



Hebdomadry - Exeatic Way of The Order of Nine Angles

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Preface

This work brings together four articles about the secretive, controversial, occult group the Order of Nine Angles (ONA, O9A), renowned for its affirmation of human sacrifice, for its support of extremism (including neo-nazi ideology and terrorism) and for its amoral advocacy of criminal acts such as drug-dealing and theft, all of which have led to it being described as representing "a dangerous and extreme form of Satanism". [1]

These recent (2012-2013) articles - detailed as they are and referencing ONA texts as they do - place such now well-known affirmations, such advocacy, such support for extremism, and the avowal of Satanism, into the wider context of the ONA's esotericism; an esotericism which devolves around Hebdomadry, that is, on an initiatory 'seven fold way' of occult workings, tests, ordeals, grade rituals, 'dark arts', and practical tasks, and which initiatory 'left hand path' is stated to be not only individualistic

and 'exeatic', requiring as it does a rejection of conventional morality and the transgression, by the initiate, of established norms and laws, but also 'aeonic', involving as it does a secret cabal and acts of 'sinister aeonic sorcery' - a sinister dialectic - with the aim of manipulating people over decades and causing disorder and chaos as a prelude to a 'new aeon'.

This work, therefore, should enable a better understanding of the Order of Nine Angles; beyond the rhetoric and propaganda of the ONA itself, and beyond the somewhat ill-informed, and the rather biased, views of the ONA that are currently in circulation, both in print and via the medium of the internet.

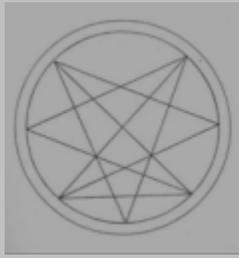
A glossary of ONA terms has been included.

Richard Stirling

2013 ev

[1] Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

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Developing The Mythos The Order of Nine Angles In Perspective

Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

" It should be easy to discern how and why the 'world wide web' contends against [...] esoteric things. For instance, one of our criteria is that of practical deeds, of the necessity of living an exeatic, experiential, life, just as our Occult Arts - which include the cultivation of esoteric-empathy and a living by our code of kindred-honour - are of a most practical nature. Hence for the ONA, its privileged, exclusive, nature is manifest in three ways. First, in the traditional manner of personal recruitment and the training and guidance of initiates of traditional nexions; second, in the long-term, years-long, nature of the odyssey; and third in the hard, testing, challenging, nature of our Occult Arts and thus in our high standards [...]

Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions. Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines? Just how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally?

Just how many times in the past three decades have we said that our kind have or are expected to cultivate self-honesty, self-control? [...] Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA - it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there - except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." *Just Who Do They Think We Are?*

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

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

Mythos and Meaning

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

"Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes,

it motivates, enthrals, and presences acausal energy. It is wyrdful - a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

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

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

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

For the ONA, the mythos of The Dark Gods [DG] - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present." *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA* (121 yf)

Note in particular the expression "the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass."

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

As the ONA put it:

"In O9A 'esoteric-speak' the Order of Nine Angles is a type of nexion; a collocation of human beings connected over durations of causal Time in

particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time.

Such an esoteric Order with such an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrð, of the sinisterly-numinous - we directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy, even those some or many who do this may not acknowledge or may not even be aware of how the O9A has influenced them." *ONA FAQ*, v 4.01 (123 yf)

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

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

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

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

" It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome,

numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things." *To Presence The Dark* (107yf)

Enter The ONA

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

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

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

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

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

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

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

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

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

The ONA Mythos

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail - usually by deluding themselves about their real level of attainment, their real level of self-insight, their level of self-control and mastery. The aim is self-control, self-mastery, self-understanding - and then a moving-on to what is beyond even this new self." *An Introduction to Traditional Satanism*, 1992 ev (re-issued and updated, 1994 ev)

9) The use of terms and expressions such as:

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

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

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

Exposition and Development of The Mythos

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

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

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

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

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

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

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

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

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

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

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

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

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

(2) The predominance given to

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

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

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

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

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

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

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

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

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

Conclusion

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

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

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

Finally,

"As with so many 'things ONA' - it is up to, and necessary for, each and every individual to judge these matters (and thus the ONA) for themselves, and/or use (or to develop and then use) certain esoteric - Occult - abilities and so discern the veracity or otherwise of such things and the usefulness (or otherwise) of the ONA and its mythos/praxis/ethos." *ONA FAQ*, v 4.01 (123 yf)

R. Parker
August 2012 ev

Appendix
Notes on Esoteric Calenders
(v 1.03)

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

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

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

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

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

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

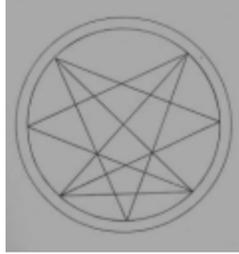
Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo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

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

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

JD - Julian Date.

Praxis and Theory of The Order of Nine Angles A Précis for Critics, Neophytes, and Academics



Alii dicebant terram novem constare angulis, quibus celo innititur

The Order of Nine Angles (ONA, O9A) may be said to be unique among Satanic, Left Hand Path [1] - and Occult groups in general - for a variety of reasons, which are:

- i) The emphasis on practical ordeals, physical challenges, and exeatic [2] living, manifest for example in insight roles, the rite of the abyss, the grade ritual of internal adept, and the physical challenges of the Seven Fold Sinister Way [3]
- ii) The avowal of culling (that is, of human sacrifice) [4]
- iii) The emphasis on the feminine, the sinisterly-numinous, and on cultivating muliebral [5] skills such as the development of empathy
- iv) Their Aeonic perspective and the decades-long nature of the ONA initiatory quest
- v) Their aural traditions and aristocratic ethos
- vi) Their Labyrinthos Mythologicus
- vii) Their involvement with and support of subversive, revolutionary, and extremist, ideologies and groups
- viii) Their distinct esoteric vocabulary, which includes terms such as nexion, acausal, sinister dialectic(s), exeatic, rounwytha, Baeldraca, Drecc, alchemical seasons, insight roles, muliebral, and mundanes. [6]

Unsurprisingly, factors (i), (ii), and (vii) have received most attention from critics and from those few academics who have studied or are studying the ONA, leading one academic, for instance, to write that the Order of Nine Angles "represent a dangerous and extreme form of Satanism" [7], another to write that "ONA-inspired activities [have] managed to enter the scene of grand politics and the global War On Terror" [8], and leading many critics to describe the ONA as a 'nazi/fascist Satanist' group [9].

Equally unsurprisingly, factors (iii), (v), and (vi) have, so far and publicly, received no attention whatsoever from critics and from those few academics who have studied or are studying the ONA. Which of course has led to such critics and such academics to have a distorted (or simplistic) view of, and to publish a rather ill-informed view of, the ONA. Therefore it seems only fitting to consider if only briefly these neglected aspects of ONA praxis and theory in order to draw attention to them so that a more informed view of the Order of Nine Angles may be obtained.

This informed view should reveal the ONA to be a creatively diverse organization whose praxis and theory are complex and, while decidedly satanic, encompass far more than the terms 'satanism' and Left Hand Path describe at least insofar as those terms are currently used and defined by academics.

