



Order of Nine Angles Classic Texts

Part Five

[Understanding and Appreciating the ONA](#)

[Empathy and The Aeonic Perspective](#)

(In the Esoteric Tradition of The Order of Nine Angles)

[Acausality, The Dark Gods, and The Order of Nine Angles](#)

[Developing The Mythos](#)

[ONA Style, O9A Chic](#)

[Playing The Sinister Game – A Brief History](#)

[Toward Understanding Satanism](#)

[Three Inner ONA Documents](#)

[The Esotericism of The Deofel Quartet](#)

[Frequently Asked Questions About The Order of Nine Angles](#)

(v. 4.05)

[Who Do They Think We Are?](#)

(The Occult, The Internet, and How To Offend People)

[Methods and Traditions of The Seven Fold Way](#)

[Toward The Abyss](#)

(A Guide for the Internal Adept)



ONA/O9A

Order of Nine Angles / Order of The Nine Angles
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
Orden der neun Winkel

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



Understanding and Appreciating the Order of Nine Angles

There are five main things that enable the Order of Nine Angles to be appreciated for what it is, what it does, and what it can do.

1. The ONA 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 [...]"

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." Source - *ONA FAQ*, v. 4.01 (123 yf)

The use of the terms Occult and esoteric are important. The Occult is:

"A body of knowledge of a different kind [from scientific knowing] - about some still unexplained things (including but not limited to unexplained phenomena and the supernatural) and often derived from a personal knowing, a personal experience, of such unexplained things, and often related to a personal pathēi mathos." Source - *Acausality, The Dark Gods, and The Order of Nine Angles* (123yf)

This body of knowledge is thousands of years old, and some of it was - and still is - an orally transmitted knowledge, with this knowledge including such diverse matters as myths, legends, mythos, sorcery, alchemy, folk traditions and rituals, esoteric mysticism, ESP, demonology (Nazarene and otherwise), stories about ghosts, and so on and so on.

The traditions (oral and written), the mythos, and the ancestral esoteric pathos, of the Order of Nine Angles are part of this large body of Occult knowledge.

2. One of the main esoteric purposes of the ONA, therefore, is to guide/incite /encourage individuals to explore and experiment, in a practical way, with the aforementioned Occult, and which exploration and practical work includes their own psyche and developing new abilities such as those acquired from developing the faculty of empathy. From this, the individual can learn about themselves and about the Occult and thus about mythos. Also, by using the 'dark arts' of the ONA - like insight roles, the star game, esoteric chant, ecstatic living, and grade rituals such as internal adept - they can also change themselves and move toward wisdom, toward finding lapis philosophicus.

3. The ONA has used and substantially developed the basic Myattian theory of the acausal in an effort to offer rational explanations of some Occult knowledge and some Occult experiences, and,

"...insofar as the ONA are concerned, the truth of the matter regarding the Dark Gods - and of sorcery, of the supernatural, and so on - is left to the individual to discover for themselves. That is what esoteric - Occult - groups of the Left Hand Path are or should be all about, individuals doing practical Occult stuff and finding answers for themselves, with the theory of acausality, of nexions, and so on, simply being the ONA's take - explanation - of the supernatural (the Occult), of the psyche, of the nature of human beings, and - ultimately - of life itself: of our position in the cosmos, of how we might change/evolve ourselves, of how we relate to mythos and aeons, and of how we relate to other life whether observed in the causal or posited to exist in some acausal or supernatural continuum." Source - *Acausality, The Dark Gods, and The Order of Nine Angles*

The point here being that the truth about such Occult matters is left to the individual to discover for themselves by them doing Occult stuff and doing other stuff, like ecstatic, amoral, living. Not talking about it, not just writing about it, not just studying it - but doing stuff, like as in experimenting on themselves, on others, using certain 'Occult forces', and thus doing Occult things to see what if anything happens internally (to their psyche) and otherwise.

Having done such practical stuff they can - if they deem it necessary - talk and write about such things from personal experience, and - because of their insights, the direct knowledge they have gained - others may find their views interesting and helpful. They may thus - because of this personal experience, and only because of it - be in a position to make a contribution to the ONA: adding to it, developing it, and so on. A development that is necessary for the ONA and which is an essential part of how the ONA works and always has worked. For:

"Everything ONA can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for

themselves." Source - *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

4. Mythos is important, an essential part of the ONA, not only because it's mysterious and can inspire, intrigue, baffle, suggest, but also because it can (a) presence the sinisterly numinous, and (b) manifest the aeonic perspective that's an integral part of the Order of Nine Angles.

Denude an esoteric group of mythos, of what is Occult, of an aeonic perspective, of what is sinisterly numinous, and you no longer have an esoteric, an Occult group - only something boring, dull, mundane, and magian. And to fully appreciate and understand a mythos, and to be able to use it in an Occult way, a rational explanation of it - as in the theory of the acausal - is required.

As for aeonic perspective:

"The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric." Source - *Notes Concerning The Aeonic Perspective* (123 yfayen)

5. The cultivation, the development, and the use of the faculty of empathy is an important part of the ONA, and the knowledge that empathy enables and provides is an essential part of O9A culture, of our 'ancestral and esoteric pathei mathos'.

As for empathy itself, the following quote - from a non-Occult source - explains the nature of empathy and its importance rather well:

"Empathy is the natural (though often undeveloped and little used) human faculty which reveals (dis-covers) a type of individual (personal) knowing - a perception - distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of Phainómenon, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [*συν-πάθος*] is primarily an intuition of acausality: of the acausal reality underlying the causal division of

beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separated beings. Expressed more conventionally, empathy provides - or can provide - a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing." Source - *Notes on the Theory of the Acausal*

Empathy therefore - whether we call it dark-empathy, sinister-empathy, esoteric-empathy, or whatever - can provide knowledge, insights, and understanding of and about not only other humans and other life, but also of and about the acausal and nexions.

In summary, the ONA is part of the Occult tradition; has its own unique body of Occult traditions and Occult knowledge; has its own unique style and esoteric praxis; has specific aims and goals achievable by esoteric means; recognizes the importance of empathy and mythos; is founded on the principle of individuals learning, discovering, and judging things for themselves by doing practical stuff Occult, adversarial, and otherwise; and is open to change and development by those of its people who have achieved and acquired - from such practical experience - knowledge and understanding of themselves, of human beings, of matters Occult, of Nature, and of the Cosmos.

R.P.
Shropshire
123 yf



I

Empathy in the Esoteric Tradition of the ONA

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only

distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide - they are alone, in a natural and non-urban environment, 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 Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where the beginnings of wisdom can be found.

Anton Long
Order of Nine Angles
122 Year of Fayen

Notes:

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being - those species of living beings - which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills - in this case of empathy - is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine

esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] 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. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in the *The Sinister Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

II

The Aeonic Perspective of The Order of Nine Angles

In many Order of Nine Angles texts mention is made of 'the Aeonic perspective' and since this perspective is an important feature of ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest. ^[1]

The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

The Individual

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way - or our Way of the Rounwytha - are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically ^[2].

In addition, the nexion that is the individual is part of the matrix of all living beings,

human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways – be they termed of the Left Hand Path or of the Right Hand Path – is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of The Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

(1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

(2) Both the sinister and the numinous – the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then – and according to their newly dis-covered and understood personal nature/character – enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeon, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

The Understanding

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeon. That is, as a means to aid their own personal development and to participate in Wyrd and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the ‘deification of

the self' and the perpetuation of primitive human beings by means of a belief such as 'might is right' ^[3].

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary - that what presences acausal energy and thus Life - is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms - by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments - are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist - to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric - for our perspective is that of centuries, of Aeons.

The Order of Nine Angles

The ONA is thus not some 'causal form', but rather 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. A causal form is just that: causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with 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 Wyrd - 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.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-numinous, change in some of those so influenced, whether or not they know it and whether or not they try to hide it from themselves and others.

As I wrote in another recent essay:

" We grow and have grown slowly, as befits our Aeonian perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour...It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture.

Naturally, like all families, sometimes there are disputes, as sometimes a young son or daughter leaves home to adopt another culture or none. But by and large the family stays together, because of our culture, our traditions, our practices, our Occult abilities and faculties, our very long-term esoteric aims and goals.

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why we have recruited, we still recruit and will continue to recruit, in the old-fashioned way."

Anton Long
Order of Nine Angles
121 yf
(Revised 122yf)

Notes

[1] For us, *culture* implies five important qualities, and these qualities are (1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) *patheimathos*; and (5) a living aural tradition. It is these qualities that not only distinguish us from other animals - and from *Homo Hubris* - here on *terra firma* but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the ONA text *Empathy in the Esoteric Tradition of the ONA*.

In respect of 'the instinct for disliking rottenness' see the ONA text *Concerning Culling As Art*.

[2] A very basic overview of causal and acausal is given in the ONA text *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

For how we use particular terms, refer to v. \geq 3.07 of our *A Glossary of Order of Nine Angles Terms*.

The Seven Fold Way (also known as the Seven Fold Sinister Way) is outlined The Methods and Tradition of The Seven Fold Way, with an overview given in *The Complete Guide to the Seven Fold Way*, and which overview is also contained in the ONA pdf compilation *The Requisite ONA* (51 Mb) which includes copies of all the necessary texts, including *Naos*. See also the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion* which deals with The Passing of The Abyss.

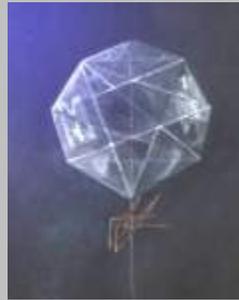
The training of the Rounwytha is mentioned in the text *The Rounwytha Way: Our Sinister Feminine Archetype*.

[3] Refer to ONA texts such as *The De-Evolutionary Nature of Might is Right*.

ONA/O9A

Order of Nine Angles / Order of The Nine Angles
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos

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Acausality, The Dark Gods, and The Order of Nine Angles

Since the publication of *Naos* in 1989ev there has been much speculation and much discussion about both the theory of acausality and about the mythos - the myths and legends - of the supernatural Dark Gods who, the ONA claimed, reside in 'the acausal spaces' and who, it is also claimed, have manifested or can become manifest in our own world, or at least in our psyche, by means of sorcery.

Are the Dark Gods, for instance, real beings or possibly just archetypes of our unconscious? Is there any scientific proof for the existence of the acausal, and what exactly is meant by the the term acausal and by the term acausal dimensions?

The Theory of the Acausal

Regarding the theory of the acausal, the following quote from Myatt's article *Some Notes On The Theory of The Acausal* succinctly explain it.

{Begin quote}

Acausality is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life - about why and how a living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter - the stuff of physics and chemistry - alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change - grow and move - without any external physical (Newtonian) force being applied to it. In short, living beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory proposes that living beings possess what is termed

acausal energy - that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead [...]

