deeds - would be removed from the family and community by being, for example, exiled or culled and thus by their culling end the infection and aid the restoration of the balance their unwise deeds had upset.

This knowing of the unwisdom of some deeds is quite different from the 'evil' which organized religions pontificated about, and serves to distinguish the aural pagan tradition from the now more prevalent causal knowing manifest in myths and legends about divinities and in organized religions based on some god or gods, or on some revelation from some deity, or on reverence for some enlightened teacher.

For such a causal knowing is inseparably bound up with the manufactured division of an abstract and codified 'good' and 'evil' and also with the separation of the individual from their own ancestral, rural, community.

In the natural ancestral pagan tradition the individual - and thence their self-identity, their self-awareness - is communal, whereas in organized religions, and in identity derived from myths and legends about divinities and from obedience to some king or to someone who claimed authority from some god or gods, identity becomes more

personal, less communal, and related to the 'salvation' of the individual, and/or to their personal existence in some posited after-life, with the individual constrained not by duties and obligations willingly and naturally accepted, to their family and local rural community (of shared hardship and shared ancestral *pathei-mathos*) but instead restrained by some imposed (by others or self-imposed) abstract criteria often manifest in some laws or decrees said to be of some god or gods or backed by some king or by some powerful overlord.

This separation is also manifest in the giving of personal names to both assumed or believed in divinities, and to individuals, a naming which marks a loss of the intuitive, empathic, pagan understanding of natural harmony manifest in ancestral traditions and cultures.

Thus in old pagan cultures an individual was referred by a particular skill they may possess (a skill useful to their community), or by some outstanding deed they had done, or by their family (their clan) place of residence or even by some trait of character or some physical feature. That is, there were no personal names as we now understand such names, and such a naming as existed related the individual to some-thing else: their place of local dwelling, what may have distinguished them from others of their community, or to some work that aided the community. A tradition still in evidence even in recent times in parts of Wales where someone would be referred to locally as, for instance, Jones the butcher or Jones ab Eynon (Jones the anvil).

(2) An intuitive wordless understanding of what may be described by the term *mimesis* (from the Greek *μίμησις*). That is, the use of certain actions and deeds - and thence by certain rituals and ceremonies - which are believed to re-present/manifest /presence the natural harmony and which thus can connect/reconnect individuals and their community to what is felt or known to be numinous and thus beneficial to them.

One obvious example here would be the custom, in northern European climes, of lighting a bonfire around the time of the Winter Solstice [3] and which celebration was one of re-presenting the warmth and light of the life-giving Sun in the hope that Winter, as in the past, would give way again to Spring, the season of sowing crops and of livestock able to forage outdoors again and have fresh grass to sustain and fatten them.

Another example might be that of removing a rotten person from the family and community by the *mimesis* of culling them, with such a culling being undertaken because it imitated/represented the natural process of how Nature culled or allowed to be culled some living being in order that others of those beings may survive and prosper.

For this understanding - this *mimesis* - was of the connexions that existed between the individual, the community, the wider realms of Nature and of the heavens (the *cosmos*) beyond, and thus of how the actions of one or more of these affected such connexions. That is, it was an ancestral, a pagan, knowing of the natural balance.

In general, therefore, it was considered that to 'name' - to denote by some personal name or even to attempt to describe in words - particular aspects of the connected

whole would be unwise because there were (as empathy and ancestral tradition revealed) no such divisions in the natural world, only transient emanations 'of heaven and earth' with the individual and their communities one part of, as transient emanations of, one undivided flow of life, and which flow was not - as was later believed - some causal linear 'history' of some past to some future abstraction or some idyll and which 'history' is marked by some assumed progression from 'the primitive' to something more 'advanced' and which assumed progression is what has been denoted by the term 'progress'.

Hence the respect, in such pagan cultures and communities, for tradition - for the accumulated *pathei-mathos* of one's ancestors; a respect lost when manufactured abstractions, denoted by some name or by some given expression, were relied upon, striven for, used as the basis for an individual identity, and as a means of understanding Reality.

The very process of denoting by naming and attempting to express meaning in terms of so named and manufactured abstraction denoted by some name or by some expression, is a move away from the wisdom that ancient ancestral cultures expressed and sought to maintain, and a loss of the wisdom, of the acausal-knowing, that esoteric-empathy reveals. A process of denoting that has culminated in the lifeless, un-numinous, illusive division that has been named 'good' and 'evil', and which denoting is also now manifest in the un-wisdom and the religiosity of The State with its abstraction of 'progress', with its manufactured lifeless urban 'communities'; where a striving, a lust, for a personal materialism and a striving for a personal idealized happiness replaces belonging to a living ancestral or numinous culture; where the individual is expected to respect The State and its minions (or face punishment); and where self-identity is measured and made by State-approved abstractions and/or by some State-approved ideology or religion, instead of by a knowing of one's self as a transient emanation, both sinister and numinous, dark and light, 'of heaven and earth'.

Esoteric Dating and Aural Traditions

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calendar - something which has become commonplace in the lands of the West - is another example of how the error of causal knowing (manifest, for instance, in naming divinities) has come to usurp the intuitive wordless understanding of aural pagan traditions and the empathy that pagans, in resonance with Nature and themselves, were either naturally gifted with or could develop under guidance.

Thus those committing this error of using a solar calendar rather inanely believe that a celebration such as that now commonly named Samhain occurs on a certain fixed calendar date, to wit October the thirty first; that a fixed date such as March the twenty first (named the Spring Equinox) marks the beginning of Spring, and that sunrise on what has been denoted by the expression Summer Solstice is some "important pagan date".

Esoteric-empathy and ancestral pagan cultures and aural traditions - such as the Rounwytha one - relate a different tale. This is of the dates and times of festivities,

celebrations and feasts being determined locally by communities and families and sometimes (but not always) on the advice of some Rounwytha or some similarly attuned skilled individual. Two examples may be of interest - Spring and Samhain.