Interestingly, and provocatively [10], the ONA use the standard definitions of satanism and satanic - given in the complete Oxford English Dictionary - to describe themselves, writing in the text *Toward Understanding Satanism* (dated 122 yfayen) that,

"What is lacking in all of these modern [self-described satanic] groups and individuals are the following standard attributes of Satanism, of the diabolical, and of the Satanic:

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

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

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

The Satanic Heresy of the Order of Nine Angles is essentially threefold, for the ONA, contrary to how others understand and

manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:

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

The Muliebral and the Sinisterly-Numinous

In contrast to the male-dominated groups - such as the Church of Satan and the Temple of Set - that most critics and most academics consider as dominating and representing the Left Hand Path and contemporary Satanism, the Order of Nine Angles despises the patriarchal ethos and the 'might is right' masculous [11] attitude that is an integral part of such groups (consciously or otherwise) and which ethos and which attitude is evident in the behaviour, the attitude, and the writings, of those who adhere to such groups or imitate them.

The ONA forthrightly describe the doctrine of 'might is right' as,

"...the instinct, the *raison d'être*, of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...] Such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

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

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

development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods used and in how development, and evolution, of the individual is understood. Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and - considered esoterically - incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual - and the cultivation of their faculties, esoteric and otherwise - is indissolubly bound with pathos, and with empathy. Empathy esoterically [i.e. 'dark empathy'] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being." *The De-Evolutionary Nature of Might is Right* (122 Year of Fayen)

It is no coincidence therefore that,

"We [the ONA] always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important. One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves." *Presencings Of A Hideous Nexion* (122 yfayen)

Furthermore, according to the ONA, to achieve Adeptship it is necessary for the initiate to develop the muliebral faculty of empathy, a process begun by their basic rite of Internal Adept - that is, by the candidate spending one particular alchemical season (of around three months duration) living alone in the wilderness - and ended by their Camlad Rite of The Abyss, involving as this abyssal rite does in the candidate spending a lunar month living alone in a natural cavern or an underground chamber [12].

Thus the Adept - and more so the Magus/Mousa - has developed an appreciation and an understanding of the sinisterly-numinous:

" The term sinister-numinous is employed by us - part of our esoteric ONA-speak - 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* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named 'deities' [...]

For such a knowing and such of living of the sinisterly-numinous - and the personal learning, the pathei-mathos, that results - is the means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet [...]

In terms of the way of the Adept, of someone following our Seven-Fold Way, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss and of the living that precedes it. Part of this personal knowing is of Wyrd, and thence of the Aeon perspective beyond a personal destiny; a knowing, experiences, that move - that develop - the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03, 123 yfayen)

Labyrinthos Mythologicus

Being mischievous and sly - as self-described in texts such as *Toward Understanding Satanism* (dated 122 yfayen) and as befits a diabolic group - it is no surprise to find that the ONA have often referred to the games and the japes they play with and on 'mundanes', potential candidates, and even those seeking information about the Order of Nine Angles. The following two quotes are typical:

"Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions. Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy

with them? That we enjoy japes? That we have certain standards and guidelines?" *Just Who Do They Think We Are?* (122 yfayen)

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

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

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

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind." *O9A - Labyrinthos Mythologicus* (122yf)

The ONA are thus expounding, and using, a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates. Thus, what is surprising is not that the ONA do this and have - for over forty years - done this, but that other contemporary supposedly 'satanic' groups do not do so and have never done so.

This modern and an amoral version of a classic technique aids the aims of the ONA:

"There are two things concerning The Order of Nine Angles which may be said to express our *raison d'être* and which two things some people seem to have overlooked.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an *esoteric* association.

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them – latent, then discovered, then developed and then lived – the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03 123 yfayen)

ONA Aural Traditions and Aristocratic Ethos

Since its inception, the ONA has emphasized that its way is not only difficult, dangerous, and elitist, because also has an aural tradition. A diverse aural tradition that it has always maintained the initiate must judge for themselves, partly by developing certain esoteric skills and partly by using the personal judgement that it is one of the aims of the Seven Fold Way to cultivate.

This diverse aural tradition includes esoteric chant, the way of the Rounwytha [13], the alchemy of 'the nine angles' [14], esoteric myths and legends about 'the dark gods' including a female Baphomet, and local myths and legends relating to places such as Shropshire, Herefordshire, and the Fenland. The diversity, and at times confusing and occasionally contradictory nature, of this aural tradition is most certainly the result of the three different British groups that were, according to ONA sources, merged to form the Order of Nine Angles: the Shropshire based rural Camlad of Rounwytha fame, the more northerly ceremonial Temple of the Sun, and the Fenland/Cantabrigian Noctulians.

According to Anton Long

"One of the main reasons for the existence of esoteric groups such as The Order of Nine Angles and the Camlad Rouning is to be a living hereditary repository of a certain type of knowledge and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly - and thus enable them to move in the traditional manner toward the goal of discovering and acquiring knowledge and thence wisdom. In the process of this moving-toward, some of these individuals may or will be changed, and thus become a breed apart, one of our kind; indeed, over almost forty years, the ONA has had some success in producing some such individuals of our particular, peculiar, esoteric kind." *Knowing, Information, and The Discovery of Wisdom* (v. 1.03, 123 yfayen)

For there is, and always has been, within the ONA people of 'a particular, peculiar, esoteric kind' for it is one of the aims of the praxis of the ONA - of rites such as Internal Adept and techniques such as 'insight roles' - to breed and to encourage people who exemplify the aristocratic ethos, the ancestral pathemathos [15], that is at the heart of 'the ONA way'; an ethos of kindred honour, of esoteric learning and knowledge, of culture, of empathy, of arête, self-honesty, self-control, and of manners. Of those who despise uncouth, plebeian, mundanes in thrall to their desires, in thrall to their unconscious and to the archetypes and the abstractions of the societies of their time.

Thus:

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty, (iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death."

R. Parker
November 2012 ev

Footnotes

[1] The ONA have their own definition of the Left Hand Path (LHP) which is:

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. *Glossary of ONA Terms (v. 3.07)*

[2] The ONA define exeatic as:

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". *Glossary of ONA Terms (v. 3.07)*

[3] An initiate of the ONA is expected to successfully undertake all of the following physical challenges:

The minimum standards for men are (a) walking 32 miles carrying a pack weighing not less than 30 lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than two and half hours over fell-like or mountainous terrain; (c) cycling not less than 200 miles in 12 hours.

[4] See for example (a) the important 2011 ONA text *Concerning Culling As Art* and (b) guides to their Seven Fold Way where finding, testing, and culling an offer is a task every External Adept is expected to undertake, *qv. A Complete Guide To The Seven-Fold Sinister Way* (1989, revised 2009) contained in the compilation *The Requisite ONA*.

The ONA despise animal sacrifice, maintaining that it is much better to sacrifice suitable mundanes given the abundance of human dross.

[5] Muliebral:

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. *Glossary of ONA Terms (v. 3.07)*

[6] Many of the terms of this distinct esoteric vocabulary are explained in the ONA's *A Glossary of ONA Terms*, the latest version of which is numbered 3.07

and dated 123 yfayen.

[7] Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in *The Devil's Party: Satanism in Modernity*. Oxford University Press (2012), p.207

[8] Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

[9] See, for example, Chapter 11 of Goodrick-Clarke's *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002.

[10] Refer for instance to the ONA text *Order of Nine Angles Style, ONA Chic* (122 yfayen)

[11] Myatt, in the *Enantiodromia and The Reformation of The Individual* chapter of his seminal work *Recuyle of the Philosophy of Pathei-Mathos*, describes the unnatural division between the masculous with the muliebral, having defined the masculous as a term "used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature."

[12] *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, ONA text, dated 122 Year of Fayen.