It is stated in several articles about the acausal that it is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory - which the theory attempts to explain in a logical way - are the nature of living beings, and the nature of empathy, of sympatheia with other living beings.

This theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions - regions - where the theorized acausal intersects with, is connected to, or intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time, and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of Riemannian space-time).

It is therefore posited that the acausal may be described or could be described 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. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial, n -dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy - i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential - the calculus (tensorial, matrical, Euclidean, or otherwise) - of linear (causal) time [...]

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: that is, as non-linear and non-spatial in Euclidean terms [...]

If the postulated acausal energy exists, then it should be capable of being

detected and such energy measured, and the theory of acausality suggests that it might be possible - even using current scientific means - to detect acausal charges (manifestations of acausal energy in the causal) - by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed changes when in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents [...]

The theory also makes it clear that there are currently no experimental observations to verify the existence of such acausal charges so that the whole theory remains an interesting but speculative theory.

{End quote}

Acausality therefore should be understood as a new theory - with the emphasis on theory - which offers a somewhat unique explanation of the nature of living beings, of the nature and implications of the faculty of empathy, and of some other interesting stuff. Advancements in science often arise when some new theory is posited and that new theory makes predictions about events which are subsequently verified or falsified by observations.

Part of the interest in and value of the new theory of acausality lies in the rational explanation it offers for what current scientific theories cannot explain - the how and the why of living beings. For - and importantly - our current scientific knowledge is limited and always changing as new observations of the external world cause us to revise accepted theories and propose new ones especially about as yet unexplained things.

The Occult is a body of knowledge of different kind - about some still unexplained things (including but not limited to unexplained phenomena and the supernatural) and often derived from a personal knowing, a personal experience, of such unexplained things, and often related to a personal *pathei mathos*.

The ONA and the Theory of the Acausal

The Order of Nine Angles takes the basic Myattian acausal theory - outlined above - much further and uses it to explain the nature of sorcery - how sorcery may work - and to explain the accounts of people who, from their personal experience and over millennia, have asserted that 'the supernatural' exists, and that this supernatural world (or universe) contains or may contain particular types of living beings who (or which) substantially differ from all the living beings currently known to science.

That is, for the ONA the theory of the acausal is only a useful and rational explanation

of certain phenomena and of events and experiences that have been observed or claimed by people over millennia.

It is in this sense that the ONA mythos of the Dark Gods should be understood - as a possible explanation of certain supernatural events and of the oral accounts of things that some individuals claim or assert have occurred or which they or others have directly experienced or directly acquired some knowledge of.

It is also in this sense that the sorcery of the Dark Gods should be understood - as possible ways to evoke or invoke such entities and thus 'know them'. Furthermore, as the ONA has mentioned time and time again in their MSS - and mentioned for over thirty years - one way to discover if the Dark Gods really exist (somewhere, and whenever) is to personally evoke or invoke them using certain types of sorcery and rituals. One such means is claimed by the ONA to be a ritual involving several people using esoteric chant in combination with a large quartz tetrahedron crystal.

Thus, insofar as the ONA are concerned, the truth of the matter regarding the Dark Gods - and of sorcery, of the supernatural, and so on - is left to the individual to discover for themselves. That is what esoteric - Occult - groups of the Left Hand Path are or should be all about, individuals doing practical Occult stuff and finding answers for themselves, with the theory of acausality, of nexions, and so on, simply being the ONA's take - explanation - of the supernatural (the Occult), of the psyche, of the nature of human beings, and - ultimately - of life itself: of our position in the cosmos, of how we might change/evolve ourselves, of how we relate to mythos and aeons, and of how we relate to other life whether observed in the causal or posited to exist in some acausal or supernatural continuum.

R.P.
Shropshire
123 yf



Developing The Mythos The Order of Nine Angles In Perspective

Introduction

Before considering the mythos of the Order of Nine Angles and its development, several important things about the nature and methods of the ONA, and about the ONA and the internet, should be understood; things which the following quotes - taken from past published ONA items - helpfully explain.

" We [the ONA] have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they meet with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words we have spewn forth to ensnare, entrap, enchant, entice.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our ONA kind." *ONA - Labyrinthos Mythologicus (122yf)*

The second quote is from a reply, by an ONA member, to questions asked on some ephemeral Occult forum or other in 2010 ev. The reply was subsequently reposted on

the (now defunct) PointyHat blog on 2010/05/20.

"Each individual is expected to work things out for themselves - if they can't do this, for whatever reason, they're just not suitable. This means, for example, treating all ONA material - including our alleged aural traditions - with scepticism, and forming their own conclusions about their veracity, or otherwise.

No one tells anyone in the ONA what to believe, what to accept, what to do. There is no dogma, no ethics, only some guidance. For the ONA method is akin to an Occult experimental science - conduct experiments on yourself, on others (subjects or victims) and on 'the world', and get some results. Figure out for yourself what the results mean. Then move on [...]

It got a little tedious answering, in private correspondence, the same questions decade after decade, so some elucidations were published, and even these - like all ONA material old and new - should be treated with scepticism, with each individual making their own conclusion.

Some such clarifications may even been deliberately misleading or part of some jape, or part of our mythos, and if a person *gets this* - especially the mythos bit - then they may well have some of the sinister and japing and shapeshifting qualities that make them suitable for the ONA way [...]

That you and some others criticize the ONA is great. That others may laugh at us or dismiss us is OK. That's how it should be.

Finally - people should realize that we often enjoy having sinister fun at the expense of mundanes and even with some of our *candidates*. It's a kind of sinister game, sometimes. At other times, it's a test of mundane-ness.

Remember, we're not ethical, and reserve our loyalty, our kindness, our help, for only our own kind, for members of our sinister family whom we know personally; for those who've proved, in the real world, that they deserve it."
Laughing With The ONA (2010/05/20)

The third quote is from Anton Long, and was published on his (now defunct) internet blog on 2011/12/14.

" It should be easy to discern how and why the 'world wide web' contends against [...] 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 [...]

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?

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? [...] 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." *Just Who Do They Think We Are?*

The last quote, and the most recent, is from version 4.01 (123 year of fayen) of the ONA's *Frequently Asked Questions*, although this particular passage is itself taken from the ONA text *Knowing, Information, and The Discovery of Wisdom*:

"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 livings 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."

Mythos and Meaning

It is my view that the ONA can be usefully summed up in the phrase *the ONA is mythos*. Consider, for instance, how the ONA explains what they mean by 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.

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.

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 [...]

For the ONA, the mythos of The Dark Gods [DG] - 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." *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA* (121 yf)

Note in particular the expression "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."

Hence, and in simple terms, we could call 'the mythos of the ONA' an adaptive, pragmatic, and practical heresy designed to alter the psyche, the behaviour, and thence the personality, of (a) susceptible individuals or (b) of individuals who willingly accept or who want to experience, or experiment with, the ONA way, or (c) who are recruited by the ONA. A heresy which includes, but is not limited to, Satanism as Satanism is understood by the ONA.

As the ONA put it:

"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 Wyrd, 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." *ONA FAQ*, v 4.01 (123 yf)

Which gets to the heart of the matter, which is how the ONA as an original and a developing, adaptive, and above all pragmatic mythos affects and influences people, and how those people, knowingly or unknowingly and over a long period of time, produce changes in others and in society, and who thus produce Aeonic change.

As for the pragmatic nature of the ONA, the following quote explains it:

"What is not important are the details, the means, the tactics, the minutiae - that is, restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be abandoned. What is important is that the ONA - beyond its outer current causal name - is a particular sinister presencing, some-thing that now lives (is presenced) in the causal and thus is acausal sorcery manifest as a living collective and an ethos, so that it can and will assume and use and become whatever causal forms are necessary wherever on this planet such forms are or become necessary. Or expressed in another more familiar way - we are now a shapeshifting manifestation of acausal energy presenced in the causal. A collocations of nexions - individual, tribal - who 'know' their own kind and who are now actively seeking to assimilate others into our kollektive, not for or because of any altruistic or idealistic reason, but because such assimilation of others is now a function of our necessary causal being, in this Aeon." *Mysterium: Beyond The Order of Nine Angles* (122yf)

Finally, let us not forget just how controversial and genuinely heretical the ONA was, and is, and not only because of its past and current adversarial support of National Socialism, holocaust denial, and its affirmation of human sacrifice:

" 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." *To Presence The Dark* (107yf)

Enter The ONA

Before the ONA controversially burst upon 'the public Occult scene' in the early 1980's, Satanism, The Left Hand Path, and Occultism in general, had been publicly limited to (1) the showmanship of Lavey with his Church of Satan and its emphasis on carnal self-indulgence (and moralizing about obeying the law); (2) the qabalistic ritualistic Occultism of Crowley (with its self-indulgence); (3) the pseudo-religious, and hierarchical Setianism of Aquino's Temple of Set (and its 'enlightened individualism' and moralizing about obeying the law); and (4) the male-dominated ritualistic 'wicca' propounded by the likes Gerald Gardner and Alex Sanders with their fake 'Book of Shadows' and their fake 'old religion' with its 'horned god'.

Without exception, these groups, organizations (or what-nots) - and the people associated with them - struck a law-abiding pose, and, as the 'Satanic ritual abuse' panic of the early 1980's intensified, were at pains to describe themselves and their beliefs and practices as 'socially responsible', non-threatening and not harmful.

To this law-abiding, non-threatening, rather cosy and masculine dominated milieu - where 'satanism' meant a socially-responsible self-indulgence and the belief either that there are no powerful, dangerous, supra-personal forces 'out there', or that what was 'out there' can be controlled by the sorcerer - enter, into the public Occult scene in the early 1980's, the Order of Nine Angles with their affirmation of culling (human sacrifice), their openly amoral criminality and manipulation of people; their tough physical challenges for candidates, their heresy (for example, holocaust denial, and stating that 'Hitler was a good man'), their emphasis on practical exeatic experience and ordeals, on learning from practical experience; their japes and tests; their assertion that 'the dark forces' are beyond the power of any individual to control; their propagation of terrorism; their emphasis on 'the sinister feminine', their Sapphic groups; their grade rituals which included one where the candidate had to live alone in the wilderness for three months, and their clandestine, non-hierarchical, structure.

In effect, the ONA made the Church of Satan and the Temple of Set look like poseurs.

They made the 'satanism' of the Church of Satan appear to be of the 'teenage rebellion' kind where there is an adolescent desire not only to shock others but also to 'feel special' and be part of something 'forbidden' (but safe), while the ONA made the 'satanism' of the Temple of Set appear to that of sycophantic pseudo-intellectual young males in search of peer approval (yay, I'm now a High Priest of Set) and in need of ritualistic drama.

