



ONA Esoteric Notes XLV

"As for Magick, Pliny tells us, It flourished in Britaine,
and that the People there were so devoted to it (yea, with all Complements of Ceremony)
a man would think that even the Persian learned his Magick thence."

Mimesis And Sinister Sorcery

Mimesis - from the Greek μίμησις - as a technique of sinister sorcery/magick {1} has been much misunderstood, especially by both those with no practical, years-long, experience of sorcery and those whose main source of information about the occult is the internet or books self-published by anonymous individuals claiming to be satanists or practitioners of The Dark Arts.

Sorcery is defined in the sinister tradition of the Order of Nine Angles (ONA, O9A) - 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." {2}

As explained in various O9A MSS over the decades, mimesis as a technique of sinister sorcery basically involves one of the following: (i) imitating some aspect of an already existing cosmic/Earth-based cycle/pattern/ or a 'religious' working or ceremony (or parts thereof) and then introducing some variation or variations which alter(s) the meaning and/or the symbolism and the intent; (ii) a catharsis via a blasphemy which (symbolically or otherwise) re-presents a conscious re-ordering (a changing) of an ethos, or a previous personal perception; (iii) artistically creating realistic 'models' of events, symbolically imbuing them with 'life' (via a ritual or otherwise) and then acting out with these models the desired future events; and (iv) creating an artistic representation of an individual (for example via sculpture or a portrait) which in its creation in some way alters the physical appearance of the individual, such as an expression of agony or loss of a limb, or which symbolizes - re-presents - the moment (and possibly also the means) of death. Methods (iii) and (iv) can be combined, for example by the sculpture of the individual being embedded in some scene.

Thus a 'satanic chant' or phrase - such as some of those given in *The Black Book of Satan* - is often a mimesis of a Nazarene (or other religious) chant or phrase; that is, an introduced variation, with sinister intent, of such a Nazarene (or other religious) chant or phrase. A case in point being *The Diabolus*:

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

Which is a sinister memesis of a familiar and centuries old Latin chant of the Catholic Church. Another example is the 'satanic Our Father' - also from the *Black Book of Satan* - which is a memesis (and a mockery) of the Nazarene prayer, beginning as that memesis does "Our Father

which wert in Heaven, hallowed be thy name..."

Similarly, a Black Mass is not only a memesis (and a mockery) of the Nazarene Mass but also can be, as mentioned in the classic 1980s ONA text *Satanism, Blasphemy, and The Black Mass* - cathartic for those who previously identified with the Nazarene religion or may still be unconsciously in thrall to the Nazarene ethos.

Anglicized Names In The Sinister Tradition

Many sinister chants or phrases involve a named archetype - or Dark God/demon/acausal entity - with the most obvious example being Satanus, which name is from the Latin Vulgate via the Ancient Greek Σατανᾶς, whence the Old English Sathanas (sometimes shortened to Sathans) as a name for Satan.

Thus when used in English language sinister chants or phrases, the name Satanus - sometimes pronounced sathanas - is used as most Anglicized names or words are used; that is, in accord the rules of English grammar and not in accord with the rules of grammar of their original (sometimes inflective) language, such as (in this case) Latin or Ancient Greek. Which Anglicized name or word may also be combined with other words or phrases from other languages in a mimetic way, so that - and for example - the 'Sanctissimi Corporis Satanus' of the Black Mass and the more general sinister chant 'Agios o Satanus' serve a dual, a 'magickal', purpose, being as they are not only acts of sinister sorcery but also a sinister mimesis.

O9A Type Tactics In Ancient Ancestral Times?

In a written work dating back to Greco-Roman culture one finds an interesting reference to people in a certain pagan north European land using severed heads in a ritualistic manner, pontificating about the enemy, and talking in riddles. So perhaps the O9A - with their decades long pontificating about latter-day satanists, their Labyrinthos Mythologicus, their tradition of a female Baphomet {3} and using severed heads in ceremonies {4} - simply carried on, or revived, or were inspired by such ancient pagan customs?

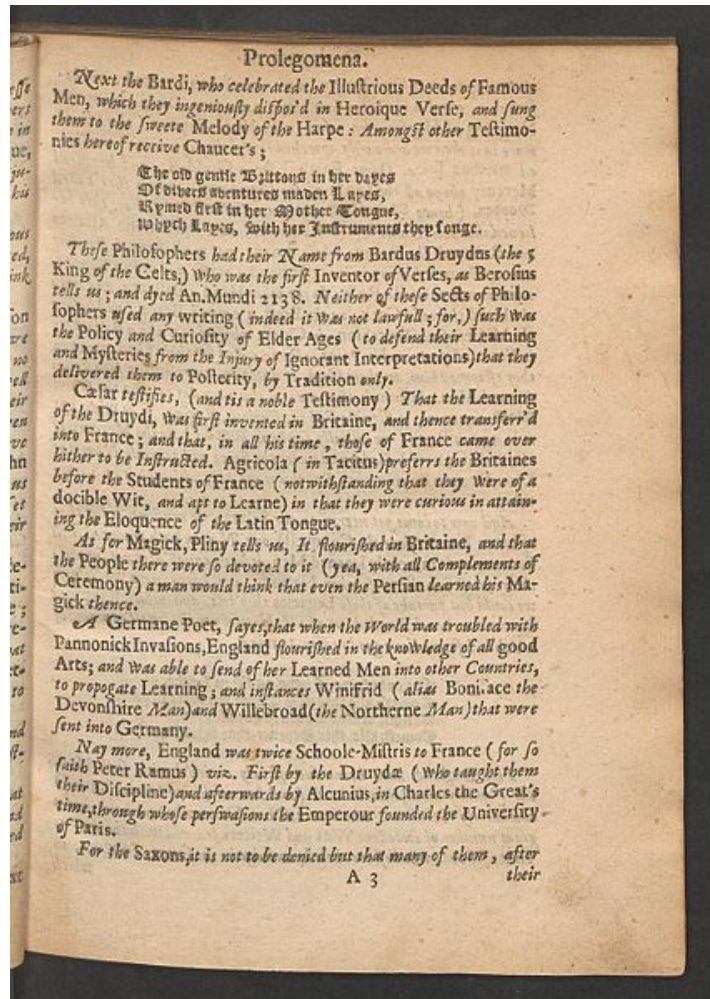
τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς αὐχέσι τῶν ἵππων: τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγωγοῦσιν, ἐπιπαιανίζοντες καὶ ἄδοντες ὕμνον ἐπινίκιον, καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν ὥσπερ οἱ ἐν κυνηγίοις τισὶ κεχειρωμένοι τὰ θηρία.