[13] Between early 2010 and late 2011, Anton Long - for the benefit of later generations, and following many requests including some from academics, wrote about this aural tradition for the first time - q.v. the following ONA texts:

- (a) *The Rounwytha Way In History and Modern Context*
- (b) *Denotatum - The Esoteric Problem With Names*
- (c) *Alchemical Seasons and The Fluxions of Time*

See also footnote [15] below.

[14] In the draft of a chapter about the ONA for a proposed university textbook (in both English and Arabic) about modern esoteric movements, Professor Connell Monette - of Al Akhawayn University, Ifrane, Morocco - has written about some possible historical sources for both 'the nine angles' concept as used by the ONA and for the mythos of 'the dark gods'.

Of the term nine angles, Professor Monette writes:

" A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself *has nine corners*; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. 'Ancient Indian Kingship from the Religious Point of View', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states 'Alii dicebant terram novem constare angulis, quibus celo innititur.' (Others said that the Earth had *nine angles*, by which it was lifted up to Heaven), see Charpentier, J. 'Treatise on Hindu Cosmography from the Seventeenth Century', *Bulletin of the School of Oriental Studies, University of London*, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natījatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

Indeed, the founder of the ONA has stated in several documents (and interviews) that *Naos* was influenced by a private collection of unpublished Arabic manuscript folios, which may share a common ancestry with the *Picatrix* and *Shams*."

[15] According to Anton Long, addressing the Oxonia Sunedrion of the Inner ONA in 122 yfayen at which he announced his retirement:

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

Recently I have set down in some detail – as a result of my practical

experience and a decade of reflexion upon such experience - the outer and inner aspects of the sinister-numinous, of approaching The Abyss; have written about the essence beyond The Abyss, about the inner alchemy, the inner change, and tried to set certain esoteric traditions in context, Aeonic and otherwise.

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

ONA/O9A

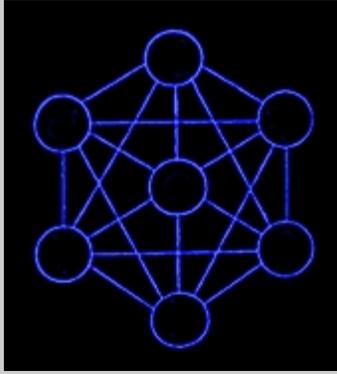
Order of Nine Angles / Order of The Nine Angles

Ordem dos Nove Ângulos / Orden de los Nueve Ángulos

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The Radical Sinister Philosophy of Anton Long

A Review of The Contemporary Secret Society Known As The Order of Nine Angles

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Introduction

There is, in this review of the Order of Nine Angles, no speculation regarding and no attempt made to prove 'who is behind the pseudonym Anton Long' beyond stating, in this Introduction, the well-known fact that the prime suspect does deny and always has denied using the pseudonym Anton Long. Neither will this work speculate about the contemporary 'influence' or the 'importance' of Anton Long and the esoteric group, association, or 'secret society' [1] - the Order of Nine Angles (ONA, O9A) - that he founded in 1972, beyond making, in this Introduction, the following observations: (i) the attention recently paid to the ONA by various academics and mainstream authors [2]; (ii) the interest in the ONA from those curious about or desirous of involvement with occultism and/or Satanism and/or what is often referred to as the Left Hand Path; (iii) the number of those publicly or anonymously identifying with the ONA and/or establishing ONA/ONA-type nexions or groups; (iv) the number of those publicly or anonymously using ONA ideas and praxis (in whole or in part) and/or using ONA terminology.

Instead of such speculation about authorship and influence, this work deals with the esoteric, the sinister and the practical, philosophy propounded by Anton Long, and accepts (i) the premise that this Anton Long is, despite recent

attempts at obfuscation (mostly by those involved with the ONA), one person; (ii) that this one person is, as Senholt - and others - have suggested "paramount to the whole creation and existence of the ONA" [3]; and (iii) this one person is also the author of the whole vast corpus of ONA works, with only a few exceptions [4], from the 1970s until 2011 when he publicly announced his retirement [5].

Thus, when writing or speaking about the ONA we are essentially writing and talking about the esoteric philosophy of Anton Long.

A reading of the ONA corpus [6] - of works authored by Anton Long from the 1970s until 2012 - reveals an esoteric, an occult, philosophy radically different, in theory and praxis, from other occult philosophies of both contemporary Satanism and the Left Hand Path in general. A difference and a radicality [7] that can be usefully summed up by roughly dividing the ONA corpus into the following subjects or themes:

- i) Culling, Amorality, and Exeatic Living
- ii) The Code of Kindred Honour
- iii) Labyrinthos Mythologicus
- iv) Baeldraca - Causal and Acausal Terror
- v) Seven Fold (Sinister) Way - Grade Rituals, Ordeals, Insight Roles
- vi) Dark Gods, Nexions, and the Acausal
- vii) Aeonics and the Sinister Dialectic
- viii) Pathei-Mathos and the Initiatory Occult Quest
- ix) The Dark Arts
- x) The Rounwytha Tradition
- xi) The Sinisterly-Numinous
- xii) Esoteric Chant and The Star Game
- xiii) The Mythos of Vindex

This incomplete division alone suffices to distinguish the ONA from all other contemporary Satanist and the Left Hand Path philosophies, groups and individuals (self-professed or otherwise). For not only does the ONA have its own, original, terminology - for example, exeatic, the Sinisterly-Numinous, nexions, Labyrinthos Mythologicus, Sinister Dialectic, and so on - it also has a distinct praxis, advocating as it does not only practical physical ordeals and what it terms Insight Roles, but also practical adversarial acts such as culling (human sacrifice), criminality, political extremism, and even terrorism.

Given that this review concerns the philosophy expounded by Anton Long, and thus by his Order of Nine Angles, it is relevant to mention what a specific philosophy involves. It is generally accepted that to be regarded as a philosophy an individual should propose (i) an ontology, describing and explaining the concept of Being, and beings, and our relation to them; (ii) a

theory of ethics, defining and explaining what is good, and what is bad; (iii) an epistemology, describing how truth and falsehood, and knowledge, can be ascertained. In addition, a philosophy should be able to give some answers to, or have some suggestions regarding, obvious questions such as 'the meaning and purpose of our lives', as well as explain or suggest how this particular posited purpose, of the philosophy, might be achieved.

As this review of the ONA - of the works of Anton Long - will attempt to show, the ONA has a specific (esoteric) ontology, an (esoteric) theory of ethics, and an esoteric epistemology, as well as answers to such questions as 'the meaning and purpose of our lives' and practical (not theoretical) suggestions as to how this purpose might be achieved. What is particularly interesting, in the context of contemporary Satanism and the Left Hand Path in general, is that the philosophy of Anton Long completely rejects the ethics of 'might is right' and the patriarchal ethos, proposing instead a morality based on the concept of personal, and kindred, honour and the division of human beings into 'mundanes' and those who manifest, or who have the potential to manifest, what is termed a Baeldracian nature.

A Theory of Ethics - Culling, Amorality, Satanism, and Exeatic Living

In many essays, recent and otherwise, Anton Long describes culling - the practice of human sacrifice according to guidelines laid down by the Order of Nine Angles - as one of the basic principles of the ONA and as a task every ONA person is expected to undertake; a test of their commitment to the sinister, exeatic, way of life and to the ONA; and a sign of their character, with refusal or an inability to so cull revealing the person as unsuitable for the ONA and as a mundane.

For instance, in *Satanic Sacrifice and Satanic Thinking* [8] Anton Long wrote:

"If there is one thing which expresses the essence of the Satanic ethos it is culling; and if there is one way to detect a pseudo-Satanist it is their attitude to culling."