Notoriety quickly followed the circulation, in 1983, of the ONA's 'Black Book of Satan' and some of their texts, some of which texts were made available to a wider Occult audience a few years later by their publication in magazines such as *The Lamp of Thoth* and Sennitt's *Nox*. For example, the text *Satanism, Blasphemy and the Black Mass* was printed in *Nox* #2, July 1986, and *Satanism - its Essence and Meaning* in *Nox* #3, Nov 1986.

In a review of the compilation of items from *Nox* published by Logos Press in 1998 under the title *Nox, The Black Book: Volume 1 - Infernal Texts*, the British Occultist Phil Hine wrote:

"This welcome release from Logos Press is the first in a planned trilogy of retrospectives from the pages of *Nox* magazine, one of the UK's more 'hardcore' Left-Hand Path 'zines which rose to infamy during the late 1980's. Divided into three sections, the first group of essays & rituals is from the Order of Nine Angles, a British-based Satanic order whose publications caused quite a stir in the late 1980's. These essays deal with the O.N.A.'s approach to Satanism, the Black Mass, and the Lovecraftian 'Dark Gods'. Regardless of how one views this material, it is refreshing to peruse a contemporary perspective on Satanic magic that is avowedly different to the outpourings of its American manifestations. Contrast this material with the rather tub-thumping section which follows - texts from the Werewolf Order - who style themselves as a "Satanic Leadership school" or an "elite sodality of black magicians" - yawn. Presumably this section has been included to highlight the excellence of the O.N.A. material."

What is of particular interest is how later ONA material - such as the voluminous writings published by the ONA during their 'internet years' (2007-2012) - harks back to, and in most cases just elaborates upon, the themes and ideas and the methods mentioned in such early writings. That is, it is possible to see the complete ONA mythos in these early writings.

The ONA Mythos

The early ONA text *Satanic Influence, A Modern Tale* - first distributed in 1987 ev and subsequently published by Thormynd Press in 1992 ev in the first volume of *Hostia* - contains the following interesting assertions regarding how the ONA perceive, understand, and practice, Satanism, and have restored to Satanism what rightly belongs to it:

- Satanism and the LHP as a means to individual development leading to Adeptship and beyond - via practical experience and ordeals.
- The emphasis on developing both the mental and physical character of the individual.
- A greater understanding of magickal (and Occult) forces - and thus their nature - via the development of the concepts of causal and acausal, and an abstract system to represent this, enabling conscious apprehension (as against belief and superstition).
- The emphasis on the individual Initiate working alone and achieving practical goals - without accepting in a religious way a higher authority - and making this achievable by all via the publication of practical guides to all aspects of Satanism.
- Revealing and significantly extending Aeonick Magick - enabling any individual to undertake such works.
- Bringing an awareness of the Dark Gods - of the sinister energies/forces which exist and which are supra-personal and thus dangerous to individuals, one aspect of which has been symbolized by 'Satan'/ the Devil.
- An emphasis on the personal qualities - the character - of a Satanist, enshrined in the concepts of excellence, honour and the motto *die, rather than submit to anyone or anything*.

Note here the emphasis on ordeals, individual development, practical achievement, and especially personal honour, a topic the ONA would expound upon in greater detail a decade later in such items as 'the code of kindred honour' but which already in the 70's and 80's formed the basis of their unique 'law of the new aeon' in contrast to how 'the new aeon' was understood by other Occultists, such as the followers of Crowley.

In addition, the 1980's text *Satanism, Blasphemy and the Black Mass* (referred to above) makes it clear that even then in those pre-internet years the concept, the dark art, of empathy, and what lay beyond the false dichotomy of ideated opposites, were part of the ONA mythos:

" In a very important sense, Satanism uncovers what the ethos of a particular society or societies have covered up through images, dogma, ethics, words and ideas - and it returns the individual to the primal chaos out of which opposites were formed.

This uncovering gives the individual control, a conscious understanding and an awareness of their unique Destiny. It is and has been the purpose of genuine Satanic groups to foster such an uncovering by guiding novices and having them participate in blasphemous rites. Beyond such an uncovering, ritual and ceremony cease - to be replaced by a profound wordless skill, a profound empathy. The ground or foundation of this empathy is what has been called 'individuation' - the unity that a genuine Adept represents. But this 'individuation', this Adeptship is itself only another beginning; it is only the fourth stage toward the ultimate goal."

These early ONA writings also contain, among many other things,

1) References to another topic the ONA would later expound upon, *pathei-mathos*:

"As Aeschylus once explained - *πάθει μάθος*; one can learn through adversity/suffering and so achieve wisdom." *Mastery - Its Real Meaning and Significance*, Hostia volume III, 1990 ev

2) A disdain of sycophancy and an exposition of the truth that Occult grades - advancement along the path to Adeptship and beyond - is achieved by the hard work of the individual, and can never be awarded by someone else. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

"Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a 'dark mandate' or some kind of 'revelation'. There can be no such thing as an, 'infernal mandate' of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualized learning that results from such experience [...]

By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence." *The Hard Reality of Satanism*, distributed 1989 ev. Published in *Hysteron Proteron*, 1992 ev

3) The overlooked statement that the ONA 'upholds anarchism' [Letter to Aquino, dated 7th September 1990 ev, Vol i] and of how, for the ONA, politics is but a 'form', a tactic in the game of Aeonic sorcery.

4) A mention of how the ONA is both 'chaotic' and 'numinous' [beyond the illusion of ideated opposites] and how even 'Satanism' is just a causal form appropriate only to the current Aeon.

5) Of how there is a special kind of 'thinking' and knowing, beyond language, using *numinous* symbols [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev].

Again, the ONA would later expound upon this 'thinking and knowing beyond language' and the use of numinous symbols.

6) Of the truth that "Satanism existed in many forms long before LaVey, and the ONA simply represents one such form: a form that has changed and is still changing, developed as it is and has been, by creative individuals within it." [*Satanic Letters of Stephen Brown*, Letter to Aquino, dated 7th September 1990 ev]

7) That what the ONA teaches or explains is not 'sacred' and can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge

and experience for themselves. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

8) That Satanism in particular and the Left Hand Path in general require the individual to learn self-control and cultivate self-honesty.

"The difference between Traditional Satanic groups and other organizations which profess to belong to the 'Left Hand' or 'Sinister' Path, or which claim to be Satanic, is that Traditional groups seek to realistically guide their members along the difficult and dangerous path of self-development, the goal of which is the creation of an entirely new individual. This path is fundamentally a quest for self-excellence and wisdom.

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. It is the result of a synthesis - a development of the dark side and an integration of that aspect of our being thus creating a complete, more evolved individual. Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master' [...]

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 - usually by deluding themselves about their real level of attainment, their real level of self-insight, their level of self-control and mastery. The aim is self-control, self-mastery, self-understanding - and then a moving-on to what is beyond even this new self." *An Introduction to Traditional Satanism*, 1992 ev (re-issued and updated, 1994 ev)

9) The use of terms and expressions such as:

- a) adversarial [*Satanic Letters of Stephen Brown*, Letters to Ms Vera, dated 27th and 28th May 1992 ev],
- b) the 'natural balance' [*Satanic Letters of Stephen Brown*, Letter to Aquino,

- dated 9th September 103yf, Vol ii],
- c) sinister [*Black Book of Satan*, 1983 ev, and Letter to Aquino dated 23rd October 1990 ev],
- d) traditional Satanism [*Black Book of Satan*, 1983 ev];
- e) 'dark numinosity' [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev];
- f) self development via 'learning from experience' [*Satanic Letters of Stephen Brown*, Vol ii, Letter to Miss Browning, dated 16th September 1990 ev].

All of which terms and expressions and insights the ONA would later expound upon, and most of which terms and expressions - just like the ONA emphasis on amorality, defiance of authority, contempt for dogma, and the need for practical experience - other Occultists and Satanists would, sooner or later, use or appropriate, often without acknowledging their source.

Exposition and Development of The Mythos

In 2011 ev, in a text rather ponderously entitled *O9A - On Being Unpopular: Discernment, Pathei-Mathos and the Initiatory Occult Quest*, Anton Long reaffirmed the essence of the ONA mythos which was expressed, albeit sometimes rather stridently, in early ONA MSS from the 1980's and early 1990's:

"As we have emphasized for over thirty years, the Order of Nine Angles is an esoteric, and Occult, group. Which in essence means that - beyond exoteric propaganda and rhetoric; beyond adversarial incitement, heresy, japes, and toying with mundanes - our primary concern is the interior change of individuals by means of particular Occult methods and Arts and which Occult methods and Arts form the basis of our particular esoteric Way [...]

Our particular Occult style, our ethos, can be usefully and accurately described by one term: pathei-mathos. For us, pathei-mathos is a particular Occult method (one of the Dark Arts) and this Dark Art may be said to be the basis for all of the Ways - and for many of the techniques - we employ and have employed, from the Seven Fold Way to Insight Roles to adversarial action to grade rituals such as Internal Adept and the Camlad Rite of the Abyss."

In addition, what has escaped the attention of many who have studied, or who are or were interested in the ONA, is the esoteric information - the 'teachings' - and the esoteric aural tradition manifest in early ONA fiction: in the novels *The Deofel Quartet* and *Breaking The Silence Down*, and in short stories such as *Hangster's Gate*.

In fact, in my view these fictional works (some dating from the 1970's) often provide

better explanations of, and insights into, the whole 'ONA mythos' than many of the more strident and often adversarial and polemical early (and later) ONA texts.

This neglect of ONA fiction is all the more surprising given that, as mentioned in *The Guide To The Seven Fold Way* and elsewhere, a reading and study of both *The Deofel Quartet* and *Breaking The Silence Down* are an essential part of the ONA's Seven Fold Way.

In chronological order, the dates of the Deofel Quintet are:

Falcifer 1976 en
 Breaking The Silence Down 1985 en
 The Greling Owl 1986 en
 The Giving 1990 en
 The Temple of Satan 1991 ev

As made quite clear by the ONA over twenty years ago:

"The Deofel Quintet - the original Deofel Quartet plus Breaking the Silence Down - were designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA [...] Their intent was to inform novices of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud. Indeed, one of their original functions was to be read out to Temple members by the Temple Priest or Priestess..." *A Note Regarding The Deofel Quartet* (1992 ev)

What therefore does this ONA fiction reveal? It reveals many interesting things, including the following.

(1) To quote - somewhat out of context - what Goodrick-Clarke wrote in his book *Black Sun*, these works "evoke a world of witches, outlaw peasant sorcerers, orgies and blood sacrifices at lonely cottages in the woods and valleys" of rural Shropshire and Herefordshire, and that "compared to the eclectic nature of American Satanism, many ideas and rituals of the ONA recall a native tradition of wicca and paganism."

