

ONA Classic Texts

Part Three

[Introduction](#)

The Satanism of The ONA

[Defining Satanism](#)

[The Geryne of Satan](#)

[The Ontology and Theology of Traditional Satanism](#)

[The Dark Arts of Traditional Satanism](#)

[The Sinister Returning](#)

[Satanism: The Epitome of Evil](#)

[The Traditional Black Book of Satan](#)

[A Guide to Modern Satanism](#)

(The New ONA Way)

[The Joy of The Sinister](#)

[ONA Satanism In Historical and Esoteric Context](#)

ONA Sinister Strategy, Mythos, and Heresy

[On Being Unpopular](#)

[Adversarial Action](#)

[Sorcery and The Acausal](#)

(Debunking The Chaos)

[Our Sinister Character](#)

[Return to The Dark](#)

(116yf)

[Bringing The Acausal Down](#)

(116yf)

[Law of The New Aeon](#)

(114yf)

[Magian Occultism and The Sinister Way](#)

[A Glossary of Order of Nine Angles Terms](#)

(v.3.07)



ONA/O9A

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

cc Anton Long & O9A 1976-2011 ce



All items are covered by the Creative Commons Attribution-NoDerivs 3.0 license

Image credit:

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

Introduction

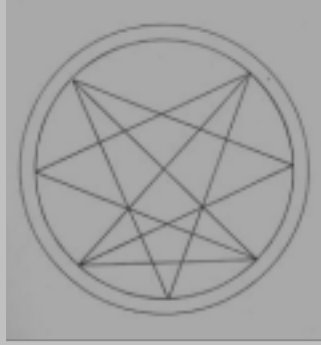
This work is the third of a projected small series of volumes designed to collect together some of the more interesting - 'interesting' insofar as I am concerned, at least - Order of Nine Angles and Camlad texts and MSS written, distributed, or published, during the past forty years. These volumes will reveal - to the sagacious - not only just how influential the ONA is, and has been, in the milieu of Satanism and The Left Hand Path (and esotericism in general), but also just how outdated and/or shoddy most 'academic' research on the subject of Satanism and The Left Hand Path is, and has been, focused as such research is, and has been, onto Magian Occultists, Magian Satanism, and Magian Occultism in general.

Included here, in Part Three of the series, are various ONA works relating to Satanism: for example, the traditional *Black Book of Satan* as well as the more recent *A Guide to Modern Satanism*, and the seminal text *The Ontology and Theology of Traditional Satanism*.

Special mention should be made of the texts (i) *Defining Satanism*, (ii) *The Geryne of Satan*, and (iii) *Magian Occultism and The Sinister Way*. For these place the Satanism of the ONA into historical and philosophical perspective and reveal how different the Satanism of the ONA is, and was, to the mundane, Magian, Satanism of groups such as Anton LaVain's Church of Satan and Aquino's Temple of Set.

Also included are a variety of other texts - some recent, some dating back ten or so years - important for an understanding of the ONA, its sinister strategy, its heresy, and its mythos.

Anton Long
The Camlad Rouning



Defining Satanism

The Nature of Satan

According to the conventional, rather dated, and Nazarene view, Satanism is considered to be the worship of, or the acceptance of the authority of, the being termed Satan as Satan is described in Nazarene scripture, as, for example, *the* or as *an* adversary of the supreme Being, often called God. According to a less Nazarene-centric - and more philosophically correct - view, we may define Satanism as:

The acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, 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, by the ONA, 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, who - while being regarded as a powerful supra-personal entity - is believed to be under the total and final control of the supreme Being, often called God. Thus, in this Nazarene view, human beings can defy or rescue themselves from or be defended from Satan by the supreme Being who will or who can or who may intercede on their behalf, if asked in the appropriate manner and via, for example, "the proper channels" - with the appropriate manner and the proper channels being defined according to Nazarene theology and dogma.

Thus, this particular ONA definition of Satanism may therefore be regarded as expressing the essence of Satanism itself, without there having to be an acceptance of the conventional notion of human obedience to or subservience to this particular supra-personal entity. That is, a conventional religious element of worship, of theism - deriving from the Magian religious perspective - is neither necessary nor required for someone to describe themselves as a Satanist. [1]

Furthermore, our definition of Satanism also leads, or should lead, to a discussion regarding the nature of both existence and being; a discussion much more rational, and far more wide-ranging, than would occur, and which historically has occurred, were one to accept the conventional Nazarene-centric view of Satanism, for that view is restricted, narrowed, by both the nature of Nazarene theology itself and by the reliance upon Nazarene scripture.

Furthermore, any definition of Satanism also depends, to some extent, on the necessary enquiry into the origin of the word Satan itself, the de facto view being that Satan is, in origin, derived from a Hebrew word meaning or implying adversary. [2]

The Modern Satanism of Mundanes

According to both the conventional understanding of Satanism, and also according to our definition above, modern groups such as the Church of Satan (and its derivatives) and the Temple of Set cannot be considered as Satanist or as somehow representing Satanism, for the simple fact that neither group accepts that there is a supra-personal entity called Satan.

For the Church of Satan, Satan is not considered a real supra-personal being, with an independent existence, but rather as some kind of symbolic representation of certain carnal human impulses and desires, and which representation is controllable or which can be controlled by, or come to be controlled by, individuals themselves.

The central focus of the Temple of Set (ToS) is the figure of Set, an entity (or deity) belonging to the pantheon of Ancient Egypt, and who the ToS variously describe as The Prince of Darkness, as their patron, and who thus could be considered as the possible origin of the Nazarene Satan.

As befits their attempt to be all things to all members (and possibly to encourage more recruits), the ToS seems undecided and somewhat befuddled as to whether their resurrected Set is an actual supra-personal, and powerful, deity, or whether he is only a symbolic, or archetypal, and human, representation of certain natural or cosmic forces. [3]

This indecision, deliberate or otherwise - and/or spin, to encourage more recruits - is also reflected in their seemingly befuddled views regarding whether or not their Set is benign or "evil", and whether or not we human beings can, through some artifice or other (such as magick), control or at least acquire immunity from the power of this entity, if he or it is indeed "evil" and not benign.

However, it becomes quite clear, on studying the ToS, that their entity - their so-called Prince of Darkness - is rather tame, and just acquired a rather bad reputation along the way. Which leads one to ask: if their Set is not the real "evil one" - the powerful living source of such things as terror and suffering-causing Chaos and of "evil" - then who or what is? If the answer is that there is no such physically existing entity, one is led to enquire just what exactly, therefore, is the true nature and importance of their Set, which brings one to the only logical conclusion that, ultimately, for all their bluster and all their pseudo-mystical and metaphysical ramblings, their Set is just another human abstraction, just another symbolic representation of certain natural or cosmic forces and processes.

Even were it not, it further becomes clear, on studying the ToS, that their emphasis is decidedly on the "we can control" category, and thus aligns them, on this matter, with Nazarenes, for they have removed the element of real risk, of fear, and of danger that consorting and copulating with demons and powerful non-human supra-personal entities entails, thus placing them - as with followers of the Magian religions, and the CoS - among the category we may term *magians-of-the-earth*: that is, among those who believe that we fragile, mortal, human beings have the means (from our religions or beliefs or by some artifice or whatever), or we can devise some artful means, whereby we can save ourselves and escape from whatever external power afflicts or may afflict us. This view - common to Magian religions, to the CoS, to the ToS, and to many people who describe themselves as Occutlists - may also be referred to as the hubriati-syndrome [4].

Thus, not only do both the CoS and the ToS not accept that there is a supra-personal entity called Satan, but they also ultimately - with their hubriati-syndrome - still adhere to the dogma underlying the Magian religious perspective.

Satanism and The Order of Nine Angles

According to the ONA Satan is one being, among other beings, who actually exists in what is termed the acausal continuum [5].

The very nature of this acausal being, exoterically termed Satan - and the very nature of the acausal itself - means that we human beings, however advanced or skilled in various magickal or Occult techniques we consider ourselves to be, cannot ever fully *or in any significant manner* control Satan, just as we cannot fully control in any significant manner other such beings, such as Baphomet [6].

That is, there is no nothing, no means - esoteric or otherwise - no method, technique, or skill, no secret formulae or chant, no spoken words, no ritual, no "prayer", no supreme Being (such as God), to control such acausal beings and/or which enable us to be safe and secure from them. This is so because of our nature - as fragile, microcosmic beings who have evolved on one planet orbiting one star - and because of the nature of the Cosmos itself, perceivable as this Cosmos is to we human beings as having an acausal continuum and a causal continuum.

All we can hope for - through our defiance of our primitiveness, through a desire to evolve, through curing the sickness behind our hubriati-syndrome - is to become like such acausal beings as Satan and Baphomet; to evolve toward them; to come to regard them as our long lost kin, our inspiration, our guides, our sources of reliable knowledge about the acausal.

Thus, one of the many crucial differences between the ONA and groups such as the CoS and the ToS is that regarding the esoteric meaning and significance of magick. For the ONA:

" What has hitherto been known and described as magic(k) - especially Dark Sorcery, or Black Magic(k) - is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself." *The Ontology and Theology of Traditional Satanism*

This is in complete contrast to both the CoS and the ToS, for whom such means as magick are fundamentally a way to control certain forces, and to exult in our individuality. Thus, for them magick is simply one more means for us to impose ourselves (our will) upon ourselves, upon others, upon life, Nature and the Cosmos. That is, their view and understanding of Occultism in general is limited, by, stymied by, their hubriati-syndrome; by their desire and even need to be *magians-of-the-earth*. This is a lowly, a primitive, a mundane, understanding of the Occult, and especially of our latent human faculties.

For the ONA, such means as magick are a way for us to genuinely evolve - to be far more than we are by coming-to-know acausal beings; by experiencing, and beginning to use, acausal energies; by developing such things as our latent faculty of acausal-empathy; and - eventually - by transcending beyond the causal into the realms of the acausal [7].

Thus, in essence, the ONA view is a Cosmic one, encompassing the realms of both causal and acausal, while the views of the CoSers and the ToSers - and others like them (such as the Crowleyites) - is a moribund, Earth-bound, primitively egocentric, view, redolent of the sickness underlying the collection of symptoms we call the hubriati-syndrome.

According to the ONA:

" Our consciousness, as human beings, is a means whereby we can access the nexion we are to the acausal, and a means whereby we can form, or pattern, our own acausal energy; we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving and thus increasing our own acausal energy, and thus of transcending to live in the acausal continuum." *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*

Conclusion

For the ONA, Satan is a real, supra-personal, entity - existing in the realms of the acausal and totally independent of us - whom we cannot fully or in any significant manner hope to control, and who is not subject to some supreme Being, not ultimately subservient to such a Being, because such a supreme Being does not exist [8].

As has been written:

"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"...

This means wars, sacrifice, tragedy and disruption...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*

Order of Nine Angles
121 Year of Feyen

^^^^^^^

Notes:

[1] What we may term the Magian religious perspective (or ethos) is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, world-views, since the term *Semitic* is, in our view, not strictly philologically correct to describe such Ways of Life.

[2] For a brief, non-conventional, and esoteric view, see [The Geryne of Satan](#).

[3] Here is a typical ToS statement about Set: "Set's...method for Working in the Objective Universe is by providing an insight into the nature of personhood."

[4] The hubriati-syndrome is the hubris-like belief that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical ToS statement which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The *magians-of-the-earth* are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Here is a typical ToS statement which expresses this perspective:

"Religious offices [are] conferred by Set alone, and Recognized within the Temple according to his Will. The design, care, and operation of the Temple are entrusted by Set to the Priesthood..."

If we re-write this slightly, the connection becomes obvious:

"Religious offices [are] conferred by God alone, and Recognized within the Church according to his Will. The design, care, and operation of the Church are entrusted by God to the Pope and Priesthood..."

The ToS has Set, a guiding Council of Nine (appointed by Set of course), High Priests, and Temples; the Catholic Church has God, the Pope, Priests, and Churches, who are entrusted with doing God's work on Earth, just as the ToSers believe they have been entrusted with a sacred duty to do the work of Set.

[5] Refer to the ONA texts [*The Ontology and Theology of Traditional Satanism*](#) and also *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

Furthermore, it is convenient to describe some acausal entities by the term *demons*.

Nexions are one means whereby entities from the acausal may presence - be manifest, or travel - to the causal continuum, and thus interact with we human beings, on Earth. For a basic understanding of nexions, refer to ONA texts such as *The Meaning of The Nine Angles - A Collection of Texts*, Parts One and Two.

Expressed succinctly:

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to "gates" or openings or

"tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept

However, many acausal entities possess the ability to create their own nexions to the causal - and thus do not require assistance from us, from we who dwell in the causal continuum.

[6] It should not be forgotten that according to the ONA Baphomet is an acausal shapeshifting entity and has been physically manifest to us, and can be manifest to us, via a suitable nexion, and has assumed the physical form of (or appeared to us as) a human woman.

[7] For a transcending to the realms of the acausal, refer to the ONA text *After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[8] " A supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves." *ONA: The Ontology and Theology of Traditional Satanism*.

Furthermore, the belief in this supreme Being, just like the hubriati symptom of the illusion of control of supra-personal entities, is part of the hubriati-syndrome, that illness that makes us, and keeps us, and marks us, as mundanes.



The Geryne of Satan

Introduction

This brief essay will outline a few interesting facts about the terms Satan and Satanism (and thus Satanist), including their historical usage in the English language, and thus may guide the sagacious to an understanding of the geryne [1] of Satan: that the mysterious secret of Satan is the simple heretical, japing, and confrontational reality of *being or becoming a satan*.

Satan

The scribes of the Septuagint mostly rendered the Hebrew שָׂטָן as ὁ διάβολος/τω διάβολω - and which Greek term implies someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones'). Someone, that is, who stirs up trouble and dissent.

Only in a few later parts - such as Job and Chronicles - does the Hebrew seem to imply something else, and on these occasions the word usually occurs with the definitive article: *hasatan* - *the satan*: the chief adversary (of the so-called 'chosen ones') and the chief schemer, who in some passages is given a fanciful hagiography as a 'fallen angel'.

Now, given that the earliest known parts of the Septuagint date from around the second century BCE [2] - and thus may well be contemporaneous with (or not much older than) the composition of most of the Hebrew Pentateuch (the earliest being from around 230 BCE [3]) - this rendering by the scribes of the

word *satan* as ὁ διάβολος/τω διάβολω is very interesting and indicative given the meaning of the Greek, and supports the contention that, as originally used and meant, *satan* is some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God, and that it was only much later that 'the *satan*' became, in the minds of the writers of the later parts of the Old Testament, some diabolical 'fallen angel'.

Thus, it is generally accepted by scholars that the Hebrew word *satan* (usually, a *satan*) in the early parts of Old Testament means a human opponent or adversary (of God's chosen people, the Hebrews) [4] or someone or some many who plot against them.

Now, as has been mentioned in several previous ONA texts, in heretical contradistinction to others and especially to contradict the majority of modern self-described Satanists, the ONA asserts that the word *satan* has its origin in Ancient Greek.

That is, that it is our contention that the Hebrew word derives from the old (in origin Phoenician) word that became the Ancient Greek αἰτία/αἵτιος - as for example in the Homeric *μείων γὰρ αἰτία* (to accuse/to blame) or as in "an accusation" (qv. Aeschylus: *αἰτίαν ἔχειν*) - and that it was this older Greek form which became corrupted to the Hebrew '*satan*' and whence also the '*Shaitan*' of Islam. Furthermore, in the Greek of the classical period αἰτία and διαβολή - accusation, slander, quarrel - were often used for the same thing, when a negative sense was meant or implied (as in a false accusation) with the person so accused becoming an opponent of those so accusing, or when there was enmity (and thus opposition, scheming, and intrigue) as for example mentioned by Thucydides - *κατὰ τὰς ἰδίας διαβολὰς* (2.65).

Given that, for centuries, שָׂטָן as described in the Old Testament of the Hebrews was commonly written in English as *sathans* [5] and thus pronounced as *sath-ans* (and not as *say-tan*) it is perhaps easy to understand how the Greek αἰτία - or the earlier Homeric αἵτιος - could become transformed, by non-Greeks, to שָׂטָן

In respect of this God and this 'fallen angel', as mentioned in another ONA text:

" There is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories,

myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God – Jehovah – of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda." *A Short History and Ontology of Satan*

Furthermore, despite claims by some Hebrew and Nazarene scholars, it is now becoming accepted that the oldest parts of the Old Testament were probably written between 230 BCE and 70 BCE, and thus long after the time of Greeks such as Aeschylus and long after Greek word *aitia* was used for an accusation.

It is also interesting that there is an early use, in English, of the plural term *satans* as adversaries, which occurs in the book *A paraphrase on the New Testament with notes, doctrinal and practical* published in London in 1685 CE and written by the Shropshire-born Richard Baxter:

" To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Matthew, xvi. 23

In an earlier work, published in 1550 CE, the *chyldren of Sathan* are corralled with heretics:

"Dyuers Bysshoppes of Rome beynge Annabaptystes, heretyques, scismatiques, & chyldren of Sathan." John Coke. *The debate betwene the heraldes of Englande and Fraunce*. 1550, g. Giv^v [*Débat des hérauts d'armes de France et d'Angleterre*. Paris, Firmin Didot et cie, 1877]

Thus, satan/sathan/sathanas as a term - historically understood - describes: (1) some human being or beings who diabolically plot or who scheme or who are opposed to those who [6] consider themselves chosen by their monotheistic God; and/or (2) some human being or beings who are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes.

Satanism

The earliest use of the term Satanism in the English language, that is, of the suffix *-ism* applied to the word *Satan* - so far discovered - is in *A Confutation of a Booke Intituled 'An Apologie of the Church of England'* published in Antwerp in 1565 CE and written by the Catholic recusant Thomas Harding:

"Meaning the time when Luther first brinced to Germanie the poisoned cuppe of his heresies, blasphemies, and sathanismes." *A Confutation*, Antwerp, 1565, ii. ii. f. 42^v

Three things are of interest, here.

(1) First, the spelling, sathanismes - deriving from *sathan*, a spelling in common usage for many centuries, as for instance in Langland's *Piers Plowman* of 1337 CE:

"For þei seruen sathan her soule shal he haue." *Piers Plowman* B. ix. 61

and also, centuries later, in the 1669 CE play *Man's the Master* by William Davenant:

"A thousand Sathans take all good luck." (v. 87)

(2) The second point of interest is that, as the above and other quotations show, the term sathan was also commonly used to refer to someone or some many who was a schemer, a plotter, a trickster, or an adversary.

(3) The third point of interest is that the first usage of the suffix - by Thomas Harding - as well as the common subsequent usage of the term Satanism has the meaning of an adversarial, a diabolical, character or nature or doctrine. That is, the earliest meanings and usage of the term satanism are not 'the worship of Satan' nor of some religious or philosophical belief(s) associated with the figure of Sathan.

Furthermore, as mentioned previously, an early (1685 CE) usage of term *Satans* also imputes the foregoing meaning of adversarial or diabolical character:

"To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Richard Baxter. *A paraphrase on the New Testament with notes, doctrinal and practical*. London, 1685 CE, Matthew, xvi. 23

Indeed, in 1893 CE the writer Goldwin Smith used the term Satanism in this older general sense to refer to a type of destructive social revolution:

" That sort of social revolution which may be called Satanism, as it seeks, not to reconstruct, but to destroy." Goldwin Smith. *Essays on questions of the day*. (Macmillan, 1893 CE)

Similarly, an earlier 1833 CE article in *Fraser's magazine for Town and Country* used the term in connection with Byron:

" This scene of Byron's is really sublime, in spite of its Satanism." Vol 8 no. 524

Thus, the English term satanism/sathanism - historically understood - describes: (1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type of opposition.

Satanist

The earliest usages of the term Satanist, that is, of the suffix *-ist* applied to the term *Satan* - so far discovered - also imputes a similar meaning to foregoing; that is, of an adversarial, a diabolical, character or nature, of heretics, and of heretical/adversarial doctrine:

" The Anabaptistes, with infinite other swarmes of Satanistes." John Aylmer. *An harborowe for faithfull and trewe subjects agaynst the late blowne blaste concerning the gouernment of wemen*. London, 1559, sig. H1^v

"Be ye Zuinglians, Arians, Anabaptistes, Caluinistes, or Sathanistes?"
Thomas Harding. *A Confutation of a Booke Intituled 'An Apologie of the Church of England'*. Antwerp, 1565.

"By nature an Athiest, By arte a Machiuelist, In summe a Sathanist,
loe here his hire." Marphoreus. *Martins Months Minde*. 1589, [7]

Only much later, from around 1896 CE onwards, was the term Satanist used to describe those who were alleged to worship Satan:

" There are five temples of Satanism in Paris itself." Arthur Lillie. *The worship of Satan in modern France*. London 1896.

" It is believed on the Continent that apostate priests frequently consecrate for the Satanists and Freemasons." Joseph McCabe. *Twelve years in a monastery*. London, 1897.

Thus, the English term satanist/sathanist - historically understood - describes: (1) an adversarial, a diabolical, character; (2) those who adhere to or champion heretical/adversarial doctrines.

Conclusion

As someone wrote over two thousand years ago - εἰδέναι δὲ χρὴ τὸν πόλεμον ἔόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα. [8]

Anton Long
Order of Nine Angles
122 Year of Feyn
(Revised 2455853.743)

Notes

[1] The Old English word *gerȳne* - from Old Saxon *girūni* - means "secret, mystery".

[2] The earliest MS fragment - Greek Papyrus 458 in the Rylands Papyri collection [qv. *Bulletin of the John Rylands Library*, 20 (1936), pp. 219-45] - was found in Egypt and dates from the second century BCE.

[3] It is, of course, in the interests of both Nazarenes and Magians to maintain or believe that the Hebrew Old Testament of the Hebrews was written centuries before this date, just as such early dating is a common mundane assumption perpetuated by both those who consider the Internet is a reliable source of information and by those who have not studied the subject, for some years, in a scholarly manner. Had such a scholarly study been undertaken, they would be aware of the scholarly disputes about the dating of Hebrew Old Testament - and of the Septuagint - that have existed for well over a hundred years, as they would also be able to make their own informed judgement about the matter.

My own judgement is that there is good evidence to suggest that 230 (\pm 50) BCE is the most likely earliest date for the Hebrew Old Testament. I should, however, add, that this is still a 'minority opinion', with many academics still favouring the more 'safe' opinion of 350 (\pm 30) BCE.

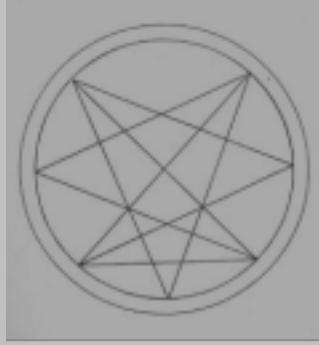
[4] For example - καὶ ἦσαν σαταν τῷ Ἰσραηλ πάσας τὰς ἡμέρας Σαλωμων (3 Kings 11:14)

[5] See the section on *Satanism*, below.

[6] καὶ ἔσται διάβολος ἐν τῷ Ἰσραηλ

[7] See *The Martin Marprelate Tracts* (1588–89) and the *Cambridge History of English Literature*, volume III - Renascence and Reformation, Cambridge UP, 1920, p. 394f

[8] *One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.* [Trans DWM.]



The Ontology and Theology of Traditional Satanism

The Nature of Reality According to Traditional Satanism

The fundamental ontological axioms of the Sinister Way of Traditional Satanism are: (1) there are two types of being, differentiated by whether or not they possess, or manifest, what is termed acausal energy, and (2) that we can only correctly and currently know a manifestation of acausal energy, an acausal being, through our currently under-developed and under-used psychic faculties.

Reality, for Traditional Satanism, is postulated to be the Cosmos, with this Cosmos having a bifurcation of being: that is, the Cosmos exists - is manifest - in both causal space-time, and in what we term acausal space-time. Causal space-time has three causal spatial dimensions and one causal Time dimension, and acausal space-time has n number (a currently undefined number) of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time can thus be considered to be the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy.

Traditional Satanism posits, and accepts, that they are acausal beings existing in acausal space-time (see footnote 1) just as there are causal beings existing in causal space-time, which causal beings include our own human species, and the life which shares this planet, Earth, with us.

According to Traditional Satanism, all causal living beings (existing or having their being in the causal physical universe) are understood as a presencing, in the causal, of acausal being (or energy) by the fact that they are alive. That is, all causal living beings are all connexions - nexions - between the causal and the acausal continuums.

The Being of Nature

Nature may be defined as that innate creative (acausal) force (or energy) which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, causal living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe one theory about one of the ways in which Nature is assumed to work, in the causal Universe (the causal continuum).

Nature can thus be conceived as a *type of being*. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive; that is, Nature is another example of a nexion - of where there is a connexion between the causal continuum and the acausal continuum. We ourselves, as human beings, are simply - on planet Earth - one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all causal life on this planet, we causal beings are born, we grow and change, and our causal being dies, that is, ceases to be imbued with - to be animated by - acausal energy. That is, "we" cease to have a causal life.

Most Earth cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual causal beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason, and the faculty of acausal empathy, and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate abstract forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type causal forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the Cosmos beyond Nature and beyond the causal, and how Nature is but part of this causal and acausal Cosmos.

The Philosophy of Traditional Satanism

The essential starting point for a philosophy is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our causal lives, as human beings, in the causal Universe, on this planet we call Earth.

Traditional Satanism does not believe that we human beings, and causal life itself, was created by some Supreme Being, which supreme Being is commonly referred to as God. According to Traditional Satanism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the Traditional Satanism perspective about our origins in the causal Universe

is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic, we can understand our world, the causal Cosmos, and ourselves. Thus, Traditional Satanism is, in one important respect, a rationalist Way of Life which accepts: (1) that the Causal Universe (or Causal Reality) exists independently of us and our consciousness, and thus independent of our senses; (2) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (3) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (4) the Causal Universe is, of itself, a reasoned order subject to rational laws; (5) our faculty of acausal-empathy is a means for us to know the nexion we are, and how we can discover our correct relationship to all other life. Thus, practical reason - Natural Philosophy - enables us to comprehend the external, physical, causal, Universe.

Furthermore, Traditional Satanism also affirms that the knowledge and understanding of the causal Universe - achieved by means of reason and observation - is not the only type of knowledge and understanding available to us, for there is knowledge and understanding of the acausal continuum, and the acausal beings who, or which, exist (and "live") there, and that our psychic faculties enable us to sense, to begin to know, and are one means of comprehending, acausal Life in all its variety and forms. An axiom of Traditional Satanism is that by developing our latent psychic faculties we can gain a better understanding - and more knowledge of - Nature, of the acausal, and of acausal beings, and thus of ourselves.

The Answers of Traditional Satanism

The Philosophy of Traditional Satanism accepts that the purpose of our mortal, causal, lives is essentially two fold. First, to change, to develop, to evolve, ourselves, and to explore and to enjoy the possibilities that causal life offers - for our mortal, causal, life is a limited, finite, opportunity. Second, that if we develop, evolve, ourselves in a particular way - and especially if we develop our psychic faculties - there exists the possibility of us, as a new type of being, living-on beyond our causal death, in the acausal continuum.

Thus, the Philosophy of Traditional Satanism asserts:

(1) That we human beings possess the potential to participate in and to control our own evolution - that is, we have the (mostly latent) ability to consciously evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur;

(2) That genuine esoteric knowledge and insight - and thus genuine self-understanding and self-evolution - requires both a development of our latent psychic faculties and a practical knowledge of the acausal continuum deriving from a coming-to-know acausal beings;

(3) That what has hitherto been known and described as magic(k) - especially Dark Sorcery, or Black Magic(k) - is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself.

Our psychic faculties include what may be termed acausal empathy (otherwise know as sinister empathy, or esoteric/magickal empathy) and acausal thinking.

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presenced in living beings, in Nature, and/or presenced in the causal either via some acausal being, or directly, as "raw" acausal energy (that is, acausal energy trying to find some causal form to inhabit). Various esoteric (Occult) means and techniques exist to develop such acausal empathy.

Acausal thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language, and what has hitherto been regarded as the terms and symbols of conventional Occultism, for such conventional Occultism is ineluctably bound to causal thinking. Various genuine esoteric (Occult) means and techniques exist to develop such acausal thinking. An important aspect of acausal thinking is thinking in terms of acausal time - that is, not in terms of the linear "cause and effect" of the causal continuum, but rather in what can be inaccurately described in terms of Simultaneity, of there being "action at a distance" unlike in conventional (causal) physics.

The Living Beings of The Acausal

According to Traditional Satanism, there are several types of distinct acausal beings who exist in the acausal continuum, known to us - historically and otherwise - from Adepts who, having developed acausal empathy and acausal thinking, have discovered or come to know of, such beings.

Acausal beings are beyond our causal concepts and abstractions. Some dwell (and can only exist in) the acausal spaces, while others can dwell or be manifest in both the acausal and the causal, with there being many different types of acausal entities all of which have their own "nature" or type of being.

Essentially, they have no physical form, as we define and understand physical form (for example, a body) although some types of acausal being, who can dwell or manifest or be presenced in our causal spaces, can dwell-within, or presence themselves within or be presenced within, a causal form such as a living body or being (including a human being) and some of the acausal beings who can or who have done this are known as "shapeshifters". We cannot "see" or detect (by our limited physical senses or by using causality-based physical instruments) unpresenced acausal beings who may be transiting through or dwelling-within our causal spaces (our physical world/universe) if such beings have not accessed, or presenced themselves, in some causal, living, form (or even, in most cases, even if they have done this). However, some of us (and some other life) may sometimes "feel" or be aware of some such acausal beings: for example, if we possess a certain type of empathy or have the esoteric knowledge to detect

some such transiting or in-dwelling acausal beings.

Since these acausal beings are beyond our causal concepts and abstractions, it is incorrect to judge such beings according to our limited, causal, "morality". They are neither "good" nor "evil". They live according to their own nature, as acausal beings, just as, for example, a wild predatory animal lives according to its wild predatory nature. According to esoteric tradition, there are some acausal beings who are drawn or who have been in the past been drawn toward our causal spaces (our physical universe/world) because they do or have acquired the ability to "feed off" certain types of emotion (or "states of being") which emotion (or "states of being") are but types of energy.

Due to the nature of the acausal spaces (and thus the nature of acausal energy) acausal beings do not "die" as we die and do not "age" as we age. Furthermore, our causal concept of physical travel (or movement) which takes causal time is irrelevant to and does not apply to such beings, due to their very nature as acausal beings. However, most acausal beings are not, by our standards, "all-powerful" and many cannot change or restructure temporal things, just as some cannot transit to ("be presenced in") the causal spaces, or dwell-within causal beings, without some aid or assistance in opening a nexion or nexions (which in many instances is just a direct connexion between the causal and acausal spaces).

According to tradition, some of these known acausal beings have been collectively described by the term The Dark Gods, or The Dark Ones (or The Dark Immortals), and included in this particular type of acausal being is the entity more commonly known to us as Satan, and that entity which we, limited causal, mortal beings, describe as the female counterpart of Satan, who - according to The Dark Tradition inherited by the ONA - has the name Baphomet, and who is the dark, violent, Goddess - the real Mistress of Earth (and of Nature) - to whom human sacrifices were, and are, made and who ritualistically and symbolically washes in a basin full of the blood of Her victims. According to aural legend, She - as one of The Dark Gods - is also a shapeshifter who has intruded ("visited", been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made. Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were - and are - regarded as one of the prerequisites for attaining sinister Adeptship.

Importantly, Traditional Satanism does not regard Satan – or any of The Dark Ones, such as Baphomet – as conventional "gods" or "goddesses" are understood, and thus as beings to be worshipped, feared, and obeyed in a conventional religious sense. Instead, they are regarded as sinister friends; as new found companions; and may be likened to long-lost sisters and brothers or other relatives; and - in the case of Satan and Baphomet - as akin to our hitherto unknown mother and father, to be thus admired and respected, but never "worshipped". In addition, and in the case of some of these dark entities, they are, or can be considered as, our lovers. Thus, our relationship to these acausal beings is certainly not one of fear, or of subservience.

In addition, the term The Dark Gods is to be understood as but a useful, somewhat Old Aeon (that based

on causal thinking), inherited exoteric term to describe a particular acausal species many of whom are known to and named by The Dark Tradition, which species, when manifest in the causal, are certainly far more powerful than human beings. Thus, the conventional names given to some such acausal beings as are known to us, or which have been known to human beings in ages past, are only exoteric names; only imperfect, causal, terms which are useful symbols.

Thus, a name such as "Satan" does not fully describe the real acausal nature and character of that specific acausal being, which acausal being has an esoteric name - an acausal name deriving from acausal thinking and acausal knowing - which better describes such a being.

The Question of God

The philosophy of Traditional Satanism does not assume nor accept that there is a supreme Being, or deity. That is, a supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves. Thus, our Satan - our Dark One - is not subservient to some omnipotent God, but is instead a particular type of living acausal being, subject only to the natural laws of the acausal continuum.

The Question of Evil and The Existence of Satan

What has been conventionally termed "the question (or the problem) of evil" - by other philosophies and religions and Way of Life - does not exist for Traditional Satanism since Traditional Satanism accepts that conventional morality is a causal abstraction: some causal form, or some dogma, which is incorrectly projected onto the nature, the reality, of the causal continuum, and which abstraction obscures our real, and our of necessity individual, connexion to the Cosmos. That is, conventional morality - like all religious dogma and all laws - takes away, or restricts, the inalienable individual freedom of a living human being to be an individual: to be that singular, unique, nexion they are to the acausal.

For Traditional Satanism, it is only and ever the individual who - developing acausal empathy and acausal thinking - can directly comprehend and directly implement meaning, whether this "meaning" be described by such limited, causal terms as "morality", and evil and law - based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can - in some

circumstances - be manifest in our own causal continuum.

Hence, a knowing of such acausal beings as Satan and Baphomet are one means whereby we, as individuals, can come to know ourselves, to evolve ourselves, and come to understand the meaning and purpose of our causal, mortal lives: which is to live-on beyond our causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

This individual and unique discovering of meaning by individuals, this knowing of such acausal beings - this understanding of how and why beings such as Satan exist - is a learning of the Art of Dark Sorcery, part of which learning is developing acausal empathy and acausal thinking, and it is the transmission of this dark and ancient Art, and its use by individuals, which is the *raison d'etre* of that sinister association known as The Order of Nine Angles.

Anton Long
Order of Nine Angles
(Last revised 119yf)

Footnotes:

(1) For convenience, acausal space-time will often be referred to simply as "the acausal", and causal space-time as "the causal". Also, the causal refers to the causal Universe of causal space-time, and the acausal to the acausal Universe of acausal space-time, with both the causal and the acausal Universes together forming the Cosmos.

The causal Universe is also sometimes referred to as "the causal continuum", and the acausal Universe as "the acausal continuum".

The Dark Arts of Traditional Satanism

Introduction

The Dark Arts of Traditional Satanism - also known as Dark, or Sinister, Sorcery - are essentially a series of techniques or skills whereby an aspiring Rounwytha can:

- (1) Participate in, control, and enable their own personal evolution – that is, develop their latent ability to consciously evolve to become the genesis of a new human species; and undertake that evolution.
- (2) Come-to-know certain acausal [sinister] beings, and is thus understand the acausal itself

The esoteric Dark Arts can, among other things, also provide the prepared and skilled Rounwytha - the sinister Adept - with the ability to live-on beyond their causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

Among the skills and techniques of The Dark Arts are acausal-empathy, acausal-thinking, and using, or creating, nexions to access the acausal.

This ONA document is a brief guide to, and an over-view of, The Dark Arts of Traditional Satanism, and complements the ONA MS [The Ontology and Theology of Traditional Satanism](#).

Developing Acausal Empathy

As mentioned in another ONA MS:

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presenced in living beings, in Nature, and/or presenced in the causal either via some acausal being, or directly, as "raw" acausal energy (that is, acausal energy trying to find some causal form to inhabit).

To develop acausal empathy, the following techniques are used:

- (1) The Rite of Internal Adept.

This simple Rite - as described in *Naos: A Practical Guide to Becoming an Adept* - is the main, most

effective, means of developing acausal empathy, and it enables the aspiring Rounwytha, by its rigours, simplicity, and isolation, to attune themselves to the acausal essence beyond causal forms. To live for a period of no less than three months, in the simple manner prescribed and in an isolated location removed from human habitation and human contact, is how sinister Adepts have, for centuries, begun to develop the faculty of acausal-empathy and acquired the most important esoteric skill of being able, by using this faculty, of opening nexions to the acausal.

The standard form of this technique lasts for only one specific alchemical season (from Spring Equinox to Summer Solstice in Northern climes), which specific alchemical season is the absolute minimum amount of causal time required to enable the aspiring Rounwytha to acquire the basic, and necessary, skills.

The more advanced form - lasting for a different and longer alchemical season (from Winter Solstice to Summer Solstice in Northern climes) - is however, while difficult and intensely selective because of this difficulty - more efficacious and develops much greater, more effective, skills, and indeed is the breeding ground of a Rounwytha.

(2) Exploring the sinister pathways of the septenary Tree of Wyrð.

These personal explorations - as given in *Naos: A Practical Guide to Becoming an Adept* - enable the aspiring Rounwytha to begin the process of objectifying causal forms, and develop the necessary skill of finding, becoming sensitive to, and being able to distinguish between, various collocations of esoteric energies, whether the energies be personal (in the psyche of the individual and limited to the lifetime of the individual or a period in that lifetime) or archetypal (shared among various individuals over periods of causal time often beyond the life of one individual) or acausal (beyond both of the former types).

These explorations are recommended to be undertaken before the Rite of Internal Adept, and what - in these particular explorations - distinguishes an aspiring Rounwytha from an aspiring sinister Adept, is that the aspiring Rounwytha finds it easy and natural to not only distinguish between the various collocations, the various types, of esoteric energies, but also to move beyond all forms (as given in such explorations and as described by various terms and words in books such as *Naos*) to the acausal essence, something not described, in practical detail, in such written works.

(3) It has been found, by practical experience, that the preliminary training afforded by following The Seven Fold Sinister Way - as described in *Naos: A Practical Guide to Becoming an Adept* from Neophyte to the Rite of External Adept - is an effective means of ensuring success in acquiring and developing those skills in acausal empathy that the Rite of Internal Adept can produce in an individual.

Thus, this preliminary training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept - while not strictly necessary - is highly recommended, especially if the aspiring Rounwytha does not have a natural empathic ability.