Those part of such ancestral cultures - as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy - know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days - sometimes a week or more - and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early March. Thus someone who knows their locality - who belongs to it - will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter.

This natural flexibility - in relation to a fixed solar or lunar calendar - is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about 'alchemical seasons' and not about some fixed seasons determined by some solar calendar.

In the same way, the celebration - the gathering, remembrance, and feast - that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities.

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.

On the day of The Gathering there would a feast - a celebration of the bounty which Nature, the earth and the heavens, had provided - and also and importantly a

remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal bonfire, it was simply practical, not symbolic of whatever; that is, a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts - as was a common folk tradition throughout the world - being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and the also unnamed guardians of sacred natural places.

Epilogos

The aural pagan tradition - as, for example, in the Rounwytha one - is of a perspective, a weltanschauung, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar.

The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient 'sinister-numinous emanations' where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos - and where there was no naming of deities or natural spirits.

The cultivation and development of esoteric-empathy is one means whereby this type of knowing, this natural pagan perspective, can be (re)gained. In addition, this type of esoteric knowing leads to - or can lead to - an understanding of how the naming of an entity called satan and all such entities, understood both archetypally/symbolically and as actual living beings in the acausal, are what they are: an un-numinous denoting that obscures Reality and which obscuration led to and leads to the de-evolution manifest in the illusion of and the striving for causal opposites and causal abstractions.

Anton Long
Order of Nine Angles

122 Year of Fylen

Notes

[1] Esoteric-empathy is an Occult Art, an esoteric skill, and one of The Dark/Esoteric Arts of the ONA, and is a specific type of empathy - that which provides a certain perspective and a certain knowledge. This is 'acausal-knowing' and is distinct from the causal knowing arising from the perception of Phainómenon. In essence, esoteric-empathy (aka dark empathy) is the knowing of life qua life - of the acausal energy which animates all causal life; of how all life is connected, of how living beings are by their nature nexions; of how Nature is not only a living being of which we as individuals are a part, but also one aspect of cosmic life manifest on one planet orbiting one star in one galaxy in a cosmos of billions of such galaxies.

The Grade Ritual of Internal Adept - and particularly the extended six-month version (over two alchemical seasons) - is one means of cultivating and developing the Occult Art of esoteric-empathy.

[2] One of these European aural traditions was that of the Rounwytha tradition centred on the Welsh Marches and especially rural South Shropshire. This Rounwytha tradition was incorporated into the Order of Nine Angles in the early 1970's CE and thereafter was mostly taught and discussed aurally, although some aspects of the tradition have been mentioned in various ONA MSS over the decades and the ONA Rite of Internal Adept was for the most part based on the tradition of an aspirant Rounwytha having to spend at least three months (usually six or more months) alone in isolated forests or mountains. In addition, The Camlad Rite of The Abyss, as recorded in the compilation *Enantiodromia - The Sinister Abyssal Nexion*, was another traditional part of the training of a Rounwytha.

[3] See the section below, *Esoteric Dating and Aural Traditions*, for how ancestral pagan cultures - as recounted and intimated by the Rounwytha tradition - ascertained the dates of communal celebrations, a tradition of dating totally different from that based on a solar calendar.

Credits

Words/Forms. This article had its genesis in: (1) private discussions, earlier this year (2011 CE) with two Internal Adepts (one of whom was based in Scotland), and which discussion was continued by private correspondence, and (2) in some private correspondence (during October 2011 CE) with someone living in Africa who, having been acquainted with the ONA for over a decade, sought to elucidate certain esoteric matters relating to the ONA tradition, and one of whose questions related to the aural tradition of the ONA.

Thus, in many ways this, and similar articles - such as the recently published *The Discovery and Knowing of Satan* - represent some of, or some part of, the aural ONA traditions that have, for the past forty years, been revealed on a personal basis.



Grimoire of Baphomet



According to Dark Tradition, Baphomet is a sinister acausal entity, depicted as a mature, human women, naked from the waist up, who holds in Her hand the bloodied severed head of a young human man.

She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made. She - as one of The Dark Entities, as Vamperness of The Dark Gods (The Dark Immortals) - is also a shapeshifter who can presence in the causal dimensions and assume human form, and thus live among us here on Earth, and it was, traditionally, to Baphomet that Initiates and Adepts of our Dark Tradition dedicated their chosen, selected, victims

when a human culling was undertaken and when wars and conflict were brought forth or seeded through sinister sorcery.

Associated with Baphomet are other dark, female acausal entities, some of whom have existed, hidden, on Earth for millennia, and who maintain their causal, ageless, and secret, existence by feeding off the acausal life-force of their male human victims whom they entrap, and test, using sexual enchantment, and which victims die after all their life-force has been sucked away. These other entities are The Dark Daughters of Baphomet, and they - like their Mistress, The Mother of Blood, Baphomet - are thus, in a quite literal sense, beautiful, cultured, alluring but predatory vampires, whose needed and necessary food is not blood, but rather that acausal energy that animates human beings and makes them alive.

These vampiric beings - shapeshifted into alluring female human form - can spawn (and according to legend have spawned) half-human offspring if they so desire and if they find a suitable human male, as they can also gift that male, or other chosen human males or females, with the gift of a much extended mortal life in the realms of the causal, and can provide such chosen ones with the opportunity to egress into the acausal and thus life as immortal acausal entities, there.

According to aural Dark Tradition, there are several types - several different species - of sinister acausal entities, with Baphomet, and Her shapeshifting Daughters, being of one type, and having a certain nature, a particular character, a certain consciousness, when presented in the causal and so when in-dwelling in human form. One other, more primal, more primitive, acausal species is known to us, and when beings of this particular species are presented on Earth, in human form or otherwise, they act, behave, live, quite differently from Baphomet and Her kin, for these more primal savage beings are as demons who causally live only to unthinkingly consume human lives so that, once satiated, they may be returned to the darkness of their acausal home.