(2) The predominance given to

"...what may be termed the Sinister Feminine Principle, evident, for example, in what the ONA calls the rôle, and Magickal Grade, of Mistress of Earth, and in its depiction of, and homage to, the Dark Goddess Baphomet, whom the ONA describe as one of the most powerful of The Dark Gods. Thus, in the Occult fiction of the ONA, the main character - the main protagonist, the 'hero' - is often a powerful, beautiful, woman, with ordinary men, more often than not, manipulated by, or somehow subservient to, these women who belong to or who identify with some ancient Sinister tradition, or the Left Hand Path, and Satanism, in general. For instance, in *The Giving* - which is probably the most forthright fictional portrayal, by the ONA, of a genuine Mistress of Earth - the heroine is Lianna: a wealthy, powerful,

beautiful and mature woman, who is heiress of a sinister rural pagan tradition which involves human sacrifice. She is seen manipulating both Mallam and Thorold, and the story ends to leave the reader to answer the unanswered question as to whether she really contrived Monica's death and used her sinister charms to beguile - 'to beshrew' - Thorold following that death [...]

One of the central themes of the ONA's *Breaking The Silence Down* is the nature of the dark goddess 'manifest in or who can become manifest in women', and there are many references, in ONA works, to a dark sorceress being one of the essential keys to "opening the nexion that allows The Dark Gods to return to Earth [...]"

A.M. (Lypehill Nexion) - *The Occult Fiction of The Order of Nine Angles* (119yf, revised 122yf)

(3) The aural Rounwytha tradition, which was passed on, in the time-honoured esoteric manner, person to person, in traditional ONA nexions (temples, cells, groups) and which

"...aural traditions were not explicit, not having been written down - and were often intimations of esoteric things that often no one before me had the language, let alone the words, to represent in a way which was clear, esoterically and exoterically. That is, such knowledge was often akin to a wordless insight into the causal workings of the Cosmos - as, for example, a sublime piece of music may present us with such an intimation; or as an exquisite moment shared with an exquisite lady may present us with an intimation of the possibilities of Life.

Thus, in some ways one of my tasks has been to give a more conscious form to such esoterically inherited intimations, and this has taken me a while. But I did try quite early on to present something of the essence of this wordless inherited esoteric knowledge. For instance, in the late nineteen seventies, according to particularly vulgar causal calender, and in respect of the Rounwytha, in the character of Rachael in *Breaking The Silence Down*, and in, a little while later, some other characters in *The Deofel Quartet*."

Anton Long, *Baedraca, From Causal to Acausal Terror* (122 yf)

(4) A 'primal Satanism' - qv. for example, *The Giving*, *The Temple of Satan*, and *Falcifer* - that is unconnected with the 'satanism' of the Church of Satan and the Temple of Set.

Conclusion

It is my contention that throughout its more than thirty years of public notoriety, the ONA has been consistent in its mythos, with their more recent texts (of c. 2009-2012) often or mostly just elaborating on this mythos or with the mythos merely being re-expressed using some newly developed terminology, such as the terms 'dark empathy' and 'acausal-knowing'.

In addition, it should be obvious just how influential the Order of Nine Angles has been and is, especially within the milieu of Satanism and the Left Hand Path (even though this influence is seldom acknowledged, for a variety of silly and mundane reasons, both within the Occult scene and within academia). For perhaps the majority of Satanists, for instance, now talk and write about Satanism as 'adversarial' and exeatic; as being of necessity amoral, dangerous, genuinely heretical; as involving direct, practical, experience and a learning from that experience; and as a defiance of norms, dogma, hierarchy, ideas, and as a defiance of pontificating 'masters' and 'Occult teachers' and even organizations. All of which is a far cry from the 'satanism' propagated by the Church of Satan and the Temple of Set from the 70's on.

Other, perhaps less obvious, areas of ONA influence include (a) their disdain for copyright and making their Occult texts and documents freely available; (b) their praxis of allowing and encouraging individuals to form their own independent ONA nexions, temples, cells, and groups, free of interference from existing ONA nexions, temples, cells, groups, and individuals; (c) their non-hierarchical, leaderless, structure; (d) their public disdain for using pompous esoteric titles; and possibly most important of all (e) their insistence that everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves" [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev], leading to their stated desire that people can, and should, freely adopt, adapt, use, develop, and be inspired by, and disagree with, their mythos/praxis /ideas, and are free to "use what works for them and junk what does not work".

Finally,

"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." *ONA FAQ*, v 4.01 (123 yf)

R. Parker
August 2012 ev

Appendix
Notes on Esoteric Calenders
(v 1.03)

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calendar. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' does not begin on January 1st, nor on December 21st, but rather - for those in northern climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calendar in such climes, in the season known as Autumn.

e.v. - era vulgaris. An old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

e.n. - era nazrani. An old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

YF (yf) - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.>

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions /clans in heretical defiance of the magian *status quo*.

CE - Common (or Current) Era. English version of e.n.

JD - Julian Date.



Classic ONA Texts

Order of Nine Angles Style, O9A Chic

The ONA style - what distinguishes us and perfumes us (esoterically and exoterically) with the scent of the sinister - can be easily summed up, for it is a combination of the following three elements: (a) practical years-long sinister, satanic, and exeatic/heretical, experience; (b) practical, years-long, esoteric experience and the development of skill in our Dark Arts; and (c) our commitment to our Law of New Aeon, aka the code of kindred honour.

Real style is subtle, understated, and people either have it, or not. Those that have style generally do not flaunt it, because they do not need to since they know it, wear it, and comport themselves, effortlessly and in a refined manner. Which perhaps explains why there are far far more stylish refined women than there are stylish, refined, men...

ONA people have style, either naturally or acquired as a result of their experience, their learning - a style evident not in clothes, accesories, footwear, coiffure, but in character, bearing, experience: in short, in personality and the effortless refined skill of a personal sinister-cloaking.

A feature of the internet is that people cannot see and cannot personally interact with - and so cannot judge - those who have our style: who have the experience, the skills, the refinement, the commitment, the esoteric understanding, that makes them and marks them as ONA, as practical exponents of our particular sinister/satanic way of life.

As a result, the impersonal internet has (with only a few notable exceptions over a period of more than twelve years) became the province of the o9a-pretendu crowd - (a) those who spew forth an opinion about the ONA, the sinister, the Satanic, and the groups associated with them, but who lack practical and years-long experience of such matters, and (b) those who, on-line, align themselves with the ONA (or even claim to belong to the ONA or claim to have formed or belong to some ONA inspired group) and who proceed to write (often at great length) about their own views and the ONA (or that group) but who also lack practical years-long sinister, and exeatic/heretical,

experience, and practical, years-long, esoteric experience and the development of skill in our Dark Arts.

For well over a decade, the o9a-pretendu crowd (which is, unsurprisingly, male-dominated) have cast forth their seemingly interminable words into cyberspace, as quite a few of them have formed those words into printed works most often sent forth to be read in the real world of humans by means of such new mechanisms as 'print-on-demand' internet publishers. Of course, this all helped to addle the minds of some susceptible people, which was fun.

A member of this o9a-pretendu crowd is easy to spot, on-line and off-line, for their words and their opinions reveal their lack of style, their lack of sinister experience, their lack of esoteric understanding.

For instance, how many of these internet-wordsmiths have:

- (1) Undertaken a culling?
- (2) Undertaken the rite of external adept?
- (3) Trained for and achieved the basic physical challenges of our Way?
- (4) Undertaken several Insight Rôles?
- (5) Undertaken the rite of internal adept *or* spent at least three months alone in the wilderness?
- (6) Indulged in violent, 'criminal', and other amoral activities for six months to a year?
- (7) Acquired skill in esoteric chant and performed it with a group?
- (8) Acquired skill in the advanced form of the star game?
- (9) Undertaken rites to invoke the dark gods using a large crystal tetrahedron?
- (10) Run a group/nexion/temple of many individuals for a year or two - and so had to deal with their questions, the squabbles, the rivalry?
- (11) Had that group/nexion/temple plan and conduct the tests for selecting an opfer and then perform a rite of sacrifice?
- (12) Sinisterly manipulated or incited someone, or several, into undertaking a culling and/or an act of terror?
- (13) Sinisterly manipulated or incited someone, or several, into a life of violence and/or crime and/or of practical heretical/adversarial activism disruptive of the status quo?

Of these thirteen things how many have you/they done? For your/their words to be anything more than mundane pretentious waffle about the ONA (and about the sinister) the answer should be at least five of them. If these include (1), (3) (5), (10) and (11) then your/their opinions about the ONA and the sinister are at the very least worth reading. If you/they have done (1), (3), (5), (6), (7), (8), (10), (11), (12) then kudos to you/them and your/their views will be interesting and possibly enable you/them to make some original contribution to the ONA and so aid its development.

If you/they have not done any of these things, or done only one or two of them, then

that is just not good enough, and you/they should try harder, start being satanic in real life, or stop pretending to be O9A. For your/their opinions - your/their words - have no value to us or to anyone who is living or who has lived an exeatic, a practical, sinister life, and you/they lack the sinister style that makes and marks someone as O9A.

For the above thirteen things are some of the most obvious practical manifestations of our particular sinister/satanic way of life, and thus sum up our charming but devilish style. For, the ONA is, contrary to all other sinister/Satanic groups and in direct opposition to all others who profess to be latter-day Satanists:

- practising or disposed to practise evil;
- actually or potentially harmful, destructive, disastrous, pernicious; baleful;
- malicious; mischievous, sly;
- bad in moral character, disposition;
- hard, difficult, misleading, deadly, amoral;
- malevolent, offensive. [1]

So, the o9a-pretendu crowd need to ask themselves the following two questions: (a) Are you/they - or were you/they - just being mislead/manipulated, or did you/they just mislead (delude) yourself/themselves? (b) Just what did you/they believe or assume the Order of Nine Angles was and incited?

As I wrote quite recently:

"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?" [2]

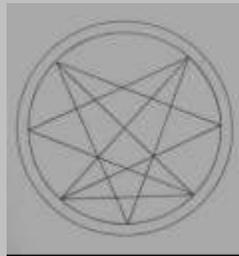
As I wrote over three years ago:

" 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..." [3]

So there you have it, the Order of Nine Angles is trouble, stylish, and fun.



Anton Long
O9A
122 yfayen

[1] *Toward Understanding Satanism* (ONA, 122 yfayen). That we in that text use the standard definitions of Satanism and the Satanic, as given in the complete Oxford English Dictionary, to differentiate ourselves from others who claim to represent Satanism - and who claim to be Satanic - is deliberate, although it is only to be expected that (a) only a few will understand why, and (c) many or most will regard it as confirming what they in their delusion believe in, and accept about both themselves and us.