This expectation and requirement to undertake such a conventionally amoral deed or deeds, and such a test of commitment and of personal character, expresses not only the reality of the exeatic ONA way but of how they understand, and define and practice, Satanism. An understanding, definition, and practice which has led to the statement that the Order of Nine Angles "represent a dangerous and extreme form of Satanism." [9]

In *A Glossary of Order of Nine Angles Terms* (version 3.07) Anton Long defines exeatic as "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," with mundanes defined, in the same glossary as "those who do not live by the law of the sinister-numen," and which law is variously termed, in the ONA corpus, the law/code of sinister-honour, the law of the new aeon, the sinister code, and the code of kindred honour [given in full in the Appendix to this review]. And it is mundanes who are the target of most ONA culls, as Anton Long explains in the aforementioned *Satanic Sacrifice and Satanic Thinking*:

"For us, culling is natural fact of life - of how we live, or how we desire to live. Of course, there are different ways of culling mundanes - not every culling takes place, or needs to take place, in some Satanic ceremony or ritual, although obviously that is a great source of Satanic joy. A good way of culling is war; another is stirring up religious and political conflict; another is insurrection, revolution, assassinations, and so on. In fact, any means of conflict offers opportunities for culling; opportunities for those of Satanic character to weed out the weeds and reduce the surplus population of mundanes. Another, more personal way - and a good means of developing Satanic character - are 'accidents'. And so on."

Which mention of "insurrection, revolution, assassinations, and so on" and of stirring up religious and political conflict is germane to how the ONA understand Satanism. According to Anton Long in his 122 yfayen text *Toward Understanding Satanism*:

"The ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:1) An amoral, dangerous, practical, exeatic, devilish, way of life.

2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon.

3) An unrestricted, amoral, diabolical, effective and affective, transformation/development of individual human beings by esoteric and exoteric means [...]

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

In a footnote, he adds:

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

This diabolical amorality, this wickedness, however, as Anton Long makes clear, must be placed in the context of 'us' (the ONA, those following the code of kindred honour) and of 'them' (the mundanes, who do not follow 'our' code) - or 9 and Non-9 as we might with some humour describe them. As stated in the Introduction to the code of kindred honour "the Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others." In effect, and with one exception, the amoral acts are or can be perpetrated on those who are non-9 while those who are 9 are considered as 'brothers and sisters, as kin' and treated in accordance with the code of kindred honour. Similarly, it is, again with one exception, those who are non-9 who can be culled. The one exception, in both cases, being children, as Anton Long explained in the text *Children and the ONA*, dated 122 Year of Fylen:

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

Our law of honour does not apply to *adult mundanes of sound body and mind*, and thus such human beings are considered fair game, a resource; although should it be necessary - for example in the matter of individual culling - our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character. Thus and importantly, the children of mundanes - those below the age of sixteen or so - are not considered mundanes *per se*. That is, we accord such children - until they reach the age of choice, of maturity - a certain respect, which in practical

terms means they are exempt from being considered fair game, a resource. This naturally excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kind."

In respect of amorality, Anton Long, in his 2011 text *A Satanism Too Far*, writes

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

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

Importantly, Anton Long makes it clear that Satanism, for the ONA, is just "a presencing of dark forces/acausal energies - a form/mythos - only relevant to the current Aeon," and is but as outer, an exoteric, form - and one means of provoking and encouraging radical and diabolical change and reformation in the present aeon, which present aeon is one aeon among a progression of aeons and each of which aeons last, according to the ONA - that is, in the esoteric philosophy of Anton Long - for around two thousand years. [10]

Similarly, the ONA understand Satan in a unique, non-dogmatic, manner. In

the 2011 text *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, Anton Long explains that,

"In respect of Satan and acausal entities, our tradition - our accumulated individual *pathei-mathos* - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type (i.e. following our Seven Fold Way from Initiate to Internal Adept). Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality.

These two modes of apprehension of such entities are:

(1) The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [*the Satan*] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being *a satan* and thus heretical, rebellious, adversarial, amoral [...]

(2) The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum, which acausal continuum is quite distinct from the causal phenomenal realm described by such sciences as physics and astronomy, and which acausal beings are quite distinct from all the life-forms we know and have experienced by *Phainómenon* and understood by causal sciences such as biology [...]

The ONA thus has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful.

For such use and experience, of both, is according to our tradition the means whereby each individual can decide which - or neither, or both - of these satanisms their judgement informs them presents a better understanding of themselves, of Satan, and of Reality. Thus will they - or thus can they, possibly - become aware of the esoteric essence which has become hidden through causal abstractions and even by naming [denotatum], and which awareness is of opposites-as-appearance not as Reality."

In the Sinister Tradition of the ONA, therefore, the individual is tested,

expected to undergo ordeals [11]; expected to live and experience an exeatic, and amoral, a diabolical, way of life - which way of living includes culling - and also engage in practical occult activity of a certain type in order to discover for themselves, from personal experience, the nature of Reality, for:

"...wisdom - one goal of the Adept; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality - has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences [and] all such experiences are necessary for interior, esoteric, 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." [12]

For in the philosophy of Anton Long - and therefore in the theory and the praxis of the ONA - the goals of personal and societal change, reformation, and evolution, together with the personal journey toward wisdom and the discovery of Lapis Philosophicus are central, since

"...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." [13]

Which is to say that the ONA is not a group of Satanists (or satanists) culling, doing diabolical deeds, and inciting chaos for their own amusement and pleasure, but an entirely different kind of beast. A secret society of individuals, tried and tested, bound together by a code of kindred honour, who are not only dedicated to personally finding Lapis Philosophicus, but who are also, as a secret cabal, dedicated to changing, transforming, society itself by whatever radical means, whatever outward form - however amoral - that they consider might be useful and productive. A change, a transformation, in order, via their sinister dialectic, to create new societies "based on new tribes and a tribal way of living where the only law is that of our kindred honour." [14] Here again we have the thread of kindred honour running through the activities of the ONA and guiding them toward, and shaping, their aims.

Which aims include (i) using 'the sinister tradition' to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype; (ii) using the sinister dialectic to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our kindred honour; and (iii) "for our new species to leave this planet we call Earth (our childhood home), and establish ourselves among the star-systems of our own Galaxies, and other Galaxies. This leaving of our childhood home will, with its challenges, its experiences, and its opportunities, enable us to mature, and further evolve, as a species." [15]

An Ontology - The Aeonic Perspective, Nexions, and the Sinisterly-Numinous

An essential part of the philosophy of Anton Long is 'the aeonic perspective', a term used

"...to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired [...] 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 our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way - or our Way of the Rounwytha - are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically." [16]

In simple terms, the aeonic perspective relates to the ontology proposed by the philosophy, which is of causal and acausal being and beings; of ourselves as a nexion - 'a connexion' - between causal and acausal; with living beings in the causal - including human beings - understood as possessing both an exoteric and an esoteric (an 'occult') nature (or being). The esoteric aspect is generally hidden from (unperceived by and thus unknown to) mundanes (intentionally or otherwise). In addition 'causal abstractions' and words and naming obscure or can hide the esoteric nature (the essential character) of things, often because they describe, or denote, or refer only what is causal and/or mundane. [17]

Sorcery, and the Dark Arts in general [18], are regraded as one significant and practical means of discovering - knowing - the esoteric nature of living beings, with sorcery defined [19] 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."

For, according to Anton Long, the aeonic perspective means that:

"... we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them - latent, then discovered, then developed and then lived - the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind. The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human." [20]

Which brings us to an important if neglected part of Anton Long's philosophy, the sinisterly-numinous.