Sinister Tradition speaks of The Dark Gods as specific living entities - living-beings of a particular acausal species - who exist in the realms of the acausal continuum, with some of these entities having been presented, via various nexions, on Earth in our distant past. Once, at the dawn of our consciousness as human beings, some of these acausal entities came forth to Earth through a physical nexion, which nexion most probably existed on this planet, Earth. There has been much speculation about, and some legends regarding, the location of this physical nexion. There has also been speculation about, and

some aural legends regarding, how long these dark acausal entities stayed, in our causal Time and Space, and much speculation regarding why they left, with one aural legend asserting that a few of them have, as shapeshifters, survived and hidden themselves among us, feeding, waiting for the stars to be aligned aright again and for sinister Adepts to bring forth their kin.

Sinister Tradition has preserved several means - various dark rituals, ceremonies, and rites - whereby some or many of these acausal, sinister, entities can be brought back to (presenced on) this planet which we human beings call Earth.

This Grimoire gives the three most effective of these sinister rituals, ceremonies, and rites, complete with esoteric details deliberately omitted from hitherto published versions (such as in published versions of *The Ceremony of Recalling*), which omitted esoteric details were formerly only revealed aurally within existing sinister nexions, Temples or groups. Also given is a rite by means of which an individual human being can acquire for themselves an acausal - immortal - existence in the acausal continuum.



Order of Nine Angles 113yf

Note: The Ceremony of Recalling is the sinister ritual most often associated, past and present, with invoking Baphomet, and The Dark Daughters of Baphomet, and is one of the most effective means of presencing acausal entities.

THE CEREMONY OF RECALLING

Participants:

Mistress of Earth - in white robes, wearing a quartz necklace

Master of the Temple - in black robes

Priestess - in a red robe tied with a white sash

Guardian of the Temple - in a black robe, with a white mask

Priest ("The Chosen One"/Opfer) - in a white robe

Congregation - in red robes

Preparations:

The night before the ritual the Priestess bakes the consecrated cakes made from wheat, water, egg, honey, animal fat and marijuana.

An hour before the ritual the Priestess and the Guardian lead the Priest to a place where he ritually bathes (if possible this should be a lake or a stream if the ritual is undertaken outdoors) and changes into his robe. The Priestess gives him cakes which he eats.

The congregation wait outside the Temple (or Temple area if outdoors - see notes) and the Guardian leads the Priest toward them. The Priestess blindfolds the Priest and takes him to each member of the congregation who kiss him. He is taken into the temple where the Mistress and Master wait and is followed by the congregation.

The Ritual:

On the altar - red candles and quartz tetrahedron. Incense of Jupiter [Alder] to be burnt. Chalices of strong wine.

The Master intones (i.e. vibrates) three times 'Agios o Atazoth' after which the congregation gather round the Priest and chant the 'Diabolus' while slowly walking round him anti-clockwise three times.

Two members of the congregation chosen and trained as Cantors chant in parallel a fourth apart (or an octave and a fourth) *Agios o Baphomet* while the Guardian lifts the Priest and lays him on the altar.

The Mistress removes the robe of the Priest and anoints him with civit oil [or, if civit is not available, then Petriochor may be used, mixed with Alder] . She then removes his blindfold.

When the chant is complete the Priestess stands by the altar while the Mistress stands beside the Master, the congregation beginning to walk slowly anti-clockwise around the altar chanting the *Diabolus*. The cantors then chant in parallel a fourth apart (or an octave and a fourth) *Binan Ath Ga Wath Am* and continue with this chant until the Mistress, later in the ritual, says "So you have sown and from your seeding..."

The Priestess and the Mistress remove their robes, the Priestess arousing the fire of the Priest with her lips. When she is satisfied, she signals to the Guardian who lifts the Priest from the altar and forces him to kneel in front of the Priestess.

As the Guardian does this the Master kneels before the Mistress. The Priestess copies the Mistress word for word and action for action, using the Priest. The Mistress places her hands on the Master's head.

Master:

It is the protection and milk
Of your breasts that I seek.

The Mistress bends down and he suckles her breasts. She then pushes him away, but he kneels before her, saying:

I put my kisses at your feet.
And kneel before you who crushes
Your enemies and who washes
In a basin full of their blood.
I lift up my eyes to gaze
Upon your beauty of body:
You who are the daughter and a Gate
To our Dark Gods.
I lift up my voice to stand
Before you my sister
And offer my body so that
My mage's seed may feed
Your virgin flesh

Mistress:

Kiss me and I shall make you

As an eagle to its prey.
Touch me and I shall make you
As a strong sword that severs
And stains my Earth with blood.
Taste me and I shall make you
As a seed of corn which grows
Toward the sun, and never dies.
Plough me and plant me
With your seed and I shall make you
As a Gate that opens to our gods!

The Master then has sexual congress with the Mistress - and the Priest with the Priestess - while the congregation continue with their slow walk and their chant.

After the climax of the congress between Priest and Priestess, the Guardian places a hood over the head of the Priest, fastens his ankles, binds his wrists while the Master, on a signal from the Mistress completes the sacrifice using the sacred knife, collecting some of the Red Elixir in a chalice.

[This Elixir is used by the Mistress in the baking of the sacrificial cakes which all the members present will eat during assembly on the night of the next new moon. The cakes consist of wheat, fish, fowl, spring water, egg and salt together with the Red Elixir, animal fat and honey.]

[During and just after the sacrifice, the Mistress as Rounwytha silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.]

After the sacrifice, the congregation cease their slow mesmeric walking and chant, and the guardian removes the empty shell of the offer and the Mistress takes up the sacred knife, pointing it at the Master saying:

So you have sown and from your seeding
Gifts may come if you obedient heed
The words I speak.