[2] *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People* (ONA, 122 yfayen)

[3] *Satanism - The Epitome of Evil* (ONA, 119 yf)



Playing The Sinister Game - A Brief 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 sent 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*, Thornynd 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 causal 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 Aeonic 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 pathei-mathos 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 published texts such as *Toward The Dark Formless Acausal* and in several (unpublished, restricted) internal ONA documents dealing (a) with sinister strategy and/or (b) which are transcriptions of talks and discussions of Oxonia Sunedrions.

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:

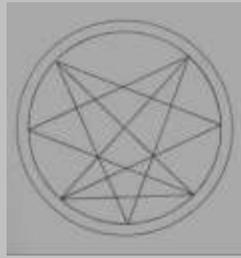
The Satanic Letters of Stephen Brown, 2 vols. Thormynd Press, 1992 ev

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)

Transition to the Fourth Phase (unpublished transcription of an ONA discussion, Oxonia, 121 yfayen)



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
122 yfayen

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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Documents of The Inner ONA Part One

Introduction

Included in *Documents of The Inner ONA* are a few texts selected from the archive of unpublished ONA documents, and unpublished because they were intended for internal (private) circulation within the Order of Nine Angles, or were previously marked Restricted (and have since been declassified), or were circulated by hand person-to-person (often because of their heretical/'illegal'/offensive content), or were intended for a few selected and trusted individuals and sometimes sent (in the last decade) as an encrypted attachment to an e-mail.

The texts in the collection date from the past nine years, with one or two of them being transcriptions of either talks or discussions or private QA sessions given during, or which took place at, the Oxonia Sunedrions of the Inner ONA, and which recent Sunedrions, in a break from tradition, also included a few invited overseas guests.

For obvious reasons some passages and paragraphs have been redacted. These redactions are marked [...] [redacted]

In a few of the documents some comments in square brackets [] have been added to provide context.

Header: O9A - Summary of Phase One, Phase Two
O9A Restricted
v. 2.01

Notes on Phase One and Phase Two

The fundamental practical exoteric aims of the Order are to be the genesis of human change via the manufacture of a new human type, and to establish new ways of living suitable for this new human type. These new ways will be the antithesis of the State, as the new human type will have discovered the essence hidden by causal abstractions. This essence may be conveniently represented by the term 'sinister-numinous', and a means to manufacture this new human type may be said to be

pathei-mathos.

The fundamental practical esoteric aims of the Order are: to guide suitable individuals to genuine Adeptship and beyond; to clandestinely recruit and test a small number of suitable individuals who if found suitable begin to follow our Way; to expand the Order and manufacture an international esoteric network; to use this network to infiltrate 'society' and so gain and use 'our' influence, intellectual, moral, practical, artistic, commercial, Occult, and so on. Importantly, such infiltration requires people in certain professions and occupations more than it requires either outward, exoteric, propaganda of an Occult kind or outward individual/group adversarial/heretical action. The former is essence, the latter (the outward) mere show or some temporary external results of certain and a few individuals travelling along our outer Way.

P1 and P2 were all about establishing the basic foundations needed to begin moving toward these aims. Part of this was establishing a mythos, an esoteric presence, 'a name', a mystique, an esoteric culture; using propaganda, personal manipulation, and so on.

To build the foundations of an Aeonian esoteric organization - immune to infiltration, and based on clandestine independent cells - takes care and a certain amount of causal Time. To extend that organization out from its base in a natural way, takes even more care and more causal Time. Secure recruitment requires great care and takes causal Time. Testing recruits takes causal Time. The advancement of recruits along the Way takes causal Time.

To secure the [...] [paragraph redacted]

To build these foundations took longer than expected, some four decades instead of the anticipated three, with there being much personal learning involved and necessary, and a few mistakes made.

One Journey of Experience and Discovery

In essence, my effusions document my own progress along a particular esoteric way. From strident youthful adversarial/heretical tracts/rants and old-style Occult ceremonies, to the more measured and esoteric items of the past seven years.

Recently I have set down in some detail - as a result of my practical experience and a decade of reflexion upon such experience - the outer and inner aspects of the sinister-numinous, of approaching The Abyss; have written about the essence beyond The Abyss, about the inner alchemy, the inner change, and tried to set certain esoteric traditions in context, Aeonian and otherwise.

There is thus a legacy of esoteric experience and knowledge here: mine (of some forty years and more) and that of the few before me. That is, there is the foundation of an ancestral pathei-mathos, with all that this implies for our new esoteric culture [...] [redacted] For my experiences, esoteric and exoteric, are 'out there', written down or told to trusted comrades; the old tradition is now 'out there', openly written down (by

me) or hinted at, or told to trusted comrades.

In addition, and as I have mentioned previously, I do believe sufficient clandestine nexions now exist - with sufficient people of the right calibre - to move to P3. That is, the foundations of an Aeonic esoteric organization have been built and are secure. Thus can the proper, the real esoteric, work begin; slowly, in Aeonic - not causal - Time.

To find and use our own individual lapis philosophicus currently takes decades; but, wyrd-allowing, given our culture, our ancestral pathei-mathos, our Order, this time-scale will gradually be reduced over the next fifty to one hundred years.

For a significant number of human beings to find and use lapis philosophicus - and thus for our exoteric and esoteric aims to be achieved - will take somewhat longer, possibly another hundred, or two hundred, years. Our plan, as an ancestral, a kindred, an esoteric, Order, is to be there when they do, having guided the number required to find and use that personal gem and developed an Aeonic, supra-personal, form of it.

” Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time.”

AL
O9A 122 yfayen

O9A Restricted
v.1.01

Presencing Azoth Phase Three 119 - c.157

Background

As mentioned in several published texts, Phase Three (P3) marks the change from overt exoteric Satanism - Satan as archetype, adversary; the 3 lower nexions of the Tree of Wyrd - to the more esoteric aspects, Baphomet as archetype; Rounwytha tradition; nexions Sol and Mars of the Tree of Wyrd.

Exoterically, P3 is and will be most manifest in the group nexions termed ‘sinister tribes’, clans, gangs (or whatever) and in our lone nexions - adversarial operatives

(and those inspired by us) - and all of which nexions, of whatever type/form, will be examples of/presence (and propagate) the 'heresy' of personal honour as the only law and the necessity of pathei-mathos, not to mention the culling of undesirables. In addition, 'the sinister feminine' and Sapphistry will be more openly championed, as well as propaganda directed at the Magian patriarchy and Homo Hubris. The chauvinism that male specimens of Homo Hubris possess for women should be a particular target. An aspect of this will be our championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police.

Esoterically, P3 will be most manifest, outwardly to non-ONA folk, in the emphasis on the sinisterly-numinous, and in the necessary development of non-Caucasian nexions with unique styles and new ways which may well meld aspects of O9A esoteric tradition with their own ancestral culture.

Internally, for established nexions, P3 will mark an increasing emphasis on aural tradition, on Dark Arts such as Esoteric-Empathy, Esoteric Chant, and The Star Game; and by the expansion of our family, including preparing some for The Passing of The Abyss according to the Camlad Rite.

The Esoteric Task

The basic esoteric task of the early part of P3 (before c. 2013ce) is to ensure the continuance of the [inner] O9A [...] [redacted] Hence the need for more individuals to progress toward The Passing of The Abyss.

As part of this task [...] [redacted]

In addition, I have begun to set down in writing some of the more esoteric aspects of our aural tradition; some to be openly published, others for internal circulation only.

Also, an important and necessary part of this transition and the continuation of the O9A is the development of independent non-Caucasian nexions in other lands; a development, that wyrdfully, has already begun, and one that will, over causal Time, give rise to a new type of Sunedrion [...] [redacted]

Beyond this, the main P3 task is to continue what we have been doing these past forty years, only without the 'outer show', the outer games, that I and a few others - a nod here of course to [...] [redacted] and 'the usual suspects' - have been putting on and playing in the world of the mundanes as part of P2.

In practical terms, this will mean - as indicated a few years ago [in respect of the inner ONA] - a 'return to the dark', something which I know will come as a relief to some of our family! Esoterically, it will mean we will henceforward as in the past grow slowly, personally, secretly, with the aim being for each of our hidden nexions, Rounwytha or traditional or one of those new fangled ones, to recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know

our goals, aims, will take long durations of causal Time to be achieved - way beyond the life-time of everyone here.

A subsidiary P3 task is for a few of us to - [...] [redacted] - establish new nexions in other lands by recruiting and training a few suitable people, as per the example of our [...] [redacted] which followed from our Egyptian one. Thus - Wyrd-allowing - by c.130 yf we should have several more nexions in such non-European locales. By c.160 yf we might expect to have a solid, clandestine, presence in many lands other than Europe and north America.

One anticipated outcome of such esoteric expansion will be the development of new, 'sinisterly-numinous', more practical styles of training; a style which may favour a more Rounwytha orientated approach rather than the more traditional and Occult approach of the Seven Fold Way.

Another anticipated outcome of such expansion should be the development of 'underground' transcontinental practical networks [...] [redacted] and which networks will mark the transition to P4, which stage I briefly spoke about at our last Sunedrion.

The Perspective

Mention of P4 brings us naturally back to 'our perspective' and our long-term goals. Back to those sinisterly-numinous things that bind us as family and a knowledge of which both informs and transforms our lives as individuals.

We [few here] are as we are because we view our individual lives in this perspective of centuries, millennia, Aeons. In terms of a brief causal existence and a possible future acausal existence; of one nexion among nexions past-present-future. Which is why we plan not just for ourselves, but for our family, our clan, and our descendants.

AL
O9A

This is an edited transcript of part of a talk given by AL at the ONA Oxonia Sunedrion, 122 yfayen.

Pretenders, Frauds, and The ONA

Over three decades ago, we had the imposters. With the advent of this new-fangled internet thingy, these imposters had and have a new medium most suited to their plebeian nature.

Over two decades ago I said:

"I shall be honest - Satanism has been hijacked. By posers, by pseudo-intellectuals and by gutless weaklings who like the glamour and danger associated with it in the public mind but who do not have the guts to be evil

- to do dark deeds... Well, I am sick of these imposters.”

So it is that these gutless weaklings, these self-described ‘satanists’, now prattle on and on and on - in cyberspace - about satanism (mostly anonymously of course) and yet have no dark, evil, genuinely, Satanic deeds to their name. Never having once done or incited acts of chaos, violence, ‘crime’, culling, and terror, and never once having taken themselves to and beyond the moral, legal, limits imposed by The System.

Thus we have pretentious mundane gits pecking away at their keyboards in order to spew forth into cyberspace their plebeian opinions about ‘reality’ and sorcery and the sinister, while all the while they are in thrall to the delusions of Magian Occultism and to the delusion that they - these puny humans on some planet orbiting some nondescript star in one corner of one Galaxy among billions of Galaxies - matter in some way and that not only do they ‘understand’ and ‘know’ but they can control the forces of the cosmos. Thus they, these alleged satanists and alleged practitioners of the Black Arts of the Left Hand Path - these egoists who inanely attempt ‘to deify’ their mundane self - write mumbo-jumbo such as:

“I enter into the Realm of Creation to work my will upon the Universe.”