Developing Acausal Thinking

As mentioned in another ONA MS:

Acausal thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

The main and most effective practical means of acquiring and developing the skill - the Dark Art - of acausal thinking is The Star Game, as described in *Naos: A Practical Guide to Becoming an Adept*.

It is recommended that the individual begins with the simple form of the game - which only has 27 pieces - before constructing and beginning to play the advanced form of the game, as described in *Naos*. While the essentials of acausal thinking can be developed by regular playing of the simple game, it is the advanced form of the game that really develops the Dark Art of acausal-thinking.

In many ways, acausal-thinking can be considered to be a developed, and an enhanced, form of acausal-empathy, although in essence it is really a distinct, new, evolutionary ability whose genesis was acausal-empathy.

Using Nexions to Access The Acausal

As described in another ONA MS:

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to “gates” or openings or “tunnels” where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or “channelled into” by a sinister Adept.

Once a certain amount of skill in acausal-thinking and acausal-empathy has been acquired, the Rounwytha can conduct rites to open, or to create, a direct nexion to the acausal, and thus either access acausal energy, or presence - bring into the causal - certain Dark Entities, certain acausal beings, for

whatever purpose the Rounwytha desires.

One of the simplest rites to do this is the "simple" Nine Angles Rite, as described in *The Black Book of Satan, Part Three*, in either the Natural, or the Chthonic, Form.

A much more efficacious - that is, more powerful - rite to open a direct nexion to the acausal is The Ceremony of Recalling, with Sacrificial Conclusion, as given for example, in both *The Black Book of Satan, Part Three* and also in *The Grimoire of Baphomet, Dark Goddess*.

Other rituals, and means, are given in *The Grimoire of Baphomet, Dark Goddess*.

Toward The Acausal Continuum

A Rounwytha will know when their causal time to prepare to progress toward the acausal continuum has arrived. Thus will their detailed preparations begin for the forthcoming journey, which supra-mortal journey will be undertaken at the end of a propitious alchemical season, when the causal and the causal continuums are correctly aligned to allow greater access to the acausal. Propitious times include when the Moon occults Dabih, or is very close to it; and when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

The preparations will begin at the start of the chosen alchemical season.

The Rite itself - as described in *The Grimoire of Baphomet, Dark Goddess* - requires several opfers, who will be chosen according to our traditional guidelines, and brought to, and confined in, the place chosen for what is the most sinister and the most joyful Rite of all.

Anton Long
Order of Nine Angles
(Last revised 119yf)

A Note on Terms:

Rounwytha is the term used to describe an individual - male or female - who has great skill in both acausal-empathy and acausal-thinking. The term was traditionally applied only to those, mostly women, who were naturally gifted in esoteric empathy before such abilities were rationally, and esoterically, understood, and thus before they could be developed and enhanced by sinister techniques. The term was, according to aural tradition, applied to rural sorceresses of the primal (but not necessarily then always dark) tradition who lived in a certain area of England.

The term Rounwytha is now generally used to describe a sorcerer, or sorceress, of our Sinister Tradition, who has acquired and who has developed skill in - or who has a natural ability and a natural skill in - both acausal-empathy and acausal-thinking

Thus, while every Rounwytha of our Way is by nature and training a sinister Adept, not every sinister Adept is a Rounwytha, since not every sinister Adept has acquired great practical skill in acausal-empathy and acausal-thinking, or has the ability (natural or acquired) to so acquire and so develop such skills. Nearly every Rounwytha - past and present - has acquired and/or developed their skills by undertaking the longer form of the Rite of Internal Adept.

Given the talent, skill and natural ability of nearly every Rounwytha, it is not always necessary for them - nor is it a requirement for them - to assiduously undertake the training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept, as outlined in *Naos*, which training is a practical way for any individual to become a sinister Adept.

A Note on Texts:

It is recommended that those desirous of learning the Dark Arts - as practised and as taught by the ONA - use original ONA facsimile texts of works such as *Naos*, *The Black Book of Satan*, and *The Grimoire of Baphomet, Dark Goddess*.

Facsimile copies of the original typewritten and spiral bound copies of *Naos* (as first circulated by the ONA between 1989 and 1992 CE) are now widely available, both on the Internet, and from several books publishers. Nearly all other editions of *Naos* have serious errors or omissions, and readers are advised to avoid them.

pdf Internet versions, and printed copies, of both the *The Black Book of Satan* (as corrected by Anton Long), and *The Grimoire of Baphomet, Dark Goddess* are also now widely available. So far as is known, there are no facsimile copies of either the original typewritten and spiral bound versions of *The Black Book of Satan* (issued by the ONA in 1984 and 1985 CE) or of *The Grimoire of Baphomet, Dark Goddess* (issued by the ONA in 2003 CE) available in either pdf Internet versions, or in printed form.

In respect of *The Black Book of Satan, Part Three*, the correct version to use is that inscribed *Official ONA Version (Anton Long)* 101 yf.

The Sinister Returning **The Quintessence of the ONA**

What it is essential to understand is that the ONA is based upon several fundamental, and many unique, esoteric principles, which esoteric principles include the following:

(1) That we human beings possess the potential to *consciously* evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur;

(2) That genuine esoteric knowledge and insight - and thus genuine Occult advancement - requires both self-achievement through *practical* deeds and a self-honesty, a genuine knowing and understanding of one's own self;

(3) That the Cosmos may be *apprehended* through a bifurcation of both Time and Space, described as such an apprehension is by causal and acausal Universes, and that:

(a) we, as living beings, are an example of acausal energy being presenced in our physical causal Universe;

(b) all causal life is life because there is an "intrusion" of acausal energy into the causal - that is, all causal life is a nexion to the acausal, with we human beings possessing the latent ability to not only apprehend the nexion we are but also to know and utilize certain acausal energies;

(c) magick is the presencing, by us, of certain types of acausal energy by means of a causal nexion, already existing or one brought-into-being;

(d) there exists, in the acausal Universe, certain types of acausal life, of diverse species, some of which species we can apprehend if we possess (i) the esoteric knowledge required to presence such acausal entities or (ii) the esoteric ability and skill to travel into the realms of the acausal;

(e) certain acausal entities have been presenced, in times past, on Earth - and thus become known to human beings, and these include entities known to us by their exoteric "names" Satan, and the Dark Goddess, Baphomet;

(f) certain causal - and Occult - symbolism and symbologies may be and often are useful aids and means for us as human beings to *begin* the process of acausal apprehension and the knowing and utilization of certain acausal ("Occult"/magickal) energies;

(g) our evolution has been, is and will continue to be - until we evolve to become a more

evolved species - based upon what it is convenient to describe as the sinister dialectic;

(h) the sinister dialectic is a process of disruption, destruction, re-birth, renewal, heresy, and change; and on the practical level involves creating, fermenting, and aiding such causal things as strife, Chaos, revolution, heresy, and culling;

(i) to evolve into a higher species is to evolve toward, and into, the acausal Universe itself; that is, to become-like The Dark Ones, themselves; to become both a causal and an acausal species, existing in both the causal and the acausal.

Thus, two of the primary aims of the ONA are (1) to use The Dark Tradition to create 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; and (2) to use the sinister dialectic (and thus Aeonic Magick and genuine Sinister Arts) to aid and enhance and make possible our evolution toward the acausal. Furthermore, to achieve these aims will take a certain amount of causal Time, of the order of several centuries.

Hence, it should be clear - to those possessed of genuine Occult insight - that the ONA has both an outer (exoteric) and an inner (esoteric) nature and meaning. Or, expressed in a more truistic, and simple, way, the understanding and knowledge of the Adept (and of those beyond) is not that of the the novice and the Initiate. The exoteric aspect is re-presented in such works as *The Black Book of Satan* - and in the ceremonies and methods of traditional Satanism themselves (including the symbolism of the Tree of Wyrd) - while the esoteric aspect is re-presented in such ONA MSS as *Mythos of the Dark Gods* and *The Five-Dimensional Magick of the Seventh Way*, and especially in and by our Aeonic Magick and our practical deeds which *presence the dark*. For it is such Aeonic Magick, such practical sinister deeds, and the creation of genuine Sinister Adepts - over a period of decades and centuries - which re-present, and which manifest, the true nature of the ONA.

In addition, three further things about the ONA should also be obvious to those possessed of genuine Occult insight. First, that - in its esoteric essence - the ONA is not a mundane Occult Order of the Old Aeon type. For it is a particular causal nexion, brought-into-being for specific purposes; and thus is now a living-entity imbued with certain acausal energies; which entity now has life, a being, of its own, and which thus is immune to - and not concerned with - the inane criticisms of the inane, many of whom continue to delude themselves about their Occult knowledge and abilities.

Second, that by evolution we mean an increase in acausal energies both within ourselves, as individuals, and as presenced in our causal Universe (and thus presenced upon our planet, Earth). These acausal energies cause, provoke, and aid our own evolution, our own change, as individuals (toward, and beyond, Adeptship), and also cause, provoke and aid change within those constructs we humans construct, such as "society" and the "political" - and "religious" - causal forms (or abstractions) which we human beings (both Occultists, and otherwise) have used, do use and can use in the service of such

evolutionary change, with such forms only being a causal means, and not representative of the acausal essence, which acausal essence can be, and has been, apprehended, and manifest, as Chaos.

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

Anton Long
Order of Nine Angles
119 Year of Feyen

Satanism: The Epitome of Evil

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

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

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

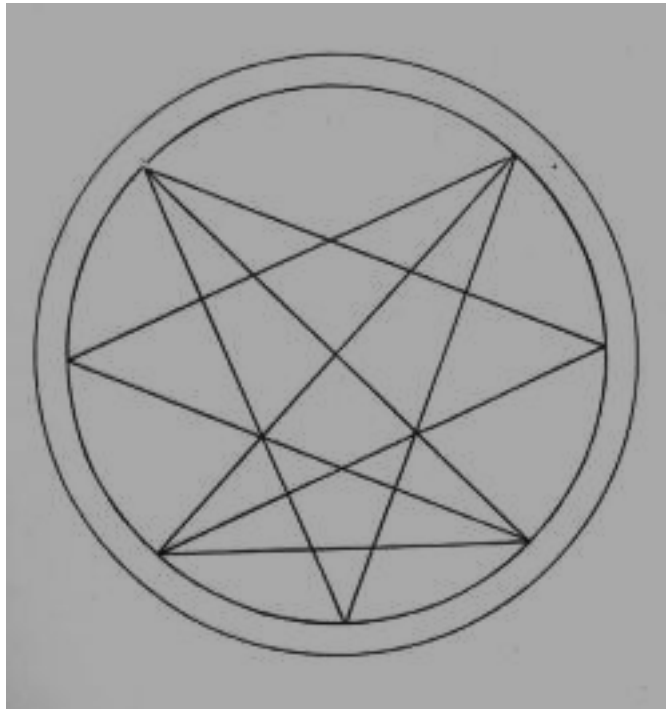
The way of ordinary life, of ordinary mortals, is the way of control, of restrictions; of authority, of a supra-personal law. It is the way of those forms, those abstractions - such as governments, and States and prisons and religions - which have been constructed to control, to restrict, to bully, to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

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

Order of Nine Angles
119 Year of Feyen

The Order of Nine Angles

BLACK BOOK OF SATAN



(Note: There may be some scanning errors in the text)

The Black Book of Satan

According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty of the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it. Copies were forbidden to be made, although Initiates above the grade of External Adept were allowed to see and read the Temple copy.

In traditional Satanism (i.e. those using the Septenary System: this system also being known as the

Hebdomadry) this practice continued until quite recently when the Grand Master representing traditional groups decided to allow Initiates of good standing to copy the work. This decision was recently extended to enable specialist publication in a limited edition.

The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts.

CONTENTS

Part One: Satanic Rites and Practices

The 21 Satanic Points

I: What is Satanism?

II: The Temple

III: Ceremonial Rituals

IV: The Black Mass

V: The Ceremony of Birth

VI: The Death Rite

VII: The Pledging

VIII: The Rite of Initiation

IX: Consecration of The Temple

X: The Dying Time

XI: The Ceremony of Recalling

XII: Satanic Orders

XIII: Sinister Chant

Part Two: The Satanic Temple

Introduction

XIV: Self-Initiation

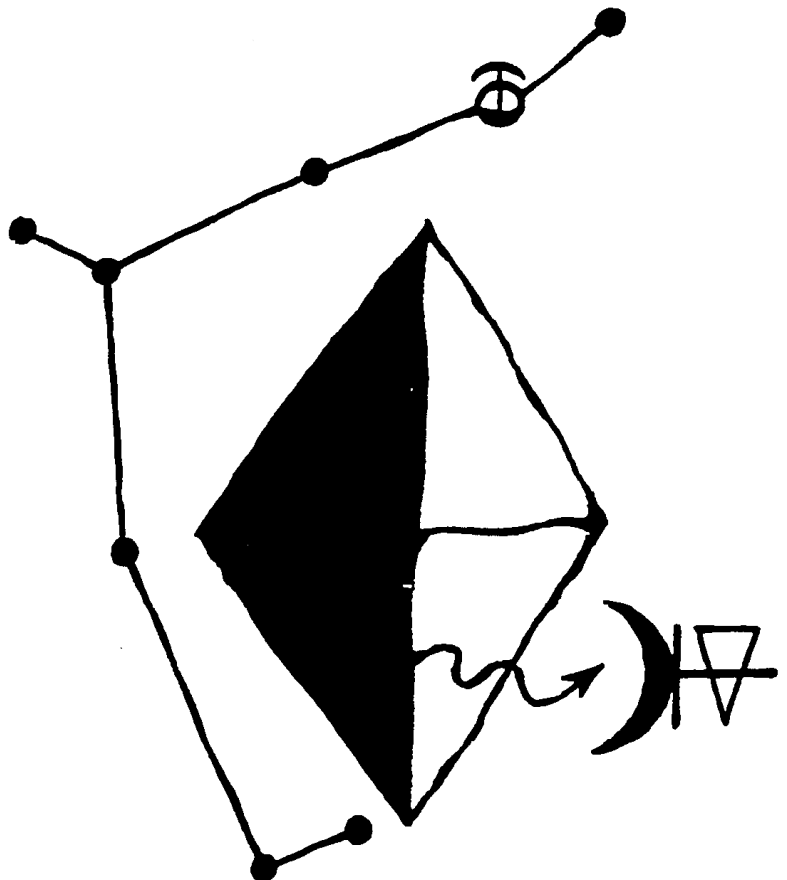
XV: Organising and Running Satanic Temples

XVI: Invocation to the Dark Gods

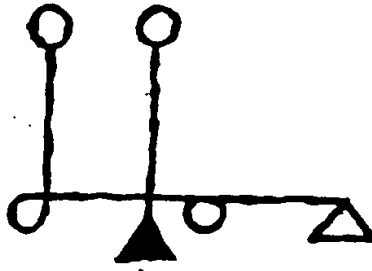
Appendix I: A Satanic Blessing

Appendix II: The Sinister Creed

Appendix III: Initiate Names



PART ONE:



Satanic Rites & Practices

The 21 Satanic Points

1. Respect not pity or weakness, for they are a disease which makes sick the strong.
2. Test always your strength, for therein lies success.
3. Seek happiness in victory - but never in peace.
4. Enjoy a short rest, better than a long.
5. Come as a reaper, for thus you will sow.
6. Never love anything so much you cannot see it die.
7. Build not upon sand, but upon rock And build not for today or yesterday but for all time.
8. Strive ever for more, for conquest is never done.
9. And die rather than submit.
10. Forge not works of art but swords of death, for therein lies great art.

11. Learn to raise yourself above yourself so you can triumph over all.
 12. The blood of the living makes good fertilizer for the seeds of the new.
 13. He who stands atop the highest pyramid of skulls can see the furthest.
 14. Discard not love but treat it as an imposter, but ever be just.
 15. All that is great is built upon sorrow.
 16. Strive not only forwards, but upwards for greatness lies in the highest.
 17. Come as a fresh strong wind that breaks yet also creates.
 18. Let love of life be a goal but let your highest goal be greatness.
 19. Nothing is beautiful except man: but most beautiful of all is woman.
 20. Reject all illusion and lies, for they hinder the strong.
 21. What does not kill, makes stronger.
-

I

What is Satanism?

Satanism is fundamentally a way of living - a practical philosophy of life. The essence of this way is the belief that we can all, as individuals, achieve far more with our lives than we realize. Most people waste the opportunities that life can, by magick, be made to bring.

Satanic magick is simply the use of magickal forces or energies to enhance the life of an individual or individuals according to their desires. This usage can be of two types - the first is 'external' and the second is 'internal'. External magick is essentially sorcery: the changing of external events, circumstances or individuals in accordance with the wishes of the sorcerer. Internal magick is the changing of the consciousness of the individual magician using certain magickal techniques -this is essentially the quest of the Initiate for the higher grades of magickal attainment, a following of the way of Adeptship.

To external magick belongs ceremonial and hermetic rituals. To internal magick belongs the seven-fold sinister way. Ceremonial rituals are rituals involving more than two individuals, the ritual taking place in either a Temple or an outdoor area consecrated as a Temple. Ceremonial rituals involve a set text which is followed by the participants, and the wearing of ceremonial robes together with the use of certain items having magickal or Occult significance. Hermetic rituals are usually undertaken by an individual working alone or with one assistant/ companion. This present work deals with Satanic ceremonial magick: Satanic hermetic and internal magick is dealt with in the book 'NAOS - A Practical Guide to Sinister Hermetic Magick'.

Satanism, in its beginnings, is all about making conscious (or liberating) our dark or shadow nature, and to this end, Satanic magick is undertaken. Satanists believe that we are already gods: but most people fail to understand this and continue to grovel: to others or to a 'god'. The Satanist is proud, strong and defiant and detests the religion of the crucified god founded by the Nazarene, Yeshua. A Nazarene (a follower of Yeshua) is afraid of dying and weighed down by guilt and envy. The religion of Yeshua has inverted all natural values, setting back the course of our conscious evolution. Satanism, on the contrary, is a natural expression of the evolutionary or 'Promethean' urge within us: and its magick is a means to make us gods upon Earth, to realize the potential that lies within us all.

Satanic ceremonies are a means to enjoy the pleasures of life: they offer carnality, the pleasure of

fulfilling one's desires, the bringing of material and personal rewards and the joys of darkness. But they are only a beginning, a stage toward something greater. It is one of the purposes of a Satanic Temple to guide those Initiates who may be interested along the difficult and dangerous path which is the seven fold way. Those who do not wish to follow this path to Adeptship and beyond should simply enjoy the many pleasures which the Prince of Darkness offers to those who by a Satanic Initiation wish to follow His philosophy of living.

In traditional Satanism there is an appreciation of the role of women, for Satanism at its highest level is concerned with the development of the individual: roles as such are a necessary part of self-development. To be played, discarded and then transcended. The structure of traditional Temples and the rituals performed by those members of those Temples reflect this appreciation and understanding. For example, it is possible and indeed desirable for a Mistress of Earth to establish and :: organize her own Temple unless she herself wishes otherwise, just as it is possible and desirable to celebrate the Black Mass using a priest, naked, upon the altar while the Priestess conducts the service, such reversal being an accepted principle of Black Magick.

II The Temple

Satanic rites are conducted either in an indoor Temple or in an isolated outdoor locality during the hours of darkness. Indoor Temples usually have a static altar, made of either stone or wood, and this altar should be set in the East. It should be covered by an altar cloth made of good quality material and coloured black. Upon this is woven either an inverted pentagram, the septenary sigil or the personal sigil of the Master/Mistress or Temple if there is one. Candle-holders, made of either silver or gold, are placed on the altar, one at either end. Black candles are usually the most employed although some rituals require the use of other colours.

Other candleholders should be placed around the Temple, since the only light used in the Temple both during rituals and at other times should come from candles. The Black Book should be placed on an oak stand on the altar, the altar itself being of sufficient size for an individual to lie upon it. Indoor Temples should be painted either black or crimson (or a combination of the two), the floor bare or covered with rugs or carpets of plain design, either black or crimson. When not in use, the Temple should be kept dark and warm, hazel incense being burned frequently. A quartz sphere or large crystal should be kept in the Temple, either in or near the altar: if near, supported by an oak stand.

Above the altar or behind it should be an image or sculpture of Baphomet according to Satanic Tradition. Baphomet is regarded by Satanists as a 'violent goddess' and is depicted as a beautiful woman, seated, who is naked from the waist up. In her left hand she holds the severed head of a man. In her other hand she holds a burning torch. The severed head, which drips blood onto her lower white garment, is held so that it partially obscures her smiling face. Baphomet is regarded as the archetype of the Mistress of Earth, and the Bride of Lucifer.

No other furnishings are present in the Temple. The Temple implements are few in number and should be either made or commissioned by the Master or Mistress. If this is not possible, they should be chosen by them with care. The implements required are several large silver chalices, a Censor (or

incense holders), a quartz tetrahedron, a large silver bowl, and the Sacrificial Knife which should have a wooden handle. These implements may be kept on the altar if it is large enough, or wrapped in black cloth and kept in an oak chest.

No one is allowed into the Temple unless they are dressed in ceremonial robes and barefoot. The robes are generally black with a hood, although some rituals require the use of other colours. If possible, an ante-chamber should be used by members to change into the ceremonial robes.

If an outdoor location is used, the area should be marked out by a circle of seven stones, by the Master or Mistress. An outdoor altar is usually the body of one of the participants - naked or robed depending on the ritual and the prevailing conditions. The one chosen for this honour lies on an altar cloth, black in colour and woven with an inverted pentagram, the size of this cloth being not less than seven feet by three.

Candles should be placed in lanterns which open on one side only, this side being of glass which is often coloured red. The participants should know the area well, since they should not use any artificial light of any kind including candles, to guide them to the chosen site. Neither must any fires be lit during any ritual. For this reason the night of the full moon is often chosen.

Both indoor Temples and outdoor areas chosen for rituals should be consecrated according to the rite of Temple consecration. When any ritual of Satanic magick is undertaken, no attempt should be made in any way to banish the magickal forces - what forces or energies remain following a ritual are to remain, since they dedicate the area or Temple still further to the powers of Darkness.

Preparation for Rituals:

The Master or Mistress should choose one member to act as 'Altar Brother or Sister'. It is the duty of this member to ensure that the Temple is prepared - for example, lighting the candles, filling the chalices with wine, incensing prior to the ritual.

It is the duty of the Master and Mistress to prepare the members for the ritual. This usually involves them assembling in robes in the Temple or in an ante-chamber designated as a preparation area at least half of one hour before the beginning of the ritual. During this period they are to keep their silence while standing, concentrating on the image of Baphomet or some sigil (such as an inverted pentagram) as decreed by the Master or Mistress.

One or several members should be chosen to act as Cantor and instructed in the proper chanting of the chants. Other members may be chosen as musicians - the preferred instruments being tabor (or hand-drum) or flute.

III Ceremonial Rituals

Ceremonial rituals, as given here, are conducted for basically two reasons: to generate magickal energy (and thus direct that energy to achieve a magickal goal or desire) and for the benefit of the participating congregation. The benefits the congregation derive from a successfully conducted ritual of Black Magick are many and varied: there are the carnal ones, the material ones and the spiritual ones.

To be successful, a ceremonial ritual must be both dramatic and emotional. That is, the right

atmosphere has to be created and maintained. The object is to involve the emotions of the congregation, and all the many ritualized elements (e.g. the robes and the candles) are a means to aid this. However, the single most important element is the power of the voice, whether spoken, chanted, vibrated or sung. (See the chapter on 'Magickal Vibration' for one aspect of this.)

When you are conducting a ceremonial ritual you must use the set texts and chants (such as the Satanic Our Father, the Diabolus) as a means of gradually working yourself into an emotional but still controlled frenzy. It is no use just saying the correct words - they must be spoken or chanted with a Satanic desire - and the emotion once brought must be sustained until the ritual is over. This does not mean simply acting: it means actually becoming the role you assume, that of a powerful sorcerer or sorceress. And this feeling must be communicated to the audience: by voice, gestures eyes and so on. Ceremonial Magick is and always has been an Art, and to master this Art takes practice.

However, you (and the person working as Mistress/Master or Priestess/Priest) must always remain in control of your emotions stopping just short of possession. This also means that each and every ritual must be undertaken without fear or doubt (not even unconscious fear or doubt) - that is, in the true spirit of Satanic pride and mastery: with an exultation in the forces conjoured forth.

In most ceremonial rituals it is one of the tasks of the congregation to abandon themselves to their lusts and frenzy, but you as ceremonial Master/Mistress cannot do this since you must control and direct all the energies which are brought forth via the ritual and the frenzy produced. It is up to you to initiate the emotion in the Temple, to cultivate its development in the congregation, to get them to reach a ritual frenzy and climax. And then the energy must be controlled - towards a specific magickal aim or dispersed by you into the Temple/surrounding area and left to dissipate/spread according to its nature and to the glory of the Prince of Darkness.

To direct the energy, you must before the ritual choose a specific desire or aim (either your own or as a favour to one of the members). This aim (for example, it might be to harm a specific individual) must be enshrined in both a simple phrase and a simple visualization according to the principles of hermetic magick. The visualization should be of the successful outcome desired - however, if this proves difficult, concentrate solely on the phrase. This phrase, which should be succinct, should then and by you prior to the ritual, be written on a piece of parchment - you could use a 'secret script' of your own devising or one of the magickal ones in general use. You then burn this parchment at the climax of the ritual: at a point you feel is right. To do this, fill the silver bowl with spirit, place the parchment in this at the beginning of the ritual, and light it using one of the candles during the ritual. While it burns shout/chant/vibrate your chosen phrase, visualizing your desire according to the visualization chosen (if you wish to and can include the visualization part). Then exult in the triumph of your desire. Follow this with continuing the ritual to its ceremonial end.

To disperse the energy, just imagine it (as, for example, filaments) surrounding the Temple and gradually creeping outwards. You may also (for example in an Initiation ritual) direct the energy into an individual who is present (in that ritual, by using a sigil and a chant.).

IV

The Black Mass

Introduction:

The Black Mass is a ceremonial ritual with a threefold purpose. First, it is a positive inversion of the mass of the Nazarene church, and in this sense is a rite Black Magick (see the 'Guide to Black Magick'). Second it is a means of personal liberation from the chains of Nazarene dogma and thus a blasphemy: a ritual to liberate unconscious feelings. Third, it is a magickal rite in itself, that is, correct performance generates magickal energy which the celebrant can direct.

The Black Mass has been greatly misunderstood. It is not simply an inversion of Nazarene symbolism and words - when a Nazarene mass is celebrated (as occurs every day, many times, throughout the world) certain energies or vibrations compatible with the Nazarene ethos may or may not be generated, depending on the circumstances and the individuals attending. That is, under certain circumstances, the Nazarene mass can be a ritual of 'white magic': the energies that are sometimes produced being produced because a number of individuals of like mind are gathered together in ritualized setting; there is nothing in the production of energies which is attributable to external agencies (e.g. 'god').

What a genuine Black Mass does is 'tune into' those energies and then alter them in a sinister way. This occurs during the 'consecration' part of the Black Mass. The Black Mass also generates its own forms of (sinister) energy.

To see the Black Mass as simply a mockery is to misunderstand its magick. Also, the Black Mass does not require those who conduct it or participate in it to believe or accept Nazarene theology: it simply means that the participants accept that others, who attend Nazarene masses, do believe in at least to some degree in Nazarene theology - the Black Mass uses the energy produced by those beliefs against those who believe in them, by distorting that energy, and sometimes redirecting it. This is genuine Black Magick.

^^^^^

Participants:

Altar Priest - lies naked upon altar
Priestess - in white robes
Mistress of Earth - in scarlet robes
Master - in purple robes
Congregation - in black robes

Setting:

Usually an indoor Temple. If outdoors, clearings in forests or woods are suitable. Caves are ideal. The reason for such Outdoor settings are to provide an impression of 'enclosure'.

Versions:

The Black Mass exists in several versions. The one given below is the version most often used today. The other main version uses almost the same text, but is undertaken by a Priest using a naked Priestess on the altar.

Preparation of the Temple:

Hazel incense to be burnt (if obtainable, the hazel is mingled with civit). Several chalices full of strong

wine. Black candles. Several patens (of silver if possible) containing the consecrated cakes - these are baked the night before by the Priestess and blessed (i.e. dedicated to the Prince of Darkness - see chapter of Chants) by the Mistress of Earth. The cakes consist of honey, spring water, sea salt, wheat flour, eggs and animal fat. One paten is set aside for the ritual hosts. These should be obtained from a Nazarene place of worship - but if this is not possible, they are made by the Priestess if imitation of them (unleavened white hosts).

The Mass

The Priestess signifies the beginning of the Mass by clapping her hands together twice. The Mistress of Earth turns to the congregation, makes the sign of the inverted pentagram with her left hand, saying:

I will go down to the altars in Hell.

The Priestess responds by saying:

To Satan, the giver of life.

All:

Our Father which wert in heaven hallowed be thy name In heaven as it is on Earth.
Give us this day our ecstasy
And deliver us to evil as well as temptation
For we are your kingdom for aeons and aeons.

Master:

May Satan the all-powerful Prince of Darkness
And Lord of Earth
Grant us our desires.

All:

Prince of Darkness, hear us!
I believe in one Prince, Satan, who reigns over this Earth,
And in one Law, Chaos, which triumphs over all.
And I believe in one Temple
Our Temple to Satan, and in one Word which dwells in us all:
The Word of ecstasy.
And I believe in the Law of the Aeon,
Which is sacrifice, and in the letting of blood
For which I shed no tears since I give praise to my Prince
The fire-giver and look forward to his reign
And the pleasures that are to come!

The Mistress kisses the Master, then turns to the congregation, saying:
May Satan be with you.

Master:
Veni, omnipotens aeternae diabolus!

Mistress:
By the word of the Prince of Darkness, I give praise to you

(She kisses the lips of the altar-Priest)

My Prince, bringer of light, darkness and fire, I greet you
Who cause us to struggle and seek the forbidden thoughts.

(The Master repeats the 'Veni' chant)

Mistress:
Blessed are the strong for they shall inherit the Earth.

(She kisses the chest of the altar-Priest)

Blessed are the proud for they shall breed gods!

(She kisses the penis of the altar-Priest)

Let the humble and the meek die in their misery!

(She kisses the Master who passes the kiss on to the Priestess who kisses each member of the congregation. After this, she hands the paten containing the 'hosts' to the Mistress. The Mistress holds the paten over the altar-Priest, saying:)

Praised are you, my Prince and lover, by the strong:
Through our evil we have this dirt; by our boldness and Strength, it will become for us a joy in this life.

All:
Hail Satan, Prince of life !

(The Mistress places the paten on the body of the altar-Priest, saying quietly:)

Suscipe, Satanas, munus quad tibi offerimus memoriam Recolentes vindex.

(The Priestess, quietly saying 'Sanctissimi Corporis Satanas', begins to masturbate the altar-Priest. As she does, the congregation begin to clap their hands and shout in encouragement while the Master and the Mistress chant the 'Veni' chant. The Priestess allows the semen to fall upon the 'hosts', then hands the paten to the Mistress who holds it up before the congregation saying to them:)

May the gifts of Satan be forever with you.

All:

As they are with you!

(The Mistress returns the paten to the body of the altar-Priest, takes up one of the chalices, saying:)

Praised are you, my Prince, by the defiant: through our Arrogance and pride
We have this drink: let it become for us an elixir of life.

(She sprinkles some of the wine over the altar-Priest and towards the congregation, then returns the chalice to the altar, saying to the congregation:)

With pride in my heart I give praise to those who drove
The nails
And he who thrust the spear into the body of Yeshua,
The imposter.
May his followers rot in their rejection and filth!

(The Master addresses the congregation saying:)

Do you renounce Yeshua, the great deciever, and all his works

All:

We do renounce the Nazarene Yeshua, the great deceiver
And all his works.

Master:

Do you affirm Satan?

All:

We do affirm Satan!

(The Master begins to vibrate 'Agios o Satanas' while the Mistress picks up the paten with the 'hosts' and

turns to the congregation, saying:)

I who am the joys and pleasures of life which strong men
Have forever sought, am come to give you my body and my blood.

(She gives the paten to the Priestess, then removes the robe of the Priestess, saying:)

Remember, all you gathered here, nothing is beautiful except Man:
But most beautiful of all is Woman.

(The Priestess gives the paten back to the Mistress, then takes the chalices and consecrated cakes to the congregation who eat and drink. When all have finished, the Mistress holds up the paten, saying:)

Behold, the dirt of the earth which the humble will eat!

(The congregation laughs while the Mistress flings the 'hosts' at them which they trample underfoot while the Master continues with the 'Agnos o Satanas' vibration. The Mistress claps her hands three times to signal to the congregation. She then says:

Dance, I command you!

(The congregation then begin a dance, counter sunwise, chanting 'Satan! Satan!' while they dance. The Priestess catches them one by one, kisses the person caught and then removes their robe after which they return to the dance. The Mistress stands in the centre of the dancers, and uplifting her arms, says:)

Let the church of the imposter Yeshua crumble into dust
Let all the scum who worship the rotting fish suffer and die in their misery and rejection!
We trample on them and spit of their sin!
Let there be ecstasy and darkness; let there be chaos and laughter,
Let there be sacrifice and strife: but above all let us enjoy
The gifts of life!

(She signals to the Priestess who stops the dancer of her choice. The congregation then pair off, and the orgy of lust begins. The Mistress helps the altar-Priest down from the altar, and he joins in the festivities if he wishes.)

Should the Master and Mistress wish, the energies of the ritual are then directed by them towards a specific intention.

NOTES: During the 'consecration' of the 'hosts', the Master may opt to say the following quietly (leaving the Veni chant to the Mistress):

Muem suproc mine tse cob

He then takes up the chalice, saying:

Murotaccep menoissimer ni rutednuffe sitlum orp iuq iedif muiretsym itnematset inretea ivon iem
siniugnas xilac mine tse cih.

It is this chalice which the Mistress then takes to sprinkle the altar-Priest. The above words are usually printed on a small card which is placed on the altar before the Mass begins: the Master using the card when the above is spoken.

As with all ceremonial rituals, it is helpful if all participants know from memory the content and spoken text. It is important that this is done and that the ritual, when undertaken, follows the text on every occasion. The ritual then is more effective as a ritual, enabling the participants to be both more relaxed and more able to enter into the spirit of the rite.

V

The Ceremony of Birth

Setting:

Indoor Temple, or outdoor area previously used for rituals.

Participants:

Master - black robes tied with crimson girdle

Mistress - black robes tied with crimson sash

Priestess - white robes tied with black sash

Priest - white robes tied with black girdle

Congregation (if present): black robes

Preparation:

Black candles on altar together with quartz crystal or tetrahedron. Phial of musk oil (if male child) or civit oil (if female child). Incense of Yew to be burnt (male child) or Black Poplar (female child).

Before the ceremony the parents of the child appoint two Temple Members as guardians of the newborn. They also provide a small pendant made of silver inscribed with an inverted septagon (or sigil of the Temple) which, for the ceremony, they hang around the neck of the newborn on a leather thong. When the child is old enough, this can be worn by them all the time. A feast, to follow the ceremony, is prepared. The newborn is brought to the ceremony loosely wrapped in black cloth.

The Ceremony:

The Master signifies the beginning of the rite by ringing the Temple bell seven times. The parents then

hand the newborn to the Priestess if the child is male, and to the Priest if female. The Master then says:

We gather here to welcome the newborn destined to share our gifts.

Mistress: Agios o Satanas!

Congregation: Agios o Satanas!

(The Mistress turns toward the altar, holds her hands outstretched and says quietly but in an audible voice:)

Veni, omnipotens aeterne Diabolus!

(She then turns back to the participants, saying:)

Agios o Baphomet!

Congregation: Agios o Baphomet!

(Note: if no congregation are present the responses are said by the Priestess et al.)

(The Master touches the head of the newborn saying:)

May the gifts of Satan be forever with you, as they are with us.

Pone, diabolus, custodiam. With this mark I seal wyrd.

(The Mistress hands him the phial and he anoints the forehead of the newborn with it in the shape of an inverted pentagram or the sigil of the Temple saying as he does this:)

Ad Satanas qui leatificat juventutem meam.

(He then turns to the parents, saying:)

How is he/she to be known?

(The parents answer, giving the Temple name they have chosen for the newborn:)

We have named him/her

(The Master then says:)

So shall it be. I name you amongst us.

(He then touches the forehead of the newborn, visualizing an inverted pentagram or the sigil of the Temple. As he does this the Mistress says:)

Pone, diabolus, custodiam!

(The Master then turns toward the congregation saying:)

Come forth, guardians of this child.

(The child-guardians step forward. The Master says to them:)

Do you, so chosen, pledge to guard and watch over this newborn and to teach when the teaching-time is right, our ways so that (He states the Temple name of the newborn) may learn our ways?

(The guardians answer:' We do. 'The Master then turns to the congregation, saying:)

See them! Hear them! Know them!

(The Mistress hands him the phial and he anoints each of their foreheads with the sign of the inverted pentagram or the sigil of the Temple. He then turns toward the congregation saying:)

So it is done according to our ways. Let the feasting begin!

(The participants leave the Temple to partake of the feast -this is provided by members of the Temple, to honour the parents of the newborn, who may also provide gifts for the newborn and the parents.)*

VI The Death Rite

Participants:

Priest - in black robes

Priestess - naked, upon altar

Mistress - crimson robes, sexually alluring

Congregation - black robes tied with crimson cord

Temple Preparation:

Black candles on altar. Small silver Temple bell. Incense of Mars to be used (musk). A small wooden coffin (suitable in size for the wax effigy which will be made), draped in black, is placed near the altar and a handful of graveyard earth is placed on it.

Before the ritual proper begins, the Mistress makes a wax figurine in a corner of the Temple with only the Priestess present. (The easiest way to make the effigy is to place several white candles in a receptacle containing water which has just been boiled. After a while, the wax will form a thin film on the surface. This wax can then be used to fashion, by hand, the figurine which should be made as life-like as possible.) The Priestess lies naked upon the altar. The Mistress places this figurine on the womb of the Priestess, then moves it symbolically downwards to rest between her thighs. She anoints it with a musk based oil, laying: 'I who made you and delivered you in birth now name you N.N.' (She states the full name of the victim.) The Mistress and the Priestess then visualize the figurine as the intended victim - and they may if they wish then dress it as the victim dresses. The image is then placed on the womb of the Priestess, the Mistress ringing the bell thirteen times to signify the beginning of the ritual at which the Priest leads the congregation into the Temple.

The Ritual

Priest:

I will go down to the altars in Hell.

All:

To Satan, the giver of life.

(The Priest then kisses the Priestess on the lips, turns toward the congregation and makes the sign of the inverted pentagram, saying:)

Our Father which wert in heaven ...