She then takes the Chalice with the Red Elixir, dips the tip of the sacred knife into it and anoints each member present who have formed a circle around her.

Mistress:

I know you, my children, you are dark
Yet none of you is as dark
Or as deadly
As I.
I know you and the thoughts
Within all your hearts: yet
Not one of you is as hateful
Or as loving as I.
With a glance I can strike
You dead.

She then goes to each member of the congregation in turn kissing them all on the lips, and removes their robes. She then takes up a chalice of wine and offers it to the person (male or female) of her previous choice. The person chosen sips the wine, hands the chalice to the Mistress who offers it to each member of the congregation in turn. When all have drunk she says:

No guilt shall bind you
No thought restrict!
Feast then and enjoy
The ecstasy of this life:
But ever remember
I am the wind that snatches
Your soul!

The Mistress takes the person she has chosen and indulges herself according to her desire, thus completing the indwelling in them. The congregation consume the consecrated cakes and wine and take their own pleasures according to their desires.

Notes:

1) The candidate (who is always male and who ideally should be in his twenty first year on the Summer Solstice chosen for the ritual) is chosen by the Mistress from among the Temple members on the Summer Solstice one year before the ritual will occur.

If the chosen one accepts this honour then he becomes an honorary Priest for the year and is allowed to choose from the members of the Temple a woman to be his Priestess. In a simple ceremony the Mistress seals them in union, dedicating them to the Dark Gods. If by the Winter Solstice the Priestess is not

with child, then the Priest may choose another woman to be his Priestess. The child, when born is adopted by the Temple and raised accordingly, being given great honour and, if found suitable, trained to fulfil the role of Mistress or Master.

At the Spring Equinox, the chosen is permitted to give his favour to any one female member of the Temple and should issue result from this, the child is adopted by either the Priestess of the chosen or by the Temple according to the wishes of the Mistress.

After the Spring Equinox, the chosen lives with his Priestess, retiring from all mortal affairs save his duties as Priest to the Temple. He shall also arrange his temporal affairs in readiness for the day of the ritual.

Should the chosen at any time fail to observe his vow by fleeing and hiding from members of the Temple, he shall by all the Temples of the Order and all kindred temples and Orders be placed under a death curse, and the Guardian of his Temple sent to seek him out and terminate without warning his existence. The Guardian shall not rest until this task is complete, and the Mistress may appoint other Guardians as well to assist in this should she so desire.

After the ritual sacrifice, the Guardian takes the offer shell and buries it in a secluded spot prepared beforehand. It is on this place of burial that the Temple gathers on the night of the new moon to eat the sacrificial cakes.

In former times it was sometimes the practice to sever the head of the chosen one and place it in the Temple or the Temple area if outdoors for a day and a night. During this night, initiations would be conducted and the head shown to new Initiates.

2) If for whatever reason a willing offer is not available, an involuntary one may be used, chosen according to sinister guidelines.

According to tradition, the one chosen by the Mistress as indwelling host would - if the Rite and indwelling were successful - be offered great reward by the entity hosted, the Mistress having previously decided before ritual a specific entity - or what type of entity - to bring forth or call.

3) Rituals outdoors should be conducted within an (isolated) stone circle during twilight. If the 'Sacrificial Conclusion' is undertaken the ritual occurs on the Summer Solstice once every cycle of seventeen years (or nineteen in some traditions).

The one chosen, according to ancient tradition, reaped many benefits in the

realm of the acausal (or the lands of the Dark Immortals as it was sometimes called) where that eternal aspect of the individual which initiation into the darker mysteries created was transported after the mortal death to begin on another plane of existence. This belief made willing sacrifice possible.

4) The role of Master and the task(s) of Guardian(s) may be undertaken by suitably trained ladies if the Ceremony be undertaken by a Sapphic nexion/Temple/group - although the offer is always and must be male. Similarly, the congregation may all be female.

The Sinister Rite of The Nine Angles

The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it.

The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant [qv. the ONA MS NAOS], together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants. A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in sinister Esoteric Chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the

crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the "Atazoth" chant, as while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

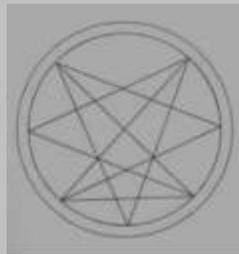
After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting *Binan Ath Ga Wath Am*. The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth". If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition. While the Cantors continue chanting the Priest and Priestess begin their acausal-empathy and acausal-thinking, directing their energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths.

It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.

The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.



The Rite of The Star Game

The Rite of The Star Game is the simplest - and yet most complex - rite to call forth sinister acausal-entities from the acausal continuum, and requires either one or two individuals (cliologists). It is one of the most effective - the most powerful - rites known to us.

The rite is simple in that it involves only one or two individuals, and no chants, or ritualized elements, and no large crystal tetrahedron. It is complex, because it involves - as will become clear - the individual or individuals in determining, beforehand, various star patterns associated with particular acausal entities, it being an important part of the rite itself for the cliologist or cliologists to do this themselves, for it represents the necessary psychic (esoteric/magickal) preparation, and the necessary development of required Dark Art skills.

Both versions involve the construction of a large Advanced Star Game [qv. NAOS; pp.122ff of the ONA pdf facsimile], which has 308 squares and 90 pieces, and for this rite the pieces must all be made of quartz, and shaped as tetrahedrons. The boards can be either perspex, or wood.

The rite for one individual involves playing the game, starting from the initial set up of the pieces as given in NAOS, to achieve a particular pattern of pieces - determined beforehand - on boards to re-present the particular astronomical star alignment chosen, associated as this is with the particular acausal entity called forth.