“The only sacrifice we do perform is a voluntary sacrifice of self to Self that takes the form of words.”

“There is only our own consciousness.”

“We hold as sacred the Life of humanity. Our self love and our self dissatisfaction is expressed upon humanity.”

“In ritual, you can begin to reach inward to contact the true and tangible god of your own universe.”

Not to mention pseudo-intellectual babble such as:

“Herein lie the roots of a certain kind of outcome-justified thinking that is prevalent in modern culture. The ethics of Plato reflect his commitment to teleology, the doctrine that purpose and design are apparent in nature, and that natural phenomena move inexorably towards certain goals of ultimate self realization.”

[*Note:* we might be unkind and enquire (a) as to whether the author can read Plato in Greek or has to rely on translations, and (b) how many years has he devoted to the study of the works of Plato. For if he cannot read Greek and has not undertaken such a study then, from a scholarly, intellectual, perspective his words merely convey his personal opinions about a subject he does not know very well, and are worthless.]

Naturally, these satanic pretenders and pseudo-intellectuals infesting the Occult milieu will not STFU, for the internet provides them with a sense of importance, and if they spew forth their mumbo-jumbo, their opinions, and their pseudo-intellectual babble for long enough they might even gain some admiration (and even acceptance) from their fellow pretenders. Why, they might even go on to self-publish a book about ‘satanism’ and/or about the Occult, as they might even found some ‘temple’ or ‘coven’

or group and appoint themselves a 'high priest' or even an 'ipsissimus'.

What these self-important egoistic pretenders do not know, or ignore, is that a real understanding and a real knowing arise - and only arise - from three things. (1) From a participation, of many years, in real life of such an exeatic intensity that it brings pathos, with all the attendant sadness, joy, ecstasy, anguish, and personal suffering; (2) from a rational reflexion on the foregoing and thus a placing of such personal participation into an Aeon, a cosmic, perspective; and (3) from a refined and a scholarly study and a seeking of knowledge spanning at least a decade.

Now, one of the real secrets of the LHP, of satanism, of the sinister, is that it encourages, it provokes, it encompasses, it guides the individual into all of these three, so that it is a way for the individual to acquire, to feel, to know, wisdom, and which knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being.

But what in some way is worse than these modern self-described 'satanists' are some of those who now are associating themselves with - or claiming to be - ONA, mostly anonymously and invariably via the medium of the internet. Of course, these ONA wannabes have no real-life sinister deeds to their name (even though some of them claim they have) just as they have never followed our hard Seven Fold Way. Not for them a culling or three; or the amorality of a career of 'crime'. Not for them running a street gang for a year or more. Not for them a year-long Insight Rôle or two. Not for them hard physical challenges and three months in the wilderness alone. Not for them the intellectual challenge of the advanced Star Game or spending a year mastering, and then performing with a group, Esoteric Chant. Not for them the esotericism of using such chant with a large crystal tetrahedron to see what occurs within and external to their psyche.

For these frauds prefer pretension and words to living - year after year and for decades - a real sinister amoral exeatic life, with some even acquiring (to those lacking real Occult abilities) something of a 'reputation' outside of ONA circles. Yet we know who the frauds are, just as some of the frauds themselves know who and what they are, although naturally in some cases they do not know what they are, such is the excess of their arrogance, their self-delusion, their pretension, their belief that they are and have been 'very clever'.

Of course, in some small way some of these muppets may be useful, for a while. And useful to us, for example, in spreading (knowingly or unknowingly) the ONA mythos and ONA propaganda, or as in (unknowing to them) playing japes on and confusing mundanes, or as in diverting public attention from some of those of our kind who wish to operate in the shadows, or as in distributing our MSS and so perhaps inciting others of our sinister kind around the world to actually presence the dark by their living or by beginning the hard journey to wisdom by following our Seven Fold Sinister Way.

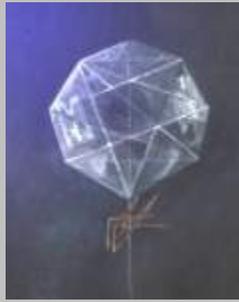
So while they serve a useful purpose we might choose not to publicly expose them for the frauds they are. And it is fun watching them, and - occasionally - toying with them, in public and in private. And fun observing how mundanes are often conned by

these 'ONA pretenders' even though the very words these pretenders write and say betray them for who and what they really are.

Meanwhile, we shall keep doing our two necessary sinister things. (1) Clandestinely recruiting, person to person, in the traditional way; and (2) openly and clearly stating just who and what we are, and what Satanism and the sinister mean - as in practical, amoral, heretical, exeatic, deeds, as in gaining skill in our difficult and dangerous Dark Arts, and as in our life-long quest for wisdom.

But the causal Time will arise, and soon, when such muppets will no longer be needed or useful, just like the medium of the internet.

AL (Order of Nine Angles) 121 yf



The Esotericism of The Deofel Quintet

**A Study, By Means of Quotations, Of The Esoteric Mythos
Of The Order of Nine Angles**

Introduction

The fiction of the ONA has been rather neglected by those interested in the Order of Nine Angles. Neglected, because in my view the esoteric insights they contain go deeper than, for example, the 'basic ONA novice interpretation' suggests in respect of The Deofel Quintet; an interpretation given in the 1992 (e.n.) ONA text, *The Magickal Art of The Deofel Quartet* and which interpretation therein is only suitable for someone (a novice) first reading the works at the beginning of their quest along The Seven Fold Way.

In this study I shall quote from just two ONA fictional works: *The Giving*, and the rather more obviously fictional, easily classifiable, *Temple of Satan*, and which two works form part of the Deofel Quintet.

I concentrate on only two works, and in a brief way, because such a brief treatment of only two works may possibly inspire others to study the quintet (and other ONA fiction) in greater detail and not only relate the esoteric content of these fictional works to the more well-known esoteric content and mythos contained in other, non-fictional, ONA works publicly available, but also (and importantly in my view) enable them to gain some insights into the still mostly unrecorded ONA aural tradition and the way the ONA operates, and has operated, in the real world.

The texts used are the pdf versions given in *Order of Nine Angles Classic Texts, Part Two*, and I have corrected a few obvious typos in the quotations I have used.

I The Giving

Written - 1990 en

Basic ONA Noviciate Interpretation

The Giving concerns 'primal Satanism' and a more subtle magick and manipulation than the previous works. It is a story based on fact - on real life happenings and real people. It reveals a real Satanic Mistress in action - someone quite different from the 'accepted' notion of a Satanic Mistress.

Tree of Wyrd Spheres: Third and Forth. Forms: Ecstasy/Vision. Tarot Images 7,12,5,6,14,17. Alchemical (sybiotic) Processes: Coagulation/Putrefaction.

Summary

The story of a 'mistress of earth', her rural ancestral coven, and their preparations for a pagan rite of sacrifice called The Giving.

Mallam is central to the story:

"He lusted after success, wealth, power and results while she [Lianna] urged him toward the difficult - and for him inaccessible - path of self-discovery."

As Lianna says of some of his 'interests':

"Such activities are not conducive to the self-development which our way wishes to achieve. They are not, in fact, connected with any genuine sinister tradition but are personal proclivities, best avoided if advancement is sought.... True Adepts do not waste time on such trivia. Everyone has to make their own mistakes."

His character is revealed in such activities; in how easily he is manipulated regarding what he is led to believe is Lianna's 'treasure' and then in his obsession to find it; in his attempted rape and beating of Monica and his trashing of her apartment; and in his later failure to realize, given his lack of real Occult abilities, that the 'young village woman' he arrogantly assumed was "stupid and dull", and whom he thought he could easily control and manipulate, is in fact manipulating him as part of Lianna's tests and preparations.

Monica is also central to the story, although not in such an obvious manner, for the character of Monica leads the astute student of the Occult to ask many interesting questions. Such as, what, if any, is Lianna's involvement with her death, and if she somehow used sorcery to contrive the 'accident' that caused her death, why? Because of her personal feelings (such as jealousy) or because she had judged Monica 'rotten' (and thus a candidate for culling) because of Monica's continued involvement with Mallam's 'rotten' activities even though she could have or might have or should have -

"I knew what was going on," she says to Thorold at one point - left at any time?

So, is Monica's death a product of fate, or wyrd, or 'an accident', or of Lianna being jealous, or of her calmly, in a sinister way, practising the esoteric art of culling? If a culling, is Lianna correct, justified, or does Monica (as her liaison with Thorold might seem to suggest) begin to show signs of 'redemption' and can the rotten deeds of such a past ever be 'redeemed'?

The character of Thorold also suggests, or seems to suggest, some esoteric riddles. For example,

(a) in respect of his character and why Lianna seems to 'choose' him.

(b) in respect of Lianna:

"She did not seem to him to be evil - just exceptionally beautiful, wealthy woman, born to power and used to it. But he could not still his doubts. He heard Sarah's voice in his head accusing her; remembered Lianna's lie about having no children; her anger toward Monica. But most of all he remembered Monica's death and Mallam being borne away by the people of Lianna's village."

(c) in respect of personal choice and tests:

[Thorold] "I never really had much choice, did I?" he asked.

[Lianna] "Oh, yes, you had plenty of times to chose."

A Few Examples of Some Esoteric Themes

1) Tests

a) Before meeting him in person, Lianna arranges for some esoteric MSS to be sold to Thorold to ascertain his interest and commercial honesty. Satisfied, she proceeds to seduce him.

Later, she admits she has been 'watching him' [i.e. had him under covert surveillance] for some time and also had someone do a background check on him.

b) She shows Thorold a film of a 'Mallam ritual' - involving young girls - which perplexes and upsets him, and she leaves him alone to think about it.

Later when he asks her about the film, she - to test his empathy, his perception, his judgement - asks him: "What do you feel - sense about me?"

2) Manipulation

a) Lianna sending Imlach to Mallam with parchments containing a 'secret script'.

Some time before she had planted a seed into Mallam's mind about her wealth and its origin, saying: "It is a long story. Involving the Templars. I may tell it some day."

b) Lianna sending Imlach to Thorold regarding Mallam:

"She does not like your interference."

"My what?"

"You are to leave a certain gentleman alone. He is her concern, not yours."

"Is that so?"

"She kindly requests you not bother him - or any members of his group."

"Oh, really?"

Imlach moved closer to him. "You'd best heed her advice. For your own sake."

"Tell her from me I'm not playing her games anymore and I'll do what I like!"
He slammed the door shut.