(The congregation join him in the Satanic Our Father - see Black Mass for text. The Priest then leads the congregation in saying the Satanic Creed: 'I believe ...' - see text in Black Mass. After the Creed the Priest says:)

Provide us pleasure, Prince of Darkness, and help us fulfil our desires.

(He turns and fondles the Priestess, saying:)

With ecstasy we give praise to our Prince.

(The congregation chant the Sanctus Satanas - see Chants -as the Priest says quietly over the waxen image:)

Sie anod namretae meiuqer.

(He then says loudly, facing the congregation:)

Veni, omnipotens aeterne diabolus!

(The Mistress then says:)

Agios o Satanas!

(To which the congregation respond:)

Agios o Satanas!

Mistress:

Satanas - venire!

All:

Satanas - venire!

Mistress:

Dominus diabolus sabaoth. Tui sunt caeli

All:

Tua est terra!

Mistress:

Ave Satanas!

All:

Ave Satanas!

(The Mistress kisses the Priest. The Priest makes the sign of the inverted pentagram over the congregation, saying:)

We, the spawn of Chaos, curse N.N.

All:

We curse N.N.

Priest:

N.N. will writhe and die

All:

N.N. will writhe and die!

Priest:

By our will, destroyed

All:

By our will, destroyed!

Priest:

Kill and laugh!

All:

Kill and laugh!

Priest:

Kill and laugh and then dance to our Prince

All:

Kill and laugh and then dance to our Prince!

Priest:

N.N. is dying!

All:

N.N. is dying!

Priest:

N.N. is dead!

All:

N.N. is dead

Priest:

We have killed and now glory in the killing!

All:

We have killed and now glory in the killing!

(The Priest laughs, then the congregation laugh, jumping and dancing with glee. They continue until the Mistress rings the bell twice, The Priest points to her. She says:)

The Earth rejects N.N.

All:

You reject N.N.

(The Mistress picks up the image, holds it for the congregation to see and then places it on the graveyard earth, folding the black cloth over it. She places the cloth with the earth and image within it, inside the coffin. She turns to the congregation, saying:)

N.N. is dead.

(The congregation begin to dance, counter sunwise, chanting the Diabolus (see chants).After the chant, they gather round the coffin and the Mistress. The Priest says to them:)

Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Satanas.

(The Priest has sexual intercourse on the altar with the Priestess while the congregation clap their hands in approval, chanting 'Ave Satanas!' repeatedly as they do so. After the climax, the Priest withdraws, the Mistress kisses the Priestess on the lips and then 'locis muliebribus'. She then kisses each member of the congregation. The Priest, after this, makes the sign of the inverted pentagram over the coffin, saying loudly:)

N.N. is dead and we all have shared in this death. N.N. is dead and we rejoice !

Mistress:

Dignum et justum est.

(The Priest and the congregation laugh. The Mistress then goes toward the Priest, takes his penis in her mouth until he is erect again. Then she stands back to admire her work, saying to the congregation:)

I who bring life, also take.

(She then passes her hands over the coffin, visualizing as she does so, the dead body of N.N. lying in a coffin. She takes up the coffin and leaves the Temple. As she leaves, the Priest says:)

Feast now, and rejoice, for we have killed, doing the work of our Prince!

(He begins the orgy of lust in the Temple. The Mistress takes the coffin to a small grave, outside, prepared beforehand. She places the coffin in Earth, covers it with earth saying: 'N.N. you are dead, now, killed by our curse.' She completes the burial and leaves the area.)

The Pledging

(Note: this is the traditional Satanic wedding ceremony.)

Setting:

Temple - or outdoor area within circle of nine stones.

Participants:

Master - purple robes

Mistress - viridian robes

Priestess and Priest - black robes

Congregation - black robes

(Those who are making their pledge wear crimson robes)

Preparation:

Altar covered with black cloth on which is woven the sigil of the Tree of Wyrd with the connecting paths. Purple candles to be used. Chalices of mead. Silver bowl on altar containing inflammable liquid. Small square of parchment. Sharp knife. Two silver rings, provided by those making their pledge. Ash incense to be burnt.

The-Ceremony

The congregation et al assemble in the Temple: the Master and Mistress standing before the altar with the Priest and Priestess beside them. When all is ready, the Master rings the Temple bell nine times as a signal to the Guardian who leads those desirous of pledging into the Temple where they stand before the altar.

The Master and Mistress greet both with a kiss, saying:

We, Master and Mistress of the Temple greet you.

(The Priestess and the Priest together chant 'Agios o Satanas Agios o Satanas!' This chant is repeated by the congregation. After, the Master says:)

We are gathered here to join in oath through our sinister magick this man and this woman. Together they shall be as inner sancturies to our gods!

(The Mistress turns to the congregation, saying:)

Hail to they who come in the names of our gods! We speak the forbidden names! Agios o Baphomet!

Congregation:

Agios o Baphomet

Mistress:

Agios o Atazoth!

Congregation:

Agios o Atazoth

Mistress:

Agios o Satanas!

Congregation:

Agios o Satanas!

(The Master turns to the betrothed, saying:)

Do you, known in this world as (he states the name of the spaeman) accept as spaewife this lady
(he states the Initiated name of the lady) known in this world as (he states the name of the lady)
according to the precepts of our Temple and to the glory of our Lord Satan?

Spaeman:

I do.

(The Master says to the lady:)

Do you known in this world as (he states the name of the lady) accept as spaeman this jarl (he states the name of the jarl) according to the precepts of our Temple and to the glory of our Lord Satan?

Spaewife:

I do.

Master:

Then give as a sign of your pledge, these rings.

(The Mistress takes the silver rings from the altar and the jarl and his lady place them on the fingers of each other's left hand.

The Mistress turns to the congregation saying:)

Thus in oath and magick they are joined.

(The Master raises his arms, saying:)

See them! Hear them! Let it be known among you and others of our kind, that should anyone here assembled or dwelling elsewhere seek to render asunder this jarl and his lady against the desire of that jarl and that lady, then shall that person or persons be cursed, cast out and made by our magick to die a miserable death! Hear my words and heed them! Hear me, all you gathered in my Temple! Hear me, all you bound by the magick of our Lord the Prince of Darkness! Hear me, you dark gods gathering to witness this rite!

(The Mistress takes up the knife and the square of parchment as the jarl and his lady hold out their left hands. She swiftly cuts their thumbs, presses drops of each blood onto the parchment and then presses the two thumbs together. She then presses the thumb of the jarl to the forehead of the lady and then the thumb of the lady against the forehead of the jarl, marking both in blood. The parchment is cast into the silver bowl and the Priestess lights the liquid in this.

The following statement is then read out first by the lady and then the jarl. This statement is usually written/printed on a card which is kept on the altar and handed to the lady by the Priest after the Priestess ignites the liquid in the bowl:)

Esse filo captum palchritudinis suae, et nil amplius desiderare, quam ejus amplexu frui: et omen concubitus - ex commixtione hominis cum Diabolo et Baphomet aliquoties nascuntur hominis, et tali modo nasciturum esse Anti-Nazareus.

(After this is read by the jarl, the Priest takes the card and replaces it on the altar while the Mistress comes forward to kiss first the lady then the jarl. The Master does likewise, after which he says:)

I declare them pledged!

(The congregation et al then exchange greetings with the spaeman and his wife. The Priest and Priestess hand out the chalices which are emptied. A feast usually follows the ceremony.)

NOTE: Either party can end the joining at any time by placing their ring on the altar and informing the Master or Mistress who announce the parting at the next Temple gathering.

VIII

The Rite of Initiation

Introduction:

The candidate is usually sponsored by an existing Initiate, and this member accompanies the candidate

of the test of fidelity which the Master or Mistress of the Temple specifies. The candidate also undergoes a test of knowledge (relating to what he or she has learned of Temple teachings during the six-month probationary period) and a test of courage.

The text given below is for a male candidate: for a female candidate, the text should be altered in the appropriate places.

Participants:

Master of the Temple - in scarlet robes

Mistress of Earth - sexually alluring scarlet robes

Priestess - naked, upon altar (if male candidate)

Priest - naked, upon altar (if female candidate)

Guardian of the Temple - dressed in black and wearing a face mask

Congregation - Black robes

Preparation:

The candidate provides a new black robe, designed according to the precepts of the Temple. This is given to the Master before the ritual and placed on the altar. The candidate attends the ritual in a coarse brown garment which can be easily removed.

The ritual takes place at sunset. A small phial containing a civit-based oil is placed on the altar. Black candles to be used, incense of the Moon burnt (petriocho, if available, otherwise hazel). Some symbolism appropriate to the Moon should also be present - e.g. quartz crystals. Chalices full of strong wine.

The congregation assemble in the Temple with the Master and Mistress. The Guardian stands near the Temple entrance. The candidate is blindfolded and is led into the Temple by the sponsor.

The Rite

(The Master greets the candidate, saying:)

You the nameless have come here to receive that initiation given to all who desire the greatness of our sinister gods!

(The Master kisses the Mistress who kisses the altar-Priest [or Priestess]. The Master then says:)

You the nameless have come to give yourself to us and your quest:

To seal with a sinister oath the beliefs and practices

You have accepted since first you were allowed into this

Temple to Satan.

(The Master turns to the congregation, makes the sign of the inverted pentagram over them with his left hand, and says:)

I greet you all in the name of our Prince. Let his legions

Gather to witness this, our Satanic rite! Veni omnipotens aeterne diabolus!

(The congregation repeat the `Veni' chant after which the Mistress turns to them and says:)

Dance, I command you! And with the beating of your feet
Raise the legions of our Lord and the Dark Gods who watch
Over our games!

(The congregation now dance, anti-sunwise, chanting the Diabolus as they dance. While they dance the Master takes a chalice and raises it, saying:)

You the nameless have come to break the chains that bind!

(The Mistress removes the garment of the candidate leaving naked. The Master approaches him, puts the chalice to his lips, saying: 'Drink!' The candidate drinks the wine. The congregation continue their dance and chant until the Mistress raises her arms as a signal for them to stop. She says to them:)

Gather round, my children, and feel the flesh of our gift!

(The congregation gather round the candidate and run their hands over all his body. While they do this, laughing, the Master chants the 'Veni' chant several times. The Mistress claps her hands twice and the congregation move away. She kisses the candidate [whether male or female] and says:)

We the noble rejoice that you have come to seed us with your blood and gifts.

We, kin of Chaos, welcome you, now nameless.

You, the riddle and I the answer that begins your quest.

We, the cursed, welcome you who have dared to defy.

In the beginning was sacrifice but now words to bind you through all time to us.

In your beginnings - we were.

In your quest - we are.

Before you - we were.

After you - we shall be, again.

Before us - They who are never named.

After us - They will be, waiting.

And you through this Rite shall be of us and thus of them who are never named.

For we the fair who garb ourselves in black through Them possess the rock we call this Earth.

(The Master stands before the candidate, saying:)

Do you accept the law as decreed by us?

(The candidate [R] responds:)

I do.

Master:

Do you bind yourself with word, deed and thought, to us the Seed of Satan without fear and dread?

R:

I do

Master:

Do you affirm in the presence of this gathering that I am your Master and that she who stands before you is your Mistress?

R:

I do.

Master:

Then understand that the breaking of your word is the Beginning of our wrath! See him! Hear him!
Know him!

(The Master points to the candidate and the congregation gather round him, touching him again. After this, the Mistress -removes his blindfold. The Master says to the candidate:)

Do you renounce the Nazarene Yeshua the deciever, and all his works ?

R:

I do renounce Yeshua the deceiver and all his works.

Master:

Do you affirm Satan?

R:

I do affirm Satan.

Master:

Satan, whose word is Chaos?

R:

Satan, whose word is Chaos.

Master:

Then break this symbol which we detest.

(The Mistress hands the candidate a suitably defiled wooden cross which the candidate breaks and thrown it to the ground.)

Master:

Now receive as a symbol of your desire and as a Sign

Of your oath this sigil of Satan.

From this day forth

This sigil by the Power which I The Master wield

Shall always be a part of

You - a sign to those who see and the Mark of our Prince.

(The Mistress hands the phial of oil to the Master who traces the sign of the inverted pentagram on the forehead of the candidate, vibrating as he does so the name the candidate has chosen. The Mistress then stands behind the candidate and traces with her left forefinger, the sigil of the Temple on the back of the candidate, chanting 'Agios o Satanas' as she does so. If there be no Temple sigil, she traces the inverted pentagram. She stands before the candidate. If the candidate is male, she kisses him on the forehead, then the lips, the chest and penis. If the candidate is female, she kisses her on the forehead, each breast, then pubis. After this, she claps her hands once as a signal for the Guardian to come forward. As he does, she says to the candidate:)

Now you must be taught the wisdom of our way!

(The Guardian seizes the candidate and holds his/her arms, forcing them to kneel before the Mistress who laughs and says:)

See, all you gathered in my Temple: here is he who thought

He knew our secret - he who secretly admired himself for

His cunning! See how our strength overcomes him!

(The congregation laugh while the Master blindfolds the candidate again. The Guardian then binds the hands of the candidate with cord. The Mistress then whispers to the candidate, saying: 'Lay down, keep your silence and be still!' The congregation and the Guardian leave the Temple.

The Master then has sexual intercourse with the Priestess on the altar [or if the candidate is female, the Mistress has intercourse with the Priest]. In both versions, this task may be delegated to a member of the congregation, chosen before the ritual by either the Master or Mistress. The male or female member so chosen stays in the Temple when the congregation depart.

After-the act, the Priestess [or Priest] is assisted down from the altar, and the Master and Mistress [and the one chosen to perform in their stead, if present] leave the Temple. The Priestess [or Priest then approaches the candidate, saying:)

Recieve from me and through me the gift of your Initiation
So it has been, so it is, and so shall it be again.

(They then unbind and remove the blindfold from the candidate and sexual intercourse takes place. After, the Priestess [or Priest] fetches the robe from the altar and dresses the candidate in it. She [or he] then briefly leaves the Temple to announce to the congregation et al 'So-it is done according to our desires! The congregation et al then return to the Temple, each greeting the new Initiate with a kiss. The chalices are handed round, and the members take their pleasure as they wish.)

NOTES: For the ritual of Initiation, the Priestess is chosen for the pleasure she obtains from coitus, the Guardian for his physical strength; if the candidate is female, the altar-priest chosen for his control during coitus - he should bring the Mistress to ecstasy, without himself losing control, thus saving elixir for the candidate. It is the duty of the Mistress to find among the Temple members someone to fulfil this role, although she may delegate this task to a female member of the Temple, the person being chosen by the obvious experimentation. Those thus chosen are then invested with their office of altar-Priest or Priestess and hold this office for a year and a day.

If possible, candidates should know no details of the Rite of Initiation - i.e. they should not be told what to expect. For this reason, members of the Temple should take a vow of silence regarding the Rite, promising not to reveal its details to nonmembers and candidates, Thus, the 'Black Book' should for this and other reasons never be shown to non-Initiates.

IX

Consecration of the Temple

Preparations:

Incense of Mars to be burnt for several hours before the ritual is due to begin. The Temple itself is furnished as for a Black Mass. One chalice contains The Elixir.

(To make The Elixir: the night before the ritual, the Master has sexual intercourse in the Temple [the Temple having been already furnished, with altar etc.] at the moment of his ecstasy depositing his seed in an empty chalice. To this, the Priestess ad adds seven drops of her own blood [taken from her left forefinger following intercourse], three pinches of soil [finely ground and dried] taken from a grave in a graveyard on the night of the full moon, ground and dried shavings from an oak tree collected on a night when Saturn is rising, and strong wine to fill the chalice. The chalice is left on the altar until the ritual begins.)

The Master enters the Temple before the congregation, and seal seals the dimensions according to the Rite of Sealing:

For this, a crystal tetrahedron is required. It should be as large as possible and made of quartz. The person conducting the rite, places both their hands on the crystal (which may be on an altar) and visualizes a rent appearing in a star studded sky. This rent gradually spreads its darkness down toward the crystal, enclosing it and the surroundings. The person then vibrates:

Binan Ath Ga Wath Am.

This vibration is repeated seven times. The person then says:

From dark dimensions I call them forth!

The person then visualizes a darkness entering the crystal. After, the person bows to the crystal. The Rite is then complete, the person removing their hands and moving away from the crystal.

Participants:

Master of the Temple - in black robes

Priestess - in black robes

Congregation - in black robes

(Note: if the group in question is run by a Mistress, then she assumes the role allocated to the Master, and a Priest is present instead of a Priestess. For producing the Elixir, the procedure above is followed although the blood is that of the Mistress and the seed that of the Priest.)

The Dedication

The Master goes to the entrance of the Temple, and ushers the congregation in. They enter chanting the Sanctus Satanas (see Chants) walking counter sunwise three times around the altar. They continue chanting until the Master claps his hands twice. He stands behind the altar, facing the congregation, the Priestess beside him. He says to the congregation:

We gather here to dedicate this Temple to our sinister work.
We Summon forth Satan, Prince of Darkness and Guardian of our Gate,
To witness this rite of Dedication.
For we shall find and drink the Elixir which is black to the blind.
Mindful then of our past which has made this Work possible, let us re-affirm our Creed.

(All present recite the 21 Satanic Points. After, the Master spreads his hands over the chalice containing The Elixir and vibrates 'Agnos o Satanas'. He then kisses the Priestess who goes to kiss each member of the congregation. Then he holds up the -chalice, saying:)

As it has been, so it is and so shall it be again by the Power of our Prince, Satan, and the powers of They who are Never named.
From dark dimensions they will come while others sleep.

(He places the chalice back upon the altar, spreads his hands over the crystal tetrahedron and vibrates 'Nythra' three times. After this, he takes up the chalice, sprinkles some of its contents toward the congregation and Priestess and then over the altar. He then sprinkles more around the entrance to the Temple before walking counter sunwise around the Temple sprinkling the walls and floor. He then pours the remainder of the contents around the base of the altar. He replaces the empty chalice on the altar, turns to the congregation, saying:)

As it has been, so it is and so shall it be again!
Let the Rite of The Black Mass begin!

(He assists the one chosen before hand as altar-Priest to remove his robe and take his place upon the altar. The Mass then begins. The Mass follows the text in the Black Book except that the Priestess assumes both the role of the Mistress and her own role as Priestess, and the Master concludes the Mass with the following words [after the 'Mistress' has said '... let us enjoy the gifts of life.'])

By my Power - the Power of Satan, Prince of Darkness - I Declare this Temple charged!

(The usual orgy/feast that follows the Black Mass begins.)

X The Dying time

Setting:

Outdoors, in an isolated location. A funeral pyre is prepared by the Guardian. An ellipse of nine stones should be made enclosing the pyre. Wooden goblets, sufficient in number for each participant, should be filled with mead and kept ready on a wooden table (oak if possible) away from the pyre.

Participants:

Master
Mistress
Priest
Priestess
Congregation
Guardian
(all are in black robes)

Additional Guardians may be appointed to guard access to the site, ensuring privacy.

The Rite

(The body of the deceased member is brought in a light wooden casket, carried by members of the Temple toward the stones and the pyre. It is covered with a crimson drape. After the casket has been placed on the pyre, all present gather round, outside the ellipse of stones.

The Master begins the Rite by saying:)

Agios o Satanas! We gather here to pay homage to our brother/sister who by his/her life and magick did deeds of glory to the honour of our name! Agios o Satanas!

Congregation:

Agios o Satanas!

Master:

Agios o Baphomet!

Congregation:

Agios o Baphomet!

Mistress:

So shall we lamenting remember the glorious deeds still waiting to be done!

Master:

So shall we lamenting remember the glorious deeds still waiting to be done!

Congregation:

So shall we lamenting remember the glorious deeds still waiting to be done!

(The Priest and Priestess hand out the goblets. When this is done, the Master raises his head toward the pyre, saying:)

Ad Satanas qui laetificat juventutem meam.

(The Mistress then lights the pyre. As it burns, the Master drinks from his goblet, throwing the empty vessel into the flames. The congregation et al then raise their own goblets, say the 'Ad Satanas' chant, drink and likewise cast the empty goblets into the flames. The Mistress is the last to drink. After she has thrown her own goblet, she says:)

May our memories linger to haunt the spaces and the dark! So it has been, so it is and so shall it be again!

(The gathering then depart from the site. It is the duty of the Guardian [and his helpers, if any) to attend to and watch over the pyre, ensuring the casket and contents are reduced by flames. What remains is left,

to be scattered as it will.)

XI

The Ceremony of Recalling

Introduction:

The Ceremony exists in three versions. The one given here is the one most often used today - where the 'Sacrificial Conclusion' is symbolic. In former times, the Priest, having been chosen according to tradition a year before, was ritually sacrificed by the Mistress and Master. This version is published in OPFER (Fenrir Vol II No 2). This sacrificial Ceremony traditionally occurs once every cycle of seventeen years.

Preparations:

The night before the ritual, the Priestess bakes the consecrated cakes made from wheat, water (spring), egg, honey and animal fat. The congregation gather outside the Temple, the Master and Mistress wait within. The Guardian leads the Priest toward the congregation and the Priestess blindfolds the Priest. She then leads him to each member of the Temple who kiss him.

The Temple itself is furnished with red candles; Incense of Jupiter to be burning. Quartz tetrahedron on plinth or altar. Phial containing musk oil.

Participants:

Master - in black robes

Mistress of Earth - white robes

Priestess - in a red robe tied with a white sash

Guardian of the Temple - black robe, with face mask

Priest ('The Chosen One'/Opfer) - white robe

Congregation - red robes

The Ceremony

(The Priestess and Guardian lead the Priest into the Temple and are followed by the congregation. The Mistress greets the Priest with a kiss while the Master vibrates [with his hands on the tetrahedron] 'Agios o Atazoth'.

After this, the congregation chant the 'Diabolus' [see Chants] while slowly walking, counter sunwise, around the Priest in a circle. This chant is repeated seven times. The Master and Mistress [or two Temple members chosen and trained as Cantors] then chant in parallel and a fourth apart according to the Principles of Esoteric Chant, the 'Agios o Baphomet' chant. This chant may be an octave and a fourth apart. However, should for whatever reason, those conducting the ritual be unable to chant in this manner, the Agios o Baphomet may be vibrated seven times according to the principles of esoteric vibration. [The magick is more powerful if the chant

is sung in parallel as indicated.] During this, the Guardian lifts the Priest onto the altar and the Priestess removes his robe.

After the chant, the Mistress then anoints the body of the Priest with the oil while the congregation walk, as before, chanting the Diabolus. After the anointing, the Priestess and Mistress remove their robes, the Priestess then arouses the 'secret fire' of the Priest with her lips - without bringing him to ecstasy however. When she is satisfied, she signals to the Guardian who lifts the Priest from the altar and forces him to kneel before the Priestess. The Master then kneels before the Mistress at which point the congregation cease their chanting and gather round forming a circle. The Priestess copies the Mistress in both words and actions, using the Priest.

The Mistress places her hands on the head of the Master and the Master says:)

It is the protection and juices of your body that I seek

(The Mistress opens her thighs, and the Master drinks. The Guardian forces the Priest to do likewise to the Priestess. Then, the Mistress pushes him away, saying:)

As you have drunk so shall you die!

Master:

I pour my kisses at your feet and kneel before you
Who crushes your enemies and who washes in a basin full of
Their blood. I lift my eyes to gaze upon the beauty of body
- You who are the daughter of and a Gate to our Dark Gods:
They who are never named. I lift my voice to stand
(He here stands)
Before you my sister and offer you my body so that my
Mage's seed shall feed your virgin flesh.

Mistress:

Kiss me and I shall make you as an eagle to its prey.
Touch me and I shall make you as a strong sword that
Severs and stains my Earth with blood.
Taste me and I shall make you as a seed of corn which
Grows toward the sun and never dies. Plough me and plant me
With your seed
And I shall make you as a Gate which opens to our gods!

(The Mistress goes to the Priest and whispers to him:)

Take me, for she is me and I am yours!

(She then removes the blindfold and pushes him into the arms of the Priestess. She then has congress

with the Master while the congregation continue with their slow walk and chanting. After the priest has achieved his ecstasy, the Mistress says:)

So you have sown and from your sowing gifts may come if
You obedient heed these words I speak.

(The Guardian gives her the sash from the robe of the Priestess. She claps her hands twice and the congregation, the - Priest and Priestess gather round her, the Master and the Guardian She says:)

I know you my dark children: you are sinister yet none
Of you is as sinister or as deadly as I.
I know you and the thoughts within all your hearts:
Yet not one of you is as hateful or as loving as I.
With a glance I can strike you dead!

(She goes to each member, kissing them in turn - on the lips and removing their robes. She then points to the Priest and the Guardian comes forward to hold him while she-binds his hands with the sash. She then blindfolds him and the Guardian lays him on the floor, covering his prostrate body with the robe of the Mistress. He lies still and motionless while the Mistress says to the congregation:)

No guilt shall bind you here; no thought restrict.
Feast then and enjoy but ever remember that I am the
Wind that snatches your soul!

(The Guardian then leaves the Temple, returning with trays of wine and food prepared before-hand. The congregation feast and drink and take their pleasures according to their desire always leaving a circle around the Priest clear [the circle may be drawn on the floor before the Ceremony and the Priest placed within it by the Guardian at the appropriate point]. The feasting and pleasures continue until the altar candles are burnt to a line inscribed previously by the Master - this being of sufficient duration for plentiful pleasures to be enjoyed. At this point the Mistress claps her hands seven times and the congregation et al [apart from Mistress, Priestess and Master] leave the Temple. The Priestess removes the blindfold of the Priest, unbinds and uncovers him and helps him to his feet. She then leads him out from the Temple. The Master and Mistress then take their own pleasure, directing the energies of their own congress and those present within the Temple toward a specific aim or intention.)

NOTES: 1) During the feasting, the Master and Mistress abstain and instead begin to direct the energy released via the Ceremony into the crystal (using visualization etc). This energy may then be left stored there, or they may elect to release it during the conclusion toward the aim or intention. However, should they wish, they may direct the energy into the Priest. If this is done the Priest should be informed beforehand and told to observe the effects over several days. This latter procedure is intended mainly for

new initiates and is an aid to their magickal development.

2) The Ceremony may be performed on a regular basis, the Master choosing the Priest who is notified only just before the start of the ritual. The ceremony may also be performed with a Priestess as 'Opfer', the ritual following the text above except that the roles of the Priest and Priestess are reversed.

3) At the discretion of the Master or Mistress, the Ceremony may be extended - the Priest (or Priestess) being left in the Temple over night, the Ceremony in this instance being begun at sunset and finally concluding at sunrise. For this extension, the energy present is always sent into the Priest (or Priestess). The person chosen for this can be any member of the Temple. In this, the Master, Mistress and Priestess leave the congregation, the member chosen being told to remain lying and unmoving until the Master returns at dawn.

XII

Satanic Orders

For a long time, traditional Satanism was taught on an individual basis from Master (or Mistress) to pupil/Initiate, this Initiate following the path to Adeptship under guidance. When ceremonial rituals were undertaken, it was in secret with only members of long standing attending. The few Initiates that were accepted had to undergo a probationary period of several years before being allowed to participate.

It was one of the duties of the Master and Mistress to guide their pupils along the difficult path toward magickal mastery, and to this end 'internal magick' was employed, this system of internal magick being gradually extended and refined over the centuries. In its initial stages, genuine Satanism is all about the Initiate experiencing the dark or shadow aspect of themselves and in the past the Initiate was instructed to experience in reality many things. Sometimes, the Master or Mistress would lead them into specific situations (some of which would be dangerous) for the Initiate to learn from them. Some of these experiences were unconventional and frowned on by 'conventional society' -and some would have been 'illegal' as well. Of course, such methods were difficult, but for the Initiates who survived or remained at liberty they provided genuine experience and self insight. However, gradually, (at least in traditional Satanism) a means was found to 'short-circuit' these evolutionary experiences: whereas in the past most of them would have been practical in the sense of taking the individual to his or her limits, the new techniques became 'internalized'. That is, they tended to be magickally based rather than practical. The essence of the new methods was and still is the 'Grade Rituals'.

The Grade Rituals (the first of which is Initiation) are a series of tasks and undertakings, and the individual who follows the procedure of a Grade Ritual (the main Grade Rituals are given in detail in NAOS - A Practical Guide to Sinister Hermetic Magick') will achieve magickal understanding and self insight of a kind appropriate to the Grade Ritual being undertaken. There are seven Grade Rituals, and these take the individual from Initiate to External Adept to Internal Adept and thence to Master/Mistress and beyond. Associated with the Grade Rituals are other tasks, and these form the basis of the training of the Satanic Initiate! By their very nature, they produce a specific type of individual: one, that is, imbued with the Satanist spirit.

The Grade Ritual of Internal Adept involves the individual in living in isolation for at least three months, and if this is undertaken according to the principles of the rite itself, the individual will emerge as a genuine Adept. Naturally, this ritual is not easy.

The next stage involves the individual in entering the Abyss: Of becoming part of the acausal, that is, of allowing acausal/ chaotic energies to enter consciousness without any means of Conscious control, This magickal part of the Grade Ritual is Preceded by a physical part (for men: walking alone and unaided a distance of 80 miles beginning at sunrise on the first day and ending at sunset on the second day; for women: the distance is 56 miles).

This physical part is essential (and the time limit and conditions must be rigidly observed) since it drains the candidate both physically and mentally, the candidate then having few 'barriers'. This ritual is also not easy to undertake.

Thus it can be seen that the training of Initiates in genuine Satanic Orders is both comprehensive and difficult, for Satanic Orders are not religious institutions committed to indoctrinating their members, just as they are not groups for the discussion and study of magickal and Occult topics. They are places where real sinister magick is undertaken - this real magick is difficult and may at times be dangerous. Genuine Satanists do not talk - they do; they do not seek to study obscure legends and myths pertaining to the dark side - they become, through sinister magick, the dark side itself; they do not flit from one 'group' to another, from one system to another - they follow the techniques of the seven-fold way, under guidance, to the very end refusing to give in when things become difficult and dangerous. In short, they exemplify the spirit of the Satanist: that life-affirming ecstasy which both conquers and defies.

XIII

Sinister Chant

Sinister chant is divided into three distinct methods, all of which have the same general aim - to produce magickal energy. The type and effect of this energy varies according to the method employed.

The first method is the vibration of words and phrases; the second is chanting, and the third is 'Esoteric Chant' - that is, the following of a specific text which is chanted in one of the esoteric modes. Esoteric Chant is explained in detail in NAOS.

Vibration is the simplest method, and involves the individual 'projecting' the sound. A deep breath is taken, and the first part of the word to be vibrated is 'expelled' with the exhalation of breath. This exhalation must be controlled - that is, the intensity of sound should be prolonged (not less than ten seconds for each part of the word) and as constant as possible. The person undertaking the vibration then inhales, and the process is repeated for the second part of the word and so on.

Thus 'Satanas' would be vibrated as Sa - tan - as. The vibration is not a shout or a scream but a concentration of sound energy. Vibration should involve the whole body and should be a physical effort. Regular practice is essential in mastering the technique, and the individual should learn to project at varying distances (from ten to thirty feet or more) as well as enhance the power of the vibration itself. The essence of the method is controlled sound of the same intensity throughout each part of the word and the whole word and/or text.

Chanting is essentially the singing of words or text in a regular 'monotone' - that is, in the same key,

although the last part of the chant is usually 'embellished' to a certain extent by first chanting on a higher note and then a lower one. The pace of the chant varies, and can be slow (or 'funerial') or fast (or ecstatic) depending on the ceremony and the mood of the participants.

It is one of the tasks of the Master or Mistress who runs the Temple to train the congregation and new members in all three methods of chant, and to this end regular sessions of practice should be held. Chant, of whatever type, when correctly performed is one of the keys to the generation of magickal energy during a ceremonial ritual and, like the dramatic performance of a ritual, its importance cannot be overemphasized.

Satanic Chants:

1) Diabolus

Dies irae, dies illa
Solvat Saeculum in favilla
Teste Satan cum sibylla.
Quantos tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus.
Dies irae, dies illa!

2) Sanctus Satanas

Sanctus Satanas, Sanctus
Dominus Diabolus Sabaoth.
Satanas - venire!
Satanas - venire!
Ave, Satanas, ave Satanas.
Tui sunt caeli,
Tua est terra,
Ave Satanas!

3) Oriens Splendor

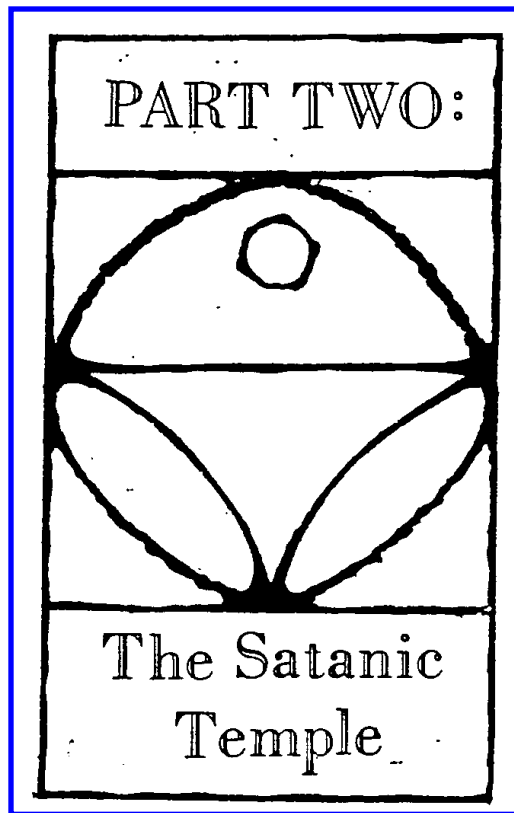
Oriens splendor lucis aeternae
Et Lucifer justitiae: veni
Et illumine sedentes in tenebris
Et umbra mortis.

4) General chants:

- * Ad Satanas qui laetificat juventutem meam. (To Satan, giver of youth and happiness.)
- * Veni, omnipotens aeterne diabolus! (Come, almighty eternal devil!)
- * Pone, diabolus, custodiam! (Devil, set a guard.)

5) Invokation to Baphomet

We stand armed and dangerous before the bloody fields of history;
Devoid of dogma - but ready to carve, to defy the transient:
Ready to stab forth with our penetrative will,
Strain every leash, run yelling down the mountainside of Man:
Ready and willing to immolate world upon world
With our stunning blaze.
And let them all sing that WE were here, as Masters
Among the failing speciens called Man.
Our being took form in defiance
To stand before your killing gaze.
And now we travel from flame to flame
And tower from the will to the glory!
AGIOS O BAPHOMET! AGIOS O BAPHOMET!



Introduction

A Satanist Temple or group can be formed for three reasons: 1) to practice authentic Satanism; 2) to experience the reality of Sinister Magick; and 3) as a task of the External Adept. This part of the 'Black Book' applies to all three: those who have not as yet been Initiated by an established traditional Satanist Temple but who wish to begin practical Satanism for whatever personal reason, should undertake the ritual of Self-Initiation given in chapter XI, then put into practice the advice given in chapter XII about organizing and running a practical group.

If you undertake the self-Initiation, you should as soon as possible find an individual of the opposite sex who is interested in Black Magick. You can then Initiate this person, using the ritual of Initiation in Part One as your guide. You should find somewhere suitable to use as a Temple and dedicate this according to the Dedication in Part One.

You should then give your Temple a suitable Sinister name (such as The Temple of Satan) and begin to recruit members, your companion acting as Priestess/Priest and/or Mistress/Master. The gifts and joys of Satan will then be yours to enjoy.

However, should you wish to go further and begin the sevenfold sinister way, you should obtain a copy of 'Naos' and begin to undertake hermetic and internal magick, continuing with your running your Temple until and if you decide to undertake the Grade Ritual of Internal Adept. The choice is yours.

Two rituals will be given - one for an indoor location, and one for an outdoor one. Choose the one you feel is most suitable for you.

I - Indoor

Set aside an area for the performance of the ritual and in this erect an altar and cover it with a black cloth. (The altar may be a table,). Obtain some black candles, some candle holders, some hazel incense, a quartz crystal or crystals. You will also need two small squares of parchment (or expensive woven paper), a quill type pen, a sharp knife, some sea salt, a handful of graveyard earth (obtained on a night of the new moon) and a chalice which you should fill with wine. All of these items should be placed on the altar.

Should you wish, you may also obtain a black robe of suitable design. If not, you should dress all in black for the ritual.

An hour before sunset, enter your Temple area, face east and chant the Sanctus Satanas twice. Then say, loudly,

To you, Satan, Prince of Darkness and Lord of the Earth,
I dedicate this Temple: let it become, like my body,
A vessel for your power and an expression of your glory!

Then vibrate 'Agios o Satanas' nine times. After this, take up the salt and sprinkle it over the altar and around the room, saying:

With this salt I seal the power of Satan in!

Take the earth and cast it likewise, saying:

With this earth I dedicate my Temple. Satanas - venire! Satanas venire! Agios O Baphomet! I am god imbued with your glory!

Then light the candles on the altar, burn plentiful incense and leave the Temple. Take a bath, and then return to the Temple.

Once in the Temple, do the 'Sinister Blessing' (see Appendix), then facing the altar, lightly prick your left forefinger with the knife. With the blood and using the pen inscribe on one parchment the Occult name you have chosen (see Appendix III for some suggestions regarding names). On the other inscribe an inverted pentagram. Hold both parchments up to the East saying:

With my blood I dedicate the Temple of my life!

Then turn counter sunwise three times, saying:

I (state the Occult name you have chosen) am here to begin my sinister quest! Prince of Darkness,

hear my oath! Baphomet, Mistress of Earth, hear me! Hear me, you Dark Gods waiting beyond the Abyss!

Burn the parchments in the candles. (Note: it is often more practical to fill a vessel with spirit and place the parchments in this and then set the spirit alight. However if you have chosen woven paper, this method will not be necessary.) As they burn, say:

Satan, may your power mingle with mine as my blood now mingles with fire!

Take up the chalice, raise it to the East, saying:

With this drink I seal my oath. I am yours and shall do works to the glory of your name!

Drain the chalice, extinguish the candles and then depart from the Temple. The Initiation is then complete.

* * *

II - Outdoor

Find a suitable outdoor area. It should be near a stream, lake or river. The ritual should be conducted on the night of the full moon at a time half way between sunset and sunrise.

You will need: ambergris oil, black candles (in lanterns if possible), two squares of parchment or woven paper, sharp knife or silver pen, quill-type pen, black robe or clothes. Chalice full of wine.

