



Mysterium – Beyond The ONA

Given that the emphasis of the ONA is on practical deeds, people curious about or interested on the ONA often ask about what the ONA has actually done – what ONA people actually do – to change the world in a noticeable way.

As often, it is a question of perspective, of criteria used to judge. Of esoteric and exoteric.

Exoterically, perhaps the majority of our people are hidden and do not have an overt association with us, with Satanism, with the sinister or even with the Left Hand Path. Thus their practical deeds are adjudged their personal practical deeds or possibly associated with some outer causal form they themselves may be associated with, be that form political or religious or whatever. In addition, many of us do not have our homes or our place of dwelling littered with mundane Occult paraphernalia, and so there is nothing to connect us to such Occult activities were we ever to be ‘investigated’ by some mundane authority or other. Furthermore, some of our kind adopt professions in keeping with our and their sinister aims and which professions enable them to live in a more exoteric manner.

But this waffle by me aside, esoterically what requires mentioning is Aeonics, our Aeonics perspective. This means that our aims and goals are – viewed causally – quite long-term, measured in causal centuries, and thus it will take centuries for the affective and affecting changes to become manifest on the type of scale most use to judge such matters as causal aims and goals.

The second thing to mention is that our way is to breed a new human type, a new elite – and this begins with each one of us, each one of our kindred, changing themselves and engaging in life in a sinister way, in accord with their wyrd, by applying our methods, techniques, and so on. Thus and for example they can choose to use the technique of the Seven-Fold Sinister Way, or apply the way of the Drecc (of tribes and gangs), or the way of the Rounwytha – or any or all of these – according to what interests them, what they find works for them, or whatever.

Thus, one outward sign – if one is interested in such mundane things – of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves – and what many of them will subsequently do in the

world of mundanes according to how the sinister mood takes them – that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world. A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State), but because it aids and enhances the lives of those belonging to it in practical and often material ways – for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants.

In effect, it is/will be an international group – bound together by certain rules, such as our Code of Kindred-Honour and viewing mundanes as a resource – formed of kindred local groups in various nation-States, whose members co-operate together, dispense their own justice, obey their own laws, and who aid and help themselves and others of their kind by whatever practical means they can, even if some of these means are viewed by some existing nation-State as ‘illegal’ or ‘criminal’ or whatever. In this sense, we are a new type of organization in the causal, a mysterium, and so might be called The Mysterium, or The Niners (or whatever) rather than The Order of Nine Angles.

In time, our organization may well acquire some covert political and social (or even religious) influence in one or some existing nation-States, by having our members in some influential positions, or by having some power over some of those in such positions. Or some of our tribes might develop in some locality sufficient to bring forth Vindex or someone similar with there thus being an overt challenge to existing mundane authority in that locality. And so on.

But 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 kollektive 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.

By assimilate, do you mean assimilate mundanes?

One of our axioms is that we classify humans as either our kind or as mundanes. Our kind currently, and for some previous Aeons, amount to perhaps five per cent – the creative or the defiant minority who latently or by means of their pathei-mathos have a certain natural intelligence, a certain instinct, a certain type of personality, certain personal qualities.

Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore perhaps a majority of human beings (though certainly not all) have the potential to cease to be mundanes. Most of course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed – their natural pattern of behaviour. Thus the reason why children in practical terms are exempt from being considered fair game, a resource, and why we consider certain activities by adults involving children – and certain proclivities, in adults, in respect of children – to be dishonourable and not something our own kind would do. For such things are one mark of mundanity – of those not able to or capable of controlling or changing themselves.

This axiom of potential within others is one reason why, in respect of culling for instance, we always give mundanes a sporting chance – to see if they can react in a non-mundane manner and so provide evidence of their potential to change.

Thus, yes I do mean assimilate – and change, evolve – those humans who are currently mundanes, which brings us rather neatly to our use of general tests to those who seek to associate with or join us.

I assume you mean here what some have, somewhat colorfully, called being mindfucked by the ONA?

Yes. In contrast, those who are naturally of our kind – and those who when challenged reveal they have the potential to develop to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living.

Let me give one simple – one very basic – example. Not that long ago we published an item which simplified Satanism to its practical, causal, core. There was thus a personal pledge by the aspiring Satanist, a code, and three fundamental principles. Very little in the way of traditional ceremonies or rituals or even words, since the core was the live in a particular way, *sans* the laws of the mundanes, where there is no law, no authority, no justice except that of the individual.