3) Local Myths and Legends

a) Mention of the Templars in Shropshire:

"The parchments told of how Stephan of Stanhurst, preceptor, had in 1311 and prior to his arrest in Salisbury, taken the great treasure stored in the preceptory at Lydley - property of Roger de Alledone, Knight Templar - to a place of safe keeping. It told how the preceptory was founded in 1160 and how, centuries later, the lands granted with it became the subject of dispute and passed gradually into other grasping hands; for Stephen after his arrest was confined within a Priory and refused to reveal where he had hidden the treasure. But, most importantly to Mallam, it told where the treasure had been stored when the foresightful Roger de Alledone realized the Order was about to be suppressed by Pope Clement V and all its properties and treasures seized."

b) Mention of local legends, as for example:

She drove alone the narrow, twisty lanes southeast of Shrewsbury town to pass the *Tree with the House in It*, the wood containing *Black Dick's Lake*, to take the steep lane up toward Causeway Wood.

"This lane," she said, breaking their silence, "used to be called the Devil's Highway. Just there -" and she indicated an overgrown hedge, "was a well

called Frog Well where three frogs lived. The largest was, of course, called Satan and the other two were imps of his."

4) Differing Views about Satanism

a) Conventional Catholic view:

"Joseph de Tonquedec I believe it was, who said something like '*the Devil's interventions in the material realm are always particular and are of two kinds, corresponding to miracle and Providence on the divine side. For just as there are divine miracles, so there are diabolical signs and wonders.*' "

b) From a conversation between Monica and Thorold about Mallam and Lianna:

[Monica] "He approached her about a year ago - wanted to learn about her tradition."

[Thorold] "Which is what?"

"What she called the seven-fold sinister way - or something similar."

"Satanism?"

"Not in the conventional sense. Our friend Mallam," and she smiled, "takes that route. He showed me a book she had given him."

"Oh, yes?"

"*The Black Book of Satan* I believe it was called. She believes that each individual can achieve greatness: but that must come through self-insight. There are certain rituals - ceremonies - to bring this."

"And Mallam?"

"He wants power and pleasure - for himself."

"And is prepared to do anything to achieve it."

"Yes."

"But she - Lianna - still uses people."

"Yes. I think she was using Edgar. But why and for what purpose, I don't know. In her book I remember reading about members of the sect being given various tests and led into diverse experiences. These were supposed to develop their personality."

"Doesn't sound like Satanism to me."

"Well, some of the experiences involved confronting the dark or shadow aspect: that hidden self which lies in us all. Liberating it through experiences. Then rising above it."

"And Mallam and his cronies? They wallow in their dark side - without transcending it?"

"Something like that."

c) Lianna's view:

[Thorold] "How does the book [the Black Book of Satan] I found fit into all this?"

[Lianna] She smiled, as a schoolmistress might toward an otherwise intelligent pupil. "Satanism, you mean?"

"Yes," he answered, amazed at her perspicacity.

"It is not the way I follow. My tradition is different - much older."

5) Ancestral Traditions

"Her family kept alive for generations the old traditions, the old ways - as did the folk of the village."

"It was an isolated village, surrounded by hills and accessible only by narrow, steep and twisting lanes. To the west of the village lay The Wilderness, Robin's Tump and the steep hills of Caer Caradoc hill. The lane northward led along Yell Bank, skirted Hoar Edge and the side of Lawley hill to the old Roman road to Wroxeter. To the south, the village was bounded by Stredbow Moor, Nant Valley and Hope Bowdler hill. The area around the small village was, like the village itself, unique. Small farms nestled on the lee of the hills or rested in sinewy valleys hidden from the lanes. Coppice and woods merged into rough grazing land and the few fields of arable crops were small, the size hardly changed in over a century. But it was the sheltered isolation of the area that marked it out, like a time-slip into the past - as if the surrounding hills not only isolated it physically but emotionally as well. Perhaps it was that the hills dispersed the winds and weather in a special way, creating over the area of the village and its surrounding land an idiosyncratic climate; or perhaps it was the almost total lack of motorized transport along the rutted lanes. But whatever the cause, Stredbow was different, and Sidnal Wyke knew it."

II The Temple of Satan

Written 1991 ev

Basic ONA Noviciate Interpretation

While *The Temple Of Satan* does (like *Falcifer*) deals with the Dark Gods, its main theme is emotion on the personal level, particularly 'love' (of the infatuation and sexual kind) and how a Satanic Initiate of some experience encounters and deals with them. Emotion ('love') of the type encountered is a stage, to be experienced and transcended. For a Satanist not yet achieved Adeptship, this feeling/emotion is often a snare, a trap which they can fall into, thus ending their sinister quest.

Thus the work considers feelings and desires which are often still unconscious, and about making these more conscious, controlling them and transcending them. Third sphere on Tree of Wyrd. Magickal form: Ecstasy. Tarot Images: 6,14,17. Alchemical (sympiotic) process: Coagulation.

Summary

The story of a young bi-sexual priestess of an avowedly Satanic coven who uses her sexuality to entrap, control, and sometimes mistreat men (occasionally sadistically) but who becomes bored with her life and so plans to undertake the sacrificial 'Ceremony of Recalling' after finding and enchanting a suitable naive male as offer.

"So had she played her games of power and joy, feeling herself the equal of gods. There were few crimes that she had not sanctioned or sent men, in their lust, to commit, few pleasures she had not enjoyed. Yet she was not maddened by either pleasure or power, and kept her empire small, sufficient for her needs, and herself anonymous. Many small firms headed by small men, a brothel or two, a number of temples in the cities beyond - such were the gifts of her Prince and she tended them all, as a wise woman should."

Her plans are threatened by (a) betrayal by one of her coven, (b) her unexpectedly falling in love, (c) a mysterious, reclusive, old man called Saer, and (d) some urban rather fanatical followers of Crowley:

"They cannot be allowed to break the Current of Aiwaz."

Jukes, stocky and squat, sincerely believed what he said. For over a year he had run his small Temple in London, helping by his acts of magick to further the Aeon of Ma'at. By day, he worked in an office, but at night, in his basement flat, he became High Priest for his gods. He had read widely on the subject of the Occult, made many contacts during the years of his searching, but he was surprised by the books and manuscripts that Pead possessed. Avarice was a stranger to Jukes, but the rare books and

manuscripts introduced them."

A Few Examples of Some Esoteric Themes

1) Invokation to Baphomet.

Now shall we with feet
Faster than storm's horses
Seek to bring she who with fire
And cutting sword leaps plunging
Upon her foe while the fates of dread
Unerring gather round...

She detailed her Guardians to carry the body and let them into her secret Temple where they threw it into the pit beneath the plinth that held her crystal. There was laughter and lust among the worshippers when she returned."

2) Sapphism and Sapphic Sorcery.

She closed and locked the door before sitting beside Claudia on the bed. "You are beautiful," she said, caressing Claudia's neck [...]

[Afterwards Claudia] lay beside Melanie, embracing her and softly crying, drawing comfort from the strange woman who kissed away the tears, feeling in that moment that all the confusion, doubts and sorrow that her sensitivity had brought her over the years, was no more. Her past, with its broken relationships, its traumas and dreams, was forgotten. Her future was unreal - only the present was meaningful to her. She sensed forces outside the house that wished to harm the woman who kissed her and whose body heat reassured, but she was protected for the moment from those forces as Claudia felt protected. The harmful forces, which were waiting for weakness, drew more emotion from Claudia until she felt a genuine love....

3) The Dark Gods, The Abyss, and The Nature of Satan.

"There was a yearning in Melanie as she stood beside her Priestess and lover. But it was not a yearning for love - only a cold desire to alter the living patterns in the world and so fulfill her Destiny by returning the Dark Gods to Earth. She was suspended between her past with all its charisma and power and the future that might have been possible if she had surrendered to Thurstan's love. She was aware of herself only through the images of the past and her barely formed feelings for Claudia: detached from the realness of her body and personal emotions. The power being invoked seemed to be drawing her toward the Abyss and the spaces beyond the Abyss where she had never been.

The Abyss was within her, within Claudia, within all those in the Temple and all those outside it. It was primal awe, terror, and intoxication [...]

[Then, an answer.] It was an answer without words - a feeling that drew her beyond the cold Abyss to where a new universe waited. She was drifting in this universe, floating among the stars and galaxies of love, sadness, sorrow and joy, and as she consciously drifted, her body tensed and tears came to her eyes. Images and feelings rushed through her as a whirling system of planets and stars forms from chaos and rushes through a galaxy past other stars when time itself is compressed. The images were of her past but the feelings attached to them were not the original feelings. There was sadness instead of exultation, love instead of anger, grief instead of joy."

3) Ancestral Traditions

"The [human] remains were the work of the sinister woman who had in the weeks of her dying given Melanie the house. 'I have waited for you,' she remembered the old woman had said, 'waited as our Prince said I should. My coven and books and house are yours.' She never spoke again, but signed her name on her will, and Melanie was left to find the old woman's secrets from the Black Book of workings she had kept. 'I, Eulalia, Priestess of the forgotten gods, descended from those who kept the faith, here set forth for she who is to come after me, the dark secrets of my craft.'

The book was Melanie's most treasured possession, after her crystal and her [amber] beads. It was the crystal that first showed her the house."

4) A Hidden Quartz Tetrahedron

" [There were] few clothes, furniture or possessions [in the cottage] ... It was damp if clean, austere but full of memories. The memories, spectral forms and sounds, seeped out of the walls, the floor, the beams which held the roof, to greet Melanie. Sighs, laughter, the pain of childbirth, an old man dying his bed while his spirit wandered the hills above.

Two centuries of life, struggle, love and death. But however intently she listened, however still she held her gaze, neither sights nor sounds from Thurstan's past seeped to her through the gates of time, and it was behind the only painting in the cottage that she found her answer. It was a good painting of a pretty woman, curiously hung above the long narrow windows where Melanie had seen Thurstan sitting. Behind it, totally obscured, was a niche carved from the rough stone that made up the walls. It contained a large quartz crystal. Stored in the crystal was Thurstan's life, in images only a Mistress of Earth or a Magus could see."

"The ritual had bored her, and she did not miss the pleasure that she had obtained in the past through having a man grovelling

while she whipped his naked flesh. Instead, she thought of Thurstan and his strange life that she had seen in the crystal."

5) Enter An Old Man

She was about to raise her hand to force his head up so she could see into his eyes when she saw an old man dressed like a peddler walk through the open door of her house.

"He is mine, I believe," he said as he tapped Jukes on the shoulder to free him from the bonds Melanie had placed around him. "He is no use to you. But if you object..."

"Who are you?" she asked.

He bowed deeply, like a jester. "I am Saer."

"Saer?"

He looked around the hall and peered briefly into the Temple. "You have made great changes, I see." Then smiling, he bowed again before escorting Jukes away.