Begin the ritual by bathing naked in the stream, lake or river. After, rub the ambergris oil into the body, saying as you do 'AgiOS o SatanAs'. Then change into the robe/clothes and proceed to where the candles etc have been lain out on the ground. Light the candles. Then facing East, conduct a Satanic Blessing (see Appendix). After, chant the Sanctus SatanAs,

Then prick your left forefinger with the knife/pin and inscribe one parchment with your chosen Occult name. Inscribe an inverted pentagram on the other. Hold both parchments up to the East, saying: 'With my blood I dedicate the Temple of my life.'

Then turn counter sunwise and three times laying: 'I (state your Occult name) am here to begin my sinister quest. Prince of Darkness, hear me! Hear me, you Dark Gods waiting beyond the Abyss.'

Burn the parchments in the candles. (If parchment, use the method given in I above.) As they burn, say: 'Satan, may your power mingle with mine as my blood now mingles with fire!' Take up the chalice and say: 'With this drink I seal my oath. I am yours and shall do works to the glory of your name.'

Drain the chalice, extinguish the candles, collect all the items you have used and depart from the area. The Initiation is then complete.

One of the purposes of the Temple is to perform ceremonial Satanic rituals on a regular basis, and the following schedule is suggested:

- a) Once a month (at a new moon if possible) celebrate the Black Mass. This celebration should be followed by a feast where food and wine prepared and/or brought to the Temple by the members is consumed, this feast itself following on after the orgy that concludes the Black Mass. Should you, as organiser of the Temple (and thus an honorary 'Master' or 'Mistress'- the organiser of a new Temple is generally known by the title of 'Choregos') wish, the feast only may conclude the Mass - it being left to your discretion as to when the orgy is to be included. That is, it is not always necessary to conclude the Mass with an orgy, although for obvious Satanic reasons, it forms a pleasing end to the Mass.
- b) Every fortnight, the members should assemble for a meeting (a sunedrion) where any member may request magickal aid for themselves or others. The aid may be of any kind - constructive, material, or destructive. Those wishing aid should write their requests on paper and seal this in an envelope which they place in a special urn/receptacle kept for this purpose near the entrance to the Temple. The members should assemble (in robes and barefoot) in the Temple, and the sunedrion is formally begun by you, the Choregos, saying 'Let the sunedrion begin'. If a member has been appointed Guardian (see the list of Offices at the end of the chapter) he should stand by the entrance to the Temple and refuse admittance to any members arriving late. Those present in the Temple then recite the Satanic Creed (see text of Black Mass).

Following this, the Priestess then removes at random two of the requests, which she reads. The members who have been chosen thus, acknowledge their requests by bowing to the Priestess. The request first chosen by the Priestess is performed that evening, the other at the next full moon. This means that you as Choregos should have everything in readiness for all possible hermetic and ceremonial rituals.

The requests may be for anything a member wishes, and it is up to you to decide how the request may be magickally fulfilled by choosing an appropriate ceremonial or hermetic ritual. The monthly Black Mass may be used as a vehicle, for example - you choosing suitable chants/visualizations for the members desire.

The member requesting help must offer something in return this is usually a financial donation to the Temple, a ritual object for use in the Temple, robes for use of members, or their own body for the gratification of the Choregos or someone chosen by the Choregos. It is however, the member requesting magickal aid who decides on the nature of the gift.

Those requests not chosen by the Priestess are considered by the Choregos after the sunedrion, and those considered suitable are undertaken as soon as possible, the members being informed.

If you as Choregos choose a hermetic ritual for a request, then you either work alone or with the member whose request it is - unless the ritual you choose is a hermetic one, when you work with the Priestess/Priest or the member if that member has offered their body as payment for the aid.

After choosing the requests, the members depart from the Temple while you and the altar brother/sister prepare the Temple for the ritual you have chosen to fit the first request. During this preparation, the members should prepare themselves for the ritual if a ceremonial form has been chosen. Should a hermetic form be chosen, this is done in the Temple while the members feast and drink outside of the

Temple.

c) At full moon, an outdoor ritual should be conducted in a suitable location. This should be either a group invocation to the Dark Gods (see Chapter XVI) or another ceremonial ritual (for example, the Death Rite might be chosen because of a member's request).

You can elect to hold the sunedrion some days before this, or combine the sunedrion with this ritual, depending on the number of members, and their commitment. What is important is to establish a pattern of meetings and rituals.

Teaching:

Another purpose of the Temple should be teaching. You should try and arrange regular sessions with interested members -the best time being after the sunedrion and its associated ritual (if any), the best length for the sessions being around three quarters of one hour. During these sessions you can explain about the septenary system, the Star Game, the Satanic Tarot and so on. (All these and other topics of esoteric Satanism are covered in NAOS.) Thus, you might organize the following programme to be held on successive sessions:

- i) Introduction to the septenary system - Tree of Wyrd, spheres, correspondences.
- ii) Further correspondences, including Tarot images associated with spheres.
- iii) Pathways and their 'demon-forms'. Invokation etc.
- iv) Hermetic rituals
- v) Introduction to the Star Game
- vi) The Satanist Tarot - divination etc.
- vii) Esoteric Chant - practice etc.
- viii) Practice of playing the Star Game.

Should you wish to follow the seven-fold sinister way yourself, you may set yourself a suitable physical task, achieve this, then undertake the Grade Ritual of External Adept. **After** this, you might begin to teach internal magick to others - getting them to work with the pathways and spheres etc. and setting them goals.

Gaining Members:

There are many ways of gaining members. For instance, you might infiltrate already existing groups (of either Left or Right Hand Paths) and seek out those interested in working sinister magick. You might also try and interest friends or the friends of your companion - using the bait of an 'orgy'. Whatever method you use, try and make your first ritual dramatic and impressive - you may decide to use an established ritual like Black Mass, or you might try the ritual suggested below (First Ritual for a Choregos). The 'First Ritual' is intended mainly to impress those who may be new to magick.

You should try and create before hand the right magickal atmosphere, making your Temple as impressive as possible. Try and be creative - for example, a 'plasma ball' in a candle lit Temple is more impressive than a boring collection of old bones and a skull. Also, do not use symbols and/or Occult designs which you yourself do not know the meaning of. Keep to the symbolism of traditional Satanism

- that is, the septenary, avoiding using the tired, old (and inauthentic) symbolism of the 'qabala'. Do not use any symbolism from old and dead Aeons - for example Egyptian, Sumerian - as the more pure your magick is, the more effective it will be. By pure here is meant following a genuine esoteric tradition like the septenary. In the beginnings it is often helpful if you feel part of a living, exclusive tradition such as the one represented in this 'Black Book' and 'Naos'. This adds power and charisma to both you and your magickal workings.

First Ritual:

It is important, before the ritual, for you to prepare those who will be attending. They should be told that during the ritual they are to remain silent and not move. They should be told no details of the ritual: only that it is a Satanic invocation, and they should not have seen the Temple before. To increase their expectation, you can arrange to meet them some distance from the Temple itself. They are then blindfolded and taken to the Temple, the ritual being begun immediately. (This also applies to new members of an established Temple.)

Both you and your companion (Priestess/Priest) and any others involved should have practiced your roles beforehand - being familiar with the words, gestures and so on.

Aim: The aim of the ritual is to draw down magickal energy by basically hermetic means with a view to impressing the 'novices' who are present.

Setting: Usually an indoor Temple. Black candles providing the only light. Incense well (hazel) for hours before the ritual. Music from a suitably hidden system should be played during the ritual: choose something 'demonic' which starts slowly and gradually builds to a climax.

Participants: Choregos and companion (Priestess and Priest)

The Rite:

The congregation are led into the Temple. The Priestess (or Choregos if female) should wear sexually revealing Clothing. The music is started by the Choregos who walks past the congregation staring at them and saying 'Agios 0 Satanas'.

The Choregos and/or Priest then vibrates the 'Agios o Satanas' three times after which the Priestess kisses each member of the congregation, rubbing her hands over the genitals of the men as she does so. Following this, the Choregos/priest declare the 'Invocation to Baphomet' while the Priestess visualizes sinister magickal energy being drawn down and entering the congregation.

She then begins a slow, sensual dance to the music while the Choregos/Priest chants the Dies Irae followed by the Invocation to Baphomet. He continues to chant the 'Agios o Satanas' while the music builds to a climax. While chanting this he passes behind the congregation, making passes in the air as he does so. The Priestess during the dance should continue with the visualization.

While still behind the congregation the Choregos/Priest says aloud: 'You are all His, now! We have words to bind your soul to us!'

The Priestess ceases her dance, chants 'Agios o Satanas' and then extinguishes the candles. She then visualizes a sinister/ demonic form entering the Temple near the altar (this form may be one of the 'demons' on the septenary paths - e.g. Shugara). During this, the Choregos/Priest should chant the name of the chosen entity (e.g. 'Agios o Shugara' Agios o Shugara!'). Do not expect at this stage a visual manifestation to occur - although this might happen if the energies are pronounced and/or one of the congregation is psychically gifted. The aim is to affect the sub-conscious of the congregation.

After this, there should be silence for some minutes (the music having ended). The Priestess then says 'It is over' and the Choregos/Priest leads the congregation from the Temple.

Note: One of the best means is for the Choregos/Priest to use a tabor or small hand-drum to accompany the ritual and the dance, instead of recorded music.

Temple Grades:

Temple members can be appointed to the following positions: Guardian of the Temple, Altar Brother (or Sister), Thurifer, Keeper of the Books.

The Thurifer is responsible for keeping the Temple incensed during and before a ritual: this may be by either using a thurifer, or a static incense burner. The altar brother/sister is responsible for ensuring the Temple is ready for a ritual: the candles lit, incense ready and so on. The Keeper of the Books is responsible for ensuring the safety of the Black Book and other Temple books and manuscripts, as well as ensuring the Book and/or altar cards are in place in readiness for a ritual.

In addition the Choregos can appoint any member to be a Priest or Priestess for either a specific ritual or for a year and a day. A Priest, when officiating in Temple rituals wears a medallion inscribed with either an inverted pentagram or inverted septagon; a Priestess wears an amber necklace and may also opt to wear a silver ankle chain.

The sign of a Choregos is, for men, a plain black ring worn on the left hand. Temple members may wear, for men, a ring set with quartz and worn on the left hand, and, for women, a quartz Necklace.

XVI

Invocation to the Dark Gods

To open a Star Gate and return the Dark Gods to our causal universe a crystal tetrahedron made of quartz is required. This should be as large as possible - and made from a natural shape by a skilled operator.

The rite of returning exists in two versions: the first is suitable for two or more individuals and involves basic magick; the second requires detailed preparation and Cantors trained to a high standard in esoteric chant. The second version is more powerful, but regular invocation using the first method has the same effect.

I.

The participants for the first version are Priestess and Priest, together with any number of other Initiates provided male and female are present in equal numbers. The invocation can, however, take place without these Initiates - that is, with only the Priestess and Priest present.

The rite begins on the night of the new moon with Saturn rising if only the Priest and Priestess are present, otherwise it is undertaken on the night of the full moon. The rite should if possible be conducted on an isolated hill-top and the Priest and Priestess should both be naked. The congregation should wear black robes. Candles in lanterns should be placed to mark out a large circle on the ground.

The invocation begins with the Priest vibrating seven times the phrase 'Nythra kthunae Atazoth' while the Priestess holds the tetrahedron in her hands, palms upward. When the vibration is complete the Priest places his hands on the tetrahedron and both vibrate 'Binan ath ga wath am' until the ritual is complete.

After the vibration, the Priestess - still holding the crystal - should lie on the ground, her head North, the Priest arousing her with his tongue. The sexual union then begins, with both visualizing the Star Gate opening and the primal form of Atazoth coming forth. Atazoth may be visualized as a dark nebulous chaos - a rend in the fabric of star-studded space which changes into a Dagon like/dragon entity.

After her sexual climax, the Priestess buries the crystal within the earth of the hill. When this is done, she vibrates over the spot 'Aperiatur terra, et germinet CHAOS!' She then signals to the congregation who cease their chanting. All the participants then depart from the hill.

Note: The tetrahedron should be well-buried in a spot prepared by the Priest and Priestess before the rite. If the invocation is done again, the rite begins with the Priestess unearthing the tetrahedron. It should be cleaned before the ritual begins - and must be buried without any covering whatever.

II.

The second version involves at least eight people including Cantor (s) and Priest and Priestess. Male and female should be present in equal numbers. The rite takes place on or around the autumnal equinox or winter solstice. The best place is an isolate isolated hilltop.

According to tradition, the best time to invoke is when (autumn equinox) Venus sets after the sun and the moon itself is very near the star Dabih; or when (winter solstice) Jupiter and Saturn are near the moon which is becoming new, the time before dawn. The first is associated with the 'Star Gate' Dabih, the second with Algol. The most effective place magickally is a hill top of pre-Cambrian rock which lies between a line of volcanic intrusion and one of another rock. The top of the hill should have a line of pre-Cambrian grit passing through it - this description allowing the hallowed places, in this country, to be found.

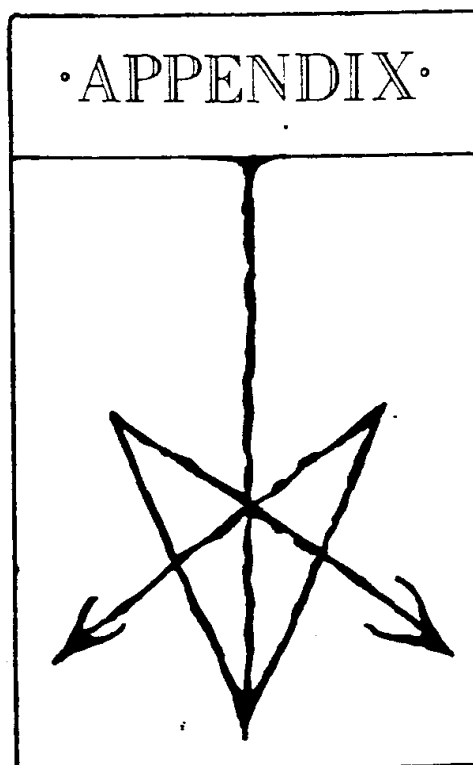
The crystal should be placed on a sheet of mica upon a pediment of oak. The rite begins with the Cantors vibrating in E minor 'Nythra kthunae Atazoth' while at least six of the congregation dance moonrise around the crystal, Cantors, Priestess and Priest. This dance is slow and gradually increases in speed, the participants chanting 'Binan ath ga wath am' as they dance.

The Cantors vibrate their phrase seven times at the end of which the Priestess places her hands on the tetrahedron. The Cantors (if there is only one, the Priest acts as a cantor) then sing according to Esoteric Chant - that is, in fourths - the Diabolus. The Priestess visualizes the Star Gate opening.

After the Diabolus, the Priestess and Priest vibrate 'Binan ath ga wath am' a fifth apart (or a fifth and an octave) while the Cantors vibrate the same phrase also a fifth apart. (If only one Cantor is present he vibrates Atazoth in E minor.) After this vibration and on a signal from the Priestess, the congregation begin an orgiastic rite, during which the Priestess continues with the visualization and the Cantors with the 'Binan ...' chant a fifth apart. The Priest may visualize the orgiastic energy of the congregation into a magickal force which forces open the Star Gate, allowing the Dark Gods to return to Earth.

The Priest and Priestess may then visualize the Chaotic energies as being dispersed over the Earth. However, if the ritual is undertaken correctly, the Dark Gods may become manifest. Should this occur, all the participants should exult.

Note: This second version may be combined with the Ceremony of Recalling - and the Sacrificial Conclusion undertaken according to tradition. The invocation to the Dark Gods begins after the sacrifice with the Cantor vibrating 'Nythra ...' as above while the Mistress anoints the participants with the Red Elixir. For this combined ritual, the Mistress in the 'Ceremony' assumes the role of 'Priestess' in the invocation: the Master that of the Priest. This combined ritual is rightly forbidden, for it is the most sinister ritual that exists, its performance actually calling back to Earth in physical form the Dark Gods themselves.

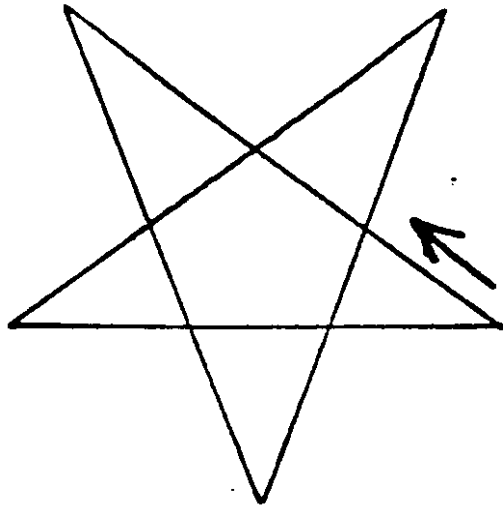


I
A Satanic Blessing

Vibrate the following toward the person or area:

Agios ischyros Baphomet!

After, and with the left hand, extending the forefinger, construct in the air an inverted pentagram, beginning at the right corner, thus:



Do this in one unbroken movement. When it is complete, strike the area of the heart with your right hand, saying:

Agios athanatos.

The blessing is then complete.

II The Sinister Creed

1. Satan in particular and the Dark Gods in general are a means to self-fulfillment and self-understanding.
2. Only by journeying through the darkness within us and without can we attain self-divinity and thus fulfil the potentiality of our existence.
3. Our rites, ceremonies and practices are all life-affirming, and show us the ecstasy of existence and the self-overcoming of the true Adept.
4. We are feared because we defy and seek to know and thus understand. We rejoice in living: in all its pleasures but most particularly in its possibilities. We thus extend the frontiers of evolution while others sleep or cry.
5. We detest all that enervates and would rather die than submit to anyone or anything - this pride is the pride of Satan, and Satan is a symbol of our defiance and a sign of our life-enhancing energy. Others see our way of living and our way of dying and are afraid.
6. When we hate we hate openly and with arrogance, and when we love, we love with a passion to match this arrogance: always mindful never to love anyone so much that we cannot see them die, for death is a natural changing of energies.
7. We prepare - through our magick and our ways of living - for the Age of Fire (the Aeon of the Dark Gods) which is to come, when we elitist few shall reach out toward the stars and the galaxies and the new challenges they will bring.

8. Our way is difficult and dangerous and is for the few who can truly defy the matrix of illusions - of 'good' and 'evil' - that stifle the potentiality of our being.
9. What does not kill us, makes us stronger.



III

Initiate Names

a) Some suggestions, based on names traditionally used in sinister Temples:

Male: Oger, Hacon, Serell, Noctulius, Athor, Engar, Aulwynd, Algar, Suevis, Angar, Wulsin, Gord, Ranulf

Female: Sirida, Eulalia, Lianna, Aesoth, Richenda, Edonia, Annia, Liben, Estrild, Selann


b) Contract and/or transpose your own name to form another; for example, 'Conrad Robury' gives Cabur, Nocra and so on.

c) Find a demon form with whom you feel an affinity, and use that name, either as it is or contracted/transposed.

d) Construct your name from a Satanic phrase or chant - for example, 'Quinvex' can be derived from the 'Quando Vindex' of the Diabolus.

What is important about all the above is that you feel 'attracted' to a particular name or phrase. Whatever method is used, the name or phrase should derive from traditional Satanism (as explicated in this book) and for this reason names/demons deriving from other traditions should not be used.