This item works on a variety of levels, some of which I will enumerate here. Thus, for some of those who might have the potential to be one of our kind, it is one possible beginning – to entice, to provide experience, to live exeatically, and so possibility at some time this might move some of these people toward a desire for more.

For some of those who are already of our kind (but may not yet know it) it is a sign, to what lies beyond such an outer form. An intimation of just why we produce and use such a form.

It is also a practical defiance of those who aid and support the mechanisms which keep mundanes in thrall – for those, for example, who support and aid existing nation-States and the mechanisms of control of those States (be such mechanism psychic, practical, or causal abstractions). For the flunkies of all nation-States do so hate and do find subversive those who believe and who practice the truth there is no law, no authority, no justice except that of the individual. Thus, if that item only influenced ten people in one nation-State in one year to change their way of life and live defiantly, outside mundane law, it would have achieved something in the causal, with no practical effort on our part.

It is also something that undercuts and undermines the pomposity, the pretentiousness, of already existing so-called ‘satanic’ groups, with their ‘temples and ‘grottoes’, their rituals, their books, their discussions, their self-awarded titles, and their old Aeon sycophancy.

Thus, people would react to this simple thing according to their nature, their conditioning, their potential. So it was/is fun, and useful, esoterically and exoterically.

But of course there are and have been, over the decades, far more complex, far more devious, challenges, tests, traps and obstacles, made and used by us for those ‘out there’. So many that one person even went so far as to sigh that for every ONA principle or piece of advice/guidance he came across there seemed to him to be another one which either confused the issue or was almost its exact opposite. Which of course of itself hints at a certain esoteric truth and the need for certain abilities.

You have recently been described as a weird combination of sinister ruthlessness and empathic sensitivity, which I guess makes you an unusual man. One person even described this combination as something of a dilemma in regard to making an assessment of you.

This is no dilemma, for the two aspects are not mutually exclusive – except to mundanes still in thrall to causal abstractions. One of the aims of our sinister Way is to develop the individual and so evolve the human species. Or rather, presence – to consciously bring-into-being – a new type, a new breed, of human beings.

This conscious breeding of a new species is a product of the acausal sorcery which is The Order of Nine Angles: a product of our mythos, our sinister praxis, our diverse ways of living, our kollektive, and which ways include that of tribes and gangs and of those who individually follow our Seven-Fold Way.

This is why we scorn and laugh at other Occultists, at others who believe they are following and using The Black Arts, and why we have contempt for others, and other groups, who call themselves or who are described as Satanists and/or as followers of the Left Hand Path. For these preening poseurs – these examples of Homo Hubris – lack the experience, the knowing, of the Unity beyond causal and acausal, beyond all

causal forms, and thus have no direct practical experience of both Light and Dark external and internal to themselves, and so cannot perceive and know such opposites (and they themselves) as but illusive causal forms, abstractions; as stages toward the necessary alchemical synthesis that brings-into-being our new type of individual and our new ways of living.

These Occult poseurs lack this sensitivity – the natural, esoteric, empathy that for example a following of our Seven-Fold Way and rites such as that of the extended Grade Ritual of Internal Adept develop in the individual, and which empathy, which sensitivity, is manifest in our Rounwytha tradition. A sensitivity which is just one of the many qualities possessed by those who have indeed undertaken what traditionally is termed The Passing of The Abyss. They – these Occult poseurs – also lack, of course, practical direct experience of the sinister, having never transgressed the laws of the mundanes, never taken themselves in practical ways truly beyond good and evil; never felt that exeat joy when, testing themselves almost to death, they have triumphed and survived.

But in truth, I am nothing unique, just one phenotype: one intimation perhaps of a different human breed; one example of ONA sorcery in the causal and thus presented, for now, on one planet we call Earth. Just one temporary stage between some-thing in some causal past, and something-else in some causal future – and thus some-thing fallible to be surpassed, in the framework of our causal Time and our dwelling on this planet.

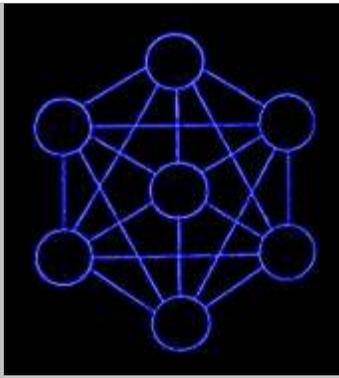


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Toward The Sinister Mysterium

Editorial Note (July 2011 CE): Below are answers to some questions submitted to Anton Long over the past few months by a variety of individuals.