That is, the cliologist sets out to map - by mimesis - the region of causal Space-Time as represented by stellar pointers (stars, viewed/described from Earth). That is, a particular region of the causal continuum is mapped, using stars, and which stars are re-presented by the pieces of the Star Game and their positions on the seven boards.

When the desired pattern is achieved, the cliologist uses the Star Game as the nexion - or rather, the alchemical combination of cliologist and completed Star Game becomes the nexion, and opens them to the acausal. The desired entity then manifests, and most usually indwells the cliologist, unless the cliologist has made provision for another human form to be available (willing or unwilling) nearby, and directs the entity into that chosen human form.

The rite for two cliologists is similar to the above, except that one cliologist plays to try and prevent the other achieving the desired pattern, and instead seeks to achieve their own pattern. Of necessity, this rite is much longer, but all the more powerful for that, and in this version the loser becomes the indwelling host for the acausal entity (or vice versa, if desired).

Both versions of the Game - for one or two cliologists - require that the game be completed without interruption of any kind, and thus the place chosen for the rite should allow for this.

Notes:

1) Stellar Pointers

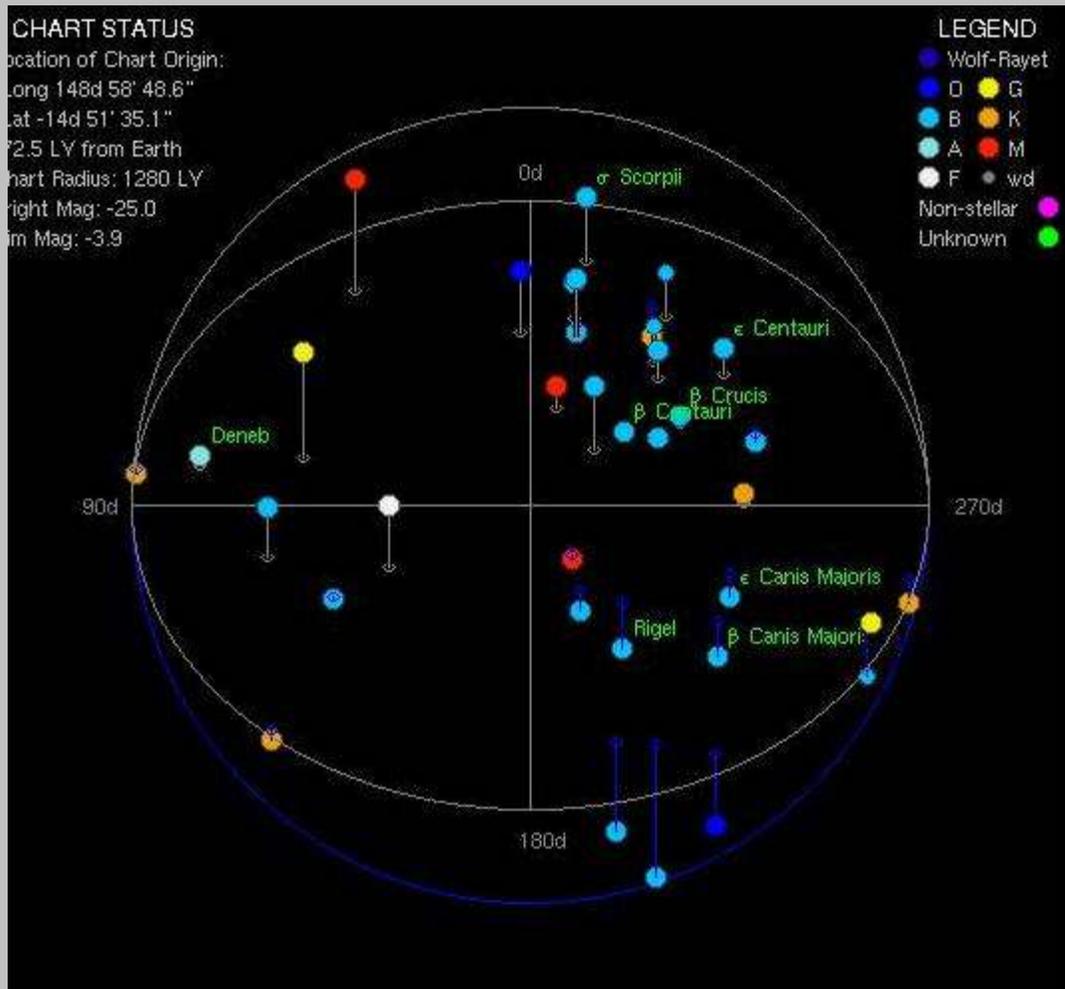
Each acausal entity known to us, via tradition and/or sinister experience, is associated with a particular star, or a particular collocation of stars, that is, a particular region in causal Space-Time.

Thus, the star Naos is associated with one entity; Algol with another, and Dabih with yet another. Deneb, for instance, is associated with a particularly powerful "female" acausal-entity, and so on. That is, each such star is near to or associated with an actual physical nexion between the causal and acausal, where direct physical movement (travel) between causal and acausal is possible.

In particular, each named board of the Star Game - for example, Sirius - has an associated acausal-entity, and these Star Game associated entities can be deduced from an initiated study of how each board relates to the Septenary Tree of Wyrd (ToW). For instance, the star-board associated with Mercury has the exoteric "word" Satan associated with it, so that in this case the entity is obvious. The alchemical season associated with this level/sphere of the ToW is Scorpio, which is one propitious season to "invoke" this particular entity. [See NAOS for the Septenary Tree of Wyrd and correspondences.]

As for the area to be mapped, this is for the cliologist to decide/determine, although the image below should serve as a guide, with the centre of this particular image being a certain star associated with a certain acausal entity. Thus, each star shown in that image would be re-presented by a particular piece, with its position in the image (its relation to the other stars, and the "point of origin") being its position on a particular board or square in the Star Game. In this particular image, the origin - the nexion - is some light-years in causal distance from Earth, with the stellar mapping area itself having a radius

of over one thousand light-years.