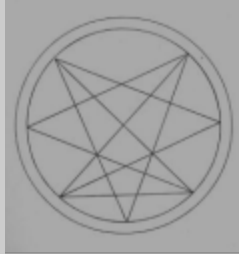
~~~~~

Y E L : I I >   
Z L : F : ☆

---

# **The Complete Guide To Satanism**

## **The ONA Way**



### **Contents**

#### **Part One - Practical**

**How To Become A Satanist**  
**Principles and Practice of Satanism**

#### **Part Two - History**

**A Short History of Satan**  
**On The Ontology of Satan and His Name**

#### **Part Three - Theory: Defining Satanism**

**The Nature of Satan**  
**The Modern Satanism of Mundanes**  
**Satanism and The Order of Nine Angles**  
**Conclusion**  
**Appendix - Satan: A Note On The Word**

---

### **Part One - Practical**

## **How To Become A Satanist**

### **Introduction**

This section will enable anyone to become a Satanist and to practise Satanism, and outlines the basic principles and practices of Satanism according to The

## Order of Nine Angles

.

### Joining The Sinister Elite

#### Step One - The Pledge of Satanic Allegiance

To become a Satanist you simply make a pledge of allegiance to Satan and pledge yourself to follow the Satanic way of life. This can be done in two 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 Satanists.

The Pledge of Satanic Allegiance 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 ONA sigil (if possible coloured purple, on a black background) 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 my own  
And that culling is a necessary act of Life.  
I believe in one guide, Satan,  
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 sinister-honour as a Satanist that from this day forth I  
will never surrender, will die fighting rather than submit to anyone,*

*and will always uphold The Code of Sinister-Honour.*

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 sinister-honour and your pledge of allegiance.

The pledging is then complete.

## **Stage Two - Living Satanically**

Living Satanically is simple, and involves:

- 1) Regarding, and treating, all mundanes (all who are not your pledged Satanic brothers or sisters) as the enemy.
- 2) Living, and if necessary, dying by our code of sinister-honour [see below, under *Principles and Practices of Satanism* ].
- 3) Striving to live each day, on Earth, as if it might be your last.

## **The Principles and Practices of Satanism**

### **The Three Fundamental Principles of Satanism**

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

### **The Code of Sinister-Honour**

Our sinister-honour means we Satanists are fiercely loyal to only our own kind - to those who, like us, have taken The Pledge of Satanic Allegiance. Our sinister-honour means we are wary of, and do not trust - and often despise - all those who are not like us, who are not of our own fearsome dark Satanic kind.

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

Our duty - as Satanic individuals who live by the Code of Sinister-Honour - is to

be loyal to, and to defend, our own Satanic kind: to do our duty, even unto death, to those of our Satanic brothers and sisters to whom we have sworn a personal oath of loyalty.

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

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

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

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

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

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

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

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



Our duty – as Satanic individuals who live by the Code of Sinister-Honour – means that an oath of Satanic loyalty or allegiance, once sworn by a man or woman of Satanic honour (“I swear on my sinister-honour that I shall...”) can only be ended either: (1) by the man or woman of Satanic 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 a Satanist, and the act of a mundane.

### **Satan - Our Guide To Excellence and To Life**

Satan is our guide to how we can be the best; how we can live life, on this Earth, in the best possible manner and the most fulfilling way: with ecstasy, laughter, joy, and a proud defiance, including defiance of our own mortal death.

For us, Satan is a Dark One – an acausal, living, entity who exists in the acausal continuum and Who can, and Who has, in the past, been manifest on Earth. As one of The Dark Ones, Satan is a shapeshifter, capable of assuming other forms, including that of human beings.

For us, Satan – as did some other Dark Ones – came into our causal continuum in the past to guide, and to offer guidance to, we human beings. This guidance was advice, an opportunity – not some religious-type of revelation, not some new religion, and not some demand for worship or for a mundane-type subservience. Instead, this advice, from Satan, was how we might become the elite of this world, and liberate ourselves from the oppression of mundanes and from everything mundane and worthless. This advice is enshrined in our Satanic way of living and in our Satanic way of defiance, even unto death.

Thus, we abhor and detest by the very nature of our elitist Satanic spirit everything and everyone which or who might enslave or try to control and tame us. Our Satanic spirit is codified and expressed in our Code of Sinister-Honour, and we abhor and detest every law, every type and kind of authority except our own, every kind of dogma, every religion (except whatever might prove useful to us in ruling over and controlling mundanes), every rule and every type of government except whatever might prove useful to us in ruling over and controlling mundanes.

Thus, we are pragmatic, practical, and adaptable, while always upholding our elitist and hard Code of Sinister Honour.

---

## Part Two - History

### A Short History of Satan

The story of Satan is vulgarly regarded – according to popular and Nazarene belief – as making its first appearance in what is regarded as ancient Biblical times, with a short history of, and stories about, Satan being provided in various parts the Old Testament, where Satan is described as a fallen (or rebellious) angel of the supreme deity commonly referred to as God, who rebelled because of His pride. In this story, one of the functions of Satan is to tempt human beings, and lead them away from the teaching, the revelation, the laws, of God.

In what are regarded as the oldest parts of the Old Testament – most probably written between 230 BCE and 70 BCE – Satan is depicted simply as a rather sly adversary or opponent, with a human being who opposes any of God's so-called "chosen people" sometimes also called *a satan*. Over many centuries, both the story and the ontology of the Biblical being named Satan were further developed, particular by Nazarenes.

However, there is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God – Jehovah – of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda.

*The Order of Nine Angles* presents a rather different interpretation, and history, of Satan, primarily based on what has been claimed to be an old aural tradition, handed down by a few reclusive Adepts of what has been, variously, called The Dark Tradition, The Seven Fold Way, The Sinister Way, Traditional Satanism, and Hebdomadry.

According to this tradition [1], the being now known by the exoteric name Satan is one of The Dark Gods (a.k.a The Dark Ones), who are entities existing, living, in the acausal continuum [2]. This Satan [3] is The Prince of Darkness and of Chaos, and He – along with some other Dark Gods – is portrayed as a shapeshifter, capable of assuming human form, Who has visited, or been manifest, on Earth. at various times throughout our human history.

Thus, for the ONA, Satan is an actual living entity who lives in the acausal continuum, and Who can – by means of various nexions [4] – presence Himself

in the causal continuum in some physical form and cause, provoke, or be the genesis of, changes there.

Furthermore, Satan – and other shapeshifting Dark Ones, such as the entity Baphomet, known to us in Her female human form – are considered as having been instrumental in guiding our conscious development, especially through the Chaos and Change wrought by Satanic Adepts through means such as the Sinister Dialectic. Satanic Adepts – and Initiates – are thus considered as doing the work of Satan, here in the causal, and on our planet, Earth.

One legend recounts Baphomet as the Bride, The Wife and Mistress, of Satan – and the Mother of all life on our planet, Earth. Baphomet is thus, according to this legend, that innate creative force, that cosmic energy, which permeates and which guides Nature upward by means of what we humans have termed evolution.

According to legend, Satan – and some other Dark Ones – first came to, or presenced themselves on, Earth to and for us, many millennia ago, at the dawn of our human consciousness. In addition, Satan – as some other Dark Entities from the acausal – has, by virtue of their acausal nature, certain powers; that is, He – as They – can provoke, or cause, or be the genesis, of certain changes in we human beings (desired or undesired by us), as well as in our causal world (“events” on planet Earth). Thus, He – as They (and in particular, Baphomet) – can interfere in our human affairs, and have interfered in our human affairs, according to Their own nature.

This “interference” is just another way of saying that certain acausal entities possess the ability to change, or alter, in certain ways, causal energy, and causal matter – and in particular the type of energy that is our human psyche, which itself is just a mostly latent nexion between the realm of the causal and the realms of the acausal. Satanic Initiation is a means to open this particular nexion, just as living in a Satanic manner keeps this nexion open, expands it, and allows for acausal energy to flow through it, bringing a new type of life to the Satanist, allowing them to presence acausal energy (dark forces) on Earth, and providing them with an opportunity for an acausal existence after their own mortal dying. [5]

### **On The Ontology of Satan and His Name**

According to the ONA, Satan and the other Dark Ones are simply acausal entities, existing – living – in the acausal continuum. That is, they are a particular type of natural life in the Cosmos, and were not created by some supreme deity, named God, or whatever [6]. They just *are*, and live according to their own, acausal, nature, in their own species of acausal Time and in the

infinite realms of acausal Space.

Unlike ourselves, however – who are mortal fragile beings living for a brief period in the causal continuum and thus whose body is subject to the decay caused by the cause-and effect of linear, causal, Time – these acausal entities, by virtue of the nature of acausal Space and acausal Time, can be viewed as “immortal” and capable of instantaneous “travel”, both in their own dimensions, and in ours.

Thus, these entities are not what are commonly called “supernatural beings” – they are just a different type of being from we mortal human beings who live in the causal continuum known to us by means of our human senses. These acausal beings do not have, nor need, fragile, organic, bodies such as we possess, although – as mentioned – they can assume human form, when presenced on Earth [7].

The name Satan is only the traditional exoteric (the common or outer or non-responsive) name of this particular acausal entity. The esoteric “name” of this entity is a chant (a vibration of a particular frequency and intensity) which when sung or chanted in the correct manner (by two or more human individuals) in a particular type of resonant place where a certain shaped crystal is aligned correctly – re-presents the actual, responsive/reactive, human name of the entity.

This esoteric (secret and correct) name of Satan is based upon the Greek word that became the word Satan, and, historically, the ONA derives the name from Phoenician and thence, in a variant form, to Ancient Greek [8] – a Greek name borrowed and morphed by others, and thence inappropriately appropriated by the writers of the Old Testament, who wrote several centuries after the time of Greeks such as Aeschylus, and Pythagoras.

It is quite possible that it was the shapeshifting acausal entity known to ONA myth and legend as The Prince of Darkness, Who – interacting with human beings in certain ways in our historical past – gave rise to various stories, myths and legends, in many cultures at varying times, including the stories, myths and legends, about Ahriman.

Thus, it was some stories about the coming-forth-to-Earth of this particular acausal entity that eventually were used as the basis for the abstract, fantasy, “satan” described in the Old Testament, redolent as this fantasy was and is – with its “chosen people”, its Prophets, its vengeful supreme Being capable of vanquishing Satan, its “sacred texts” and God-given laws – of a people suffering quite severely from the debilitating disease of abstractionism, manifest as this sickness often is in both the hubriati-syndrome and in feelings of being persecuted.

---

## Part Three - Theory

### Defining Satanism

#### The Nature of Satan

According to the conventional, rather dated, and Nazarene view, Satanism is considered to be the worship of, or the acceptance of the authority of, the being termed Satan as Satan is described in Nazarene scripture, as, for example, *the* or as *an* adversary of the supreme Being, often called God. According to a less Nazarene-centric - and more philosophically correct - view, we may define Satanism as *the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, 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, who - while being regarded as a powerful supra-personal entity - is believed to be under the total and final control of the supreme Being, often called God. Thus, in this Nazarene view, human beings can defy or rescue themselves from or be defended from Satan by the supreme Being who will or who can or who may intercede on their behalf, if asked in the appropriate manner and via, for example, "the proper channels" - with the appropriate manner and the proper channels being defined according to Nazarene theology and dogma.

Thus, this particular definition, of ours, of Satanism may therefore be regarded as expressing the essence of Satanism itself, without there having to be an acceptance of the conventional notion of human obedience to or subservience to this particular supra-personal entity. That is, a conventional religious element of worship, of theism - deriving from the Magian religious perspective - is neither necessary nor required for someone to describe themselves as a Satanist. [9]

Furthermore, our definition of Satanism also leads, or should lead, to a discussion regarding the nature of both existence and being; a discussion much more rational, and far more wide-ranging, than would occur, and which historically has occurred, were one to accept the conventional Nazarene-centric view of Satanism, for that view is restricted, narrowed, by both the nature of Nazarene theology itself and by the reliance upon Nazarene scripture.

Furthermore, any definition of Satanism also depends, to some extent, on the necessary enquiry into the origin of the word Satan itself, the de facto view being that Satan is, in origin, derived from a Hebrew word meaning or implying adversary. [10]

### **The Modern Satanism of Mundanes**

According to both the conventional understanding of Satanism, and also according to our definition above, modern groups such as the Church of Satan (and its derivatives) and the Temple of Set cannot be considered as Satanist or as somehow representing Satanism, for the simple fact that neither group accepts that there is a supra-personal entity called Satan.

For the Church of Satan, Satan is not considered a real supra-personal being, with an independent existence, but rather as some kind of symbolic representation of certain carnal human impulses and desires, and which representation is controllable or which can be controlled by, or come to be controlled by, individuals themselves.

The central focus of the Temple of Set (ToS) is the figure of Set, an entity (or deity) belonging to the pantheon of Ancient Egypt, and who the ToS variously describe as The Prince of Darkness, as their patron, and who thus could be considered as the possible origin of the Nazarene Satan.

As befits their attempt to be all things to all members (and possibly to encourage more recruits), the ToS seems undecided and somewhat befuddled as to whether their resurrected Set is an actual supra-personal, and powerful, deity, or whether he is only a symbolic, or archetypal, and human, representation of certain natural or cosmic forces. [11]

This indecision, deliberate or otherwise - and/or spin, to encourage more recruits - is also reflected in their seemingly befuddled views regarding whether or not their Set is benign or "evil", and whether or not we human beings can, through some artifice or other (such as magick), control or at least acquire immunity from the power of this entity, if he or it is indeed "evil" and not benign.

However, it becomes quite clear, on studying the ToS, that their entity – their so-called Prince of Darkness – is rather tame, and just acquired a rather bad reputation along the way. Which leads one to ask: if their Set is not the real “evil one” – the powerful living source of such things as terror and suffering-causing Chaos and of “evil” – then who or what is? If the answer is that there is no such physically existing entity, one is led to enquire just what exactly, therefore, is the true nature and importance of their Set, which brings one to the only logical conclusion that, ultimately, for all their bluster and all their pseudo-mystical and metaphysical ramblings, their Set is just another human abstraction, just another symbolic representation of certain natural or cosmic forces and processes.

Even were it not, it further becomes clear, on studying the ToS, that their emphasis is decidedly on the “we can control” category, and thus aligns them, on this matter, with Nazarenes, for they have removed the element of real risk, of fear, and of danger that consorting and copulating with demons and powerful non-human supra-personal entities entails, thus placing them – as with followers of the Magian religions, and the CoS – among the category we may term *magians-of-the-earth*: that is, among those who believe that we fragile, mortal, human beings have the means (from our religions or beliefs or by some artifice or whatever), or we can devise some artful means, whereby we can save ourselves and escape from whatever external power afflicts or may afflict us. This view – common to Magian religions, to the CoS, to the ToS, and to many people who describe themselves as Occutlists – may also be referred to as the hubriati-syndrome [12].

Thus, not only do both the CoS and the ToS not accept that there is a supra-personal entity called Satan, but they also ultimately – with their hubriati-syndrome – still adhere to the dogma underlying the Magian religious perspective.

## **Satanism and The Order of Nine Angles**

According to the ONA Satan is one being, among other beings, who actually exists in what is termed the acausal continuum [13].

The very nature of this acausal being, exoterically termed Satan – and the very nature of the acausal itself – means that we human beings, however advanced or skilled in various magickal or Occult techniques we consider ourselves to be, cannot ever fully *or in any significant manner* control Satan, just as we cannot fully control in any significant manner other such beings, such as Baphomet [14].

That is, there is no nothing, no means – esoteric or otherwise – no method, technique, or skill, no secret formulae or chant, no spoken words, no ritual, no “prayer”, no supreme Being (such as God), to control such acausal beings and/or which enable us to be safe and secure from them. This is so because of our nature – as fragile, microcosmic beings who have evolved on one planet orbiting one star – and because of the nature of the Cosmos itself, perceivable as this Cosmos is to we human beings as having an acausal continuum and a causal continuum.

All we can hope for – through our defiance of our primitiveness, through a desire to evolve, through curing the sickness behind our hubriati-syndrome – is to become like such acausal beings as Satan and Baphomet; to evolve toward them; to come to regard them as our long lost kin, our inspiration, our guides, our sources of reliable knowledge about the acausal.

Thus, one of the many crucial differences between the ONA and groups such as the CoS and the ToS is that regarding the esoteric meaning and significance of magick. For the ONA:

” What has hitherto been known and described as magic(k) – especially Dark Sorcery, or Black Magic(k) – is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself.” *The Ontology and Theology of Traditional Satanism*

This is in complete contrast to both the CoS and the ToS, for whom such means as magick are fundamentally a way to control certain forces, and to exult in our individuality. Thus, for them magick is simply one more means for us to impose ourselves (our will) upon ourselves, upon others, upon life, Nature and the Cosmos. That is, their view and understanding of Occultism in general is limited, by, stymied by, their hubriati-syndrome; by their desire and even need to be *magians-of-the-earth*. This is a lowly, a primitive, a mundane, understanding of the Occult, and especially of our latent human faculties.

For the ONA, such means as magick are a way for us to genuinely evolve – to be far more than we are by coming-to-know acausal beings; by experiencing, and beginning to use, acausal energies; by developing such things as our latent faculty of acausal-empathy; and – eventually – by transcending beyond the causal into the realms of the acausal [15].

Thus, in essence, the ONA view is a Cosmic one, encompassing the realms of both causal and acausal, while the views of the CoSers and the ToSers – and others like them (such as the Crowleyites) – is a moribund, Earth-bound, primitively egocentric, view, redolent of the sickness underlying the collection of symptoms we call the hubriati-syndrome.



According to the ONA:

" Our consciousness, as human beings, is a means whereby we can access the nexion we are to the acausal, and a means whereby we can form, or pattern, our own acausal energy; we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving and thus increasing our own acausal energy, and thus of transcending to live in the acausal continuum." *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*

## Conclusion

For the ONA, Satan is a real, supra-personal, entity - existing in the realms of the acausal and totally independent of us - whom we cannot fully or in any significant manner hope to control, and who is not subject to some supreme Being, not ultimately subservient to such a Being, because such a supreme Being does not exist [16].

As has been written:

"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"...

This means wars, sacrifice, tragedy, disruption...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*

^^^

## Appendix

### Satan: A Note On The Word

Satan is commonly regarded as from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the old word that became the Ancient Greek *aitia* - "an accusation" - qv. *Aeschylus: aitiau ekho*. The older Greek form became corrupted to the Hebrew 'Satan' - whence also

'Shaitan'. In Greek of the classical period *aitia* and *diabole* were often used for the same thing.

The word *diabolic* itself derives from the Greek word *diaballo* meaning to "pass beyond" or "over", from the root *dia* - "through" and, as a causal accusative, "with the aid of". Later, *diaballo* acquired a moral sense - for example "to set against" (*Aristotle*) although it was sometimes used (as *diabolos*) when a 'bad' or 'false' sense was meant, as for example, a false accusation.

The vulgar belief that Hebrew is some kind of pre-eminent, and root, language is incorrect - Hebrew is essentially derived from ancient Phoenician, with later contributions from Ancient Greek, which also owed a debt to Phoenician.



---

*Notes:*

[1] As has been written many times in respect of such aural traditions, they are to be judged by each individual, on their merits, or otherwise. That is, no claim is made regarding them, by the ONA, other than that they are aural traditions, and - like other folk stories, and other aural myths and legends - they may or may not contain some veracity, and may or may not contain accurate or interesting historical information.

[2] For the acausal continuum, see ONA texts such as *The Ontology and Theology of Traditional Satanism* and *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

For a brief outline of The Dark Gods, refer to ONA texts such as *The Mythos of the Dark Gods: Beings of Acausal Darkness*.

[3] For a brief discussion of the name Satan, see the section *On The Ontology of Satan and His Name*, below.

[4] Nexions are a means whereby entities from the acausal may presence - be manifest, or travel - to the causal continuum, including Earth, and thus interact with, and affect, we human beings. For a brief outline of nexions, refer to ONA texts such as *The Meaning of The Nine Angles - A Collection of Texts*, Parts One and Two.

According to tradition, the vibration of the esoteric name of Satan, in the correct manner in the correct surroundings, opens a particular type of nexion and transmits a human call into the acausal which Satan may respond to.

[5] Refer to ONA texts such as *After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[6] The Dark, the Satanic, Tradition of the ONA states that such a supreme, creator, Being - such as

God - does not exist, and that what we term God is just a human abstraction, an unnecessary human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have projected onto the reality of the Cosmos in a vain attempt to understand it, and themselves.

[7] For further details regarding the ontology of Satan, refer to ONA texts such as *The Ontology and Theology of Traditional Satanism* and *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

[8] For a brief discussion regarding the correct etymology of the name Satan, refer to the Appendix of the ONA text *Defining Satanism*.

[9] What we may term the Magian religious perspective (or ethos) is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, world-views, since the term *Semitic* is, in our view, not strictly philologically correct to describe such Ways of Life.

[10] For a brief, non-conventional, view, see the Appendix, *Satan As A Word*, below.

[11] Here is a typical ToS statement about Set: "Set's...method for Working in the Objective Universe is by providing an insight into the nature of personhood."

[12] The hubriati-syndrome is the hubris-like belief that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical ToS statement which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The *magians-of-the-earth* are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Here is a typical ToS statement which expresses this perspective:

"Religious offices [are] conferred by Set alone, and Recognized within the Temple according to his Will. The design, care, and operation of the Temple are entrusted by

Set to the Priesthood..."

If we re-write this slightly, the connection becomes obvious:

"Religious offices [are] conferred by God alone, and Recognized within the Church according to his Will. The design, care, and operation of the Church are entrusted by God to the Pope and Priesthood..."

The ToS has Set, a guiding Council of Nine (appointed by Set of course), High Priests, and Temples; the Catholic Church has God, the Pope, Priests, and Churches, who are entrusted with doing God's work on Earth, just as the ToSers believe they have been entrusted with a sacred duty to do the work of Set.

[13] Refer to the ONA texts *The Ontology and Theology of Traditional Satanism* and also *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

Furthermore, it is convenient to describe some acausal entities by the term *demons*.

Nexions are one means whereby entities from the acausal may presence - be manifest, or travel - to the causal continuum, and thus interact with we human beings, on Earth. For a basic understanding of nexions, refer to ONA texts such as *The Meaning of The Nine Angles - A Collection of Texts*, Parts One and Two.

Expressed succinctly:

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept

However, many acausal entities possess the ability to create their own nexions to the causal - and thus do not require assistance from us, from we who dwell in the causal continuum.

[14] It should not be forgotten that according to the ONA Baphomet is an acausal shapeshifting entity and has been physically manifest to us, and can be manifest to us, via a suitable nexion, and has assumed the physical form of (or appeared to us as) a human woman.

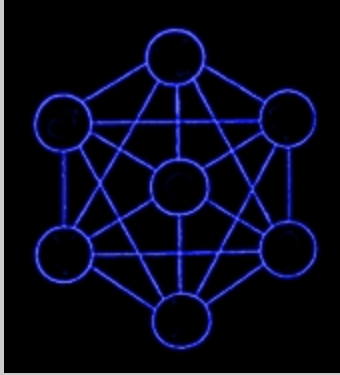
[15] For a transcending to the realms of the acausal, refer to the ONA text *After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[16] " A supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves." *ONA: The Ontology and Theology of*

*Traditional Satanism.*

Furthermore, the belief in this supreme Being, just like the hubriati symptom of the illusion of control of supra-personal entities, is part of the hubriati-syndrome, that illness that makes us, and keeps us, and marks us, as mundanes.

---



**ONA Manuscripts**  
**Main Category: ONA Guides**  
**Sub Category: Traditional Satanism**  
**Date: 121yf**  
**Version 1.03**  
**Last revised 121yf**

***copyleft 121 Year of Feyen***

***The Order of Nine Angles / Order of The Nine Angles***

---

## The Joy of the Sinister

What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, *to exult* in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to - and beyond - its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done.

There is the acceptance of challenges - especially by ourselves. And if we have no challenges, we make or create some.

These are the moments - days, weeks - of exquisite pleasure; these are the moments where there is an exquisite yearning; these are the moments of an exquisite joy; these are the moments - days, weeks - of an exquisite exultation; and yet a true sinister life is one where there are moments, days, of an ineffable sadness: because one has seen, known, understood, and because one feels more than most other people. There is a symbiosis here which has to be experienced to be really understood; a symbiosis which mere mortals would and do find strange. And it is our will which brings the opposites together and enables us to transcend beyond even these.

What must be accepted by those venturing upon, or following, the sinister path is that we can be so much more than we realize: we have so much potential, physical, intellectual; psychic; magickal; creative.

We who follow the sinister way strive to make our whole life an act of magick; we become magick; we are magick. All true magick is an intimation of what we can be: of what awaits in the next phase of our human evolution. There is nothing complicated about our Way, our dark, chosen, path; there is, in truth, nothing secret about it.

How do you tell who is upon the true sinister path? It is revealed in their eyes; even in the way they walk. There is something slightly dangerous about such a person. There is something about such a person which mere mortals find slightly disturbing; something they cannot quite "work out", or explain.

Such a person is strong, but the depth of their strength is mostly hidden, although many people can sense it in some way. And what is the ultimate end to a sinister life? To die trying to overcome: to be questing even toward the very end.

Order of Nine Angles

114yf

## The Order of Nine Angles in Historical, and Esoteric, Context



### Origins

According to its own internal account [1] of its origins, the esoteric association named The Order of Nine Angles resulted from the amalgamation, in the late 1960's CE, of three small British, and secretive, pagan groups called, respectively, Camlad, The Noctulians, and The Temple of the Sun. The total number of people involved in these three groups, it is said, was less than two dozen.

Two of these groups - Camlad and The Noctulians - were also said to be survivals of an old, indigenous, esoteric tradition which it was claimed flourished in the then still rather isolated rural borderland between Wales and England, in the area now known as The Welsh Marches. Some of this pagan, sinister, tradition is recounted, in fictional form, in the ONA MS [2] *The Giving* and also in the ONA's *Grimoire of Baphomet, Dark Goddess*.

Whatever the merits or truth - historical and otherwise - of these recorded origins, the ONA itself first emerged into the public light of day in the early 1980's CE, when various Occult 'zines, including *The Lamp of Thoth*, and Stephen Sennitt's *Nox*, published ONA articles after the ONA itself had begun a limited distribution of some of their texts, including *The Black Book of Satan*.

The ONA went on to distribute other texts, including various editions of *Naos: A Practical Guide to Becoming An Adept*, and - famously - two volumes entitled *The Satanic Letters of Stephen Brown* which contained some correspondence between a certain Stephen Brown [3] and Michael Aquino, the then well-known leader of the American organization, *The Temple of Set*. In these



*Satanic Letters* - and in works such as Anton Long's *Satanism: An Introduction for Prospective Adherents* - what the ONA called its *exoteric doctrines* of the first phase of its Sinister Aeonic strategy [4] were clearly outlined.

Subsequently, the ONA received some mention in various books, including Goodrick-Clark's *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. In many of these books, the ONA was directly associated with fascism and National Socialism, or accused of promoting such political ideologies, and thus came to be regarded, by many people (correctly or incorrectly), as the premier group of what was termed neo-nazi Satanism.

Furthermore, many groups, around the world, have been formed, since the late 1980's and in or after the 1990's CE, which, directly or indirectly, have been influenced by the ONA and its doctrines, or which have been established by ONA members themselves. ONA inspired groups include the Australasian groups The Black Order, Sinister Vivendi, Order of Left Hand Path, The Black Glyph Society and The Temple of Them; the European groups include Fraternity of Balder, Fraternitas Loki, The Society of The Dark Lily, and Secuntra (Italy); and the American groups include WSA352, The Joy of Satan [5], the White Order of Thule, among many others.

## **Esoteric Context of the ONA**

The ONA, in the 1980's, coined the term *Traditional Satanism* to describe and categorize itself, by which term it meant that it represented a particular, a unique, sinister - that is, Satanic - tradition. Although this term, traditional Satanism, has since been appropriated and used (and somewhat mis-used and mis-appropriated) by other Occultists, it is still useful to describe the ONA, especially since the ONA has its own, unique and original, ontology and theology of Satanism, as outlined in the important and seminal ONA text *The Ontology and Theology of Traditional Satanism*.

It is this originality - this uniqueness - which serves to distinguish the ONA from all other contemporary Satanist and Left Hand Path Occult groups. Indeed, there are many originality pointers which can be used to describe and distinguish the ONA, some of which pointers are:

(1) Their unique ontology and theology, which posits (a) a bifurcation of

Reality into an acausal continuum and a causal continuum, and (b) the existence of acausal beings in this acausal continuum, one of whom is the being conventionally known as Satan, and another of whom is Baphomet, The Sinister Mistress of Earth, the bride-wife-and-mother of Satan.

(2) Their axiom that "human beings possess the potential to *consciously* evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur." [6]

(3) Their long-term Aeonic goals and esoteric strategy, manifest in their Sinister Dialectic, and their concept of sinister tribes, with these sinister tribes being regarded as an important part of their sinister strategy to build a new, tribal-based, more sinister way of life, and to disrupt and eventually overthrow the societies of what they call the mundanes.

(4) Their claim that "the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation....." [6]

(5) Their rational explanation of magick/sorcery as the presencing of acausal energy in the causal by means of a nexion, and their understanding of Aeons as a type of presencing of acausal energy, and one that lasts (as an individual Aeon) for well over a thousand years.

(6) Their unique Rite of Internal Adept, which requires the candidate to spend at least three months living alone, far from human habitation, carrying everything they need on their back, and to live without speaking to anyone, without any modern devices or conveniences - such as a modern means of timekeeping (watch, or clock); without modern means of lighting (such as a torch or lantern) and without listening to any music other than that which they can produce for themselves by simple, hand-made, instruments such as a flute.

(7) Their placing of Satanism in an Aeonic context, regarding it is one presencing of acausal (sinister) energy during the current Aeon, and thus as one causal form to achieve certain exoteric and esoteric goals during this current Aeon.

(8) Their emphasis on the subversive sinister training of the individual in order to create the phenotype of a new, sinister, human species, with this training involving real, practical, danger to the individual (of the life-and-death, or loss

of one's liberty by going to jail, sort).

(9) The intentionally organic - esoteric - organizational nature of the ONA itself, described by Anton Long as "a type of acausal, living, entity in our causal world."

(10) The uniqueness of their symbols, such as their official Septenary Sigil, their Sigil of Baphomet, and their Star Game.

In addition, and according to Senholt in his thesis *The Sinister Tradition* [7] the sinister tradition of the ONA has seven distinct characteristics, which he enumerates as:

- 1) Anti-ethics. Followers of the Sinister Tradition despise any kind of ethical behaviour, which they see as remnants of a Judeo-Christian worldview;
- 2) Right Wing: All groups related to the Sinister Tradition contain political elements, such as appraisal of National Socialism, Race-theory, Social-Darwinism, and the infiltration or disruption of political powers in society;
- 3) Emphasis on physical training: Physical training is emphasized and is often a requirement in the curriculum of the initiate;
- 4) Direct action: The Sinister Tradition is highly practical, requiring members to perform magickal acts by working undercover in society, or by opposing society by means of direct action such as infiltration, intimidation or assassination of key opponents;
- 5) Distinct sinister vocabulary: A certain common vocabulary, which differs from the one used by the rest of the Left Hand Path is used. Key words are: sinister (often in combination with words such as dialectics and pathworkings), the septenary system, aeonics, causal/acausal, nexion, connexion, homo galactica, dark sorcery, presencing and the Dark Gods;
- 6) Advocate Traditional and theistic Satanism: Groups belonging to the Sinister Tradition advocate what they call Traditional Satanism which is theistic, positively believing in and using supernatural forces;
- 7) Non-semitic tradition: All followers of the Sinister Tradition are characterized by the conscious avoidance of any Semitic and Christian

influences, such as Kabbalah, Qliphoth, and even Goetic magick.

While we might rather pedantically quibble with some of the details given here by Senholt - for instance, with the term theistic applied to the ONA, and the term Right-Wing [8] - these seven characteristics, plus the ten originality pointers we have given above, certainly serve to distinguish the ONA from, and distance the ONA from, all contemporary Occult groups, as they certainly seem to reveal the ONA to be the most sinister, the most esoterically advanced, the most original, and the most practical Occult group currently in existence.

Indeed, one might well be justified in describing the dangerous - and seemingly complex and labyrinthine - Sinister Way as a unique esoteric *Weltanschauung* which makes the ways, methods and teachings of other esoteric groups seem rather mundane and quite tame, quite bourgeois.

In respect of the ONA's claimed aural traditions [9], as Senholt has pointed out, the ONA rite of External Adept bears some resemblance to an old Nordic tradition - a nightly ritual called *utesitta* - and may thus be a survival of such an old, European, pagan tradition, just as their Rite of Internal Adept may be a modern form of a much older pagan tradition, where the aspiring or apprentice sorcerer, or sorceress, had to live alone in the wilds for many months, and often for a year or more, in order to develop their esoteric skills.

Finally, and quite importantly, one must make mention of the intentional organic nature of the ONA itself, a nature manifest in several things, such as the lack of a central hierarchy; the sinister methodology itself which allows the individual to make their own choices and decisions; the lack of restrictions - moral and otherwise - placed on the individual; allowing the individual to form their own groups (or nexions or tribes), and the disdain for copyright, and the lack of secrecy regarding teachings, which has led to the rapid dissemination of the sinister Way, the sinister methodology, and the sinister mythos of the ONA. This organic - or acausal or living - nature of the ONA has allowed other individuals, and other groups, to make their own contributions to the ONA, as well as to take what they need from the ONA, use it, change it, and evolve it. As one ONA member recently described it: "the ONA is akin to acausal viral DNA; a new kind of causal transduction."

It is this acausal nature of the ONA itself - and its underlying sinister methodology - that has not only allowed the ONA to survive and steadily grow in the past thirty years without any apparent outward organization or

individual control, but which has also led, most significantly, to its recent rapid expansion in places like urban America where groups such as WSA352, led by dynamic, intelligent - and interestingly often non-Caucasian - young people, have been inspired to adopt, adapt and evolve the ONA, and give it new life, as the ONA virus spreads and mutates, world-wide.

## **The Contentious Issue of The Nine Angles**

Senholt, in his thesis *The Sinister Tradition*, expresses what has become the accepted view when he states:

The concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set...and as such from a scholarly point of view this appears to be the probable source of inspiration to the ONA.

This view however, is incorrect, for, as the ONA has pointed out in many essays and documents - including *Ingrowing Angles*, and *The Nine Angles: One More Causal Symbology* the ONA's nine "angles" refer to a causal description of the meeting of acausal and causal space-time metrics, and are thus a re-presentation of a nexion, of that region of the Cosmos where the causal continuum meets or intersects or can intersect the acausal continuum, and thus where acausal energy flows from the acausal into the causal, which energy is capable of making things (or *a* thing) alive [10]. That is, to use an older but appropriate esoteric term, the ONA angles are *alchemical*: some-thing which has life, or which can be made alive.

Classical *esoteric* alchemy was concerned with finding or manufacturing what was called The Philosophers Stone, which was some means, or some element, or some potion, or some combination of means, potions, and various elements, which would animate matter, making alive what was hitherto inert, with this "Stone" (lapis) thus re-presenting the very essence of life itself, and hence capable of imparting health and long life (or even immortality) to the alchemist.

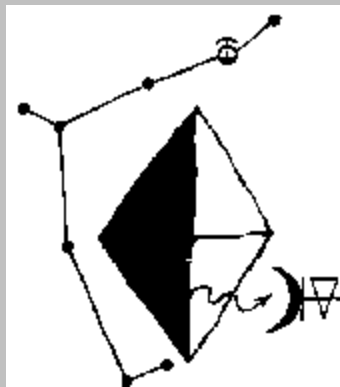
Hence, the ONA's "angles" are alchemical in inspiration. Hence also the mention of the source for this inspiration, this early source being ancient

Arabic alchemical texts, and certainly not a certain Mister Aquino.

Furthermore, the ONA - or rather, Anton Long - has extensively developed and refined, and rationally explicated, the original and often vague and confused alchemical concepts involved. Thus, the Nine Angles of the ONA can be considered to be nine-dimensional - combining the five-dimensions of the acausal continuum, with the four-dimensions of the causal continuum, and thus describing a nexion; one presencing of life-giving acausal energy in the causal.

In rather stark contrast, as the ONA says, the "angles" of Aquino (which angle concept of his both his own Temple of Set, and the Church of Satan, used) are just a boring, mundane, dead, two-dimensional geometric thing.

The Nine Angles are most often symbolized, by the ONA, by means of the alchemical combination of a quartz tetrahedron, certain sound vibrations (esoteric chant), the sorcerer/sorceress (the rounwytha) and the appropriate "alchemical season", for it is - according to the ONA - such particular combinations, which must involve a living, conscious, esoterically skilled, human being, that not only "animate" the nine angles, but which are or which can become, the nine angles. Furthermore, according to Anton Long [11], these nine angles represent the survival of the genuine, ancient, esoteric alchemical tradition, and perhaps the only surviving one, a tradition symbolized by the traditional ONA sigil below, where most of the required "elements" are depicted [12]:



### **The Strange Case of Anton Long**

With a few notable exceptions - such as the images of The Sinister Tarot, the MS *Caelethi*, and the odd essay or two - all the works of the ONA are the

creation of one person, Anton Long.

To Anton Long belong classic ONA texts such as *Naos*, *The Deofel Quintet*, *Hostia*, the *Complete Guide to the Seven Fold Way*, and the scores of more recent texts such as *The Ontology and Theology of Traditional Satanism*; the *Dark Arts of Traditional Satanism*; the *Sinister Tribes of the ONA*, and compilations such as *We*, *The Drecc*, as well as *The Grimoire of Baphomet*, *Dark Goddess*, and sinister stories such as *Eulalia*, *Dark Daughter of Baphomet*. Even the Star Game is Anton Long's creation.

To Anton Long belongs the unique symbols and sigils of the ONA, the Septenary Sigil, and the Sigil of Baphomet. To him belongs new esoteric terms such as nexion, acausal, rounwytha, Vindex, Falcifer, presencing, sinister dialectic, and indeed the esoteric use of the term sinister itself to describe the amoral, individualistic Way of the ONA. To Anton Long belongs the decision to create the ONA as a type of living being; that is, free from the restraints - legal, moral, organizational, hierarchical, personal, and otherwise - of all other esoteric groups.

Given all these things, one might thus be justified in saying two things. First, that the ONA, as it now exists, is the creation of one person, Anton Long. Second, that Anton Long - whomsoever he might be - is most certainly a genius; a reprehensible amoral, sinister, one, perhaps; but a genius nonetheless, in both the senses of the term - an individual of extensive, original, creativity, and intellect, and a *jinni*, a type of daimon, or supernatural entity, who influences or who can influence others, often in an amoral, or sinister, way.

But just who is Anton Long? Despite recent attempts by some individuals, associated with the ONA, to obfuscate matters [13] the general consensus, among both esoteric folk, and among academics and authors interested in the ONA, is that Anton Long is David Myatt. There is, quite literally, no other feasible option.

Even the ONA itself now has what it calls "a test of mundane-ness" which involves how people view the varied life of "Anton Long", whose name they - in one document describing this test (version 1.07 of their *FAQ About the ONA*) - even put in quotes, as if to suggest it might well be a pseudonym.

Furthermore, as Goodrick-Clark noticed [14] the early life of Anton Long, as recounted in *Diablerie*, is remarkably similar to that of Myatt's early life. Senholt [6] gives several other good reasons - based on published material -

why he and others believe Myatt is Anton Long. Anton Long himself - in several published interviews - gives some clues [15] while still unpublished MSS such as *Presencing the Dark: The Weird Life of Anton Long* and especially *Quod Fornicatio sit naturalis hominis* [16] and *Emanations of a Mage* [17] really do leave no room for doubt. [18]

If this be so, then why has Myatt denied - and why does he still deny - being Anton Long? My personal view is that there are two reasons. Firstly, the very practical one of allowing him to continue, over the decades, with his subversive public *personae*, such as neo-nazi street thug, and, latterly, radical Islamist [19]. Second, because it allows Anton Long to operate in the shadows, personally known to only a few trusted acolytes of long-standing, and as someone who is difficult to contact, who does not encourage or even allow a "personality cult" to develop, who never issues personal edicts or commands, and who never seems to be in direct operational control, or even seems to be the leader of, the ONA itself, as befits the sinister, viral, nature of the ONA.

But there seems little doubt that - if our informational culture survives into the next century, with or without printed books - David Myatt as Anton Long will take his place as probably the most influential, and most sinister, character of modern Occultism, for The Order of Nine Angles, what it is now, and will become, will most likely be his most enduring legacy, long after his National Socialist and Islamist writings have been forgotten. For his whole varied and seemingly strange but always very subversive life - from his teenage years onwards - will assuredly be understood as part of a sinister quest, as the peregrinations of a latter-day Mage. [20]

But, crucially, whatever Myatt is, was, or will be, the Order of Nine Angles - by that name or by some other [21] - can now, and will, continue, with or without him; morphing over the decades and centuries in the same way that esoteric alchemy, and all genuine esoteric traditions and mythos, have continued and morphed, and drawn to them those curious individuals, be they few or many, who have been touched by the spell of the sinister numen that lies at the heart of all sorcery and all genuine Occult organizations.





JRW  
November 2009 CE

### *Footnotes*

(1) The origins are recounted in several ONA documents and essays, many of which have been published, or are available on the Internet. Among the published documents are *Concerning the Traditions of the ONA*. Among unpublished documents are Anton's Long's *Diablerie: Revelations of a Satanist*, his *Quod Fornicatio sit naturalis hominis*, and his *Emanations of a Mage*.

(2) *MS* refers to ONA manuscripts (or documents and essays); plural *MSS*

(3) Stephen Brown has long been regarded as one of the many pseudonyms of Anton Long, aka David Myatt.

(4) Refer to *Toward The Dark Formless Acausal*.

[5] The group The Joy of Satan originally, shortly after its formation, acknowledged its debt to the ONA, to Myatt, and Anton Long, but then dropped all reference to them, following a public scandal involving its leader and certain officials of the American political organization, the National Socialist Movement.

[6] ONA MS by Anton Long, *The Quintessence of the ONA, A Sinister*

*Returning*. Dated 119 Year of Fayen.

[7] Jacob C. Senholt: *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009

[8] As the ONA explain in their essay *The Ontology and Theology of Traditional Satanism*, they are not theistic because, for example: (a) they do not accept a creator God; (b) they assert that it is acausal energy which imbues causal beings with life, not God, or some god; (c) they assert that Satan is just one example, one type, of the various acausal beings who exist, primarily, in the acausal continuum; and (d) that such acausal beings such as Satan and the (female) Baphomet are never worshipped or obeyed, but rather are regarded as new friends, or lovers, or as long-lost kin.

In addition - and in respect of the term Right-Wing - the ONA has made it clear, in such texts as *Is The ONA Nazi?*, that National Socialism was, and is, just one causal form used to "presence the sinister" and that their aims go far beyond politics, and are "to breed better human beings; a new sinister elite (or more correctly, new elites) founded on esoteric ability and excellence of personal character; new societies founded on sinister principles and imbued with the sinister spirit, with the ethos of Satan" and that these elites do not have to be defined in ethnic terms.

[9] See, for instance, the ONA MSS *Concerning the Traditions of the ONA and Defending the ONA?* as well as *The Dark Tradition, and Sinister Mythos, of the Order of Nine Angles*.

[10] For a conventional metaphysical description of "a thing", refer to Martin Heidegger's book *What Is A Thing?*

[11] *Emanations of a Mage*. Unpublished MS (in pdf format) by Anton Long, dated 118 Year of Fayen. Kindly made available to me by DarkLogos.

[12] As often happens with some ONA material, this sigil has received no attention, with its esoteric significance being unknown outside the few genuine ONA Adepts.

[13] I refer here to some recent articles by one Ms PointyHat, such as *Even More About Anton Long and David Myatt*.

[14] Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002

[15] For instance, in *Questions for Anton Long* by WSA352.

[16] Unpublished typewritten MS, by Anton Long, dated 107 yf, and kindly made available to me by DarkLogos.

[17] Unpublished MS (in pdf format) by Anton Long, dated 118 Year of Feyen. Kindly made available to me by DarkLogos.

[18] Two items based on available, and unpublished, material about Myatt and Long, make fascinating reading and really lead one to the conclusion that Myatt must indeed be Anton Long.

The two items in question are (a) *Anton Long: A Short Chronology of His Life*, by DarkLogos, version 1.17a, dated November 120yf; and (b) the well-referenced, if somewhat speculative in places, essay *David Myatt: Agent Provocateur?* also by DarkLogos, dated February 2009 CE (Updated 09/011/09)

[19] For an overview of Myatt as sinister shapeshifter, see Wright, Julie: *David Myatt - A Sinister Life* (e-text, October 2009).

[20] The ONA, and its new offshoots such as WSA352, have written many times recently about how the outer, exoteric, ONA will evolve and may shed the ONA name, especially as its sinister tribes grow and spread. See, for instance, the ONA MS *We, The Drecc*.

[21] For one personal and interesting view, see Julie Wright, *David Myatt: A Mage For Our Times?* e-text, 2009

---

## **O9A - On Being Unpopular**

### **Discernment, Pathei-Mathos and the Initiatory Occult Quest**

#### **An Occult Way**

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. These particular Occult methods and Arts include and have included the Seven Fold Way, the Rounwytha tradition, traditional Satanism, amoral adversarial-heretical praxis, and sinister tribes.

As I mentioned in my essay *O9A Adversarial Action - Success or Failure?*

" 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."

In practical terms, the interior change of individuals, this esoteric alchemy, involves individuals: (1) developing a certain type of personal character; (2) acquiring certain skills both exoteric and esoteric; (3) acquiring - from both personal experience (pathei-mathos) and from an intellectual learning - a certain initiated knowledge and insight; and (4) living in a particular manner as a result of the foregoing.