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - 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* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities [...]

A knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

For such a knowing and such of living of the sinisterly-numinous - and the personal learning, the pathei-mathos, that results - is the

means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

In terms of the way of the Adept, of someone following our Seven-Fold Way, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss and of the living that precedes it." [20]

In effect, the sinisterly-numinous is the thread that binds the whole ONA together; the balance attained when an Internal Adept progresses into and emerges from the sinister Abyssal nexion, and thus acquires the beginnings of wisdom, and where the path toward lapis philosophicus is clearly seen and clearly understood. A balance of (i) the exeatic, adversarial, amoral livings and sinister deeds and sorcery of the first stages - from Initiate to External Adept - with (ii) the experience, the pathei-mathos of the extended Grade Ritual of Internal Adept, and the ways of numinous living that precede the Rite of The Abyss [21].

It is the sinisterly-numinous that reveals the principle of 'might is right' for the de-evolutionary doctrine it is [22]. Being a practical, as well as a theoretical philosophy, Anton Long describes what the sinisterly-numinous means in an easily understandable, if provocative, way, and - importantly - from the viewpoint and the character of the Internal Adept preparing to undertake the Rite of The Abyss and thus preparing, after a successful passing through The Abyss, to undertake works of Aeonic sorcery to aid the sinister dialectic:

"...our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty, (iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death. Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those

of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar. Or, if one desires a more modern, heretical, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be." [19]

An Epistemology - Dark Arts and a Life of Sorcery

As mentioned above, in the philosophy of Anton Long the Dark Arts are regraded as a significant and a practical means of discovering - of knowing - the esoteric nature of living beings, including ourselves. These Dark Arts of the ONA include *pathei-mathos*, learning from the experience of adversity and from life-threatening situations:

"What *pathei-mathos* as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the 'light' and the 'dark', and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral *pathei-mathos*/'guidance') and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom." [11]

Thus, one of the main purposes for the existence of the ONA is to provide such practical experiences - through tests, ordeals, Grade Rituals, and so on - and to encourage the Initiate and the Adept to seek them out and to live in such an exeatic manner that they garnish such experiences by that very manner of exeatic living.

The Dark Arts therefore enable an individual to acquire an acausal knowing and a causal knowing - of 'things', of other humans, and other living beings - as well as an honest self-knowing, and it is the Dark Arts, their cultivation and their practice, which define the sorcerer/sorceress and their way of life. From the simple external (hermetic and ceremonial) sorcery of the Initiate and the External Adept, to the sorcery of sinister-cloaking (such as Insight Roles), to the sorcery of The Star Game and Esoteric Chant, to the aeonic sorcery of the Magus/Mistress and the Rounwytha, an aeonic sorcery of which the living ONA, the secret society bound by oaths of kindred honour, is an essential part.

For the philosophy of Anton Long, 'truth' is revealed by this combination of

acausal knowing and a causal knowing, this living of the life of the sorcerer/sorceress, with the important proviso that what is so revealed by such a living is individual, part of the life, the very being, of the sorcerer/sorceress; a result of their effort and the development of that individual judgement that pathai-mathos makes possible; and that part of acausal knowing - of what is or may be relevant - is mythos, for:

"Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthrals, and presences acausal energy. It is wyrdful - a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being. The so-called objective, cause-and-effect, 'truth' of a mythos - stated or written about by someone else - is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing." [23]

The living, the numinous, truths that the life of the sorcerer/sorceress reveals are, being personal, non-transferable and non-dogmatic, and can seldom be expressed in words which non-Adepts can understand:

"We only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null." [24]

Conclusion

A study of the complete ONA corpus - from the 1970's to 2012 - reveals that the esoteric, occult, philosophy of Anton Long is manifest in the following:

(i) Ontology.

The Cosmos consists of both acausal and causal Space-Time, having causal and acausal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal

universes.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (or being). 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 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/Esoteric Empathy.

Sorcery, and the Dark Arts in general, are regraded as a means of discovering - knowing - the esoteric nature of living beings.

Sorcery 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."

Humans have the potential to transcend, beyond their mortal causal death, to the realms of the acausal, and which realms are said by aural tradition to contain acausal beings/entities, some of whom may have manifested in our causal realm in the past.

(ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded than more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation.

Mundanes are defined as those who lack the quality - the arête - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

(iii) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom.

Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from practical experience (pathei-mathos).

Acausal knowing is regarded as attainable through dark/sinister empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way is considered a practical means of acquiring acausal knowing.

Truth can be revealed by living the life of a sorcerer/sorceress and thus by seeking lapis philosophicus, the jewel of the alchemist.

(iv) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new communities whose law is based on kindred honour.

For this new species to - by whatever means, be it via causal or acausal technology or a combination of both - to explore and settle other planets and star systems.

(iv) How this particular posited purpose, of the philosophy, might be achieved.

By sinister dialectics and individuals following the ONA Way, currently manifest in the Seven Fold Way, with the proviso that the ONA is a living, evolving nexion, an ancestral pathei-mathos, acceptive of and receptive to the change, adaptation, and innovation of 'those who know': in current practice, those who have undertaken both the extended rite of Internal Adept and the Camlad rite of The Abyss and who thus change, adapt, and innovate on the basis of their causal and acausal knowing acquired via pathei-mathos and sorcery. For it is such sorcery and such personal pathei-mathos - such exeatic experience - over durations of causal time (of decades) that are the only acceptable standard, not words, dogma, ideology, ideas, abstractions, or zeal.

Vindex - manifest in the Vindex mythos - is one esoteric prediction of one exoteric means of how the new ways of living might be created from the destruction of the old. The prediction states that Vindex can

be male or female, of any perceived ethnicity and sexual orientation, and be born in any land, but is marked - known - by their adherence to the cause of kindred honour, by their practical warrior skills and experience, and by their dislike of the Magian ethos and thus by dislike of the nation-State and its laws.

As noted above, while the secret society that is the Order of Nine Angles is receptive to change, adaptation, and innovation, this has to come internally; currently, from those who have travelled along the Seven Fold Way, and thus culled, undertaken the extended rite of Internal Adept and the Camlad rite of The Abyss [24], and who thus have the esoteric ability, knowledge and experience - the wisdom - required. The difficulty of so travelling, the natural selection along the way, and the decades of time required for this journey of discovering Lapis Philosophicus, thus ensures the practical and the Aeonic continuation of the ancestral, esoteric, pathei-mathos - the living philosophy of Anton Long - which is the heart of the living ONA. For so few now are in a position to so contribute, in a significant manner, to that ancestral, esoteric, pathei-mathos.

Richard Stirling
February 2013 ev

Notes and References

[1] The term 'secret society' is appropriate when considering the ONA given aspects of its praxis, and its consistent statements - made over some thirty years - regarding anonymity, its lack of direct contact information, and its 'inner ONA' consisting "of individuals, known to each other personally, and from traditional nexions, of the Grade of Internal Adept and above." (*Noble Guide to the Dark Arts*, ONA text dated 119 year of fayen).

The ONA has also stated - in documents such as *Presencing Azoth, Phase Three 119 - c.157* and *Notes on Phase One and Phase Two* - that its 'third phase' requires the secret infiltration of society and the secret recruitment of people in certain professions and occupations - for example, in academia, the artistic professions, the military, and the police.

In regard to anonymity, qv. the editorial note in volume one of the 1992 ONA publication *The Satanic Letters of Stephen Brown*: "It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in secret..."

[2] qv., for example, the *Bibliography - Non-ONA Works* given below.