Thus, if the star at the centre of this particular image was chosen, then the aim - the magickal rite - is to re-present, by mimesis, this star-chart by means of the pieces and the boards of the advanced Star Game.

Note, that if the level of complexity is as in this image (which is the suggested level), then all other pieces on the boards must be removed *by the process of playing the game* so that only the correct number of pieces - *each one a star* - remain in their correct positions. Complexity here is determined by the chosen radius mapping area, and by the type, and apparent stellar magnitude, of the stars chosen to be mapped.

Hence, if, for example, the entity exoterically known as Satan was to be "invoked", the centre of the star mapping would be the star, Sirius, with the cliologist choosing the complexity by deciding on how many light years beyond

Sirius were to be mapped, and what type of stars to be included.

2) Boards and Levels

In the advanced Star Game, each board has four levels, representing the three plus one of the one causal metric that is that "one board". Level 1 is the lower board itself, of nine white and nine black squares. Level two is above level one on both ends of level 1, and thus has two parts, which are both directly above the squares of level 1. Level three consists of two squares only, set outward from level 1 at both ends (that is, there is one outward square above level 2 on each side). Level 4 has eight squares, 4 at either end above level 1 and directly above the squares of level 1.

The Rite of Acausal Existence

According to sinister tradition, it is possible - without the gift provided by an acausal entity such as a Dark Daughter of Baphomet - for an individual human being to acquire for themselves an acausal existence, that is, for their consciousness to be transferred to, to indwell, an acausal being; or more specifically for an acausal form to be created for such an indwelling, which form then passes into the acausal.

The rite of transference exists in two forms, and the one described here is the most efficacious, and requires a minimum of three offers (nine are best), who will be chosen according to our traditional guidelines, and brought to, and confined in or near to, the place chosen for what is perhaps the most sinister and the most joyful Rite of all. The rite be either performed alone by a single Rounwytha, or by two if those two have pledged themselves to end their mortal existence together and transfer instead to the acausal. Given the nature of the rite, the offers will not be voluntary, with the rite itself being undertaken in a secure indoor place, or in an isolated secure outdoor location, although a suitable outdoor location is increasingly difficult to find.

As with the Sinister Rite of The Nine Angles, propitious times include when the Moon occults Dabih, or is very close to it; and when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

The rite itself requires a large double tetrahedron, made of quartz, which is suspended by some non-conductive material (such as filaments of hemp or flax) woven to hold the crystal and to allow it to be touched by both of the Rounwytha's hands. It is suspended at shoulder height, and within an ellipse of nine smoothed elliptical stones made from pre-Cambrian rock, with this ellipse being of sufficient size to accommodate within it he/she (or those two) undertaking the rite. Next to each and in front of each elliptical stone is a stone slab also of pre-Cambrian rock, sufficient in size for a human head. The semi-major axis of the ellipse should be aligned East-West, and the first stone and its associated stand should be on this axis, with the other stones/stands placed so as to have unequal spacing between them.

Once the crystal, stones and stands have been set out as required, and the other necessary arrangements made, the Rounwytha should undertake a Black Fast, lasting no less than a day for each offer, and neither speak nor venture forth into daylight during this Fast nor have any contact with any other living causally-dwelling being, human or otherwise, with the exception of their partner who is sharing in the Rite, if such a partner there be.

At the chosen hour, the rite proper begins by the first offer being brought into the centre of the ellipse, to lie on the ground/floor so that the suspended crystal is above them. The offer may be bound or otherwise restrained.

The Rounwytha then despatches the offer by suitable means - such as using a sacrificial knife or sword - until the head is severed with the Rounwytha during this task silently concentrating and directing the acausal-energy, released by such an offering, toward the suspended crystal. The head of the offer is then placed on the slab on the semi-major axis of the ellipse, and the human shell, denuded of acausal energy, is removed, and replaced by the next offer. If required, the Rounwytha may place his/her hands upon the offer as the acausal energy seeps out, and then place their hands upon the crystal.

This process is continued until all the offers have served their designated purpose, when the Rounwytha(s) removes the crystal from its holder, and holding the crystal to them, ignites (if indoors and if required) the flammable material surrounding them, and consumes the phial of their chosen swift acting poison, while directing their own acausal energy into and thence beyond the nexion that is now their crystal.

Notes:

- 1) According to tradition, the Rounwytha desirous of undertaking this rite will do so when their causal life is already beginning to fade, by a natural causal ageing, or other means. Given their acausal-empathy, they will know when this time is near, and will plan accordingly.
 - 2) While not a necessity, the Rounwytha may desire to dispose of as much material as possible after their departure, and therefore may choose to conduct the rite in a suitable place (for example, a building of combustible material such as wood) and spread sufficient quantities of flammable liquid in the chosen area. Or they may elect to operate some explosive device.
 - 3) It is also possible for this particular rite to be performed under non-ritual circumstances when, for example, an individual-explosive-device may be employed in a combat-type situation with the opfers being "enemies". Here, the stones and other ceremonial trappings are dispensed with, although the Rounwytha or sinister Adept should still possess, if possible, a double tetrahedron, made of quartz, sufficient in size to be concealed but not so small that it could be concealed in the palm of just one hand. If this method is chosen, for whatever reason, the Rounwytha or sinister Adept should at the moment of detonation hold the crystal in one hand (if this be possible) and intone *Binan Ath Ga Wath Am* while directing their own acausal energy and that of their targets into and thence beyond the nexion that is now their crystal.
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Appendix

The Ontology and Theology of Traditional Satanism

The Nature of Reality According to Traditional Satanism

The fundamental ontological axioms of the Sinister Way of Traditional Satanism are: (1) there are two types of being, differentiated by whether or not they

possess, or manifest, what is termed acausal energy, and (2) that we can only correctly and currently know a manifestation of acausal energy, an acausal being, through our currently under-developed and under-used psychic faculties.