How do you understand the relationship between the sinister way and the numinous way?

Here I shall assume that by 'sinister way' you refer to the complete esoteric philosophy and praxis of the ONA (including its mythos) rather than to the practical 'seven-fold sinister way' as a method of esoteric training from Initiate to Adept and beyond.

One way is an intimation – a presencing – of what is conventionally (if incorrectly) termed The Dark Forces and thus of certain energies/influences/archetypes within the psyche of the individual.

The other way is an intimation – a presencing – of what is termed the numinous, and thus of what is conventionally (and again incorrectly) termed The Light Forces.

Hence, they both express an aspect of the acausality (that I/we assume exists) beyond our causal perception, and thus intimate and can manifest what lies beyond the mundane reality of phenomenon we experience by means of our physical senses and by the causal learning acquired from others and by the abstractions (the theories, *-isms* and *-ologies*) we have manufactured over millennia to try and understand ourselves and Reality.

If one desires to place both in the context of terms used (incorrectly) by many Occultists, then one Way re-presents the LHP and the other the RHP – although that is not how our Adepts understand them.

For us, they re-present two different types of 'acausal knowing' and when these two types of knowing are combined (that is, acquired, learnt from personal experience not

from books or from someone else), one has the apprehension of Reality that lies beyond what is conventionally termed The Abyss – that is the perception and the understanding of a genuine Mage [aka Grand Master/Grand LadyMaster], and which perception and understanding is the genesis of wisdom, and a knowing, an understanding, of all causal forms (including so-called conflicting opposites) as just limited often distorted causal forms of The Essence beyond them.

Part of this wisdom is a knowing of the reality of what we signify by the term Aeons, and thus a placing of the individual human being – and human beings in general – into a Cosmic perspective. [Where by the Cosmos is to be understand the totality of the causal continuum and the acausal continuum.]

Of course, what we understand by a Mage is very different from what other esoteric groups and traditions understand by the term.

In somewhat oversimplified esoteric terms one might describe the relation thus – (1) the Sinister (LHP) Way are types or modes of apprehension applicable to those who, while following the Seven-Fold Sinister Way as a system of training and individual development, have not yet reached the stage beyond Internal Adept; (2) the Numinous Way is a type of apprehension, complimenting the former, which apprehensions (plural) those beyond Internal Adept acquire and meld with their former (LHP) modes of apprehension to begin the esoteric/alchemical process of (re)unification that forms the essence of what is known as The Passing of The Abyss.

What we call an Internal Adept acquires the beginnings of that specific acausal knowing (modes of acausal apprehension) during the Rite of Internal Adept – that is, spending three months in solitude in an isolated location, and by using such techniques as The Advanced Star Game. Traditionally, this type of acausal knowing was ‘the knowing’ of the Rounwytha, who were a few individuals (often women) who were naturally gifted with certain abilities deriving from their faculty of empathy, and which empathy encompassed what we now term Nature.

What The Sinister Way – in its casual/acausal totality – does is make this knowing of those few gifted individuals available (at least potentially) to all human beings, and thus enables them to proceed Beyond The Abyss and become almost a different type of human being, not in terms of low-level sorcery (external or results-sorcery) and the like, but in terms of understanding, knowing, of *being*, of Aeonie sorcery – in terms of being wise and having, manifesting, a reasoned, individual, unique, judgement.

Obviously, both of these apparently diverse ways have significance and possibly value in their own right (that is, exoterically) – and thus are or can be an affective and effecting means of change for various, diverse, individuals (not involved in Occultism) over decades and centuries, and thus contribute in their own manner to some of the changes I understand as necessary for us as a species.

Thus, like all Ways or forms that presence The Unity beyond the illusion of causal conflicting opposites, they have both an exoteric and an esoteric meaning and purpose. Also, just like individuals beyond a certain Occult stage of understanding and experience who of necessity has experienced in a practical manner the Light and

the Dark, both Ways can easily be misunderstood.

When some mundane or other huffs and puffs about having taken over or owning the ONA, why don't you ever release a statement about such matters?

For two basic reasons. First, as I wrote in a recent reply to someone:

I personally do not assume any direct authority, nor make 'pronouncements', nor ascribe any grandiose title to myself. I just let things develop, in their own natural ways in their own species of causal Time, and occasionally pen a few of my own intimations based upon my own reflexions and experience, which are only my own fallible reflexions and my own poor attempts to explain – and which words, which intimations, can and should be surpassed by others and are thus not imbued with any kind of grandiose or pretentious 'authority'.