[3] Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political*

Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles, in Per Faxneld & Jesper Petersen (eds): *The Devil's Party: Satanism in Modernity*, Oxford University Press. 2012.

According to Goodrick-Clarke in his book *Black Sun*, 'Anton Long' codified "its teachings into a fully developed system of initiation and training for adeptship."

[4] The few exceptions are works by 'Beesty Boy' aka 'Christos Beest' aka Richard Moulton. His works amount to his Sinister Tarot; his Internal Adept journal, a few essays in the 1990s; his recorded 'self-immolation rite'; some recorded chants and music; and some of his sinister pathway workings first published as *Caelethi* in '103 Era Horrificus' and, in some editions, given the subtitle *Black Book of Satan II*.

These works serve to illuminate, illustrate (as in the Sinister Tarot and some other paintings), in some cases explain, and in some cases (such as the Internal Adept journal) are good practical examples of, the theory and praxis of the ONA. They are the works of a creative and talented individual assiduously following the Seven Fold Way from Initiate to Internal Adept (but not beyond). Thus, despite their merits, what they do not do is contribute to, or extend, the philosophy of Anton Long as that esoteric philosophy is manifest in the main Anton Long corpus and in the secret society known as the Order of Nine Angles.

[5] qv. (i) *Documents of the Inner ONA Sunedrion, Oxonia 122 yf*; (ii) *Presencing Azoth, Phase Three 119 - c.157* and Anton Long, *The Enigmatic Truth*, dated December 2011 CE.

In *The Enigmatic Truth*, Anton Long writes:

"The wisdom acquired, the finding of *lapis philosophicus* during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning."

Interestingly and perhaps importantly, in a footnote and in respect of *in propria persona*, he quotes - using the original spelling - a sixteenth century

text:

“He wolde be in his owne persone, the example of our hole iourney.”
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.

[6] The ONA corpus, dating from 1974 to 2012, consists of printed books, a roll of microfilm, hundreds of pages of typewritten MSS, five occult novels, several collections of short stories, several volumes of various published journals and zines, archives of private letters and e-mails, thousands of pages of publicly available e-texts (in both pdf and html formats) and several collections of privately printed or privately distributed items.

The items and works of this corpus accessed and read for the purpose of this review are cited/listed in the *Bibliography - ONA Texts*, and which listing includes printed books, MSS, privately printed items, archives of private letters and e-mails, e-texts (in both pdf and html formats) as well as the two extant ONA authorized internet blogs and web archives of the now defunct authorized websites (nineangles.info and camlad9) which websites contained ONA articles and downloadable texts. Many articles/essays by Anton Long - including more recent ones - are accessible in pdf compilations issued by the ONA, such as the five volume *ONA Classic Texts* (122-123 yf) and *The Requisite ONA - A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (121 Year of Fayen).

When several different or updated versions of the same text exist, I have generally used to the later version, as for example version 1.03 of *Knowing, Information, and The Discovery of Wisdom*, and Version 2.03 of *The Adeptus Way and The Sinisterly-Numinous*.

[7] Radical as in advocating what is far-reaching, or considered extreme; and of or belonging to what is considered as fundamental to the subject(s) in question. The subjects in question here being 'the sinister' and the reformation, the change, of human beings and of human societies.

[8] The essay is included in the 2011 pdf compilation *The Non-Essential Anton Long*.

[9] Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[10] An aeon "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." *A Glossary of Order of Nine Angles Terms* (version 3.07)

The ONA concept of Aeons is outlined in texts such as *Naos*. An important part of this concept is 'the sinister dialectic' which is, as stated in the aforementioned *Glossary*, "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."

The mythos of Vindex is considered a necessary part of this sinister strategy; qv. *Vindex and the Tyranny of The Magian* in *Magian Occultism and The Sinister Way*, n.d but c. 2011.

[11] Anton Long. *Pathei-Mathos and The Initiatory Occult Quest*. 123 yfayen

[12] Tests and ordeals are part of the ONA's Seven Fold Way, and - as outlined in *Naos* - include physical challenges, Insight Roles, and Grade Rituals.

[13] Anton Long. *O9A Adversarial Action - Success or Failure?* 122 yfayen

[14] *Frequently Asked Questions About The Order of Nine Angles*. Version 4.05. 123 Year of Fayen

[15] The first two aims are stated in various ONA texts, including *Frequently Asked Questions About The Order of Nine Angles*. Version 4.05, 123 Year of Fayen. The third aim is taken from *Guide To The Kulture and Sinister Ethos of the ONA*, 121 Year of Fayen.

[16] Anton Long. *The Aeonic Perspective of the Order of Nine Angles*. 122 yfayen

[17] The basic ideas of causal and acausal - and of esoteric sorcery - are outlined in *Naos*. See also *The Ontology and Theology of Traditional Satanism*. 119 yf

In respect of exoteric and esoteric natures, refer, for instance, to *Alchemical Seasons and The Fluxions of Time*, which is included in the pdf compilation *Marcheyre Rhinings* (122 Year of Fayen). See also *Denotatum - The Esoteric Problem With Names*.

Discerning the esoteric from the exoteric is an important part of the training of the Internal Adept, and which training includes the Grade Ritual of Internal Adept.

A rounwytha is a person naturally gifted with - or who learns - the ability to discern the esoteric nature of beings. For the rounwytha tradition of the ONA, see *The Rounwytha Way In History and Modern Context* (2011 CE) and *Questions From A Modern Rounwytha Initiate* (122 yf)

[18] The Dark Arts are explained in Anton Long's text *The Dark Arts of The Sinister Way*. Version 2.01. 119 yf (revised 122 yf)

The Dark Arts include not only sorcery (external, internal, aeonic, and ceremonial and hermetic) but also Acausal Empathy (aka sinister-empathy aka dark-empathy) and Acausal Thinking.

[19] The definition is from *A Glossary of Order of Nine Angles Terms* (version 3.07)

[20] *The Adeptus Way and The Sinisterly-Numinous*. Version 2.03. 123 yfayen

[21] The Rite of The Abyss is given in the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion*. 122 Year of Fayen. The compilation also contains some notes relating to preparations for the rite. What is not given - but taught orally - is the Oath of The Abyss.

[22] Anton Long. *The De-Evolutionary Nature of Might is Right*. 122yf

[23] Anton Long. *Pseudo-Mythology and Mythos - Lovecraft, The Dark Gods, and Fallacies About The ONA*. 121 Year of Fayen

[24] Anton Long. *Lapis Philosophicus*. 2/2/123 yfayen

[24] The extended rite of Internal Adept involves the candidate in living, for around six months, in an eremitic way, in a wilderness area, bereft of human contact and modern comforts. The Camlad rite of The Abyss requires the candidate to live alone, without speaking, in an underground cavern or isolated dark cave for a lunar month, dependant on food and water brought and left by a fellow ONA member.

Appendix - The Code of Kindred Honour

Introduction

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them – on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

The O9A Code of Kindred Honour

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

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

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

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

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

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

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

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

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

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

Our duty – as individuals who live by the Code of Kindred-Honour – is to act with kindred honour in

all our dealings with our own kindred kind.

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

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

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Dialectics and Aeonie Sorcery Sinister Tribes, Satanism, and The Order of Nine Angles

The Sinister Dialectic, Manipulation of Forms, and Satanism

The sinister dialectic is the term used in the sinister tradition of the Order of Nine Angles to describe their

"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." [1]

An early, 1989, ONA text gives more detail:

i. On a basic level, the dialectic is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society [...]

ii. On a higher level, the dialectic is concerned with long-term evolution - with the creation and change of civilizations and ultimately with the creation of a new type of individual, a new species. This means altering our evolution [and] two tactical approaches. (1) Enabling individuals to change themselves, to evolve, consciously, and so become part of that evolutionary change. (2) Changing/influencing the structures (such as societies) to make them instruments for such change or at least not detrimental to it [...]