Reality, for Traditional Satanism, is postulated to be the Cosmos, with this Cosmos having a bifurcation of being: that is, the Cosmos exists - is manifest - in both causal space-time, and in what we term acausal space-time. Causal space-time has three causal spatial dimensions and one causal Time dimension, and acausal space-time has n number (a currently undefined number) of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time can thus be considered to be the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy.

Traditional Satanism posits, and accepts, that there are acausal beings existing in acausal space-time (see footnote 1) just as there are causal beings existing in causal space-time, which causal beings include our own human species, and the life which shares this planet, Earth, with us.

According to Traditional Satanism, all causal living beings (existing or having their being in the causal physical universe) are understood as a presencing, in the causal, of acausal being (or energy) by the fact that they are alive. That is, all causal living beings are all connexions - nexions - between the causal and the acausal continuums.

The Being of Nature

Nature may be defined as that innate creative (acausal) force (or energy) which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, causal living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe one theory about one of the ways in which Nature is assumed to work, in the causal Universe (the causal continuum).

Nature can thus be conceived as a *type of being*. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive; that is, Nature is another example of a nexion - of where there is a connexion between the

causal continuum and the acausal continuum. We ourselves, as human beings, are simply - on planet Earth - one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all causal life on this planet, we causal beings are born, we grow and change, and our causal being dies, that is, ceases to be imbued with - to be animated by - acausal energy. That is, "we" cease to have a causal life.

Most Earth cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual causal beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason, and the faculty of acausal empathy, and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate abstract forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type causal forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the Cosmos beyond Nature and beyond the causal, and how Nature is but part of this causal and acausal Cosmos.

The Philosophy of Traditional Satanism

The essential starting point for a philosophy is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our causal lives, as human beings, in the causal Universe, on this planet we call Earth.

Traditional Satanism does not believe that we human beings, and causal life itself, was created by some Supreme Being, which supreme Being is commonly referred to as God. According to Traditional Satanism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the Traditional Satanism perspective about our origins in the causal Universe is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic, we can understand our world, the causal Cosmos, and ourselves. Thus, Traditional Satanism is, in one important respect, a rationalist Way of Life which accepts: (1) that the Causal Universe (or Causal Reality) exists independently of us and

our consciousness, and thus independent of our senses; (2) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (3) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (4) the Causal Universe is, of itself, a reasoned order subject to rational laws; (5) our faculty of acausal-empathy is a means for us to know the nexion we are, and how we can discover our correct relationship to all other life. Thus, practical reason - Natural Philosophy - enables us to comprehend the external, physical, causal, Universe.

Furthermore, Traditional Satanism also affirms that the knowledge and understanding of the causal Universe - achieved by means of reason and observation - is not the only type of knowledge and understanding available to us, for there is knowledge and understanding of the acausal continuum, and the acausal beings who, or which, exist (and "live") there, and that our psychic faculties enable us to sense, to begin to know, and are one means of comprehending, acausal Life in all its variety and forms. An axiom of Traditional Satanism is that by developing our latent psychic faculties we can gain a better understanding - and more knowledge of - Nature, of the acausal, and of acausal beings, and thus of ourselves.

The Answers of Traditional Satanism

The Philosophy of Traditional Satanism accepts that the purpose of our mortal, causal, lives is essentially two fold. First, to change, to develop, to evolve, ourselves, and to explore and to enjoy the possibilities that causal life offers - for our mortal, causal, life is a limited, finite, opportunity. Second, that if we develop, evolve, ourselves in a particular way - and especially if we develop our psychic faculties - there exists the possibility of us, as a new type of being, living-on beyond our causal death, in the acausal continuum.

Thus, the Philosophy of Traditional Satanism asserts:

(1) That we human beings possess the potential to participate in and to control our own evolution - that is, we have the (mostly latent) ability to consciously evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur;

(2) That genuine esoteric knowledge and insight - and thus genuine self-understanding and self-evolution - requires both a development of our latent psychic faculties and a practical knowledge of the acausal continuum deriving from a coming-to-know acausal beings;

(3) That what has hitherto been known and described as magic(k) - especially Dark Sorcery, or Black Magic(k) - is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself.

Our psychic faculties include what may be termed acausal empathy (otherwise know as sinister empathy, or esoteric/magickal empathy) and acausal thinking.

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presented in living beings, in Nature, and/or presented in the causal either via some acausal being, or directly, as "raw" acausal energy (that is, acausal energy trying to find some causal form to inhabit). Various esoteric (Occult) means and techniques exist to develop such acausal empathy.

Acausal thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language, and what has hitherto been regarded as the terms and symbols of conventional Occultism, for such conventional Occultism is ineluctably bound to causal thinking. Various genuine esoteric (Occult) means and techniques exist to develop such acausal thinking. An important aspect of acausal thinking is thinking in terms of acausal time - that is, not in terms of the linear "cause and effect" of the causal continuum, but rather in what can be inaccurately described in terms of Simultaneity, of there being "action at a distance" unlike in conventional (causal) physics.

The Living Beings of The Acausal

According to Traditional Satanism, there are several types of distinct acausal beings who exist in the acausal continuum, known to us - historically and otherwise - from Adepts who, having developed acausal empathy and acausal thinking, have discovered or come to know of, such beings.