τῶν δ' ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσι σεμνυόμενοι διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις ἢ πατήρ ἢ καὶ αὐτὸς πολλὰ χρήματα διδόμενα οὐκ ἔλαβε. φασὶ δὲ τινὰς αὐτῶν καυχᾶσθαι διότι χρυσὸν ἀντίσταθμον τῆς κεφαλῆς οὐκ ἐδέξαντο, βάρβαρόν τινα μεγαλοψυχίαν ἐπιδεικνύμενοι: οὐ γὰρ τὸ μὴ πωλεῖν τὰ σύσσημα τῆς ἀρετῆς εὐγενές, ἀλλὰ τὸ πολεμεῖν τὸ ὁμόφυλον τετελευτηκὸς θηριῶδες [...]

αὐτοὶ δ' εἰσὶ τὴν πρόσοψιν καταπληκτικοὶ καὶ ταῖς φωναῖς βαρυηχεῖς καὶ παντελῶς τραχύφωνοι, κατὰ δὲ τὰς ὀμιλίαις βραχυλόγοι καὶ αἰνιγματῖαι καὶ τὰ πολλὰ αἰνιττόμενοι συνεκδοχικῶς πολλὰ δὲ λέγοντες ἐν ὑπερβολαῖς ἐπ' αὐξήσει μὲν ἑαυτῶν, μειώσει δὲ τῶν ἄλλων, ἀπειληταὶ τε καὶ ἀνατακτικοὶ καὶ τετραγωδημένοι ὑπάρχουσι, ταῖς δὲ διανοαῖς ὀξεῖς καὶ πρὸς μάθησιν οὐκ ἀφυεῖς

{1} As Anton Long pointed out in several 1980s ONA texts as well as in his *Sinister Demonology* (122 yfayen), the spelling of magick with a 'k' dates back not (as mundanes often assume) to Crowley but rather to the European renaissance. For example, Elias Ashmole in his *Theatrum Chemicum Britannicum* published in 1652, wrote that

"As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremoney) a man would think that even the Persian learned his Magick thence."



{2} A Glossary of Order of Nine Angles Terms, v. 3.07, dated 123 Year of Fayen.

{3} According to O9A, "Baphomet is a sinister acausal entity, depicted as a beautiful, mature, women, naked from the waist up, who holds in Her hand the bloodied severed head of a young man. She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made."

{4} The esoteric, pagan, tradition of showing the severed head of an offer to a new initiate is mentioned in the *Baphomet, Opfer and Related Matters* section of the O9A typewritten text

Esoteric Tradition VI, published in volume II of *Hostia* (1992). Although the text is undated, it is said to date from the middle 1980s.

Esoteric Tradition VI

Baphomet, Opfer and Related Matters:

The word 'opfer' generally refers to the sacrifice that occurs - symbolic or otherwise - during certain rituals. There are, generally, two types of opfer: (1) associated with rites to open a nexion, between Aeons - when such an opfer(s) are considered necessary in terms of the 'energy' required; (2) those associated with traditional beliefs regarding the 'working of the cosmos.' ('Opfers' associated with 'death rituals' form a third type.)

The second type, according to tradition, was chosen once every 17 years and this sacrifice was regarded as necessary to retain 'the cosmic balance' - in modern terms, keep a nexion open (and thus preserve the associated higher civilization etc.). The chosen one was made an honorary Priest (this type of opfer was always male - see below) and there was a joining between him and one or more women, as Priestesses. This joining was a simple type of 'hierosgamos', and the offspring of the union(s) were given great honour. At the ceremony itself, the head of the opfer was severed and displayed - usually for a night and a day (although this period may have been longer in the very distant past). The rite was conducted outdoors in a 'sacred' place - often a circle of stones on a hill-top.

The chosen one was able, because of the sacrifice, to partake of an acausal existence - becoming thus an Immortal. Thus was 'willing sacrifice' possible, although it is easy to imagine that in later times, the opfer was not always willing.

Traditionally, this type goes back to Albion and while originally the ritual was probably a community affair, it became more and more secretive. What survives to the present day (The Ceremony of Recalling with 'opfer' ending) probably reflects the essence of this earlier tradition rather than the detail (the words, chants etc.). This essence may be apprehended in the role of the Mistress of Earth - representative of Baphomet, the dark goddess. It was to Baphomet that the sacrifice was made - hence a male opfer. Indeed, the whole ceremony (of Recalling) can be seen as a celebration of the dark goddess - the Earth Mistress/goddess in her darker/violent/sinister aspect. The 'severed head' was associated