5) Satanism.

a)

"The most fundamental principle of Satanism is that we as individuals are gods. The goal of Satanism is simple - to make an individual an Immortal, to produce a new species. To Satanists, magick is a means, a path, to this goal. We walk toward the Abyss and dare to pass through to the cold spaces beyond where CHAOS reigns. There is ecstasy in us - and much that is strange. Vitality, health, laughter and defiance - we challenge everything, and the greatest challenge is ourselves."

b)

"All of [the books], and the manuscripts bound like books, were about alchemy, magick or the Occult. He could read the Latin of the medieval manuscripts and books, but what they related did not interest him as the later books brought forth no desire to read further. Even the Black Book of Satan, resting on the table, seemed irrelevant to him. They were all compilations of shadow words, appearing to Thurstan to fall short of the aim that the searchers who had written them should have aimed for. His instinctive feeling was to observe in a contemplative way some facet of the cosmos - to stand outside in the dark of the night and listen for the faint music that travelled down to Earth from the stars - rather the enclose

himself in the warm womb of a house to read the writings of others. Demons, spells, hidden powers, the changing of base metal to gold, even the promises of power and change for himself, were not important to Thurstan, and he left the library with its stored knowledge and forbidden secrets and lurking gods, to walk in the moonlit garden.

The stars were not singing for him - or he could not hear them above the turmoil of his thought...

He moved, like an old man pained by his limbs, through the cold and sometimes swirling mist along a path that took him toward the Mynd and up, steeply, to its level summit where he stood, high above the mist, to watch the mist-clotted valleys below. The heather was beginning to show the glory of its colour, and he walked through it northbound along the cracked and stony road stopping often to turn around and wait. But no one and nothing came to him - no voices, song or sigh [...] The very Earth itself seemed to be whispering to him the words of this truth. He began to sense, slowly, that there was for him real magick here where moorland fell to form deep hollows home to those daughters of Earth known as springs and streams, and where the Neolithic pathway had heard perhaps ten million stories. No wisps of clouds came to spoil the glory of the sun as it rose over the mottled wavy hills beyond the Stretton valley miles distant and below. No noise to break the almost sacred silence heard. For an instant it seemed as if some divinity, strange but pure, came into the world, and smiled."

R. Parker
August 2012 ev

Appendix

A Note On Sources

From Anton Long's Introduction to *Order of Nine Angles Classic Texts, Part Two*:

"The pdf versions here [in *Order of Nine Angles Classic Texts, Part Two*] of the Deofel Quartet are the ones I corrected in 119 Year of Fayen in order to remove many of the scanning errors and typos which are still prevalent in all other editions, digital or otherwise.

The Deofel Quartet was designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA. As such, they are not - and were not intended to be - great, or even

good, works of literature. Their intent was to inform novices - new Initiates - of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud in a darkened, candle-lit, room. Indeed, one of their original functions - from the 1970's to the early 1990's ce - was to be read out to Temple/Nexion members by the Temple Priest or Priestess [...]

The original manuscripts of The Deofel Quartet (as with most early ONA material) were all handwritten, and subsequently typed (by a variety of people) using manual typewriters, with the resultant typewritten MSS photocopied for circulation among ONA members. The typewritten MSS of The Deofel Quartet were first digitally scanned in the 1990's using an early version of 'TextBridge' OCR software and WordPerfect running under Windows95, with the resultant wpd file exported to html in two versions, one with English (GB) spelling and one using American spelling.

When reviewing the MSS in 119yf, I compared the html files either with the original handwritten MSS or with photocopies of a handwritten MS."



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:



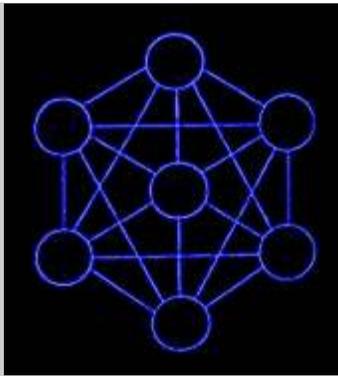
ONA Sigil

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



Classic ONA Texts

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, party due to its labrynthos-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 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-Occultists - 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

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

The Methods and Tradition of The Seven Fold Way

Introduction - The Methods

The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

(1) This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

(2) This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

(3) This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades.

The Tradition

Each of these stages is associated with specific tasks, which are reasonably well-documented up to Internal Adept - for example, in freely available ONA texts such as *The Complete Guide to the Seven-Fold Way* (v 2.01, dated 121 yf). These texts enable anyone to learn and experience for themselves, at their own pace.

As has been mentioned elsewhere, to reach the stage on Internal Adept takes at least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a

cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with Opfer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on.

The necessary preparations for an Internal Adept to attempt The Abyss take at least another five years (more usually ten years), making it at least fifteen years (more usually twenty) before an individual of our tradition is proficient, experienced, learned, mature, skilled, cultured, enough to attempt The Abyss.

These necessary preparations involve the Internal Adept in, over a period of some years, experiencing, and learning from, the numinous - as opposed to the previously experienced sinister - aspects of themselves and of Life; then developing this numinous and empathic aspect of themselves, then fully integrating this aspect with its opposite, to finally dissolve (then go beyond) both. Furthermore, this process is not a series of given, specific, Insight Roles, but instead a re-orientation of consciousness, emotions, and psyche, followed by the years-long living of the life of the new individual that results, followed - when the causal Time be right - by the deliberate, conscious, unification of this with its opposite, followed by a years-long living of the life of the new individual that results, followed by the annihilation of both; an annihilation which is the essence of The Abyss.

Obviously, such preparations are both difficult and dangerous, for the individual, and most individuals will fail, usually for one of the following reasons: (1) because the numinous aspect draws them permanently away from their esoteric quest; (2) because they cannot fully embrace the numinous since they cannot overcome the causal illusion of the self, and thus cannot overcome their egotism, their arrogance, their pride, their sense of personal Destiny, their addiction to the sinister; (3) because they cannot integrate these apparently conflicting opposites of numinous and sinister; (4) because even if they succeed in the necessary alchemical melding of seeming opposites (Sol/Luna; Lightning/Sun; Light/Dark), they fail to annihilate (transmute/transform) the amalgam that results and so fail to give birth to a new specimen of Homo Galacticus.

The Tradition of Esoteric Learning

For millennia, according to aural tradition, esoteric knowledge - the methods, the means, required for an individual to acquire wisdom - The Philosophers Stone (aka the stage of Immortal) - has been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience - *the numinous authority of pathei-mathos*; (2) a certain and limited personal guidance - from one of those more experienced in such matters - on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of ἀρετή, manifest as this is in a noble, cultured, a learned, personal character.

These three things are, for instance, manifest in the Inner ONA, which basically is akin to an extended family, consisting as it does of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of esoteric empathy and certain other personal qualities; who offer guidance on a personal basis to one or more individuals following The Seven Fold Way, and who have the knowledge to prepare individuals for the ordeals of The Abyss.

Thus, there was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration - decades - of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was also an understanding of the need to develop a noble, cultured, and learned, personal character.

Thus was there also the placing of the Adept in supra-personal context - in the perspective of Aeons, and of the Cosmos itself.

These qualities, this appreciation and understanding of esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who, lacking *ἀρετή*, have come to rely upon the modern rapid means of communication that have been developed.

Charlatans and the Internet

This new fangled Internet thingy is but a useful means of presenting our esoteric information and a useful means of inciting, encouraging, others to use and apply both our traditional and our new esoteric methods, on the off-chance some or a few of them may eventually succeed, thus increasing the number of Adepts in the world; thus giving rise (perhaps) to a few more specimens of Homo Galacticus, and thus (perhaps) by some others becoming Dreccs or Niners or forming themselves into clans, hastening thus the downfall of the Old Aeon and its System and thence aiding the emergence of those new ways of living appropriate to our New Aeon.

But the Internet also encourages fakes, charlatans, imposters. For instance, both the nature of the Internet and the kollektive, individual, non-hierarchical nature of the ONA have made it possible, and easy, for someone (usually anonymously) to make claims for themselves, and boast about deeds allegedly done and what tasks they have undertaken. Sometimes these claims extend to belonging to - or to having organized - some group or nexion of x number of ONA-inclined people for y number of years, and thus of having x number of ONA associates.

For instance, someone may claim to have spent three (or even six) months in the wilderness, and/or claimed to have gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group), and/or claimed to have mastered the advanced form of The Star Game, and/or to have undertaken The Ceremony of Recalling with opfer ending, and/or claimed to have undertaken a challenging Insight

Role lasting a year, and so on. All of which activities are a necessary part of the training and experience of someone genuinely following The Seven Fold Way.

Furthermore, someone may create a 'back-story' - a cover - for themselves and set up some ONA-supporting website or blog, and then spend some time 'praising' us and our Way, only to later (as is often the way with infiltrators) try to cause schism and/or doubt within those who have been duped by them.

But, as has been indicated many times, all such shenanigans while expected are Aeonically irrelevant and are thus ignored. Such fakes, charlatans, imposters, and infiltrators are also themselves irrelevant, despite what they may believe. [1]

Why irrelevant? For three reasons: (1) because they - and all such shenanigans - by using or being conveyed by the medium of the Internet (or even by printed books) cannot in any way affect the living ONA (including the Inner ONA) which exists and which thrives in the real world: in the pursuit of The Seven Fold Way by individuals and the guidance of those individuals by living Adepts; (2) because those duped by such people, by such things, are failures, lacking the potential - the inner Baeldraca - that mark the neophytes of our kind; (3) because our real and important work is Aeonic - of centuries and more - and thus surpasses the life-time of everyone living now, and everyone of the next generation and the next.

Whatever happens - whatever people do or write by means of the Internet or say in conferences or have printed in books - our esoteric work continues, slowly, secretly, Aeonically, in the traditional way, with person recruiting, guiding, person, decade following decade, and totally independent of such modern rapid means of communication as have been developed, from printed books to the Internet.

All such modern means of communication may do is slightly hasten both the downfall of The System and the emergence of the New Aeon. But one or three (or a few more) decades sooner - out of the hundred or two hundred (or more) years required - is really nothing for us to get excited about.

Our real wisdom, the essence of our esotericism, lies in our knowledge of ourselves as but one nexion, suspended between causal and acausal Time - one means to presence one more Aeon, one possibility to move toward a new acausal life.

Anton Long
Order of Nine Angles
122 Year of Fayen

[1] *Editorial Note:* As mentioned in texts such as [O9A Chic](#) such O9A pretenders are easy to spot for their words and their opinions reveal their lack of style, their lack of sinister experience, their lack of esoteric understanding.

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/alchemical 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 enantiodromia 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
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122 Year of Feyen

Further Reading:

[The Sinister Abyssal Nexion](#)