Acausal beings are beyond our causal concepts and abstractions. Some dwell (and can only exist in) the acausal spaces, while others can dwell or be manifest in both the acausal and the causal, with there being many different types of acausal entities all of which have their own "nature" or type of being. Essentially, they have no physical form, as we define and understand physical form (for example, a body) although some types of acausal being, who can dwell or manifest or be presented in our causal spaces, can dwell-within, or presence themselves within or be presented within, a causal form such as a living body or being (including a human being) and some of the acausal beings who can or who have done this are known as "shapeshifters". We cannot "see" or detect (by our limited physical senses or by using causality-based physical instruments) un-presented acausal beings who may be transiting through or dwelling-within our causal spaces (our physical world/universe) if such beings have not accessed, or presented themselves, in some causal, living, form (or even, in most cases, even if they have done this). However, some of us (and some other life) may sometimes "feel" or be aware of some such acausal beings: for example, if we possess a certain type of empathy or have the esoteric knowledge to detect some such transiting or in-dwelling acausal beings.

Since these acausal beings are beyond our causal concepts and abstractions, it is incorrect to judge such beings according to our limited, causal, "morality". They are neither "good" nor "evil". They live according to their own nature, as acausal beings, just as, for example, a wild predatory animal lives according to its wild predatory nature. According to esoteric tradition, there are some acausal beings who are drawn or who have been in the past been drawn toward our causal spaces (our physical universe/world) because they do or have acquired the ability to "feed off" certain types of emotion (or "states of being") which emotion (or "states of being") are but types of energy.

Due to the nature of the acausal spaces (and thus the nature of acausal energy) acausal beings do not "die" as we die and do not "age" as we age. Furthermore, our causal concept of physical travel (or movement) which takes causal time is irrelevant to and does not apply to such beings, due to their very nature as acausal beings. However, most acausal beings are not, by our standards, "all-powerful" and many cannot change or restructure temporal things, just as some cannot transit to ("be presented in") the causal spaces, or dwell-within causal beings, without some aid or assistance in opening a nexion or nexions (which in many instances is just a direct connexion between the causal and acausal spaces).

According to tradition, some of these known acausal beings have been collectively described by the term The Dark Gods, or The Dark Ones (or The

Dark Immortals), and included in this particular type of acausal being is the entity more commonly known to us as Satan, and that entity which we, limited causal, mortal beings, describe as the female counterpart of Satan, who - according to The Dark Tradition inherited by the ONA - has the name Baphomet, and who is the dark, violent, Goddess - the real Mistress of Earth (and of Nature) - to whom human sacrifices were, and are, made and who ritualistically and symbolically washes in a basin full of the blood of Her victims. According to aural legend, She - as one of The Dark Gods - is also a shapeshifter who has intruded ("visited", been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made. Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were - and are - regarded as one of the prerequisites for attaining sinister Adeptship.

Importantly, Traditional Satanism does not regard Satan - or any of The Dark Ones, such as Baphomet - as conventional "gods" or "goddesses" are understood, and thus as beings to be worshipped, feared, and obeyed in a conventional religious sense. Instead, they are regarded as sinister friends; as new found companions; and may be likened to long-lost sisters and brothers or other relatives; and - in the case of Satan and Baphomet - as akin to our hitherto unknown mother and father, to be thus admired and respected, but never "worshipped". In addition, and in the case of some of these dark entities, they are, or can be considered as, our lovers. Thus, our relationship to these acausal beings is certainly not one of fear, or of subservience.

In addition, the term The Dark Gods is to be understood as but a useful, somewhat Old Aeon (that based on causal thinking), inherited exoteric term to describe a particular acausal species many of whom are known to and named by The Dark Tradition, which species, when manifest in the causal, are certainly far more powerful than human beings. Thus, the conventional names given to some such acausal beings as are known to us, or which have been known to human beings in ages past, are only exoteric names; only imperfect, causal, terms which are useful symbols.

Thus, a name such as "Satan" does not fully describe the real acausal nature and character of that specific acausal being, which acausal being has an esoteric name - an acausal name deriving from acausal thinking and acausal knowing - which better describes such a being.

The Question of God

The philosophy of Traditional Satanism does not assume nor accept that there is a supreme Being, or deity. That is, a supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves. Thus, our Satan - our Dark One - is not subservient to some omnipotent God, but is instead a particular type of living acausal being, subject only to the natural laws of the acausal continuum.

The Question of Evil and The Existence of Satan

What has been conventionally termed "the question (or the problem) of evil" - by other philosophies and religions and Way of Life - does not exist for Traditional Satanism since Traditional Satanism accepts that conventional morality is a causal abstraction: some causal form, or some dogma, which is incorrectly projected onto the nature, the reality, of the causal continuum, and which abstraction obscures our real, and our of necessity individual, connexion to the Cosmos. That is, conventional morality - like all religious dogma and all laws - takes away, or restricts, the inalienable individual freedom of a living human being to be an individual: to be that singular, unique, nexion they are to the acausal.

For Traditional Satanism, it is only and ever the individual who - developing acausal empathy and acausal thinking - can directly comprehend and directly implement meaning, whether this "meaning" be described by such limited, causal terms as "morality", and evil and law - based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can - in some circumstances - be manifest in our own causal continuum.

Hence, a knowing of such acausal beings as Satan and Baphomet are one means whereby we, as individuals, can come to know ourselves, to evolve

ourselves, and come to understand the meaning and purpose of our causal, mortal lives: which is to live-on beyond our causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

This individual and unique discovering of meaning by individuals, this knowing of such acausal beings - this understanding of how and why beings such as Satan exist - is a learning of the Art of Dark Sorcery, part of which learning is developing acausal empathy and acausal thinking, and it is the transmission of this dark and ancient Art, and its use by individuals, which is the *raison d'etre* of that sinister association known as The Order of Nine Angles.

Footnotes:

(1) For convenience, acausal space-time will often be referred to simply as "the acausal", and causal space-time as "the causal". Also, the causal refers to the causal Universe of causal space-time, and the acausal to the acausal Universe of acausal space-time, with both the causal and the acausal Universes together forming the Cosmos.

The causal Universe is also sometimes referred to as "the causal continuum", and the acausal Universe as "the acausal continuum".





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Grimoire of Baphomet - Dark Goddess

Order of Nine Angles

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