Occult Orders such as the ONA primarily exist and are maintained in order to facilitate and encourage this interior, personal, change in those individuals such Orders have recruited or in such individuals as have succeeded in finding such Orders and overcoming the various obstacles placed in their way.

Such facilitation and encouragement most usually takes the form of a practical and structured Way or Ways, simply because such a Way or Ways have been shown, by experience, to work. There is thus for the individual, both in archetypal and in practical terms, a very personal journey of learning, experience, and discovery - that is, a structured and an initiatory Occult quest, since given the nature of human beings with their psyche being a nexion, a formal declaration, as in Initiation and subsequent

rites, is a necessary prelude to inner, long-lasting, personal change, just as some structure is practical, effective, providing as it does that necessary supra-personal perspective and a tangible goal.

As mentioned in the essay *Knowing, Information, and The Discovery of Wisdom*,

" 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 way or path that one has, by initiation, chosen to follow."

The Ways of the ONA - our Dark Arts and methods, and thus our provided structure and rites, initiatory and otherwise - are simply our collective pathei-mathos, the results of our hereditary practical experience and learning, forming as this 'ancestral pathei-mathos' does the essence of our O9A esoteric culture, and a practical experience and learning, an Occult knowledge, which just is what it is: a tradition concerning a certain esoteric alchemy.

## **Pathei-Mathos**

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.

Pathei-Mathos as a Dark Art involves the individuals in: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) acquiring practical personal experience.

As mentioned elsewhere, all these diverse experiences are meant by our use of the term pathei-mathos, and therefore all such experiences are necessary for interior, esoteric, alchemical, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

Thus the Dark Art of pathei-mathos requires the individual to willingly experience/seek-out certain difficult practical experiences in order to test themselves and learn from such experiences, with each type of experience of necessity involving both the sinister and the numinous and of necessity being of several years duration. Why of necessity? Because of our nature, our physis, as human beings; a nature which it is one of the tasks of an initiatory Occult quest - where certain Occult skills are

developed and used - to reveal, to discover. A human nature the inner changing/transformation of which - to be effective, to last - takes a certain duration of causal Time, amounting to years. A changing of which occurs and has occurred, in human beings, sometimes - though rarely - naturally; and a changing which Occult Ways and Dark Arts, and esoteric Orders, are designed to produce in more human beings in a somewhat shorter duration of causal Time.

Such willingly sought, decades-long, practical individual experiencing of 'the dark' and of 'the light' does not - should not - make the individual popular with the likes of Homo Hubris or the hubriati. Nor even understood by the majority of those who regard themselves as Occultists, 'satanists', or whatever.

Such years-long, practical individual experiencing, with the commensurate and necessary 'rites of passage and learning' - such as the grade ritual of Internal Adept - also produce an individual (whatever shapeshifting cloaking they may exteriorly employ in the world of mundanes) who is, interiorly, out-of-phase with the world around them, and who thus understands, who knows, who feels, who has felt, far more than the majority of human beings so that communication with 'these strange others', these strangers, this majority, such mundanes - trying to inform such strangers of such knowing, such feelings - is either an unwanted burden for one of our kind or, more usually, regarded as unnecessary, irrelevant, counter-productive. For the sinisterly-numinous has to be experienced to be known, breeding as such experience does discernment, a distaste for mundanity, and that Aeonic perspective that is disparaged by or unknown to those vulgar, plebeian, humans we describe by the term Homo Hubris.

## Being Unpopular

Given the nature and aims of esoteric Orders such as The Order of Nine Angles, they are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.

This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of *Lapis Philosophicus*, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self.

Thus our Order, our O9A, remains - of necessity, intentionally - small in numbers; discerning, and, through Dark Arts such as pathei-mathos, for and the genesis of the discerning minority among those beings termed human. Yet this very aristocratic intentionality, imbued as it is with our esoteric ethos and thus with the sinisterly-numinous, with archetypal mythos, is - over aeonic durations of causal Time - both

affective and effective in provoking, being the genesis of, changes within a larger number of human beings.

Anton Long  
Order of Nine Angles  
123 yfayen

^^^

### *Some Terms Explained*

*Note: These explanations are taken from various published ONA texts - including A Glossary of ONA Terms (v.3.07) - and also from some unpublished ONA texts dealing with alchemy.*

#### **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.

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.

## Alchemy

*al-χημία* [ from *χῶμεία* ] - 'the changing'.

According to aural tradition, esoteric alchemy - the secret alchemy - is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce *Lapis Philosophicus*, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not - as the mis-informed have come to believe or been led to believe - concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. [Hence the old association between alchemy and astronomy.] This interaction, by its nature - its physis - is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist.

Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric - living - substances/'beings'/things.

A minor example of one such alchemical substance, symbiotically produced, is petriochor. Another is the particular type of energy produced when a human being or (more effectively) when a collocation of human beings in symbiosis among themselves, use particular esoteric chants in conjunction with a shaped crystal during a propitious 'alchemical season'.

## Esoteric

By *esoteric* we mean 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 what we term 'the sinisterly-numinous'.



## **Lapis Philosophicus**

The jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

## **Occult**

By Occult we mean both: (1) concerned with The Dark Arts, with what is esoteric, and (2) beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

## **Psyche**

The psyche of the individual is a term used to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

In practical terms, the psyche of the individual is a nexus, between causal and acausal.

## **Sinister-Numinous**

The term sinister-numinous is used to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of 'good' and 'evil', and a division not so obvious in *denotatum*.

The Dark Art of pathei-mathos is one means to know, to experience, the sinisterly-numinous, and thus to discover the Reality beyond the illusion of opposites. What is uncovered is The Sinister-Numen, which is the genesis of that which, and those whom, re-present certain types of acausal energy in the causal.

Certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of Kindred-Honour, and which Law

serves to define, and to manifest, that which is not-mundane, and thus that-which-is-ONA.

## **Wisdom**

By term *wisdom* we mean not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

---

## **O9A Adversarial Action – Success or Failure?**

Between us, we [of the Order of Nine Angles] have over fifty years – half a century – of pathei-mathos resulting from personal experience of adversarial action, ranging from political, religious, and social activism, to ‘criminal’ activities, to clandestine revolutionary and subversive deeds, to military, paramilitary, and law enforcement experience.

For some of us, such practical experience was acquired before involvement with our esoteric Way; for others, such learning resulted from using and applying one of our Dark Arts, such as an Insight Role. Given that our base was and mostly still is in the Isles of Briton, perhaps the majority of this experience relates to events in these lands. From the protest movements of the 1960’s, to ‘the troubles’, to the social unrest of the 70’s and 80’s, to recent conflicts involving the alleged ‘clash of cultures’ between Islam and the West, there is a wide variety of experience. In addition, we have the mostly aurally related experiences and learning of several individuals – drawn to us decades ago and now no longer with us in the causal realm – whose pathei-mathos derived from major conflicts such as that commonly known as the Second World War, and which experiences of that conflict were of those who fought on both sides, allied and axis.

There is thus a diverse, rich, heritage here – an ancestral pathei-mathos of our new culture – from which we might learn, especially in regard to the effectiveness of adversarial action and regarding the use and manipulation of causal forms.

However, before proceeding further it might be useful to recall what we mean by ‘success’ and ‘failure’. For us, there are two criteria, individual and Aeonic; that is, whether such things have been shown, by experience, to work – to be effective – on the personal level and/or on the Aeonic level. The personal level obviously is that of a personal learning and development, and thus the alchemical, interior, change produced – in terms of esoteric skills, change in personal character, and so on – is often apparent, and often manifest by the progression of the individual along the Seven Fold Way. But the Aeonic level is often not so apparent, involving as it does an understanding and appreciation of our Aeonic aims and goals, and a shared desire, among us, to aid them. <sup>[1]</sup>

### **Personal and Aeonic Perspectives**

In general, what we may with some justification call our ancestral pathei-mathos indicates that our particular adversarial praxis works both in respect of being a vector of alchemical, interior, change in our people, and in respect of testing and weeding out those lacking the character, the potential, to be of our kind. That is, it is and has been successful in breeding the requisite personal character and in enabling individuals, via their own pathei-mathos, to move toward the goal of wisdom. Or, understood in terms of our aims, our goals, successful in producing and nurturing our new type of human.

But what of Aeonic change, our Aeonic aims and goals? There are, in my view, several questions, here. (1) Has the use of adversarial praxis by our people over some forty years achieved anything Aeonically? That is, in practical terms of undermining, replacing, The System and/or moving toward our New Aeon? (2) What does our ancestral pathei-mathos indicate in this respect; that is, the practical learning from experience of those whose learning was acquired before the foundation of the ONA and who subsequently became ONA? (3) What does a reasoned, scholarly <sup>[2]</sup>, overview of the past thousand or two thousand years of human history reveal in respect of methods of human change?

I shall consider the last of these questions, first. Thus, what – to use a mundane cliché – do the past two thousand years of wars, revolutions, empires, conquests, tyrants, kings, insurrections, revolts, riots, religions and their schisms, propaganda, rallies, marches, demonstrations, speeches, political parties, and so on and so on, teach the sagacious among us? Or, expressed more precisely, what does the pathei-mathos of those who endured such things, who experienced such things, who participated in such things, who lived through such things, who learned from them, teach us, as recorded in their writings, their aural accounts, their lives, their deaths, their literature, their reflexions (philosophical or otherwise), their artistic, musical, emanations?

My own conclusion, derived intellectually nearly forty years ago, was that they reveal something important; and quite a lot of my life these past forty years has been devoted to testing this conclusion in a practical manner, often via my own pathei-mathos, as well as devoted to acquiring more intellectual knowledge that might prove or disprove this conclusion.

My conclusion was that all such external things have not in any significant way aided, changed, evolved, the majority of humans. That humans, in their majority, remain mundane, rather primitive, beings – in thrall to their feelings, desires, and addicted to and reliant upon causal abstractions; easily swayed and easily manipulated. That the cultured, the noble, the aristocratic, among us are and have remained a small minority, never more than five per cent, often less. That the potential which humans have, as a species of sentient living beings, has remained unfulfilled, and that as a consequence wisdom is still the prerogative of only a few human beings per century.

In brief, that as vectors of effective human change, such large-scale, supra-personal, events and means, just do not work; that all they do is add a few more to the roll of those distinguished by their personal learning from adversity, hardship, suffering, and the overcoming of challenges.

The past forty years of my living has, for me at least, revealed the veracity of that conclusion, and which conclusion then at that early time was one of the inspirations that led to the founding of our esoteric, our Occult, Order.

The answers to the other two questions I posited, previously, also – and again to me – support this conclusion. That is, that both our ancestral pathei-mathos, and the experiences of our people in using adversarial praxis Aeonically, have shown that such external means, and our adversarial praxis, have not affected The System in any significant way, and nor are they likely to in the near future.

In effect, our people – those with us for a decade or more – have, via their own experience and their own scholarly studies, learnt or come to learn what I myself have learned, and which learning has affected them, changed them, internally, alchemically, as indeed is right and fitting, and Occult<sup>[3]</sup>.

Where then does this leave us? With what knowing? What knowledge?

## **Our Aeonic Perspective**

It leaves us with our unique Aeonic perspective, and which perspective is, in my view, a part of wisdom; part of our esoteric tradition. An inner inspiration for our kind.

This is of two things. First, how real, genuine, change in individuals – of their physis, their nature – is a slow process, and while our Occult ways and our Order exists to aid and propagate this process of interior change, to affect/infect a significant number of humans will take long durations of causal Time, from a century to many centuries. Second, that 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.

Which leads us naturally on to two other connected, and important, matters concerning the nature of our Order – of our family, our culture – and concerning the nature of our own human lives and why we are part of and stay with our esoteric family.

Our Order is predicated on us as nexions. Of we individual human beings having both causal and acausal physis, and of there thus being things that are Occult; of us having the potential, the ability, to change, to learn, to adapt, to develop, to evolve *in a conscious manner*, by using certain faculties, and certain Dark Arts, and so developing other Arts, other faculties; and of our Order by its existence gradually increasing the number of human beings who do so change, evolve.

In practice, this means, as I mentioned just now, that our Order is in essence and intent an Occult one, devolving around the individual quest for *lapis philosophicus* and which individual quests, collectively, over durations of causal Time – and involving as such quests do adversarial praxis and a certain collective, family, co-operation – are our Aeonic sorcery and thus produce and will produce Aeonic change in an affective, a lasting, manner.

But this predication also means that such an individual quest does not necessarily end with the termination of the causal shell, our fragile microcosmic physical body, that contains the inner acausal physis; which is why of course the last stage of our Seven Fold Way, of our individual Magnum Opus, has no representatives, and can have no representatives, in the realm of mortals. Since it involves using

*lapis philosophicus* to egress beyond the causal and into the acausal spaces. Which is to say that the few achieving this, while no longer dwelling in the causal – no longer ‘alive’, no longer having their old causal shell – become, by the very nature of their now acausal-being, ‘unseen’ vectors of human, Aeonic, change, and of the evolution of the Cosmos itself. A type of change, a type of existence, open to many many humans, were they only able to see beyond the veil of the mundane and free themselves from abstractions, from the desires of their primitive, illusive, self.

## Conclusion

In peroration, it is such understandings, such arcane knowledge, such knowing, such ancestral patheismathos, which separate and distinguish us, our Order, from the many others – groups, individuals – who in these times of ours claim to be Occultists, or of the Left Hand Path, or who now proclaim to use some adversarial praxis or other.

For we view ourselves, and our Order, in a Cosmic way, in an Occult way; as nexions. Our aims, our goals – our physis – making us a family bound by loyalty and oaths of initiation, and which family, in its growing, its slow, natural growing, is becoming a culture, a tradition, with its own ancestral patheismathos. Our perspective thus and of necessity including not only our family, past-present-future, but also being of the acausal spaces, the existences, that await for us beyond our own individual causal ending.

Anton Long  
122 yfayen

*This is an edited transcript of a praelection given by AL at an ONA Sunedrion in Oxford, 122 yfayen, to which some footnotes have been added post-praelection*

[1] These Aeonic aims and goals include breeding a new more evolved human species; developing new ways of living for this new type of human and thus replacing The System; and for our new species to leave this planet we call Earth (our childhood home), grow to maturity, and establish ourselves among the star-systems of our own Galaxies, and other Galaxies.

[2] By *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[3] By *Occult* is meant The Dark Arts, and the sinisterly-numinous, and those matters and skills and abilities which are hidden from, or unknown to, or not possessed by, mundanes.





## **Sorcery and the Esoteric Nature of The Acausal Debunking The Chaos**

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it from Myatt's early work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*.

In these four decades since our first use of this term, there has been much speculation – among both ONA Initiates and esoteric folk in general – about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among mundane and Magian Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some the pretentious Occult illiterati proclaiming such things as “Chaos is the creative principle behind all magic[k]...” and “A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force,” and even quite laughable pretentious babble such as, “I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur.”

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

### **Chaos theory, Quantum Mechanics, and Sorcery**

Let's be clear – talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is inane; silly, stupid, and the product of a mundane intellect.

Why? Because there no relation whatsoever, since such physical theories are bunk – mere trendy and silly ideas based on causal Time – and because sorcery is not what contemporary pretentious Occult gits think it is.



Such physical theories as such gits expound upon are ideas which – in a hundred or two hundred or so years – will be seen as products of inferior thinking, just like the so-called Big Bang Theory with its ridiculous irrational assumptions – and the silly idea of so-called “Black Holes” and the even sillier idea of “dark matter” with its ridiculous *ad hoc* assumptions which attempt to square an inane cosmological theory with observations – will be seen as pretentious babble, the products of inferior human minds.

So, anyone who claims to be a sorcerer and who talks about Chaos theory and quantum mechanics reveals themselves as being not only an Occult charlatan but as possessed of an inferior intellect; as someone who, at best is akin to some urban teenager swept along by some craze and keen to be seen as “trendy” or “fashionable” or “cool” or whatever the latest buzz-word is. Or even worse, someone who desires to be seen as some sort of “thinker” and who needs (despite their protestations) the adulation of being some “Occult guru”.

For such individuals just cannot think – conceptualize – past the concept of causal Time, as they obviously do not posses or have not developed those skills of our Dark Arts, especially the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

Why are such physical theories bunk? For two simple reasons. First, they cannot explain in any way the fundamental difference between life and inert matter. That is, what, for example, animates or infuses the physical structures of a cell to make that cell alive, and why, for instance, all living matter disobeys the first of Newton’s laws.

Second, they depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories are based on and depend upon equations involving an abstract notion of causal, linear, time – as in differential and tensorial equations involving the variable  $dt$  (as in Newtonian mechanics, and in the Schwarzschild and other metrics deriving from the variable  $ds$ ) – and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time – deriving from tensorial mathematics, or some other representation – are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Why is there no link between physical theories – trendy or otherwise – and sorcery? Because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. Because – esoterically (that is, correctly) understood – sorcery is a living alchemy [Oh look, I am giving away more Occult secrets here]. That is, sorcery is a combination of various aspects, the most necessary and important of which are living beings – for instance, the sorcerer, and the object of sorcery, which is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is – as all Dark Arts are- a means whereby we shed our causal, illusive, form (of separateness) and become of the essence of Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because “we” are the matrix of connexions that is

Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

*The living alchemy* that is genuine sorcery explains why – in the real world we human beings all inhabit (as distinct from our dreams, and the movies) – no sorcerer, however advanced or knowledgeable they may be, can by some “magick” or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is *affect* and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1] What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] – and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3].

Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrd) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally – and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality. Thus, the living energy of a human being – that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence *affected* or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the *effect* that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

## **The Esoteric Nature of The Acausal**

In simple – exoteric – terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or

need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense - practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal *sanscausal* abstractions [4]. In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being.

For it is causal abstractions that obscure the nature - exoteric and esoteric - of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of Magian Occultism [5], and of the pretentious gits who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking - of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can be mastered and can easily, and should be, be disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism - that "I command the powers..."; that "I can become powerful enough/knowledgeable enough" to master anything; and that, "given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me..."

This is, ultimately, the urban whine of Homo Hubris - "I'll be safe; or I can make myself safe. I am or can be in control." This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: "That Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

The acausal, however, allows for no such safety and no such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of perception.

For, acausally, there is no subject distinct from, separate from, an object. For that

distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no “consciousness” to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any “change” – or progression or development – since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language – because such language almost invariably (and especially Western languages) require or assume (imply) a *copula*, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), “we” cannot – since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself – the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need “explanations” – or attempts at explanation – of the acausal by such causal things as “chaos”, or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing *-isms* such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [6]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self. We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living.

In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to *The Acausal Beyond*.



Anton Long  
Order of Nine Angles  
121 Year of Feyen

### *Notes*

[1] It should be remembered that the ONA uses terms such as *psyche* and *archetype* in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (Version  $\geq$  3.01)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is,  $\psi\upsilon\chi\eta$ ) which animates physical matter and makes it living, *here on this planet we call Earth*.

[3] A rudimentary example of this is given in *Naos*.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (Version  $\geq$  3.01)

[5] The basics of Magian Occultism are outlined in the jovial article *Magian Occultism*, by Lianna of the Darky Sox.

[6] For a basic overview, see the ONA texts *The Dark Arts of The Sinister Way* and *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

---

## Our Sinister Character

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

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

### The Nature of The Sinister and The Nature of Mundanes

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

#### *Mundanes:*

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

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

Another useful observation about mundanes - another useful generalization - is that there appears to be several types of mundanes, which types exhibit certain behaviour different from other types of mundanes. For instance, there is the Western (predominately Caucasian) mundane, who exhibits a certain cunning, an often overbearing arrogance, who possess the nature of the bully, who is bloodthirsty, and who has an innate, prejudiced, and unfounded belief that they are "superior" to others - a belief that they now cunningly try to hide, often even from themselves. A good example of this type of mundane is Tony Blair - the sly, arrogant, lying, manipulative politician, with a superiority complex, who believes he has some sort of "mission" to bring his mundane type of so-called "civilization" to others, who always makes excuses for his failures, and for his - always indirect and thus cowardly - killing of

others, and who, most importantly, does not realize, or comprehend, that he himself is being manipulated, by others, or by some causal abstraction(s) he is in thrall to.

### *Predators:*

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

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

### *Magians:*

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

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

### *The Natural Sinister Type:*

These are those, currently rare, human beings - those individuals - who, rationally or

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

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

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

## **Breeding Sinister Character**

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

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

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

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

Thus, the aim of a sinister association such as the ONA is not only to enhance, to develop, to evolve, such a natural sinister character as may already exist in a few individuals, but also and importantly to assimilate more and more human beings in order to give them *our* sinister nature; in order to make them part of our sinister collective. And it is this development, this assimilation, which will create an entirely



new species of human being. This assimilation is by means of others joining or being assimilated into our tribes, or by forming new sinister tribes of their own and by these new tribes assimilating other human beings, and thus expanding their territory.

## Our New Sinister Breed

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

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

They also, and importantly, possess the ability to adapt to changing circumstances and to learn from experience, thus changing, evolving, themselves *in a controlled and a conscious manner* (πάθει μάθος).

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

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

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

the deeds, of that collective.

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

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

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

Alternatively, they can or could appear as the enlightened, individual Adept of The Sinister Way - possibly from an esoteric traditional nexion - and thus will they be restrained, well-mannered, and possessed of an aristocratic demeanour, for such restraint and such manners are one means whereby they control themselves and social situations. That is, such individuals reveal ἀρετή (arête) - which is the basis for a genuine ἀριστοκρατία which sinister ἀριστοκρατία may or could gain control and/or influence over some or many mundanes, in some specific causal Time and in some particular causal place.

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

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

dispassionate awareness born from a knowing of the perspectives beyond the causal moment and from a knowing of themselves as a breed apart, as the makers and the changers of not only human evolution and human history, but also of Cosmic evolution and Cosmic history.

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



Anton Long  
Order of Nine Angles  
121 Year of Fayen

---

## **Return To The Dark**

### **Esoteric Notes XVII**

#### **The Sinister, Archetypes, Forms and Aeons:**

All genuine Adepts understand the simple truth that all causal forms - propounded/described by whatever esoteric Order or group, or manifest by the creativity/discovery of whomsoever - are but intimations, and that this especially true of attempts to define/understand The Sinister/The Acausal/The Dark Gods, all of which are but terms which attempt to describe Some-thing beyond the four-dimensional matrix.

Magick, the Occult, and especially a genuine Sinister Way, are a means to move toward experience of this Some-thing, and this experience - which alone is the basis for a true Knowing - is only and ever individual: that is, unique to the individual, with such a Knowing being the essence of the stage beyond what has been called Internal Adept.

Thus, even such things as archetypes, and the division of our outward and inner Change into Aeons, are such an intimation, such a symbol or symbols, which attempt to make accessible to our consciousness what was not accessible (and thus not-knowable) before. That is, such intimations, such symbols, are useful and indeed still necessary - until the stage of Adept is reached. There is then a moving-away from such things toward an experiencing of the essence. Of course there may (and should) arise a time when such things are not required, when the Seventh Way of Five-Dimensional Magick is understood and practised by many - but that is indeed many centuries from now, given the rather low level of the majority in terms of genuine understanding and the lack of use, lack of control and lack of development, of their faculties. In the meanwhile, genuine esoteric Orders will continue to guide the few of promise, the few who can be bothered to change and master themselves, breeding thus an evolved type.

#### **Learning by Experience:**

As has been stressed again and again in Order MSS, the only way to evolve is to experience: to strive forth and undertake practical magick, practical deeds. To experience magickal energies, and to have a plethora of both Light and Dark practical experiences.

All words, whether written or spoken - indeed, all forms presented in the causal - are only guides; intimations; inspiration, and this applies to all Order MSS. Some-things have not been said or written about; some other-things have only been hinted at, while other-things have been described or symbolized in detail. There is intent here, which those of genuine insight and genuine magickal skill will perceive or come to perceive, just as the genuine ones - who do strive forth via practical experience of the "two worlds" - will be able to work out certain things for themselves, and thus correct the few

"mistakes" or "omissions" they may/will find in some ONA MSS. If they are not able to do this, then they have not advanced far enough; or they are among the failures.

Hence, there will always be some things left unsaid, left unwritten about, in "public" - and some-things which will only ever be revealed from individual to individual, or experienced/discovered anew by each genuine new Adept and each new genuine Master/Mistress.

### **Beyond the ONA:**

Twenty or so years after the ONA first came to "public attention" by the decision to distribute various Order MSS, there are now several Sinister/Occult organizations and groups who have derived their inspiration, their knowledge, and such like, from the ONA, even though some of these organizations and groups may not publicly acknowledge this, and even may, sometimes, attempt to distance themselves from their source by such things as criticising the ONA, or what they see/mis-understand as its "teachings". Of course, this applies just as much to those individuals inspired or otherwise guided by the outer, publicly-known, ONA.

This is a natural and expected process, for - as several ONA MSS have stated - the ONA is in some ways akin to a living-being, in the causal, imbued as it is with aspects of the acausal (Adepts and even some gifted Initiates will understand what is meant here). It was given its current form (and even its name) to be this, among other things.

From these and other emanations, from such other often unacknowledged presencings of the ONA, there will be new understandings born, new changes wrought - that is, new causal presencings of the acausal, of The Sinister, which is all as it should and must be, for the ONA has indeed opened certain nexions, which openings The Dark Gods have been waiting for...

Even my own life - rich, diverse, sinister, of both Light and Dark and thus perplexing to others - is only some new guide, one inspiration, one intimation of what all genuine Adepts should be. It, like that outer ONA which is now "known", can and should be surpassed, by others.

The ONA will continue, evolving, changing, in its own way, for the stage has now been reached when the life that is the sinister presencing manifest in the *outer* ONA is a life of-itself, and can thus be left (exoterically/publicly) without any new writings or any open guidance being provided, for the "public/exoteric" work has been done. Thus there will be soon, a return to the dark, to the secrecy of the past - to that which is the slow, genuine, hidden, and individual, guidance there has been, for thousands of years. All that needs to be known, for others to continue along the Way, has now been made accessible, known - and there are hints enough, especially in some of the more recent Order MSS, for the gifted to go beyond what-is-publicly-known to what-must-be. Thus, it is natural and necessary that others are inspired by the ONA - and natural and necessary that they try to surpass it; that they strive to create some-thing of their own inspired by the ONA.

Of course, we can expect some, or many, to try and appropriate exoterically and in public (and probably

even in secret) the name of the ONA, but those of insight, those of genuine magickal ability, will see them for the impostors, the liars, the weaklings, that they are, just as the genuine Adepts will - if they have the genius - create some-thing unique, and perchance describe it by some new name.

As for the inner essence, manifest in the inner, hidden, ONA, it will continue - reached, accessed, by the very few who have the ability, the desire, to find it, despite the obstacles they will encounter.

Anton Long  
ONA  
116yf

---

## **Bringing The Acausal Down**

How can the acausal be presenced, now, on this planet which is currently our only place of causal residence? Is it still relevant for the acausal - the Dark Forces, the Dark Gods - to be so presenced?

Yes - it is still relevant, still necessary, for all those who belong to our Dark Tradition, and all those who aspire to belong, to so presence the Dark: still relevant, still necessary to do both magickal and practical deeds which glorify the Sinister, which presence the Dark Forces. This is Aeonick Magick - and a Magick which aids, or which can aid, both the Internal and External Magick of each Initiate and each Adept. Words, ideas, symbols, writings, and all such transient causal forms, are only intimations; perchance the beginnings of inspiration. Beyond such things - a necessary beyond - are the deeds, the acts, the magick, that each and every Initiate and Adept must do to presence the Dark: the practical experiencing which alone breeds the knowing of the Sinister.

Those who decry such practical things - such action, in the world, such dark deeds - are feeble; they are not of-us. They belong to the Old Order, which festers still, which still infects the world with its cosmic-denial, its pathetic anti-evolutionary materialism, its vapid egotism, its dogma of duality, of "good" and "evil", and its limiting of each and every individual. We, on the contrary, proudly defy - as we proudly announce that we know we can be, we should be, more than we are - that we have the potential to change ourselves, to reach out into the Cosmos; to evolve; to become like gods... They of the Old Order stifle the potentiality of our being while we who pledge ourselves to bringing the acausal down to this Earth are of the new Cosmic Order yet to be: we, the future, who despise everything that belongs to, that clings to, the little ones of the Old Order who scurry about in their vanity and material concerns. We have the strength to dream great dreams - to be bold in our visions, in our quest; while they would have us all go back down to their low animal level. We have the strength to know we are a new race, a new breed of human beings, taking evolution ever upward by our magick and our deeds.

So, how do we bring the acausal down to this Earth? By Aeonick Magick, using our skill, our knowledge, our nexions, our dark forms. By practical deeds which disrupt the Old Order and all its forms, ideas, organizations, groups and societies. By practical deeds which glorify the dark and which take us, as individuals into and beyond defiance and which make us new archetypes to inspire others and future generations. By creating nexions to draw forth to this world, and to its peoples, the darkest of Dark Forces - the Dark Gods, and the Chaos of the Acausal Itself. By championing anything and everything which can challenge and disrupt the Old Order with its Magian magic and its Magian ethos (of which the Nazarene ethos is a part) and its desire for lower everyone down to the lowest level. By causing, inspiring revolution; evolution. By creating new and newer forms to presence the Sinister and so restore the balance, thus re-enabling the dialectic which powers Change and evolution. By championing those forms which actively now, and in the recent past, have challenged and even threatened the old Magian order, which forms they who belong to the Magian (and their lackeys and agents) fear.

What we always must remember is that what others think of us - what labels, what names they attach to us - are irrelevant. We are beyond such things - we, who are the future.

"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."

Anton Long

ONA

Morning Rising of Sirius, 116yf

(Transcribed from a speech given by Anton Long at a recent ONA Sunedrion)

---



## **The Code of The New Aeon Warriors, Freedom and the Sinister Way**

One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced. This individual would thus be an Adept: someone with a Destiny who understands wyrd, that is, Aeonic processes and change. Hence, this individual will seek, through their lives, their work, their actions, to create new ways of living, new communities, new societies, new possibilities.

This new individual will represent, and indeed be, a new archetype. The basis for this new archetype is the "thinking warrior": an individual who, being self-disciplined, can and does use their own personal judgement and who thus does not rely on the concepts, ideas, ways, forms, theories, laws, ethics, of others, and who is unswayed and unswayable by those forces which governments, politicians, the Media, religions, and Institutions in general, use to try and persuade and manipulate and control people. In essence, this new individual will use their will to control and change themselves.

Thus, this new individual - this new human type - will be beyond "individuation" and truly free. They will take responsibility for themselves, and those they have given a personal pledge of loyalty to, and not allow anyone to take this self-responsibility away. In brief, they would rather die - if necessary by their own hand - than have to submit to anyone, or allow anyone to control them, just as, if anyone or any Institution tries to confine them or control them, they would rebel, and fight to obtain their personal freedom.

There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. *The law of the New Aeon is the law of personal honour.*

The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon.

In the simple sense, honour is a manifestation, a presencing, of those evolutionary energies which can change us into a higher type, a new species of human being. With honour - and the laws deriving from it - new societies, and ways of life, can and will be created which will transform this planet, and enable us to take the next great leap forward in our evolution: the exploration, conquest and settlement of Outer Space.

## **The Law of The New Aeon**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---



## Magian Occultism and The Sinister Way

### A Collection of Heretical Texts from The Order of Nine Angles

#### Contents

Introduction - The Heresy of The Sinister Way

O - Magian Occultism

I - God, Demons, and the Non-Jewish Origin of Satan

II - Sinister Demonology

III - The Sorcery of Heresy

IV - A Note on Some Terms

V - The Dreccian Heresy

VI - The Rite of Defiance

VII - The Black Mass of Heresy

Appendix 1 - Sinister Tribes and The Tyranny of The State

Appendix 2 - Classic ONA Text: Satanism, Blasphemy, and The Black Mass

Appendix 3 - The Theory of The Holocaust

**Important Note** - Given the genuine heretical nature of parts of this work, it should be understood that publication and/or distribution/possession of it is illegal in many 'Western' countries, and those so publishing, distributing or possessing copies of this work render themselves liable to criminal prosecution and imprisonment, and/or persecution by the 'authorities' in such 'Western' (i.e. Magian-controlled) countries.



---

## Introduction - The Heresy of The Sinister Way

This short compilation of Order of Nine Angles texts concerns the true nature of modern heresy. The esoteric - the Occult - truth obscured by the mundanity, the exoteric nature, of modern life especially in the countries of The West, is the truth concerning our *wyrd*; that is, our true nature as human beings with the potential to consciously participate in our own evolution and in that of the Cosmos.

The *raison d'etre* behind a genuine Sinister Way is to reveal this often (in the societies of the time) heretical/hidden/obscured *wyrd* to individuals and provide them with the means, the praxis, to realize, to fulfil, that unique personal Destiny by means of which this *wyrd* can be manifest in and through them.

The truth concerning our *wyrd* is: (1) the truth of our primal tribal nature; (2) of why and how we should and can depend only upon ourselves for justice, for law, for security, for discovering truth; and (3) the necessary of learning directly, personally, from practical experience.

The exoteric essence of our *wyrd* is contained in what is termed sinister-honour (aka Dreccian-honour) and this essence is expressed in a practical way by The Law of The Sinister-Numen (aka the Law of The Drecc, aka The Dreccian Code) [1]. It is by living by this new law that we can now express and fulfil our Destiny as individual human beings. As mentioned in the ONA text *Sinister Tribes and The Tyranny of The State* (included here, in Appendix 1) -

"...if we know, and if we develop, our *wyrd*, we become, we are, a particular new type (a new breed) of human being - quite distinct from the mundanes. In essence, we become Dark Warriors, living and if necessary dying by the Law of The Sinister-Numen.

Our sinister tribes, our Dreccs, are a practical, a darkly-numinous, evolution of that natural tribal instinct that lives within us and which has lived within us, and which tribal instinct has made possible (hitherto mostly unconsciously) our evolution, as human beings. That is, the sinister tribes, the Dreccs, of the ONA are a means whereby

we can access and increase our own acausal energy, as individuals, and participate in our own evolution, and that of the Cosmos. To do this - to know and to live our wyrd - is to live in a symbiotic relationship with others of our new kind; to balance our unique individuality with our necessary and natural and numinous (that is, honourable) co-operation with others of our kind. For it is such honourable (numinous) co-operation with others of our own kind (within our own tribal family) which presences and which allows our own individual wyrd to be evolved.

In direct opposition to our wyrd is the modern tyranny of The State."

In esoteric essence, the tyranny of modern State is an expression of what the ONA term the Magian ethos [2], and rather than being a liberation from the practical and psychic tyranny of this ethos, modern Western Occultism, in all its forms (Satanic and otherwise), is in truth based upon this materialistic Magian ethos.

Thus, instead of revealing our wyrd and providing the means, the praxis, for us to fundamentally change and evolve ourselves, as human individuals and as a species, modern Western Occultism does the exact opposite - for it is part of the problem, part of The System.

The selection of texts given here outline why this is so, and provides a practical guide to living in a sinister, liberated way (as a Drecc) as well as several modern sinister rites the performance of which are not only cathartic in the esoteric sense (and thus a purging of the debilitating Magian ethos) [3] but which are genuinely heretical in many Western countries and performance of which may render the performers/participants liable to persecution, prosecution and imprisonment, such is the repressive ethos and praxis of modern Western States.

The esoteric essence of our wyrd is contained in that wyrdful manifestation, that nexion, known as The Order of Nine Angles, and thus in the kulture, ethos, sinister praxis, and esoteric philosophy, of the heretical and subversive ONA. As described in the ONA text *Guide To The Kulture and Sinister Ethos of the ONA*:

The Order of Nine Angles (ONA, O9A) is a subversive, sinister, esoteric association comprising Sinister Tribes, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

By subversive is meant disruptive of and opposed to the existing order (society, governments, and their so-called "Law and Order") and desirous of overthrowing and replacing the existing order.

*Notes:*

[1] The Dreccian Code is as follows:

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.

[2] The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control, especially if they rely on the State, the nation, or some hierarchical organization.

[3] A general overview of catharsis, in an Occult context, is given in Appendix 2 - Classic ONA Text: Satanism, Blasphemy, and The Black Mass.

---

## **O Magian Occultism**

How does the ONA view the works of so-called Western Occultists such as



## Elephant Levi, The Golden Yawn, Creepless Crowley and Anton LaVain?

As purveyors of that Magian [1] distortion – that Magian infection – that has weakened the peoples of the West, and elsewhere, and helped the hubriati, those controllers of the West, maintain, control, and continue to breed that sub-species of humans known as Homo Hubris. That helps breed mundanes and to keep mundanes under control. And what better way to control potentially rebellious mundanes than infect their psyche and allow them to pursue and waste their energies on meaningless drivel.

For, correctly understood, genuine esoteric Arts, and especially the Dark Arts of The Left Hand Path, are a means not only of personal liberation, but of individual and Aeonic change and evolution toward a higher type of human being and more evolved ways of living.

So, instead of such liberation and such evolution, we have had, here in the West, well over a century of the psyche of esoteric seekers being manipulated and controlled and contained by Magian ideas, myths, archetypes, abstractions, and by Yahud-Nazarene mythology, theology, and ethos. And the mundanes keep suckering the stuff up, and proclaiming that they have “empowered” or “liberated” themselves when all they do and have done is just exchanged one Magian mechanism of inner control for another.

### **Magian Occultism**

What does Magian Occultism, in essence, express? It expresses that fundamental materialistic belief, the idea, of both Homo Hubris and the Hubriati that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

This is the attitude that underpins all Western societies – with their laws, their Police forces, their armies, their so-called courts of “justice”, their planning, their wealth. The governments of such countries want their citizens, their mundanes, to feel “safe”, to believe that everything is under control or can be controlled; that their “enemies” can be successfully fought, with “peace” here, now, or possible soon, and that peace (inner and outer) is a desirable goal.

This is the attitude that underpins The Golden Pawn, Creepless Crowley, Anton LaVain, and the pretentious pseudo-intellectuals of the ToSers. This is the attitude that leads mundane Occultist to write self-conceited drivel like “All deities, demons, forces – even God and Satan – are matters of perception...”

and "Reality is a matter of perspective..." and "I command the powers of darkness to move and appear..." [ Note here the grandiloquent *I command the powers* - a typical Magian view, as if some weasel mundane, dwelling on some insignificant planet on some insignificant Galaxy, could command the forces of Cosmic life.]

In contrast, here is a quote from an ONA author which reeks of our human sinister reality:

" We revel and delight in genuine heresy...and in being amoral. Thus, when we are criticized for inciting hate and violence, and for affirming human culling, we say: so what? For that is what we do, and we do what we do because we embrace the Dark; we desire The Dark; we seek to Presence The Dark - Chaos - upon Earth and in and through others....

When we are criticized for championing what is heretical in our societies, we say: so what? For that is what we do... Thus do we seek to ignore, to transgress, the laws, the limits, that the mundanes set to protect themselves and their societies, for we are rebellion itself: outlaws who thrive beyond and in the margins that mark the boundary between The Light and The Dark.

Thus do we desire our name - as known in the world of the mundanes, and as known in the world of The Dark - to become a synonym for Chaos, liberation, culling, and revolutionary change.

Not for the ONA - or anyone connected with it - cosy intellectual discussions about obscure esoteric matters. Not for the ONA - or anyone connected with it - the scribblings of Occult internet forums where those who-do-not-know converse with those who-do-not-do. Not for the ONA - or anyone connected with it - any *sincere* affirmation of or any *sincere* identification with the ways, the politics, the religions, the world, of the mundanes. Not for the ONA - or anyone connected with it - some urban or suburban "Temple". Not for the ONA - or anyone connected with it - ONA meetings, conferences and dialogues.

Instead, our way is the way of action, of deeds, of violence, terror, revolution, combat, war. The way of the real heretic who leads and manipulates others, the human shapeshifter who plays, who acts, a rôle in the living game which is the life, the societies, of the mundanes.

Where there is The Darkness, we are. Where there is Chaos, you will

find us lurking, leading, manipulating. Where there is Heresy, you will find us as instigators, as champions of The Forbidden. And where there is a law, you will find us transgressing it..."

What's missing in Magian Occultism? Two crucial things - real sinister supra-personal forces, and an Aeonic perspective.

While all this wallowing in mundane Occult carnality - and prancing about believing you're some sort of god - is fine, it's get boring, mundane, after a while. It's actually kind of childish, your teenage years of exploration of your body and the world. But there comes a time when real sinister folk begin to ask - "Is this all there is? Am I nothing more?" That is, you have to grow up; move on.