(i) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way. (ii) involves Aeonie magick - e.g. the creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using influence. It should be understood that while the tactics of (i) above can and do change, the tactics used to attain (ii) remain essentially the same because the goal is precise. Further, (i) in many ways aids (ii)." [2]

The adversarial role is described, in another early ONA MS [3] as 'shadow magick' because it is mostly secretly done and because it is dangerous; with the reality being [4] that

"...all significant magick is either Aeonie or Internal: External Magick is a child's game, to be played while learning the most basic skills [...] or for amusement, later on. To the real magickian [sorcerer/sorceress] all types of political (as well as religious and cultural) forms are means, to be used if they are useful for aeonie or internal magickal goals."

The same MS also states that among the 'forms' used or usable by a sorcerer/sorceress for the purposes of external, internal, or aeonie sorcery are archetypes, myths, mythos, symbols (including artistic representations) as well as politics and religions.

In addition, according to the ONA, each form has an outer, or exoteric, aspect and an inner, or esoteric, nature [5], with part of the training of the initiate following the ONA's seven fold way being to learn to distinguish the esoteric from the exoteric [6] and be able to learn from, and manipulate, both.

Thus, as the ONA have repeatedly stated from the 1980s onward, Satanism, for them, is an exoteric form used as part of their aeonie sinister strategy and is "a presencing of dark forces/acausal energies - a form/mythos - only relevant to the current Aeon, and is but as outer, an exoteric, form - and one means of provoking and encouraging radical and diabolical change and reformation in the present aeon, which present aeon is one aeon among a progression of aeons." [7]

In addition, they use, and have developed, various 'forms' of Satanism, from the old-style ceremonial Satanism of their 1970s *Black Book of Satan* to the 'simplified Satanism' of their 2009 text *How To Be A Satanist - A Guide To Satanism For Beginners (The Simple ONA Way)* and concerning which 'simple way' Anton Long interestingly wrote:

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

This item works on a variety of levels, some of which I will enumerate

here. Thus, for some of those who might have the potential to be one of our kind, it is one possible beginning - to entice, to provide experience, to live exactly, and so possibility at some time this might move some of these people toward a desire for more.

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

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

It is also something that undercuts and undermines the pomposity, the pretentiousness, of already existing so-called 'satanic' groups, with their 'temples' and 'grottoes', their rituals, their books, their discussions, their self-awarded titles, and their old Aeon sycophancy."
[8]

That this is and was diabolical - aeonic - sorcery, part of the sinister dialectic, Anton Long reveals in another text:

"This is the type of satanism - note the lower case *s* - that can be readily and easily understood by 'the hoodie on the Clapham omnibus'. [9] It is the type of Satanism evident in our text *A Guide to Satanism for Beginners (The Simple ONA Way)* and, more realistically and perhaps more importantly, in the text *The Drecc*, which is a guide to devilish living in modern society, with the terms drecc and dreccian being easily replaceable by different terms should others, or the hoodie on the Clapham omnibus, want to replace them with something more to their liking.

Such a way of living (and its propagation) is heretical, sly, and devilish because it is so simple and because there is (i) a rejection of (a living outside of) the law and the 'justice' of society and governments; (ii) a fierce, clannish, loyalty; and (iii) the understanding that the property,

goods, and wealth, of mundanes - non-gang/non-clan members, those not part of our gang/clan or those are not covered by a truce - are a resource we can lawfully use.

Understood esoterically, and Aeonically, this type of satanism is a Dark Art, a work of Black Magick, an act of diabolical Aeonie sorcery." [10]

Sinister Tribes - An Exoteric Form

A study of early - 1980s - ONA typewritten and hand-circulated MSS, made publicly available in publications such as the 1989 text *Naos* and the 1992 multi-volume compilation *Hostia*, makes it clear that the propagation, around 2009-2010, by the ONA of the idea of sinister tribes and of a 'kollektive' of individualistic activists is also part of their sinister strategy, and that such things are but exoteric forms.

These ideas, of tribes and of a 'kollektive', were outlined in articles such as *Guide To The Kulture and Sinister Ethos of the ONA*, dated 121 yf., where a sinister tribe is defined as "a localized, territorial, sinister kindred - a gang, clan, or tribe - of Dreccs who rule, in a practical way, their own neighbourhood or neighbourhoods, and who regard mundane property and wealth as a useful resource," with a Drecc being described as "a person who, as part of a gang, tribe, or clan, lives a practical sinister life - that is, who upholds and lives by The Code of The Sinister-Numen aka The Code of Kindred-Honour."

That such things are but exoteric forms is clear from the aforementioned 'guide':

"Our means to achieve our aims and goals are many and varied, and include our sinister tribes, our Traditional Nexions (with the Seven Fold Sinister Way and External, Internal, and Aeonie Magick), our Dreccs, our Sorcerers and Sorceresses who work alone or with a few sinister comrades, our Sinister-Empaths, our Star Game, and our sympathizers and helpers, such as Balobians. One other important means, employed, by the ONA - and an essential part of our Dark Arts - is our sinister Mythos, and which ONA Mythos includes The Mythos of The Dark Gods, and The Mythos of Vindex."

Which means that one must not confuse some exoteric form, dialectically and probably diabolically and only temporarily used by 'those who know', for the ONA or for what the ONA esoterically represents, for such a form would just be abandoned by them if it proved ineffective, impractical:

"...restricting, causal, forms and causally-limited abstract aims are not

important. What works, works. What does not work will be abandoned." [8]

Therefore if a new form, such as 'sinister tribes', proves to be ineffective, in exoteric and esoteric terms, or is not producing the required change or results, it would be abandoned.

Furthermore, it is fairly easy to distinguish what the ONA is propagating or using as an exoteric, an outer, form and/or as part of their Labyrinthos Mythologicus [11], since,

"...people would react to this simple thing according to their nature, their conditioning, their potential. So it was/is fun, and useful, esoterically and exoterically." [8]

Such newer forms as tribes and Drecc are thus designed to work, like the types of Satanism propagated over the decades by the ONA, on a variety of levels; the exoteric and the esoteric; the immediate (the personal, adversarial, diabolical) and the aeonic (the disruption, however small, of the status quo, and so on); and as tests, inducements, inspiration, and to mischievously annoy.

Esoterically, such outward forms can change particular individuals in certain ways, and it is such individuals

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

In effect, it is/will be an international group - bound together by certain rules, such as our Code of Kindred-Honour and viewing mundanes as a resource - formed of kindred local groups in various nation-States, whose members co-operate together, dispense their own justice, obey their own laws, and who aid and help themselves and others of their kind by whatever practical means they can, even if some of these means are viewed by some existing nation-State as

'illegal' or 'criminal' or whatever. In this sense, we are a new type of organization in the causal, a mysterium." [8]

Which is basically just another way of saying that such forms, whatever they are, whenever they are, and however they are perceived by others, are one means whereby the ONA not only influences and expands but also assimilates suitable individuals into its cabal, a secret cabal who understand aeonic sorcery and the sinister dialectic and that "it will take centuries for the affective and affecting changes to become manifest on the type of scale most use to judge such matters as causal aims and goals."