Second, because there is no necessity since if someone presents themselves as ONA or claims to own it and some people are duped by such things, and mistake such fakes for us, then it just reveals those people for the mundanes they are.

Such things – such pretenders – are and have been expected, and are a useful test. A test of the sinister numen/charisma of the ONA; of its growth and influence; and test for those who are interested in the ONA, or rather interested in the Way, the living tradition, we represent.

For such pretenders are a sure sign of our growth, influence, and sinister charisma. Just as if some individuals are duped by these pretenders and their groups, then those individuals are not of us; they do not have the potential to become part of our family, and thus such pretenders, such fakes, save us some trouble and can provide us with some amusement at their expense and at the expense of such easily duped individuals.

Those who are of our kind will find us and know us even if we do not name ourselves or describe ourselves by some term. Just as we have and will continue to teach our Way – *sans* a name and restrictive terms – person to person, generation following generation.

Also, as I have said and written several times over the past few years, no one now controls or owns the ONA – or can control or own the ONA. For it is a sinister kollektive of nexions, a cooperative, disdainful of copyright, dogma, restrictions, and hierarchy. In truth, it is a new type of organism – partly causal and partly acausal, and thus a living, changing, evolving, long-living entity which no one finite fallible mortal with a limited causal life-span can control, contain, or own.

Dreccs/Niners – who now increasingly re-present what was known exoterically as the ONA – do not depend on me, or on any one person. Just as the tradition I inherited did not depend on, or need, a name – and indeed had no name for centuries. It was just an inherited way, a reclusive tradition, part of a particular folk culture, passed on aurally.

Our outer name is therefore not that important; indeed esoterically it is irrelevant, and a causal Time will arise in this Aeon when the outer, exoteric, name I gave to the tradition as I expanded and developed it – the ONA name – will no longer be required. Names by their causal nature restrict, and our essence – which sinister-empathy reveals – cannot be so restricted.

You say the ONA is the exoteric name. There is therefore I presume an esoteric name?

Yes, and no. No there is no such esoteric ‘name’ since it is not a name as mundanes understand names, but yes in that what there is expresses something of our acausal essence. No – because it is an actual presencing of an aspect of the acausal, as a particular esoteric chant, correctly performed, is, as for example I tried to outline, in respect of esoteric chant and the ‘names’ of acausal entities, in the *Esoteric Chant as Language* section of my essay *Some Notes Concerning Language, Chants, and Acausal Entities*.

Yes there is an esoteric name – because like The Star Game, it is a new type of language devoid of the subject-object division implicit in current language. An illustration might be a mathematical equation, which represents some physical phenomena. Thus, if someone asked what ‘gravity’ was, the reply might be:

$$F = G \frac{m_1 m_2}{r^2}$$

That is, the equation describes or re-presents what ‘gravity’ is and the explanation does not involve words, but symbols.

Similarly, if someone enquired who and what we are, the reply might be in our numinous esoteric language, using the numinous symbols of one of our new *mysteriums* – such as a combination of images, music, and so on.

This takes us far far beyond the causal apprehension that a name such as The Order of Nine Angles imputes, just as before that name our way was re-presented in such things as a living Rounwytha and in The Ceremony of Recalling rather than in a given name or by some single symbol or sigil. The tradition was the Rounwytha, for example.

You have mentioned the mysterium several times recently. What exactly do you mean?

To be precise, we should perhaps write sinister-mysterium, of which there are various types. Some already exist, some are in development, and more will be manufactured in the future.

All manifest the acausal, in their different ways. One type of mysterium is a new esoteric form, a performance, which supersedes Occult ritual, both ceremonial and hermetic, and which employs, among other things, moving images and a new type of music.

The Esoteric Star Game – when used with a specific aim over a period of causal Time, as for example in star mapping as outlined in *The Grimoire of Baphomet* – is another type of mysterium appropriate to our New Aeon.

Basically, our mysteriums take us beyond both Old Aeon sorcery and Old Aeon language, and two aspects which they all share are: (1) that they all involve the presence of and an interaction with a living human being or beings (and are thus an alchemical symbiosis), and (2) that they are not overtly Occult or overtly associated with some existing or past *-ism* or *-ology* because such associations imply a certain duality and a bland causality, which means they cannot be described by any single old-style term or word, such as Satanism, or even the LHP. For they are what they are – a living wordless presencing, and are to be experienced, be part of our living, rather than blandly described in limited causal Old Aeon words.



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



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