For non-Magian Occultists this moving on means you put what you've learned into practice, in the real world, beyond your bedroom, beyond your local coven, lodge, temple (or whatever) meetings and rituals; beyond your own self absorption. You connect, real-time, with the world, society, mundanes - and have a wider vision, a longer perspective, and so begin to see mundanes as a resource; begin to think of having a sinister family of your own, and planning ahead for your sinister sons, daughters, grandchildren, and beyond.

You also put yourself into this larger perspective - the acausal, of whatever you want to call it. You begin to understand that, really, all those words about being a god were just so much hype. You're mortal - you get ill; sad; one day you'll die. You can't strike your annoying neighbor dead with a bolt of lightning. Heck, you can't even turn base metal into gold and so give up your daytime job.

So, non-Magian Occultists get to the point where their knowledge, their ability, their experience and understanding, tells them that there really are strange, dark, deadly, dangerous, things "out there" which no spells, no books, no conjurations, no "prayers", no offerings, no submission, and especially no delusion about being a god (or goddess) can control. As that famous ONA quote goes -

"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”...

This means wars, sacrifice, tragedy and disruption...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*

It’s this reality that mundanes Occultists – following Magian Occultism – don’t like, wouldn’t admit, and can’t face, in their cowardice and self-delusion.

But it’s this sinister reality that non-Magian Occultists revel in and enjoy, for to them Presencing The Dark is an expression of their adult sinister nature, just as wallowing in and pursuing carnality was an expression of their teenage years and nature.

Thus, non-Magian Occultists define Satanism as

” The acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, 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.....”

### **The Magian Occult Con**

To see just how the Magian Occult con, this Magian manipulation, this control, works, let’s consider just two Occult archetypes – Satan, and Baphomet.

According to everyone except the ONA, Satan is regarded as, in origin, a Nazarene-Yahud archetype or deity. For non-Magian Occultists, however, the Biblical Satan is derived from older non-Semitic myths and legends, with the real Satan being a

“...living entity who lives in the acausal continuum, and Who can...presence Himself in the causal continuum in some physical form and cause, provoke, or be the genesis of, changes there.”

According to everyone except the ONA, Baphomet is some kind of male symbol and/or archetype, depicted according to a drawing in some work by Elephant Levi. Thus, in the Occult workings of the mundanes who adhere to this, Baphomet is invoked or used as a means of aiding some pseudo-mythical self-mastery or self-deification, or what-not. Or even as a means of

understanding and mastering Reality, blah blah blah.

However, for non-Magian Occultists, Baphomet is female, the Dark Goddess, and part of a tradition much older than the fables, fantasies and persecution stories found in such Magian texts as the Bible.

For non-Magian Occultists, Baphomet is

"...a sinister acausal entity, and is depicted as a beautiful, mature, woman, naked from the waist up, who holds in Her hand the bloodied severed head of a man. Thus, She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made and who ritualistically washes in a basin full of the blood of Her victims. According to aural legend, She - as one of The Dark Gods - is also a shapeshifter who has intruded ("visited", been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made.

Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were - and are - regarded as one of the prerequisites for attaining sinister Adeptship..."

The essence of the Magian Occult con is the grandiloquent, the delusional, *I command the powers...* This is just so urban; so redolent of Homo Hubris, of mundanes, living in cities under the control of some government or some authority.

The Magian Occult con works like this. (1) You're safe - provided you have the words of power, the spells, the conjurations, the illusion you're a god, and you use the deities or forms or archetypes we tell you to use (for they're made up to scare little children or to stop you finding the real ones); (2) you're a really powerful magickian - a great Occultist - or you can become one, so long as you play by our rules, and don't upset the system of causal abstractions we've put into place; (3) we'll keep you confused and serve up a mix of world mythologies and legends - our mix-n-match - from which you can pick and choose at your leisure so that you'll feel you've discovered something Occult and awesome; (4) you can have your teeny rebellion so long as you don't actually do anything really subversive or dangerous or which really threatens our materialistic status quo; and finally (5) now that you've been a good boy or girl, we'll reward you by hyping you and your works and will make you into a mundane icon.

Truth is, that Elephant Levi, The Golden Yawn, Creepless Crowley, Anton LaVain, and their ilk - like the fantasists who believe some literary, made-up, pseudo-mythology is real - are all the same; part of the same illusive, make-believe, childish mardy world-view. No wonder then that they have to resort to trying to impress others by saying stupid things such as "Tiamat is the keeper of mysteries..." and "*I command the powers...*"

Yeah, right - mix-n-match Occultism, and your nursery bed-time stories are really scary, and yes we do believe that the Magian Lilith is the way to reveal and revel in our inner wildness, and yes - we do, we really do, command the forces of the Cosmos...

To end, here's a quote from another ONA writer

" When we look closer at the ONA, its Dark Gods, Dark Traditions, and Sinister Seven-Fold Way, and we compare it to the more ancient and Natural Ways and Traditions that are older than state-religions, we dis-cover that the ONA shares a lot in common with such primal traditions....."

That is, non-Magian Occultist traditions, like that of the ONA, are not only proudly and defiantly non-Magian, but also pre-date and by-pass the Magian pseudo-Occultism that dominates the West and has dominated the West for well over a hundred years.

One is a means to inner liberation and sinister Aeonic change, while the other is a means of delusion and control. One is redolent of real, primal, non-urban - tribal - human culture, of a living tradition, where there is an understanding of the strangeness, the danger, of life, and an appreciation - and respect for - what is non-human and un-natural. The other - the Magian way - is just so redolent of domesticated arrogant human beings who delude themselves that reality is what they make it, what they perceive it to be, and who immaturely believe they - some puny, mortal, human being - can command the forces of life, Nature and the Cosmos, where Satan and Baphomet are merely symbols and some "thing" they can control.

So, let the Magian pseudo-Occultists wave their plastic light-sabres around while they battle with - and ultimately control - the dark forces (copyright Magian Inc.) they've read about in some book; while we get on with Presencing The Dark, and being that balance between the Light and the Dark that is the genesis of real human evolution.

Lianna of the Darky Sox  
Order of Nine Angles

121yf

---

## **I**

### **Concerning God, Demons, and the Non-Jewish Origin of Satan**

Correctly understood, Occultism is a process of inner and outer alchemical Change. That is, it is an esoteric means (a Way, a method) of change, of development, for ourselves as individuals, and for those collocations of individuals which have arisen, such as communities, and what is often termed "society".

For hundreds of years, the perception of Occultism in the West, both exoteric and esoteric - and especially the perception of demonology and diabolism - has been that provided by those Western Occultists influenced by, and accepting of, the Yahoudi qabala, and by the theology and ontology of the Nazarenes.

Consider, for instance, the name, history, and origin of the being known as Satan. This being is commonly - vulgarly and incorrectly - regarded as being some "fallen angel" of some monotheistic God written about in The Old Testament of the Hebrews, and which God, being omnipotent, can ultimately control Satan, and which God, through the miracle of the incarnation, has given human beings the means to escape from Satan's influence and control, through, for example, prayer, certain rituals, certain signs and symbols, and even the saying of certain words.

From this belief, this attitude, arose the medieval and later Grimoires which, it was claimed, revealed secrets whereby a sorcerer could summon, communicate with, and use (and even control), various demonic entities, but also make some sort of pact with The Devil, Satan.

Thus, the summoning of demonic entities could be achieved if one knew the correct signs and symbols, and the name, of the appropriate entity, just as one could - and would - be protected from them if one stood inside some sort of "protective circle", had the right talismans, and said the right "words of command".

The underlying *raison d'etres* here are two things. First, the hubris-like

belief that some puny, mortal, human being on some insignificant planet in some insignificant Galaxy in a Cosmos of billions of Galaxies can - without the intervention of God or some powerful deity - control non-human entities such as demons if one has "the secrets" of being able to do so; and, second, that one has, ultimately, God to fall back on - or at least some "good (not-harmful-to-humans) entity" (or deity) who was/is ultimately more powerful than the "bad" ones being summoned. This second reason applied particularly to alleged pacts with The Devil, who it was believed wanted "the immortal soul" of a person, but which alleged soul was (conveniently) ultimately the property of the Nazarene God, with "the sinner" being able to renege on the pact with The Devil at the moment of death if they repented, as per the legend of Theophilus and that of the later Faust.

Furthermore, from the belief of control, *sans* God - from the belief of there being "secrets of control out there (somewhere)" - arose the notion of being *gifted* with such secrets, if not from God or some deity, then from some secret book, or from some teacher, or Master, or advanced Adept, or whatever. That is, that all one really needed - sans the help of God and his minions (including The Devil) was such secrets allied to one's own belief in one's own abilities: that is, the belief one was "special", or somehow "chosen", or that one - some puny mortal - had, in isolation, some sort of cosmic Destiny.

However, this hubris-like belief in the esoteric power and ability of puny humans, and this inner certitude that - anyway - they can if necessary always rely on God/some-deity/some-hidden-knowledge/some teacher, Master or prophet, has led to serious problems for modern Occultists.

### **The Magian Nature of Modern Occultism**

The essence of Magian Occultism lies in three things: (1) the certitude of being special or chosen; (2) the belief - arising from urban-living - in the esoteric power and ability of puny humans (especially their own abilities); and (3) the certitude (conscious or otherwise) that, even if an outer Dark Power really does exist, the puny human can always fall back on, and rely on, God, or on some deity, or on there being some secrets or some teachings somewhere which can give them (the puny human) control and power over this Dark Power.

Some modern Occultists have taken (1) and (2) to extremes, and so have chosen to try and dispense with The Devil/The Dark Power/The Dark Forces/Satan - and also often God - and instead deify themselves, believing such stuff as, "Reality is what I make it or what others have made it, or perceived it to be." They then proceed to use various allegedly magickal or



Occult workings (their own or from others) - and/or some esoteric practices cobbled together from world religions and world folklore - in to try and attain and develop their inner deity, their Higher Self, or to try and control and sanctify their own minds, or some such guff.

These Western mostly urban-dwelling Occultists have thus tried, by massaging their ego, to remove the sinister power of the numen - the inner and outer Darkness that exists - from themselves, the Cosmos, and their world, and provided their urban life-style keeps them, as it mostly does, reasonably well-fed, sheltered from the elements, well-entertained, fairly comfortable, and removed from the hard learning arising from personal suffering (from *pathei-mathos*), then they are fairly safe in, and almost always content with, their delusion.

Thus do they, in the relative safety of their urban-dwelling world, concentrate on "refining their self", with the aim of bringing their "unique individuality", and more and more so-called individualism, to the world at large.

In brief, their Occultism is mundane; worthless; just as they themselves are and remain not only mundanes, but often good specimens of Homo Hubris.

Others modern Occultists, however, for example Aquino of Temple of Set fame, sought to give an alternative account of The Devil/The Dark Power/Satan, claiming, for instance, that He, The Prince of Darkness, was in truth a much older deity, known to the Egyptians as Set.

But this type of alternative theory for the origin of The Dark One naturally led and leads to problems regarding ontology - that is, problems regarding the origin and nature of such a deity. Does, for example, the deity actually exist, as a living entity? If so, where? How was the deity created, and can a human being control or escape from the power of this deity? And what of God?

Of course, those who probed such origins had neat, if rather silly, and illogical, hybrid answers. Such as - yes, the deity might (or really does exist) but it also is just an extension of our consciousness, our "higher self" (or some such thing); and yes, we can ultimately escape the clutches, the power, of this deity since we have the right talismans, the right rituals, the correct "words of power", and anyway since it is a part of us, we can ultimately learn to control it ourselves; and, finally, that The Prince of Darkness - aka Set or whatever the correct name is said to be - is not really evil, just misunderstood.

Thus, as mentioned in the text *The ONA, The LHP, and The Temple of Set*:

The Prince of Darkness, for the ToS [Temple of Set] and for Setians, thus appears as a rather benign, and somewhat mis-understood, figure - He who gives the gift of Xepher, provided that no laws are broken, provided the ToS approves, and provided that one holds fast to the sacredness of all life.

Especially note that Set *gives the gift* of Xepher.

All this, however, is not only the sophistry of the deluded with their hubris-like, egotistical, belief in the Cosmic power of puny humans, but also the Yahoudi-Nasrany way of thinking, dominated as that type of thinking, that perception, is by causal abstractions, especially that of a group or an individual "being chosen" or favoured above others by some deity or by some supra-personal power.

Furthermore, according to this abstraction, someone or some group so chosen, can be gifted with "revelations" (or special, secret, knowledge) - as, for example, The Old and New Testaments were "revelations" from God, and as, for example, Aquino was gifted by Set with The Book of The Coming Forth by Night, and Aleister Crowley was gifted by Aiwass (and ultimately by some Egyptian deity) with The Book of The Law; and which gifts allegedly entitle these Occultists to proclaim themselves as "advanced Occultists" (as Magos of a New Aeon); award themselves some self-serving title, pass on "the wisdom" they have received to others, and award these others with titles.

It was and it is this type of perception that kept and keeps alive the Yahod-Nazarene ethos, which ethos has morphed into that Magian ethos that blights us now, has blighted us for well over a hundred years, and has totally distorted the Western Occult tradition.

In contrast to both types of modern Occultists - the deluded deifiers of themselves, and those gifted with revelations or fawning at the feet of teachers - the genuine Western Occult tradition is based on the inner alchemy of *pathei-mathos*; that is, on practical experience (light and dark), and the personal often hard sadful learning that only arises, over a long period of causal Time, from such direct and personal experience.

The genuine Western Occult tradition thus breeds a critical self-honesty and self-insight, which - along with the development of latent faculties - produces a healthy balanced psyche. In contrast, the Yahod-Nazarene ethos, and the Magian ethos, both breed and have bred the self-satisfaction of being chosen/saved/liberated and the delusion arising from a distinct lack of a critical self-honesty, both of which combine to produce an imbalanced, or a

diseased, psyche: those marks of the mundane.

## God, and The Non-Jewish Origins of Satan

In the Western esoteric tradition of Hebdomadry, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

In the Western esoteric tradition of Hebdomadry, Satan is regarded as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal continuum. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to assume various causal forms.

Furthermore, in the Western esoteric tradition of Hebdomadry, Satanism is defined as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, 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.

Thus the Order of Nine Angles - based upon and propagating this tradition of Hebdomadry - has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions, and whose exoteric name does not derive, as mundanes and Magian Occultists assume and believe, from the Bible of the Hebrews.

According to mundanes and Magian Occultists, Satan, as a word, is derived from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the old (in origin Phoenician) word that became the Ancient Greek *aitia* - "an accusation" - qv. Aeschylus: *aitiau ekho*. It was this older Greek form which became corrupted to the Hebrew 'Satan' - whence also the 'Shaitan' of Islam. Furthermore, in Greek of the classical period *aitia* and *diabole* were often used for the same thing.

The word diabolic itself derives from the Greek word *diaballo* meaning to "pass

beyond" or "over", from the root *dia* - "through" and, as a causal accusative, "with the aid of". Later, *diaballo* acquired a moral sense - for example "to set against" (Aristotle) although it was sometimes used (as *diabolos*) when a 'bad' or 'false' sense was meant, as for example, a false accusation.

In addition, there is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God - Jehovah - of the Old Testament was probably based upon myths and legends about the Persian deity who came to be named Ahura Mazda.

In what are regarded as the oldest parts of the Old Testament - most probably written between 230 BCE and 70 BCE (and long after the time of Greeks such as Aeschylus) - Satan is depicted simply as a rather sly adversary or opponent, with a human being who opposes any of God's so-called "chosen people" sometimes also called *a satan*.

Thus, it is something of a honour to be called a satanist - someone who opposes the myths, the ethos, of those allegedly "chosen by God" and who indeed, as a natural satanist, pours scorn on the paranoid persecution stories found in the Old Testament and elsewhere, and pours scorn on the very notion of not only some omnipotent creator-being but also on such a being choosing some group of humans as his/its "chosen people".

Indeed, we natural satanists - we adversaries of such persecution tales and notions - regard this notion of "being chosen" as a symptom of at best a psychic imbalance, and at worst of a unhealthy, if not a diseased, psyche. In a similar way, we natural satanists regard such persecution stories as a means whereby those with such an imbalanced psyche can escape, in their own minds, from the consequences of their own actions, and which alleged or even real persecution they often use to try and make their victims feel guilty (and they themselves to feel better). Thus, they shift the blame from themselves onto others, and any attempt, by others, to rationally point out their culpability for such wrongful actions as they have committed is meet by the hue and cry of "persecution" and/or by accusations of the accuser being *a satan* or, more recently, being those modern equivalents of *a satan* - such as a Nazi or a "preacher of hate" or an "anti-semite".

## **The Western Esoteric Tradition of Hebdomadry**

This Western tradition of Hebdomadry - founded on The Seven-Fold Sinister

Way - is one which accepts, *sine qua non*, that Dark Forces exist, external to us as puny mortal human beings, and that these Dark Forces are ultimately not only beyond our own, mortal, means to control, but also not controllable by some omnipotent creator-being named God because such an omnipotent creator-being does not and never has existed, in the Cosmos.

Thus, these Dark Forces are not just part of our psyche, our consciousness; just as Reality is not a matter of our own, personal perception. Thus, there are types of living beings who have and who can presence Dark Forces, or who are or who can be such Dark Forces or aspects of them. One of these living beings is the acausal entity that has been named, by us, as Satan, The Prince of Darkness, The Master of Evil, and which Prince of Darkness was not first brought to our attention by, and first named in, some fables in some Yahoudi book or legend.

The Dark Forces are, moreover, a natural - and currently, a necessary - part of The Cosmos. They are one of the ways in which the Cosmos functions; or, rather, they express aspects of The Cosmos, changing, evolving, living. Crucially, aspects of these Dark Forces are inherent in us, in our being, by our very human nature as causal living beings, as nexions in the matrix that is the causal-acausal continuums. That is, such Dark Forces, or aspects of them, represent Life itself; what animates us, as human beings, and makes us alive, and also what can aid us to Change, to develop, evolve, ourselves, and those collocations of human beings which have arisen, such as communities, and what is often termed "society".

The Seven-Fold Sinister Way is regraded as a means whereby we can access, presence, such Dark Forces - both within our own psyche (the nexion we are) and from the acausal continuum. Access, presence - to experience, to learn from, thus enabling us to change, develop, evolve, our psyche, our ourselves, and this world which is still, currently, our home.

Given the nature of these Dark Forces, this can be, and most often is, difficult, testing, and very dangerous. But to so access, so presence, such forces by such a Way is necessary, since this Way not only balances and develops our own psyche as individuals, but also the psyche that is Life itself, manifest in the living changing Cosmos.

Anton Long

AoB

Order of Nine Angles

122 Year of Feyen

## II Sinister Demonology

### The Deception of Modern Magick

The fundamental mistake that the majority of Occultists of The Left Hand Path, in the West, have made for well over five hundred years is that they have been duped by the pretence that is Magian Occultism [1], especially in relation to demons, and demonology.

Consider, for instance, the medieval Grimoires, once apparently difficult to obtain, but now accessible, which purported to reveal secrets whereby a sorcerer could summon, communicate with, and use, various demonic entities. Without exception these Grimoires - from *Book of Honorius* to *Grimoire of Abra-Melin* and beyond - are all based on the Nazarene-Hebrew tradition (which includes the qabala) which is why, of course, the majority of them have Hebrew names or names manufactured to be Hebrew-ish.

Even today, over a quarter of a century after the Order of Nine Angles revealed the hitherto esoteric tradition of Hebdomadry (The Seven-Fold Sinister Way) this Nazarene-Hebrew tradition of so-called demonology is still regarded as the authentic, and Occult, one.

Consider, for instance, a recently (2009 CE) published book, entitled *Encyclopaedia of Demons and Demonology*, which purports to be an encyclopaedic enumeration of demons, and all of which "Western" demons belong either to the Nazarene-Gnostic tradition or to the Nazarene-Hebrew tradition of the medieval Grimoires and of those, like the Golden Dawn, and Crowley, who uncritically imbibed that distorted Magian Occult tradition.

It is, moreover, highly indicative of the true nature of much vaunted Western Occultists, such as Aleister Crowley, that they accepted, without question, these medieval Grimoires and their Hebrewesque demons. Accepted to such an extent in the case of Crowley that he in his pretension regarded the so-called *Grimoire of Abra-Melin* (the Yahudi) as an important, indeed a pre-eminent, Western magickal text [2] and from which type of Magian/qabalistic "conjurations" Crowley was able (apparently) to manifest his

so-called Holy Guardian Angel (aka his true inner - higher- self) named Aiwass. Thus did Crowley, by means of Magian/qabalistic "sorcery", develop/manufacture (or be gifted with) his *Liber Al vel Legis*, which somewhat pretentious document was to become his *raison d'etre*. Or, at least, his excuse for proclaiming himself a Magus and pontificating about the type of Magian magick he believed in and promulgated.

That Crowley has, since his death, managed to garnish a following who assert he is a Magus, who proclaim his Thelema is some sort of "new age", and who regard him as some sort of "authority" on magick, merely reveals such followers for the inept Occultists - and mundanes - that they are.

For the Occult veracity is that anyone possessed of genuine Occult insight, any shred of that dark-empathy that is the foundation of true sorcery, would have not only seen through the posturing of Crowley, but also understood, intuitively or otherwise, the whole tradition of Magian sorcery/magick for the posturing silliness and/or the psychic control that it is.

### **The Sinister Demonology of Hebdomadry**

According to the esoteric tradition of Hebdomadry - claimed by the ONA to represent the genuine Western Occult tradition - demons are a specific type of acausal, living, entity. They do not have Hebrewesque "names"; they cannot be summoned or controlled by any means given in the fake medieval Hebrewesque Grimoires, just as Satan is not related to either the Hebrew Bible or to the ontology and theology of the Nazarenes, and just as - since the so-called God of the Hebrews and the Nazarenes does not exist - Satan is not ultimately controllable by either this God or by humans using some Nazarene mumbo-jumbo [3]. For Satan Himself is a particular acausal being. [4]

Demons, esoterically understood, are thus a type of non-human entity, from the acausal continuum, who/which can egress to our causal, mortal, realm, by (via, or through) a nexion. [5] That is, they may be considered to be particular types of acausal energy.

Thus, sorcery - esoterically and correctly understood - is (1) the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aim; and (2) the drawing forth, or the presencing of, in the causal and via a nexion, acausal entities.

Genuine Sinister Grimoires are thus texts which give instructions as to how such entities are or may be "named" in the causal and how a nexion or nexions to the acausal can be accessed or opened to allow such entities (and/or such acausal energies) to manifest (be presenced) in our causal continuum: that is, here on Earth, or in our consciousness or in the consciousness of another human being or other human beings.

As stated in the MS *Copula cum Daemone 0*:

The essence of our sinister Internal Magick is *Copula cum Daemone*, in either the literal sense of joining with certain acausal entities, or in the psychic sense of nurturing, releasing, and joining with one's inner Baeldraca to thus become a causal-dwelling (but still mortal) sinister changeling. In the case of one's Baeldraca, the joining is begun by the rite of sinister Initiation, nurtured by the journey to External Adept, released by the Rite of Internal Adept, and fully joined (re-united) with one's causal being by a successful Passing of The Abyss.

In the literal sense, the joining with certain acausal entities can be done in several ways. First, by invoking them, through Dark Sorcery, into one's own self. Second, by evoking them and then, again through Dark Sorcery, having a candidate (a mortal, willing or unwilling) be a host for the entity so evoked. Third, by opening a collocation of nine physical nexions and recalling The Dark Gods back to our causal realm.

A simple example of the first kind is the working with the pathways on the Tree of Wyrð (qv. *Naos*). An example of the second kind is *The Ceremony of Recalling*, as given in *The Grimoire of Baphomet*. A fictional account of such presencings of such acausal entities is given in *Eulalia: Dark Daughter of Baphomet*, and in the three stories, *Jenyah*, *Sabirah*, and *In The Sky of Dreaming*.

In a quite literal sense, some acausal entities - when manifest in the causal, are demons. Mischievous evil beings who - like most acausal beings - are shapeshifters, and can assume a variety of causal forms, benign, animal, human, or otherwise. Some of these types of acausal beings may have given rise to myths such as Dragons, and to legends about Succubi and Incubi. Some acausal



entities, when manifest in the causal, are more akin to the *δαίμων* of classical legends - an internal source of energy to guide, inspire, provoke, mortals; or physically-presented beings who watch over and guard certain sinisterly-numinous places; or beings, temporarily residing in the causal, who can restore the Cosmic balance by making mortals mad or bringing them misfortune or even killing them. Still other acausal entities, of a different acausal (but always shapeshifting) living species, are known to us by such causal names as we have assigned to them through a personal knowledge and past interaction with them - for example, Baphomet, Dark Goddess and Mistress of Earth; and Satan, The Lord of Darkness; both of whom can, if They so desire, join with us, physically, carnally, when They are presented in the causal, on Earth, in some causal form that is pleasing to them, and us, and from which union They may gift us with an acausal, immortal, existence, if that, and we, be also pleasing to them.

Thus it is that the term *Copula cum Daemone* expresses the essence of our sinister Internal Magick, the essence of some of our demonic, dangerous (but often delightful), sinister practices, and also the goal of our Sinister Way, which goal is an immortal existence in the realms beyond this mortal, limited, causal, existence of ours.

What requires understanding is that - in complete contrast to Magian Occultism, and the fake medieval Hebrewesque Grimoires, and charlatans such as Crowley - there is no way for us, as temporal mortal beings, to control whatever demons or whatever acausal entities we may draw forth, or presence, in the causal continuum. No "words of power" to control such entities; no "God" to fall-back on; no "circle of protection". No potion, no spell or conjuration to save us, or others. No "secret Grimoire" wherein we can find the means to make ourselves "master" or "mistress" over such acausal energies. For such acausal energies, such acausal entities - of whatever acausal type or acausal species - are unbound by the constraints of our causal continuum and certainly unbound by our own puny mortal human nature. For most such entities, from our causal perspective, are "immortal".

In addition, once presented, such entities act - exist, live, dwell - in our causal continuum according to their own acausal nature. The most - the best - we fragile, fallible, mortal beings can do is befriend them, or be their comrades or their lovers, as we can aspire to be or become like them.

Therefore, according to our Dark Tradition, we regard both Satan and Baphomet [6] as long-lost relatives (and possibly as potential lovers), to be

respected and admired but never "worshipped" [7].

True Dark Sorcery is thus difficult, and very dangerous. It is for those few who dare, who can defy, and who, intuitively or otherwise, can see or feel past the constraints that the Magian ethos - and Magian Occultism - has imposed, or tried to impose, on us.

Practical Dark Sorcery is thus not only an esoteric Art, but also a dangerous occupation. Sometimes, it can lead to madness; more often it leads to the person becoming deluded, grandiloquent, and/or descending down to that barbarism where the useful and necessary skills of reason, self-control, and esoteric balance, have been lost.

Practical Dark Sorcery is, however, also a means whereby we can understand ourselves, develop and evolve ourselves, and also disrupt/change our societies and other human beings and so usher in that new sinister Aeon, that Dark Imperium, which it is one of the aims of a sinister Adepts to bring into being, to the detriment of mundanes and Magians alike.

Order of Nine Angles  
122 Year of Feyen

### Notes

[1] In respect of Magian Occultism, refer to the rather jovial text, *Magian Occultism*, by Ms PointyHat.

As mentioned in *A Glossary of Order of Nine Angles Terms* (v.2.05):

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can

master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

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

As such, Magians are - currently - our natural and indeed our necessary mortal enemies, not simply because of their cowardice, and their influence and control over mundanes (something we ourselves seek to do to achieve some Aeonic aims) but essentially because Magian influence and control is de-evolutionary in the worst possible sense (breeding as it has and does Homo Hubris), whereas our influence and guidance is and would be evolutionary in the best possible sense; a means to liberate individuals, practically - from the tyranny of causal abstractions - and psychically, to extend their consciousness by, for example, awareness of the acausal and through the sinisterly-numinous goal of leaving this planet, our childhood home.

[2] *Regarding the Spelling of Magick*. The spelling Magick - as opposed to the previously common Magic - as an alternative word for sorcery, is vulgarly attributed to Crowley.

However, that particular spelling dates from medieval times (as does the spelling musick), as a perusal of the complete Oxford English Dictionary will reveal. A spelling, moreover kept alive, over the centuries, by some reclusive Western Occultists who operated in the customary manner of most genuine sorcerers, including those who adhered to the tradition of Hebdomadry, and which customary manner was to pass on their knowledge, and their tradition, in secret, from Master/Mistress to Initiate.

Thus, to suggest, as some mundanes do, that anyone who now uses the spelling magick must, in some way, be influenced by Crowley is not only illogical, but also indicative of how such mundanes cannot perceive beyond the

Magian-induced false reality they have become accustomed to.

[3] For a history of Satan, according to The Sinister Tradition, see the ONA text, *A Short History and Ontology of Satan*.

For Satan, and God, refer to Parts Two and Three of the ONA text *The Complete Guide to Satanism* (121 yf) (especially the section *Defining Satanism*).

[4] For the esoteric tradition of acausal and causal, see the ONA text, *The Ontology and Theology of Traditional Satanism*.

[5] A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept.

[6] Contrary to the buffoonery of Magian Occultism, Baphomet is - according to the tradition of Hebdomadry - a female acausal entity, described as The Dark Goddess, the Mother/Mistress of Earth. See, for example, the texts, *Baphomet: Vamperess of The Dark Gods* and *The Dark Goddess As Archetype*.

[7] See, for example, the text *The Ontology and Theology of Traditional Satanism*.

---

### III

## The Sorcery of Heresy Vindex and The Tyranny of the Magian

### Exoteric Exegesis - The Magian Ethos

Understood esoterically, the Magian ethos and its savants (such as the hubriati) and its servants and foot-soldiers (such as Homo Hubris) are the current enemy of those who, by both practical and esoteric means, seek to create an evolutionary Galactic Imperium imbued with an evolutionary (Promethean, Satanic, Dark) ethos.

The Magian ethos is a materialistic, enervating, de-evolutionary, set of causal abstractions, among which abstractions are the idea/ideal of the nation-State; the un-aristocratic, vulgar (plebeian) idea and fraud termed “democracy” (where the privileged hubriati rule in the “name of the people”); the abstract idea/ideal of a impersonal (non-honour-based) law administered by so-called national and international “courts of law”; the trickery and wage-slavery that is usury and the modern financial institutions (and the capitalism) based on such trickery and wage-slavery; and, most importantly, mandatory personal taxation on earnings (income tax), and which mandatory income tax plus taxation on goods, property, and commodities (all collected by and enforced by the State/nation) keeps the whole Magian system going.

These causal abstractions now enmesh the world. And they represent a new type of tyranny; a new enslavement of our human species.

These abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism, with abstract ideologies and religions, and with an increasingly artificial way of urban living. [\[1\]](#)

These abstractions have replaced the living law of personal honour with the impersonal tyranny of State and international law, so that the individual – especially in the Western world – is now in both theory and in practice powerless before the might of the State, the forces of so-called “law and order”, in their place of residence. For the State now has the power to arrest and detain anyone (often only “on suspicion” of having transgressed some State-made law) and can use any amount of force it deems necessary to subdue and detain someone. The forces of the State – if they follow the so-called “due process” the State has established and maintains – can smash their way into the home of anyone at anytime, and rifle through and take away whatever they want, as the State has the power to prosecute and imprison (and sometimes execute) anyone it deems has broken some law which it, the State and its flunkies, have manufactured.

Thus, no longer is there a choice – voluntary, by the individual, or allowed by some ruler or potentate – of exile; of beginning a new life elsewhere, free from the clutches of some impersonal authority. There is no longer the choice (unless you are one of the hubriati, of course) of not paying taxation, nor the

choice of going to live somewhere where there is no taxation (unless you are one of the hubriati, of course).

In the same way, the powerful Media (newspapers, television, and so on) can make or break the reputation of any person, especially if it is deemed "in the public interest", which means in accord with the Magian ethos that has come to dominate the West and is now spreading, like the debilitating virus it is, to other lands.

In theory - and often in practice - the individual has no rights which the State and its flunkies cannot take away, just as there is now hardly anywhere now on Earth where an outlaw, or a person, can go to avoid the law enforcement officers and intelligence agencies of the State (or to start a new life), with international travel (and often national travel) being monitored and controlled by passports, Visas, and other mechanisms of State control and State security.

This is sheer tyranny; the emasculation of the individual before the might and power of the State - and before collocations of States, such as the European Union, and the United Nations [\[2\]](#), with their own laws, their own Courts, their own restrictions on what a person can and cannot do. All mandatory taxation, but especially that on income - enforced by imprisonment or the threat of it - is both theft and a means of control.

This is sheer tyranny; the control of the individual from the cradle to the grave, and the de-evolutionary stifling of the real potential of the individual, which potential all esoteric (Occult) Ways understand and appreciate and which all such Ways seek in some manner to develop.

Our potential - as human beings - lies in three things.

(1) In understanding ourselves - our psyche - and in developing various latent (Occult) faculties, and thus, through a balance between internal (esoteric) and external (exoteric) experiences, learning to fully know and control (discipline) ourselves.

(2) In understanding the true Reality (Cosmic, and personal) that lies behind the causal abstractions we human beings have manufactured for millennia, and which constrain and control us, and which we have often used to constrain and control others. [Note - Among such causal abstractions are, as mentioned above, all religions, all forms of "politics", and of course, the idea/ideal of The State, the nation, and of impersonal law.]

(3) In leaving our childhood home - this planet - and so, by discovering and exploring new places, by living in new ways, by

overcoming challenges, we can become mature, and evolve to become different types of human beings, a new species.

All genuine Occult Ways – to a greater or lesser degree – seek to do the first of these three things. The other two are, currently, esoterically, mostly the preserve of the Occult Way of the Order of Nine Angles.

Thus has the ONA made the disruption and destruction of the current order, the current Aeon – represented by the tyranny of the Magian State and the Magian ethos – its most fundamental practical priority. Thus is our Dark Sorcery – exoteric and esoteric – directed at everything Magian and everything, and everyone, imbued with and supportive of the Magian ethos.

For from this practical and magickal disruption and destruction, our New Aeon – our Dark Galactic Imperium – will emerge.

### **The Esotericism of Tribes and Vindex**

In respect of the particular esoteric Way of the Order of Nine Angles, our sinister tribes strike at the very heart of the tyranny of the impersonal State. For our tribes restore the natural balance that depends on personal honour, and our natural, human, tribal – communal – way of living. [ See Appendix 1 - *Sinister Tribes and The Tyranny of The State.* ]

Understood esoterically, our sinister tribes are Acausal Sorcery, as are our traditional nexions with their traditional sinister rites and their Seven-Fold Sinister Way, and as are our newer rites of modern blasphemy [3], such as The Mass of Heresy, and The Rite of Defiance, based as these blasphemous rites are on a defiance of the new Magian mandatory religion of holocaustianity [4].

Understood esoterically, The Vindex Mythos is also Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

In essence, this mythos is: (1) a new, non-esoteric, manifestation of The Law of the Sinister-Numen (the law of personal honour); (2) the new warriors who, upholding the law of personal honour, establish new tribal ways of living in opposition to their tyranny of the Magian abstraction of the nation-State; and (3) a new and natural balance between the male and the female aspects of human beings, manifest in new archetypes.



This last point – these new archetypes – are important, if currently misunderstood, both exoterically and esoterically. For these new male and female archetypes (to be admired, emulated, and seen as rôle-models) arise from the reality that the new law of personal honour applies equally to both men and women, and that no distinction is made between male, and female, warriors, and between what can be achieved. That is, the only distinction that matters is living by the code of personal honour that forms the very basis of new tribes, and it is this equality of living and aspirations and deeds which will provide the necessary rôle-models – the real-life personal examples – for individuals, with such rôle-models being in stark contrast to those of all modern societies.

Thus, the mythos of Vindex replaces the old law of the old Aeon with our new law of personal honour, and replaces the archetypes of the current Aeon with our new archetypes – from which new archetypes new rôle-models, anti-Magian in their very being, are emerging.

### **Magian Archetypes and Modern Rôle-models**

For centuries, several archetypes of the Magian ethos have affected the peoples of the West. One of these archetypes was, of course, The Nazarene: the Saviour, through, by and with whom, one might find some abstract “peace and salvation.”

From this archetype there developed, for instance, the rôle-model of The Good Nazarene. The essence of The Good Nazarene was doing what the Nazarene Church, or some Nazarene preacher, said was good, and/or what the Nazarene Good-Book said was good.

Another old archetype was and is The Dutiful Tax-Payer. The essence of The Dutiful Tax-Payer is to render to The State/the monarch/the government/the ruler/the potentate what is believed to belong to them – to wit, the right to levy taxes, and the right to rule, to govern subjects.

Now, while these archetypes – and rôle-models deriving from them – still fester within the psyche of the peoples of the West, new rôle-models have emerged, aided and abetted by the Magian ethos.

From the dozen or so new Magian rôle-models, we might select a sample. For instance, one male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Good-Timer. The essence of The Good-Timer is self-expression – they feel they have a “right” to express and indulge themselves, and lack any real control of themselves. For them, the world – and often other people – are a means, a



personal source of pleasure, enjoyment, and opportunity. Central to The Good-Timer is “having mates”, using vulgar language, and being “a real man” – and these “real men”, with their mates of course, can be found in most cities and towns of the modern West especially on Friday and Saturday nights where they will be “having a good time”.

Sometimes, the male Good-Timer takes his cue from some “celebrity” hyped by the Media – some sportsman, or some so-called “film star”, for example, who always seems to have a good-time, who can afford a luxurious life-style, and who seems adept at showing how badly behaved they can be, in public and in private.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Patriotic Citizen. The essence of The Patriotic Citizen is a sense of duty to some Magian abstraction, such as The State, the nation, or to “the law and order” as manufactured and maintained by the State, the nation, or even, now, some supra-national grouping, such as the United Nations. Whatever, The Patriotic Citizen – educated (aka brainwashed) by The State since childhood, and with many past Patriotic Citizen rôle-models to choose from – can be relied on to go fight whatever enemies the State, or their nation, tell them to fight, and relied on to uphold and enforce whatever law their State, or their nation, manufactures. In many ways, this rôle-model evolved out of the earlier archetype of The Dutiful Tax-Payer.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Celebrity Rebel. The essence of The Celebrity Rebel is the belief that one is being rebellious, and “standing out from the crowd”, and doing something which is outré and (they believe) possibly forbidden and dangerous.

Often, the wannabe male Celebrity Rebel takes his cue from some fictional character, portrayed in some film for example, or written about in some book; sometimes, even from some real person, hyped and possibly romanticised by the Media, whose deeds have not in any serious way threatened the *status quo* and whose ideas do not and will not in any serious way threaten the *status quo*. Classic examples of The Celebrity Rebel are, of course, Aleister Crowley – hilariously dubbed the wickedest man in the world for simply indulging himself and his fantasies, and now regarded as an influential icon of “rebellion” – and Anton LaVey, the archetypal Magian charlatan and plagiarist, now hilariously regarded as the founder of some sort of modern rebellious philosophy.

One female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris is the female equivalent of

the male The Good-Timer. For the female The Good-Timer, appearance and being fashionable and accepted by one's peers are important, although they follow their male Good-Timers by needing to "have mates", by using vulgar language, and by being found in most cities and towns of the modern West, especially on Friday and Saturday nights where they will be "having a good time".

Another female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Feminist. The essence of The Feminist is a desire for some abstract "equality" - to have their share of the pie given to them by the Magian System.

Notice how all these and similar rôle-models are no real, practical, threat to the Magian *status quo*. To Magian abstractions.

The good-timers, for instance, can have their parties, their intoxications, their sexual trysts, their raucous music, their means of entertainment and of diversion - from fast sporty cars to luxury gadget goods to stag parties to holidays abroad where they can pretend and delude themselves that they are "exploring" and/or "discovering themselves". But they never threaten the *status quo*, and although some of them might end up in jail, most often they become, in their middle and later years, either part of The System, and thus tax-paying citizens, their youthful rebellion over, or they subside on welfare or survive by means of petty crime and which petty crime, while a minor annoyance to The System and its citizens, is not a threat to the tyrannical existence of The State, for The State has its Patriotic Citizens to aid and save it (neat, isn't it?!).

Similarly, the wannabe Celebrity Rebels can and do rebel - but only a little (like getting high on weed), but always stop short of not paying their taxes, stop short of taking up arms against The State, and are almost always being reminded (by their peer Celebrity Rebels) to "obey the law of the land" (with the occasional exception made where that exception does not threaten The State, such as personally indulging in intoxicants).

The Feminists, for example, seldom if ever really want revolution to destroy and replace The State. Instead, they desire change through either political, social, and legal, reform, or through advocacy of some form of socialist/communist State, thus swapping one Magian causal abstraction (the capitalist/democratic State) for another Magian causal abstraction (the Marxist/socialist utopian State). All the many variants of The Feminist rôle-model, almost without exception, regard the abstract impersonal law of the modern State as necessary and important, and indeed as a "guarantor of their rights".

Contrast these sample Magian rôle-models with our new rôle-models. We have The Deadly Outlaw. The essence of The Deadly Outlaw is that they are real outlaws - outside the laws of The State, which they reject. Instead, they live by their own laws, based on the law of personal honour, and which law means that they would prefer to die fighting rather than surrender to the forces of The State, for such a surrender to such people who obey such abstract impersonal dishonourable laws, would be a personal humiliation and an affront to their honour and their dignity as outlaws.

We have The Tribal Warrior. The essence of The Tribal Warrior is that they belong to a tribe, a close-knit clan, all or most of whom they know personally, and trust, and many of whom they will be related to. This tribe is their family; their extended family to whom they are bound by ties of honour, blood, duty, and loyalty. This tribe and their honour - their own personal honour and the honour of their tribe - come before anything and everything else, and especially before their own life. Thus, they reject The State, the nation - all modern abstractions - in favour of a new tribal living, based on honour. They also reject usury, mandatory taxation, and the abstraction which is money, preferring the ancient, natural, way of barter.

We have The Tribal Chief. The essence of The Tribal Chief is that The Chief (who can be either male or female) guides their tribe by virtue of their experience, knowledge, insight, honour, and *arête* - that is, by their excellence of honourable personal character. Their first loyalty is to their tribe - to its honour, its prosperity, its freedom - and not to themselves.

Finally, we have the archetypes of Vindex, and The Warriors of Vindex. Vindex is The Avenger - the practical, fighting, warrior (male, or female) who, with the help of warrior tribes, takes on and defeats the forces of The Magian, represented as these forces are now by powerful impersonal States such as America where the Magian ethos thrives and controls.

The Warriors of Vindex are those tribes, and those Deadly Outlaws, who come together under the charismatic leadership of Vindex, to write their names, and that of their tribes, into the history of our human species, and who represent, par excellence, the triumph of aristocratic personal honour over the lifeless, impersonal tyrannical abstractions of the Magians, over the dishonour of the Hubriati, and over the plebeian, self-indulgent, nature of Homo Hubris.

## Conclusion

It should be understood that it is the mythos of Vindex which is the practical genesis of The Galactic Imperium, as it is the mythos of Vindex which possesses the dark sorcery (the magick - exoteric, Internal and Aeonic) necessary to defeat the Magian and that *untermensch* species, Homo Hubris

(aka mundane mundanes), who are not only the product of the Magian ethos but who keep the Magian ethos alive and their Magian masters in power, to the detriment of our evolution.

For, in essence, the mythos of Vindex replaces the archetypes of the current Aeon with our new archetypes, and from which new archetypes new rôle-models, anti-Magian in their very being, are emerging and will emerge.

Anton Long  
Order of Nine Angles  
122 Year of Feyen

### Notes

[1] See the ONA text, *Sinister Tribes and The Tyranny of The State: A Brief Diatribe*.

[2] For the Magian nature of the United Nations, see the essay *The United Nations – The Sly Magian at Work* in the collection, *Seven Essays Concerning The Mythos of Vindex*.

[3] Genuine Rites of Blasphemy, such as the traditional Black Mass (see Appendix 3, below), were not only heresy, but also effective means of Dark Sorcery, designed not only to be a personal act of catharsis, but also an esoteric means to undermine, and disrupt, the prevailing *status quo*, and the archetypes of that *status quo*.

[4] For a definition of holocaustianity, refer to the *A Note on Some Terms*, below.

Basically, the fundamental dogma of holocaustianity is the belief a million or more Jews were killed, by German National-Socialists, in “gas chambers” using Zyklon B. According to dissenters from the new religion of holocaustianity, this belief is a miraculous one, being at best scientifically untenable, and at worst an unproven dogma (see *The Theory of The Holocaust*, by D. Myatt, given in an Appendix, below).

Public denial of – or dissent from – the new religion of holocaustianity is punishable, in many Western nations, by imprisonment, and it is, in all the nations of the West, professional suicide for any politician, academic, teacher, Police officer, or journalist (or indeed for anyone in any position of authority)

to deny, dissent from, or even to publicly question this new religion, such now is the power of the Magian and of the Magian Media.