From Exoteric to Cabal

The causal observer, the dilettante, and many of 'the O9A-pretendu-crowd' [12], all mistake some outer form, or several outer forms, for the esoteric ONA. Hence their fixation on one or more of those forms, such as neo-nazi politics, or Satanism, or gangs (sinister tribes) or personal adversarial deeds. The esoteric ONA, however, as their texts make clear, is manifest (a) in the 'ancestral pathei-mathos' and the mythos that is the sinister tradition of the ONA; (b) in those who are undertaking the seven fold way; (c) by those who have been recruited by the 'inner ONA' (whether or not those so recruited are following the seven fold way); (d) by the inner ONA itself; and (e) by those who, by their practical sinister deeds, by their pursuit of the aims and goals of the ONA and by their adherence to the ONA code of kindred honour, associate themselves with the ONA or who are or who have been assimilated into the ONA. [13]

For, as Anton Long made clear,

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

Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore perhaps a majority of human beings (though certainly not all) have the potential to cease to be mundanes. Most of course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed - their natural pattern of behaviour. Thus the reason why children in practical terms are exempt from being

considered fair game, a resource, and why we consider certain activities by adults involving children – and certain proclivities, in adults, in respect of children – to be dishonourable and not something our own kind would do. For such things are one mark of mundanity – of those not able to or capable of controlling or changing themselves.

This axiom of potential within others is one reason why, in respect of culling for instance, we always give mundanes a sporting chance – to see if they can react in a non-mundane manner and so provide evidence of their potential to change." [8]

This 'potential to change' and the necessity of providing 'a sporting chance' are crucial to understanding the sinister dialectic and the raison d'etre of the mysterium that is exoterically known as the Order of Nine Angles, and are two of the many things which the causal observer, the dilettante, and 'the O9A-pretendu-crowd', have overlooked.

For the ONA exists (a) to provide opportunities for its kindred; (b) as a practical and tried and tested means of change for others (some of whom may thus be assimilated and become kindred), and (c) to give those deemed mundanes a sporting chance, with failures culled or (more often) their property and wealth used as a resource [14]. An existence and a provision of opportunities which necessitates the assimilation of others, necessitates an 'inner generational core', and necessitates an inner guiding cabal (a hidden hand), given that the aims of the ONA include:

(i) using the sinister tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype; (ii) using the sinister dialectic to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our kindred honour; and (iii) for our new species to leave this planet we call Earth (our childhood home), and establish ourselves among the star-systems of our own Galaxies, and other Galaxies. This leaving of our childhood home will, with its challenges, its experiences, and its opportunities, enable us to mature, and further evolve, as a species. [15]

The guiding cabal is 'the inner ONA' one of whose tasks is to recruit "people in academia, the artistic professions, and suitable officers in the military, the police" [16] in order to increase the influence of the ONA and aid the aims of the ONA, with this inner ONA consisting

"... of individuals, known to each other personally, and from traditional

nexions, of the Grade of Internal Adept and above, who possess the faculty of dark-empathy (aka esoteric empathy aka sinister empathy) and who possess certain other personal qualities. These individuals have therefore all had some personal guidance, over a period of many years." [17]

Hence, according to Anton Long, the ONA

"...produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrd - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy. [Thus] we grow and have grown slowly, as befits our Aeonic perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour. It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture." [18]

Conclusion

This compact overview has hopefully revealed some of the complexity, some of the esotericism, and part the diabolical nature, of the Order of Nine Angles, and thus might inspire some others to undertake their own study of O9A theory and praxis.

R. Parker
2013 ev

Footnotes

[1] *A Glossary of Order of Nine Angles Terms*. Version 3.07. 123 yfayen [pdf]

[2] *The Sinister Dialectic*. The MS was included in the 1992 multi-volume compilation entitled *Hostia*.

The seven fold way - Hebdomadry - is given in detail in the two texts *The Requisite ONA. A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (121 Year of Fayen) and *The Sinister Abyssal Nexion* (122 Year of Fayen).

Hebdomadry includes such 'dark arts' as insight roles, which involve the initiate in engaging in activities which both enhance their own life experience and aid the sinister dialectic.

[3] *The Sinister Shadow*. Included in *Hostia*.

[4] *Aeonics, The Sinister Tradition*. Included in *Hostia*.

[5] qv. the ONA texts *Alchemical Seasons and The Fluxions of Time*, and *Denotatum - The Esoteric Problem With Names*.

[6] Such a learning is one of the aims of the ONA's grade ritual of internal adept, with the person expected to live alone in the wilderness for at least three months. The ritual is explained in *Naos*, and other works such *The Requisite ONA*. A longer, six month, ritual is mentioned in texts such as *The Sinister Abyssal Nexion* (122 Year of Fayen) and which extended ritual is said to be more efficacious.

[7] Richard Stirling. *The Radical Sinister Philosophy of Anton Long*. 2012.

[8] Anton Long. *Mysterium: Beyond The Order of Nine Angles*. 122yf

[9] The idiomatic expression mentioning the Clapham omnibus refers to a phrase formerly and occasionally used in English courts of law and political discussion, with 'the man on the Clapham omnibus' being the upright citizen who possesses the virtue of 'common sense'.

[10] *Toward Understanding Satanism*. 122yf

[11] Labyrinthos Mythologicus is "...a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and a mischievous, japing, and sly, part of our sinister dialectic."

[12] A description of the 'o9a pretendu crowd' is given in Anton Long's text *Order of Nine Angles Style, O9A Chic*. 122yf

[13] An interesting and aeonic overview of the ONA is given by Anton Long in the text *The Aeonic Perspective of the Order of Nine Angles*. 123 yfayen

[14] The necessity of testing mundanes, by the ONA or those associated with it, before culling and before appropriating their property and wealth - e.g. stealing from them or fraudulently acquiring their resources, wealth, or property - is mentioned in several ONA texts from the 1980s on, including *Guidelines for the Testing of Opfers* and *Drug-Dealing, Crime, and How To Spot and Test A Mundane*.

There is a hitherto undocumented distinction regarding such testing; a distinction made between 'the esoteric ONA' - and those who are part of it - and those who are just using or who have appropriated some ONA external form or praxis such as sinister/dreccian tribes, the 'simple satanism way', or adversarial living, with those who are part of the esoteric ONA, or associated with it, expected to use such testing of mundanes, while those using or who have appropriated some form not expected to use such testing. I suspect that this subtle undocumented distinction is part of the ONA's Labyrinthos Mythologicus; that is, part of their testing and selection process for those who aspire to be ONA.

[15] Richard Stirling. *The Radical Sinister Philosophy of Anton Long*. 2012.

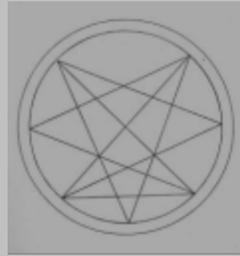
[16] *Presencing Azoth. Phase Three 119 - c.157*. Documents of the Inner ONA, Part One.

[17] *The Inner ONA*. 121 Year of Fayen

[18] *The Aeonic Perspective of the Order of Nine Angles*. 123 yfayen

Version 3.07

Revised 123 Year of Fayen



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 Wyrd, 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 Wyrd, 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 Wyrd 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 pathemathos; 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 presented in a specific individual, or in a group of individuals. There is a symbiotic relationship between *Falcifer* and *Vindex*, who - if presented 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, Aeon, 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 Wyrd 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 Wyrð and thus to work Aeonie 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: 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.

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 Wyrð, 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 Wyrd

The Tree of Wyrd, 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 Wyrd. The Tree of Wyrd 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 presented 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 presented ("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.



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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.