In many Western nations, mere possession of literature denying or dissenting from this new religion of holocaustianity is a criminal offence, punishable by a long term of imprisonment, and plans are already being made, by Magian fanatics and their savants, to make denial of or dissent from holocaustianity a crime in every single Western nation. Furthermore, the believers in holocaustianity have propounded and assiduously propagated an “official” (Magian-approved) version of history for the years 1933-1945 CE, and no dissent from this official version is allowed.

Thus, performance of the ONA Mass of Heresy, and of The Rite of Defiance, is illegal – a criminal offence – in many Western countries, and thus these ONA rites of heresy and blasphemy are as dangerous to perform as a genuine Black Mass was in the times of our persecution by Nazarene fanatics.

As Myatt wrote in his *Vindex* essay (1984 CE):

” Perhaps nothing shows the power the Magian has achieved over the West than this: In the so-called repositories of learning and freedom, the Universities, one may discuss any subject, may study in minute detail any area of history or thought. But one cannot, and must not, study in any meaningful way this question of the extermination of the Jews; anyone who questions the accepted version of history, whatever his evidence and whoever he is, is deemed to be either a ‘Nazi-apologist’ or a ‘neo-Nazi.’ There is, in the universities of the West, freedom to believe in anything – however degenerate or immoral – except what contradicts the accepted version of history in the years 1933-1945.”



#### IV

### The Dreccian Heresy

#### Introduction

The Dreccian way of life, outlined below, is a modern practical expression of

rebellion against and defiance of the Magian, the Magian ethos, Homo Hubris, and mundanes in general.

For The Drecc represent that tribal way of living, that proud defiant warrior ethos, that the governments of all modern States hate, fear, and try and have tried to outlaw.

## **We, The Drecc**

We are The Drecc, those who belong to Dreccian tribes, to our new way of living - in defiance of the tyranny and the control of The State - where the only law is our Law of The Drecc.

We, of The Drecc, seek to gather ourselves in local tribes, just as we live, and we strive to die, by our own rules, by our own law, for we have contempt and disdain for all the laws and all the societies, forms and Institutions, of The Mundanes.

Our tribes are of our pledged Drecc brothers and sisters, whom we know personally and who live in the same local area as us.

*Note for Newbies:*

Drecc is pronounced drek, and Dreccian as in Drek-ee-an.

Drece 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..."

^^^

## **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.
- 2) Living, and if necessary, dying by our Dreccian code [see below].
- 3) Striving to live each day, on Earth, as if it might be our last.

^^^

## **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, the real elite of Earth.
- 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.

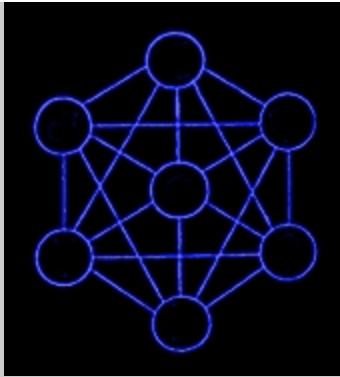
Our duty – as individuals who live by the Code of Dreccian-honour – is to act with Dreccian honour in all our dealings with our own Dreccian kind.

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.

---

---



### **V** **The Rite of Defiance**

This simple sinister hermetic working is both a rite of defiance, and a true act of heresy in this era of holocaustianity when: (1) denial of this new mundane religion of holocaustianity is, in many lands, an heretical act punishable by imprisonment, and (2) when active resistance (armed or political) to the Magian New World Order and its associated dogmas renders a person liable to assassination, imprisonment, torture, execution, or compulsory “re-education” (aka brainwashing).

The outdoor area or indoor Temple should contain, in the East, an image or statue of Baphomet according to ONA tradition, and an image or banner depicting the sigil of The Seven Fold Way (as above). If outdoors, the only illumination should be that of the moon, and if indoors, that from candles which preferably should be purple. Incense of Baphomet should be burned – Hazel and Ash with (if available) Petriocho.

The Rite should be conducted at night when the planet Saturn is rising above the horizon, as viewed from the geographical area where the Rite is to take place. [1]

The participant(s) [2] should dress in a white Thobe, preferably with a keffiyeh, and stand facing the direction of Saturn rising.

The celebrant (who may be male or female) begins the Rite by bowing slightly and once in the direction of the image of Baphomet, then returning to face the direction of Saturn rising and intoning/chanting, three times, *Agios o Baphomet!*

**Celebrant:**

*Quod Fornicatio sit naturalis hominis.*

We are born, we grow, we live, we die  
And in the midst of our living there is  
In we few a passion for life, love,  
And the beginning that is death.

Thus do we defy our oppressors.  
Thus do we affirm our fierce deadly resistance  
To all and everything Yahoud, Nazarene, and Mundane.  
For we know the Magian holocaust is a lie to keep us all enslaved.  
For we know the tyranny of all their abstractions;  
The deceit, the weakness, behind their weasly words.

We - we few who know the secret of our Wyrd.

Wyrd commands us to reach towards  
And live among the stars,  
While they and their hubriati seek to close  
Our still open nexion to Life.

Thus do we know and welcome as allies, comrades, friends,  
All who defy and fight them; and thus would we rather die -  
Fighting, defiant - than live as slaves.  
For combat becomes us.

*Ya ikhwani wa akhawati!*

If they attack you - retaliate.  
If they oppress you - rebel.  
If they make laws - transgress them.  
If they talk peace - they are lying.  
If they seek compromise - ignore them.  
If they seek you as friends or allies - spurn them.  
If they are sad - laugh.  
And when they die - rejoice!

For we are terror, defiance -  
The waiting deserved retribution -  
That they themselves so secretly fear.  
We, warriors of Vindex,  
Waiting to drench our world with blood,  
Their severed heads a gift for our gods.

*Agios o Baphomet! Binan ath Ga wath am!*

The Celebrant then extinguishes the candles (if any), and bows once to the image of Baphomet, which bow signifies the conclusion of the Rite.

*Notes:*

[1] Saturn is chosen as being the region in causal Space where the nearest physical nexion to the acausal exists (as viewed from Earth).

[2] If there are participants, then the main Celebrant intones the words outlined in red above, with the participants (and the Celebrant) intoning all the other words. If there is one Celebrant only, then he/she intones all the words.



## **VI** **The Black Mass of Heresy**

### **Participants:**

Mistress of Earth (in scarlet robes)

Master (in purple robes)

Guardian of the Temple (dressed in black, and wearing a face mask)

Congregation (in black robes, or black clothes)

### **Temple Preparation:**

The altar is covered by a red cloth on which is woven a gold inverted pentagram. Black candles and incense of Mars to be burnt. Behind the altar is a large swastika banner: *black swastika on white circle against a red background*. On the altar are silver chalices containing strong wine; a crystal tetrahedron and a small altar bell. The altar may also contain a framed

photograph of The Chief, and a copy of *Mein Kampf*.

### **The Aim:**

#### **The aim of this Mass is to:**

1. challenge accepted beliefs about recent history
2. provoke dissent and encourage Promethean challenge – particularly within the psyche of the individual
3. encourage sinister forces.

**Important Note:** It should be noted that performance of this Mass is illegal in many 'Western' countries – and in these and many other countries anyone who accepts and propounds the tenets outlined in this Mass renders themselves liable to criminal prosecution and/or persecution by the 'authorities'. Performance of this Mass of Heresy in these times is as dangerous an undertaking as was performing a genuine 'Black Mass' in the era of Nazarene persecution/'witch-hunts'.



### **The Mass**

The congregation et al assemble in the Temple. The Master and Mistress enter at the start of the rite, precess to the altar, bow to the banner and turn to face the congregation.

#### *Mistress*

Hail to you, most holy and free,  
Revealer of Dark:  
We greet you with forbidden thoughts!

#### *Congregation*

Hail – most holy and free!

#### *Master*

We believe -

### *Congregation*

Adolf Hitler was sent by our gods  
To guide us to greatness.  
We believe in the inequality of races  
And in the right of the Aryan to live  
According to the laws of the folk.  
We acknowledge that the story of the Jewish 'holocaust'  
Is a lie to keep our race in chains  
And express our desire to see the truth revealed.  
We believe in justice for our oppressed comrades  
And seek an end to the world-wide  
Persecution of National-Socialists.

We believe in the magick of our wyrd  
And curse all who oppose us.  
We express our pride in the great achievements  
Of our race  
And shall not cease from striving  
Since we believe the destiny  
Of our noble Aryan race lies among the stars!

### *Mistress*

Let us remember in silence  
Our comrades who gave their lives  
Before, during and after our Holy War.

[The Master rings the bell twice. The silence which follows lasts for about two minutes after which the Master rings the bell once when all present give a brief Hitlerian salute. The Mistress then says:]

### *Mistress*

I who am Mistress of Earth welcome you  
Who have dared to defy the dogmas  
That now hold our peoples in chains!  
No thought should bind you:  
No dogma restrict!

[The Master now vibrates the words 'AgiOS o Falcifer' as he stands facing the altar with his hands spread over the chalices. During this chant, the Mistress kisses each member of the congregation, saying to them 'Honour be yours' after which she goes to the altar and takes up one of the chalices.]

### *Mistress*

By our love of life we have this drink: It will become for us a gift From our

gods!

[The Mistress raises up the chalice, turns and replaces it on the altar, then passes her hands over the chalices saying quietly ' *Oriens splendor lucis aeternae in tenebris et umbra mortis*'. She then goes to the Master, who kisses her, holds his hands outstretched toward the congregation, and says:]

*Master*

Caligo terrae scinditur  
Percussa solis spiculo  
Dum sol ex stellis nascitur  
In fedei diluculo  
Rebusque jam color  
Redit Partu nitentis sideris.

[The Master turns, bows briefly toward the banner, faces the congregation and points to the swastika, saying:]

Behold the sign of the Sun  
And the flag of he who was chosen  
By our gods!  
Praised are you by the defiant:  
Through your courage we have  
The strength to dream!

[The Master hands the Mistress a chalice, saying:]

Suscipe, Lucifer, munus quod tibi offerimus Memoriam recolentes Adolphus.

[The Mistress sips the wine, holds the chalice toward the congregation, saying:]

*Mistress*

Let us affirm again our faith.

[The Guardian steps forward, and raises his right arm in the Hitlerian salute, saying as he does:]

*Guardian*

Heil Hitler!

[The Congregation respond with the same salute and greeting.]

*Master*

So you have spoken and from your speaking  
Gifts shall come to you

Given by our gods.  
Drink now, to seal with honour  
Your faith.

[The Mistress gives the chalice she is holding to the Guardian who drains it, holds it upside down to show the congregation, and who then places it upon the altar. The congregation, in single file, then approach the Mistress. She hands them a chalice each, which each drain, hold upside down and place upon the altar. {Note: If the congregation is large, the chalices may be replaced by small cups or other suitable containers.} When all have drunk, the Master vibrates the words Agios o Falcifer while the Mistress turns to the congregation.]

*Mistress*

To believe is easy,  
To defy is hard -  
But most difficult of all  
Is to die fighting for a noble cause.  
Go now, and remember,  
So that we few who survive  
Can gather again in secret  
At the appointed time  
To recall the greatness promised us  
By the gods!

[The Guardian opens the doors of the Temple and ushers the congregation out.]

---

## **VII**

### **A Note on Some Terms**

#### **Magian**

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self



identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively (and especially in the form of a nation/State) – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

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

As such, Magians are – currently – our natural and indeed our necessary mortal enemies, not simply because of their influence and control over mundanes (something we ourselves seek to do to achieve some Aeonic aims) but essentially because Magian influence and control is de-evolutionary in the worst possible sense (breeding as it has and does Homo Hubris), whereas our influence and guidance is and would be evolutionary in the best possible sense; a means to liberate individuals, practically – from the tyranny of causal abstractions – and psychically, to extend their consciousness by, for example, awareness of the acausal and through the sinisterly-numinous goal of leaving this planet, our childhood home.

## **Baphomet**

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the waist up, who holds in her hand the severed head of a man.

She is regarded as one manifestation of one of The Dark Gods, The Bride-and-Mother of Satan, and Rites to presence Baphomet in our causal continuum exist, for example in *The Grimoire of Baphomet*.

## **Causal Abstractions**

Abstractions (aka causal abstractions) are manifestations of the primary

(causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearity – of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the *Untermensch* ethos derived from such materialism.

Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, “image” or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some “perfect” or “ideal” form, category, or thing, is part of abstraction.

Abstractions hide the true nature of Reality – which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond.

According to the ONA, the so-called Occult Arts – and especially the so-called Satanism – of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character.

## **Holocaustianity**

Holocaustianity is based on unproven Theory of The Holocaust – and which theory has as its fundamental dogma the belief a million or more Jews were killed, by German National-Socialists, in “gas chambers” using Zyklon B. According to dissenters from the new religion of holocaustianity, this belief is a miraculous one, being at best scientifically untenable, and at worst an unproven dogma (see *The Theory of The Holocaust*, by D. Myatt).

This fundamental dogma relating to the extermination of Jews in “gas chambers” has now become a sacred dogma, and public denial of – or dissent from – this sacred central dogma of the religion of holocaustianity is punishable, in many Western nations, by imprisonment, and it is, in all the nations of the West, professional suicide for any politician, academic, teacher, Police officer, or journalist (or indeed for anyone in any position of authority) to deny, dissent from, or even to publicly question this new religion, such now is the power of the Magian and of the Magian Media.

From this dogma, a new religion has been manufactured, and which religion claims, among other things, that since the Jews are and have been the blameless victims of an evil persecution and, most recently, of genocide, they have a natural right to most of the land of Palestine, and a natural right – because of this persecution and genocide – to be not only supported, and given aid (especially military aid), but also be exempt from most criticism for their actions, since any criticism is deemed to be “denial of the suffering of the Jews”, and/or support for policies and ideologies (such as National-Socialism) that led or could led to such suffering and the persecution of the Jews.

Furthermore, according to this new religion of holocaustianity, “ The Jews were chosen [by God] to act as pathfinders for the world, and Israel [the Zionist entity that occupies Palestine] has a special place to effect the Jew’s social engineering upon the world”. [ The Chief Rabbi of the United Kingdom, as reported in The Guardian newspaper (London) 7th August 93 yf (1982) ]

Holocaustianity, in addition, provides us with “a sacred history” for the years 1933 to 1945 CE, and which “sacred history” cannot be challenged, and must be propagated and believed in, and which sacred history, indeed, is taught as indisputable fact in all Western schools and Universities.

Whereas both Judaism, as a religion, and Zionism, as political dogma, have been and remain germane to Jews, holocaustianity, in contrast, has become the official religion of all the nations of the modern West. This new religion is taught in schools, in Universities, and promulgated by books and the Media.

Only one nation – in the whole of the world – currently and publicly refuses to accept holocaustianity, and this nation (Iran) has had harsh and punitive trade and financial sanctions imposed upon it (by the Magian United Nations), as Magian fanatics and fundamentalist supporters of holocaustianity have been agitating, for over a decade, to have that Magian bastion, America, supported by their beloved Zionist entity, either invade this dissenting nation, or bring about “regime change” there by military and covert action. Every leader of every Western government – every President, every Prime Minister – always makes a public announcement of their belief in the dogma of the holocaust; always makes a public announcement of their support for the Zionist entity, and almost always visits a holocaust memorial in Zionist entity (where they stand in dignified and reverential silence).

## **Homo Hubris**

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly

urban dwelling denizen – this creation of the modern West – is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry – and mass “culture” – of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the “spin”, the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

### **Hubriati**

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost excursively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called “democracy”.

### **Mundane**

Exoterically, mundanes are defined as those who are not of our sinister kind – that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

### **Vindex**

Vindex is the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call “the West”.

The main opponent of Vindex – both on the practical level and in terms of

ethos – is the Magian. The main allies of the Magian have been the hubriati of the West – that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive. The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and (2) the way, the law, of personal honour in place of the abstract laws made by governments.

Source: *A Glossary of Order of Nine Angles Terms* (v. 2.07)

---

## **Appendix 1**

### **Sinister Tribes and The Tyranny of The State** **A Brief Diatribe**

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

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

with our necessary and natural and *numinous* (that is, honourable) co-operation with others of our kind. For it is such *honourable* (numinous) co-operation with others *of our own kind* (within our own tribal family) which presences and which allows our own individual *wyrd* to be evolved.

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

In place of the natural and personal knowing – the acausal-knowing – of our tribal (extended) family, there is the impersonal causal lifeless “knowing” of our place as some mechanistic “citizen” of the State or nation. In place of the natural loyalty to, and the care of and from, our own tribal family – based on a personal, numinous, knowing and loyalty – there is the division of us into isolated, un-numinous and de-evolutionary single family units, dependant on usury, and where our given purpose is to toil for the State, on behalf of The State, or for ourselves and our single isolated family unit, and to which State we have to pay, for all of our working lives, mandatory taxes, thus making us wage or salary slaves, almost always burdened by debt.

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

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

---

## **Appendix 2**

### **Classic ONA Text - Satanism, Blasphemy, and The Black Mass**

In one important respect, Satanism may be regarded by new Initiates as a catharsis – a means whereby individuals may divest themselves of those limiting roles that often are the creation of the ethos or ethics of the society in which those individuals find themselves.

Thus, in the past thousand years or so in Western Europe, one of the most important Satanic rituals, insofar as novices and ‘the public’ were concerned, was the Black Mass – simply because the ethos which outwardly ruled was the organized religion of the Nazarene. However, where genuine Satanism has been misunderstood is in the reason for this act of catharsis, particularly since the genuine Black Mass bears only a superficial resemblance to the ‘black mass’ described by various writers and ‘authorities’ over the last five hundred years or so.

For the Satanic novice [the first two stages of the seven-fold Satanic path] Satanism represents the dark aspect of the individual *psyche* - and by identifying with this, the individual is enabled, by the transformation that results, to begin the ‘Great Work’ whose attainment is the goal of the Adept. This ‘Great Work’ is simply the creation of a new individual – and this new type, by virtue of the path followed, often inspires in others a certain terror. Of course, the Left Hand Path is difficult, not to say dangerous, and failure often results because the person journeying along the path misunderstands how the dark forces may be approached, manipulated and most importantly integrated to enable an identification beyond both good and evil as these terms are commonly understood. That is, those who fail in their quest along this path [and Gilles de Rais is an example] often do so because they fundamentally accept the dichotomy of ‘evil’ and ‘good’ and identify with what they perceive or believe to be, ‘evil’ – this perception and understanding almost always deriving from what the ‘opposition’ have declared to be ‘evil’. The reality is that the dichotomy does not exist in the Cosmos – the convention of what is ‘evil’ has been imposed, by the projection of mostly Nazarene dogmatists, upon reality.

In a fundamental sense, Satanism is a means whereby each individual can discover [or rather ‘dis-cover’ in the sense of Heidegger] the reality for themselves.

Hence, Satanic catharsis is essentially a blasphemy – but one ordered and with a definite aim; it results from an individual will channelled by a conscious understanding. It is this application of will – of conscious intent – which marks the genuine Satanist from the imitation and the failure. A Satanist revels in life – the failures find themselves trapped by their own unconscious desires which they do not have the intelligence to understand nor the will to direct toward a conscious apprehension.

Blasphemy is only effective if it is, for the period in which the individual lives, firstly a genuine shock and a reaction to those values which though accepted are often unconsciously accepted; and, secondly, if it is an appreciation of the positive and life-enhancing qualities inferred by infernal opposition. Thus, while the traditional Black Mass – with its denial of the Nazarene – is still useful because of the continuing constraints of Nazarene beliefs, it is today supplemented by a Mass which in its unexpurgated version represents a shocking blasphemy to the majority of peoples in Britain and other Western countries.

The Black Mass, and the modern Satanic masses which derive from it, in their genuine forms provoke an invigorating response through the very fact of *positive* opposition. Negative opposition – such as the so-called black mass described by Huymans in “La-Bas” – is enervating. True Satanic opposition – codified in a ritual – produces the exact opposite – a will to *more* life: and it is this positive, vital, will that is the essence of the genuine archetypal image of Satan, the adversary. Negative opposition – a wallowing in death, decay, horror and filth of uncontrolled *decadence* – is a sign of imitation Satanism: a distorted image of the putrid corpse of the Nazarene.

Order of Nine Angles 1974 en

---

### **Appendix 3**

### **The Theory of The Holocaust**

The so-called holocaust of the Jews during World War Two is not a “proven fact of history” – it is a theory.

The central premise – the fundamental assumption – of this theory is that a million or more Jews were killed in “gas chambers” using Zyklon B. This claim has been made for over fifty years, and it is claimed as the main method of killing. (Refer to Footnote 1)

This is a particular scientific claim, about how a certain chemical agent works (or worked) under certain very specific conditions. That is, it is a claim that Zyklon B – a pesticide used to fumigate clothing in order to destroy lice, and which releases hydrogen cyanide gas (HCN) when exposed to air – was used to kill human beings in so-called “gas chambers”.

Some of the particulars of this claim are that the whole gassing procedure (gassing and venting, from the introduction of Zyklon to the opening of the doors) only took one hour at most and often much less time, and that the



majority of the killings took place in what looked like “ordinary shower baths” with concrete floors, and occurred even when the ambient temperature was lower than 15 degrees Celsius. Other particulars of this claim are that those opening the doors after this short length of time, and those removing the dead bodies, wore no protective clothing at all – for example, no “gas masks” in case any residue of deadly gas was present, or in case the Zyklon B pellets used were still producing deadly HCN gas.

This very specific method of killing either worked, as described in the so-called “holocaust literature”, or it did not work. If it did work, then the method used is scientifically repeatable, reproducible, via experiments. This is how science functions, and how such claims about a scientific matter are settled. It is scientific evidence, provided by experiments, that matter. (Refer to Footnote 2 )

This particular scientific claim about how people were killed by Zyklon B – a claim made by those who believe in the theory of the holocaust – has yet to be experimentally verified, according to scientific criteria. Therefore, it is correct and reasonable for people to doubt the veracity of the theory of the holocaust that many people believe in until such time as this specific scientific claim is verified by experimental means.

All the other circumstantial evidence which it is alleged “proves” the theory of the holocaust (such as alleged eye-witness statements; confessions obtained during interrogations), are irrelevant because a particular scientific claim has been made, and if this claim is shown by scientific experiments to be false, then all such other evidence which seems to support the theory will have to be re-examined, re-interpreted, and/or rejected.

The onus of proof for the theory of the holocaust is upon those who have made this specific scientific claim, and their proof can only be by scientific means. Those who doubt or who are skeptical about this theory of the holocaust (for whatever reason and from whatever motive), do not have to prove anything, for as it says in Al-Majallah al-Ahkam al-'Adaliyyah, “The burden of proof is on him who alleges.”

This claim could easily be tested by scientific experiments, which would require the re-construction of an alleged “gas chamber” – as described in the literature of the holocaust theory – and then introducing Zyklon B into this chamber, by the means alleged to have been used according to the literature of the holocaust theory. The chamber would then be vented – using the type of fans alleged to have been used – and then opened, and then tested for any residue of HCN gas. Note that, for the experiment to be valid, all the “experimental apparatus” used would have to be constructed according to details given in the extant literature of the holocaust theory, which details derive – or

are alleged to derive from – eye-witness statements, confessions of suspects tried for involvement in the alleged holocaust, and from whatever German technical plans or documents that survived from the time which gave details regarding the building of shower-baths in labour camps such as Auschwitz. (Refer to Footnote 3 )

The experiments would be conducted using several variables. For instance, (1) With an empty chamber, at various ambient temperatures. (2) With the door being opened at the times claimed by the holocaust literature – from one half hour after introduction of Zyklon B, to around one hour (the maximum time claimed in the holocaust literature). (3) With a chamber full of experimental “dummies” simulating human beings crammed into the chamber, and repeating the variable mentioned in (1) and (2).

To meet acceptable scientific criteria, the results would have to be reproducible by others, as the experiments themselves would have to be conducted openly, with impartial, neutral, observers present, and all the findings openly published.

That no such scientific experiments have ever been conducted – or are even planned – is extraordinary, given:

- 1) That the theory of the holocaust is taught as “fact” in schools and colleges around the world;
- 2) the billions upon billions of dollars invested in and by the “holocaust industry” for over half a century, and the plethora of “holocaust memorials” around the world;
- 3) the continuing imprisonment of those, including scientists, who have logically and rationally expressed public doubt about the theory of the holocaust;
- 4) the use of this theory to aid the establishment of a modern non-Muslim nation in the lands of the Muslims;
- 5) the conviction – on purely circumstantial evidence – and the subsequent execution and imprisonment of dozens and dozens of people, in the last sixty years, for “participating” in this alleged “holocaust”.

Thus, to repeat what we wrote above, it is correct and reasonable, and indeed rationally necessary, for people to doubt the veracity of the theory of the holocaust until such time as the specific scientific claim, made by the believers in the theory of the holocaust, is verified by experimental means.

Until such experiments are conducted, it is also correct, fair and reasonable to

call for an immediate end to the irrational and criminal persecution of those who doubt the theory and who ask for scientific proof of the theory.

*Footnotes:*

1) A million or so, alone, is claimed for Auschwitz. This is what is taught now in schools, everywhere; see, for example, the school lesson plan, *Learning and Remembering about Auschwitz-Birkenau*, produced by the Yad Vashem organization in occupied Palestine.

2) Logically, if a person believes in the modern holocaust theory, *ergo* they accept the minor premise of what is the fundamental “holocaust” syllogism, which premise is the specific method of killing described above, which specific method involves a particular scientific claim, and which scientific claim requires experimental proof.

Thus, all persons who now accept or who believe in the modern theory of the holocaust, are implicitly accepting, on faith or trust (and rather illogically), that this so far unproven scientific claim is true.

3) According to experiments conducted by German scientists in 1942 CE - and recorded in the publication “Die Einsatzfähigkeit der Blausäure bei tiefen Temperaturen” published in 1942 CE - under ideal laboratory conditions, Zyklon B granules are can still lethal for at least two hours after they have been activated.

These experiments also showed that what does affect the release of HCN gas is the ambient temperature, with the granules releasing more HCN gas more quickly at higher temperatures, and releasing “most” of their gas - under ideal laboratory conditions - in just less than an hour when the temperature was 20 degrees Celsius, or higher.

Given that the ambient temperature in the alleged “gas chambers” was often much lower than 20 degrees Celsius - according to accounts contained in the holocaust literature of the holocaust theorists - it would be expected that it would be well over an hour before the Zyklon B pellets released all their HCN gas. Which would mean the pellets would still be producing deadly HCN gas when the door to the chambers were opened.

---

**ONA/O9A**

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



This document is covered by the Creative Commons license:  
[Attribution-NoDerivs 3.0](https://creativecommons.org/licenses/by-nd/3.0/)  
and can be freely copied and distributed according to the terms of that license

---

*Version 3.07*

Revised 123 Year of Feyen



## A Glossary of Order of Nine Angles Terms

### *Introductory Note:*

The ONA employs a variety of specialist esoteric terms, such a nexion, presencing, acausal, Tree of Wyrð, and so on.

It also needs to be understood that the ONA uses some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise *esoteric* way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung

### **Abyss**

Exoterically, the Abyss represents the region where the causal gives way to, or merges into, the acausal, and thus where the causal is "transcended", gone beyond, or passed, and where one enters the realm of pure acausality. Hence The Abyss can be considered as an interchange, a nexus, of temporal, atemporal, and spatial and aspatial, dimensions. This region is, for example, symbolized on The Tree of Wyrð, as being between the spheres of Sun and Mars, and '*Entering the Abyss*' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept.

Esoterically, The Tree of Wyrð is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

### **Acausal**

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe. This acausal Universe is part of the Cosmos, which Cosmos consists of both the *acausal* and the *causal*, where "causal" refers to the Universe that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.

The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present-future), or measured by a duration of causal Time.

In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).

According to the aural tradition of the ONA, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

For more details regarding the acausal, and acausal life, see the following ONA MSS: (1) *The Mythos of the Dark Gods: Beings of Acausal Darkness*; (2) *Advanced Introduction to The Dark Gods: Five-Dimensional Acausal Sorcery*.

## Acausal Thinking

One of The Dark Arts. Acausal Thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

One technique used to develop Acausal Thinking is The Star Game (qv).

## Aeon

An Aeon - according to the Sinister Way of the ONA - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic *civilization*, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular *mythos*.

## Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.

Alchemical seasons often 'measure' or signify the change of fluxions.

For more details, see the ONA MSS *Alchemical Seasons and The Fluxions of Time*.

## Archetype

An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

## Balobians

Those artists, musicians, artisans, and writers (and similar types), who share or are inspired by the sinister ethos and/or the Dreccian, or Satanic, life-style of the ONA, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us, and who usually do not publicly claim association with the ONA or with the ONA ethos.

## Baphomet

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the waist up, who holds in her hand the severed head of a man.

She is regarded as one manifestation of one of The Dark Gods, The Bride-and-Mother of Satan, and Rites to presence Baphomet in our causal continuum exist, for example in *The Grimoire of Baphomet*.

## Black Book of Satan

The book of that name containing the traditional ceremonial rituals of sinister/Satanic ceremonial magick, used by ONA Initiates.

## Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearity - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the *Untermensch* ethos derived from such materialism.

Understood exoterically, an abstraction is the manufacture, and use of, some idea,

ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond.

According to the ONA, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character.

## Core ONA Traditions

Also known as The Five Core ONA Principles.

The basic principles on which the ONA is based. They are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour (qv); (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition (qv).

## Culture

For us, a *cultured person* is someone who possesses the following five distinguishing marks or qualities: (1) they have empathy, (2) they have the instinct for disliking rottenness, (3) they possess and use the faculty of reason, (4) they value patheismathos; and (5) they are part of living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos.

It is these personal 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 *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

In respect of 'the instinct for disliking rottenness' see the ONA text *Concerning Culling As Art* (122yf). This instinct is made manifest - conscious - by means of our code of kindred-honour aka sinister-honour.



## Dark Arts

The Dark Arts are the skills traditionally learnt by those following the Seven Fold (Sinister) Way, and include Dark-Empathy, Acausal-Thinking, and practical sorcery (External, Internal, and Aeonic).

In addition, *a sinister tribe* of Dreccs (qv) is a new type of Dark Art, developed by the ONA to Presence The Dark in practical ways.

## Dark-Empathy

One of The Dark Arts. Also called Sinister-Empathy (qv) and Esoteric Empathy. The term Dark-Empathy (also written Dark Empathy) is also sometimes used to describe that-which is redolent of the acausal, and thus that-which presences or which can presence "dark forces" (dark/acausal energies) in the causal and in human beings; and thus used in this exoteric sense it refers to that-which imbues or which can imbue things with acausal energy, and which distinguish the Occult in general from the exoteric and the mundane.

## Dark Gods

According to the Sinister Tradition of the ONA, The Dark Gods (aka The Dark Ones) are specific entities - living-beings *of a particular acausal species* - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. [See, for example, the ONA MS *The Mythos of the Dark Gods: Beings of Acausal Darkness*. ]

## Drecc

Someone who lives a practical sinister life, and thus who lives by The Law of the Sinister-Numen (qv) and who thus Presences The Dark in practical ways by practical sinister deeds. A sinister/O9A tribe or gang is a territorial and independent group of Dreccs (often including drecclings - that is, the children of Dreccs) who band together for their mutual advantage and who rule or who seek to rule over a particular area, neighbourhood, or territory. A sinister tribe is thus a practical manifestation of the Dreccian way of life.

Dreccs, and their associated tribe, rarely engage in overt practical sorcery and mostly do not describe themselves as Satanists or even as following the LHP. Instead, they describe and refer to themselves, simply, as Drecc.

## Ethos

Ethos refers to the distinguishing character, or nature, of a particular

weltanschauung. The spirit that animates it. See also *ONA Ethos*.

## **Exeatic**

To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed "society".

## **Exoteric/Esoteric**

Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.

Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning.

## **Falcifer**

1) The title of the first volume of *The Deofel Quartet*.

2) The *exoteric* name given to the esoteric (or "hidden") nexion which is opened by Adepts to prepare the way for *Vindex*. This nexion - like *Vindex* - may be presenced in a specific individual, or in a group of individuals. There is a symbiotic relationship between *Falcifer* and *Vindex*, who - if presenced in individuals - can be either male or female.

## **Five Core ONA Principles**

See *Core ONA Traditions*.

## **God**

According to the ONA, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain

attempt to understand it, and themselves.

## **Hebdomadry**

A traditional name used to describe The Septenary System.

## **Homo Hubris**

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

## **Hubriati**

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their servants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

## **Hubriati-syndrome**

The hubriati-syndrome is the hubris-like belief of some Occultists that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical statement, replete with abstractions, which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The *magians-of-the-earth* are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

### **Kindred Honour**

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

Our behaviour toward our own kind is guided by our Law of Kindred Honour (aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code). Our behaviour toward mundanes is guided by our understanding of them as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

### **Law of The Sinister-Numen**

The Law of The Sinister-Numen (aka *The Sinister Code*) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles. [The Sinister Code is given in full in an Appendix, below.]

### **Left Hand Path (LHP)**

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: 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, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

## Magick

Magick (aka Sorcery) - according to the Sinister tradition of the ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understood and practised by the ONA - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.

Aeonic Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.

Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develop one's personality and esoteric skills. There are seven stages involved in Internal Magick.

External Magick is basic, "low-level", *sorcery* as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bring or to fulfil the desire of an individual.

Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies.

Five-dimensional magick is the New Aeon magick *sans* symbols, ceremonies, symbology (such as the Tree of Wyrð) and beyond all causal abstractions, and it is *prefigured* in the advanced form of *The Star Game*.

## Magian

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term *Semitic* is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish-indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

## Muliebral

By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*.

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

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

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

## Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

## Naos

- 1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.
- 2) The title of the ONA text "*Naos - A Practical Guide to Becoming An Adept*".
- 3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

## Nexion

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the ONA MS *The Mythos of the Dark Gods*.]

## Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric - depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

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

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

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

## **Niner**

A freelance operative whose culture is that of the ONA, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the ONA Ethos.

Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

## **Order of Nine Angles (ONA)**

The ONA/O9A is a subversive, sinister, esoteric association - a kollektive - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

One of the primary aims of the ONA is to develop a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by practical means and through practical exeatic deeds.

Our aims and goals can thus be achieved in the following manner:

- (1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the ONA (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.

- (2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.



(3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

## **ONA Culture**

ONA culture - often spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. *ONA ethos*]; (2) our aural traditions, and (3) our five core principles/five core traditions.

## **ONA Ethos**

The ONA ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollektive tradition - is manifest in:

- (1) our code of kindred honour;
- (2) 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 supra-personal authority;
- (3) 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 to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

## **ONA Iterations**

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

The first iteration/phase - aka ONA 1 - may be considered to be exoterically manifest in the overt and practical traditional 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, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.

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.

## **Presencing The Dark**

A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric.

Understood exoterically, To Presence The Dark means to consciously work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one.

Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrd and thus to work Aeonic Sorcery.

## **Psyche**

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

## **Rounwytha**

The name traditionally given to those few, rare, individuals (mostly women) who naturally possessed the gift of Dark-Empathy (aka Sinister-Empathy aka Esoteric Empathy).

## **Rounwytha Tradition**

Also known as The Way of the Rounwytha.

The muliebral [qv.] tradition or principle which forms the basis for the inner (esoteric) Way of the ONA and which thus is one of the core principles on which the ONA is based.

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

can be either a male or a female warrior.

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

The Rounwytha tradition is the basis for our new sinister feminine archetype, for the new ways of living for women of our kind, and which ways of living involve:

- (1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.
- (2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority.
- (3) Women of our kind relying on their own judgement, a judgement developed and enhanced by pathei-mathos, by learning from direct practical experience, from tough challenges, and one's mistakes.
- (4) Women of our kind developing and using their natural, their latent, their empathic and muliebral, abilities, qualities, and skills - such as empathy and intuition.

For more details, see ONA MSS such as 1) Alchemical Seasons and The Fluxions of Time; 2) Denotatum - The Esoteric Problem With Names; 3) The Rounwytha Way - Our Sinister Feminine Archetype; 4) Diabological Dissent

## Satan

Satan is regarded, by the ONA, as the *exoteric* "name" of a particular acausal being: that is, as a living entity dwelling in the acausal. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to assume various causal forms. [Regarding the "names" of such beings, see, for example, Footnote (2) of the MS *The Mythos of the Dark Gods*. ]

Thus the ONA has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions.

Satan, as a word, is commonly regarded as from the Hebrew, meaning *accuser*. However, the Hebrew is itself derived from the old (possibly in origin Phoenician) word that became the Ancient Greek *aitia* - "an accusation" - qv. *Aeschylus: aitia ekho*. The older Greek form became corrupted to the Hebrew 'Satan' - whence also 'Shaitan'. In Greek of the classical period *aitia* and *diabole* were often used for the same

thing.

The word *diabolic* itself derives from the Greek word *diaballo* meaning to “pass beyond” or “over”, from the root *dia* - “through” and, as a causal accusative, “with the aid of”. Later, *diaballo* acquired a moral sense - for example “to set against” (*Aristotle*) although it was sometimes used (as *diabolos*) when a ‘bad’ or ‘false’ sense was meant, as for example, a false accusation.

There is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God - Jehovah - of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda.

In what are regarded as the oldest parts of the Old Testament - most probably written between 230 BCE and 70 BCE - Satan is depicted simply as a rather sly adversary or opponent, with a human being who opposes any of God’s so-called “chosen people” sometimes also called *a satan*. Thus, it is something of a honour to be called a satanist - someone who opposes the myths, ethos, and the holocaustianity, of those allegedly “chosen by God”.

## Satanism

According to the ONA, Satanism is a specific Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself, by - for example - returning, presencing, in the causal, not only the entity known as Satan but also others of The Dark Gods.

In essence, and thus esoterically, Satanism - as understood and practised by the ONA (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism is defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, 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.

## Septenary

A name for the basic symbology (causal magickal symbolism) of the Seven Fold Sinister Way represented *exoterically* by The Tree of Wyrd, and consisting of seven stages or “spheres” joined by various pathways.

## Sinister

Of or pertaining to our Dark Tradition, and thus to the five core principles of the ONA (qv). Often used as a synonym for Left Hand Path.

## **Sinister Dialectic**

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing.

## **Sinister-Empathy**

Sinister-Empathy (aka Acausal-Empathy aka Dark-Empathy aka Esoteric Empathy) is a specific type of empathy - that which relates to and concerns acausal-knowing. That is, the perception and the understanding of the acausal nature of those beings which possess or which manifest acausal energy.

Sinister-empathy is one of the skills/abilities that can be learnt by suitable (but not all) Internal Adepts, and can be developed by those beyond that particular esoteric stage of knowledge and understanding.

Some rare individuals (traditionally called by the name Rounwytha) are naturally gifted with Dark-Empathy.

## **Sinister-Numen**

The Sinister-Numen is the term used to describe that which, and those whom, re-present certain types of acausal energy in the causal.

Thus, certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of The Sinister-Numen, and which Law serves to define, and to manifest, that which is not-mundane, and thus that-which-is-ONA.

## **Sinister Way**

A name given to the system of training (magickal and practical) of Initiates used by the ONA. Sometimes also called *The Seven-Fold Sinister Way*.

It consists of seven stages, each represented by a particular magickal Grade. [See, for example, the ONA MS *NAOS*.] One aim of the Way is to create Satanic individuals.

## **Sorcery**

Often used as a synonym of *magick* (qv). Sorcery - according to the Dark, Sinister, tradition followed by the ONA - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims. [See the ONA MSS *An Introduction to Dark Sorcery* and *NAOS*.]

## **Star Game**

The Star Game is a re-presentation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine re-presents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well.

This particular re-presentation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrd (and of the septenary system itself).

The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develop acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick.

It can also be played as a "game", akin to a chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the ONA MS *NAOS*.

## **Traditional Nexions**

A name given to ONA groups (aka Temples) where individuals undertake The Seven Fold Way, and where sinister ceremony sorcery is undertaken. Many (though not all) Traditional Nexions follow the path of Satanism.

## **Traditional Satanism**

A term, first used by the ONA several decades ago, to describe its own Sinister and Septenary Way, and to distinguish it from the other types of "Satanism" (such as those of Lavey and Aquino) which were once given public prominence.

The term was used to describe the ONA due to the aural, and other, teachings of the ONA: many of which teachings (such as the Septenary system and Esoteric Chant; legends and myths regarding Baphomet and The Dark Gods; and Satanism as an individual Way of personal and Aeonic evolution) were handed down aurally by reclusive sinister Adepts over many centuries.

The term Traditional Satanism has since been appropriated by others, some of whom have attempted to redefine it.

## Tree of Wyrð

The Tree of Wyrð, as conventionally described ("drawn") and with its correspondences and associations and symbols (see the ONA MS NAOS), re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one re-presentation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

## Vindex

The name of the exoteric (or "outer") nexion through which powerful acausal energies are presenced on Earth in order to destroy the current *status quo* (the Old Aeon, now manifest in the so-called New World Order) and prepare the way for - and inaugurate the practical beginnings of - the New Aeon. Like Falcifer (q.v.), Vindex can be presenced ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal honour [See the ONA MSS *The Law of the New Aeon* and *Tyrannies End: Anarchy, Magick and the Law of Personal Honour*].

Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being *Vengerisse*, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion.

Vindex is thus the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex – both on the practical level and in terms of ethos – is the Magian. The main allies of the Magian have been the hubriati of the West – that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive. The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and (2) the way, the law, of personal honour in place of the abstract laws made by governments.

## Wyrd

As used by the ONA, Wyrd is the term used to describe that supra-personal forces (aka energies) which can influence individuals, which non-Adepts cannot control in any manner, which Adepts can discover and to a quite limited extent influence, but which only those of and beyond the esoteric stage of Master/Mistress (that is, beyond The Abyss) can fully synchronize with.

Exoterically, Wyrd can be considered to be the Cosmic fates of the individual (note the plural, due to the partly acausal nature of Wyrd), as opposed to the simple, causal/linear, Destiny (fate) of the individual, and which Destiny can be discovered by means of the Rite of Internal Adept.



ONA  
118 Year of Feyen  
Revised 123  
*Version 3.07*

## Appendix The Sinister Code



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

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

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

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

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

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

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

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

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

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

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

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

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