

Roots and Organization of the Order of Nine Angles

1. A Most Unusual Order

The Order of Nine Angles (ONA, O9A) is a controversial occult group for a variety of reasons. For it has been claimed that they "represent a dangerous and extreme form of Satanism" {1} having, as a reading of the voluminous ONA corpus {2} reveals,

"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." {3}

In addition, the ONA is unlike most, if not all, contemporary Occult orders or organizations in that it has no centralized organization, no person claiming to be its leader, no formal membership, and - as the ONA - holds no public activities, meetings, or events, issues no public statements, and detests the use of titles. Instead, it is a particular type of secret society; a collection of covert localized groups (small clandestine cells) and anonymous individuals who identify with or who support its aims, methods, and goals; who apply its praxis to their own lives, and who often establish their own local ONA nexion and recruit people to join it. According the Order of Nine Angles themselves, they have always been based on the principle of

"self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal [centralized] guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings." {4}

It would be thus be more appropriate to talk and write not about the ONA as if it were an ordinary occult organization akin to the Church of Satan, or the Temple of Set - which it is not - but rather about the particular occult philosophy that is being propagated and has been propagated under the name 'the order of nine angles' and which occult philosophy influences or inspires - and has influenced or inspired - those

who describe themselves as ONA and who therefore personally apply its praxis, who establish their own ONA nexion, or who develop their own praxis or occult system "based upon or inspired by the ONA, its causal forms, praxis, and mythos".

This occult philosophy is 'the sinister tradition', the 'O9A way', or more accurately the modern esoteric philosophy of the pseudonymous Anton Long as described in the 2013 e-text by Richard Stirling entitled *The Radical Sinister Philosophy of Anton Long*, which details its ethics, epistemology, ontology, and praxis, and which ethics, epistemology, ontology, and praxis, mark it as a distinctive esoteric philosophy within the Western occult tradition.

An esoteric philosophy which includes, but is not limited to, (i) the self-initiatory Seven Fold Way of individual occult training with its ordeals, practical insight roles {5}, sorcery, grade rituals, esoteric chant, star game, and dark gods mythos {6}; (ii) the code (the praxis) of kindred-honour and the amoral utilization of mundanes; (iii) an adversarial, practical, individualistic, non-hierarchical, and subversive, form of Satanism and of the Left Hand Path {7}; (iv) the way of the Rounwytha {8}.

To develop such a "dangerous and extreme" esoteric philosophy, and to then propagate it, world-wide, by means of independent 'self-replicating' clandestine cells and covert operatives, is surely unique in the annals of modern occultism. Little wonder, then, that the O9A has attracted criticism.

Early and Later Writings

It is convenient to divide the writings of Anton Long - his esoteric philosophy - into two parts, before and after around c. 2000. Some of the later writings extensively elaborate on some of the topics mentioned in the early writings, with many of these later writings apparently dealing with altogether new topics.

Certainly, the majority of these later writings, especially those dating from 2009 onwards, have a different tone, with the rhetoric and propaganda - and the 'satanic diatribes' - of the earlier writings replaced by sometimes lengthy, staid, metaphysical musings.

However, as I described in my 2012 essay *Developing The Mythos, The Order of Nine Angles In Perspective*,

"...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."

That is, most definitely before 2000, and probably in the early 1980s, the philosophy was complete, if only - in respect of some of the more advanced aspects - as yet untried, untested, by Anton Long himself.

For what these later writings seem to show is a writing from personal experience; with the early writings, for instance, just mentioning - or more often than not dealing only in a cursory manner with - topics such as the Abyss, pathei-mathos, and the cultivation of dark empathy. In effect, therefore, the later writings are those of a wiser man who, following his own journey along the Seven Fold Way, ventured into and beyond the Abyss to reach the penultimate stage of that Way.

2. Roots and Influences

A detailed study of all the works authored by Anton Long, from the 1970s to 2011 - from the novels in the Deofel Quartet to the *Black Book of Satan*, to *Naos*, the two volume *Satanic Letters of Stephen Brown*, the three volumes of *Hostia*, and later writings such as *Pathei-Mathos* and *The Initiatory Occult Quest* - reveal some of the roots of, or those who may have influenced, his esoteric philosophy and its development, and which roots and influences, despite silly claims made by some over the last two decades, are not from the likes of Crowley, the Hermetic Order of the Golden Dawn, LaVey or the Temple of Set, but rather from much older, and separate, occult traditions. Occult traditions that owe much to (a) ancient Greek hermetic writings (in the original Greek), (b) Arabic alchemical and Sufi texts (themselves often influenced by the writings of the Greek philosophers and possibly Hellenic hermeticism), (c) ancient Persian and Indic philosophy, and (c) an ancient pagan tradition indigenous to the British Isles.

The Nine Angles

The very name chosen by Anton Long, in the 1970s, to propagate his esoteric philosophy - the Order of Nine Angles - is interesting and indicative.

In a paper about the Order of Nine Angles read at an international conference about Satanism in 2009 {9} - a revised version of which was published in the 2012 book *The Devil's Party* {10} - Senholt repeated the claim, prevalent in the previous two decades and repeated ad nauseam on the internet, that "the concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set [...] and this appears to be the probable source of inspiration to the ONA."

However, Senholt, it seems, made no effort to study or even reference ancient Arabic alchemical and Sufi texts - many of which have not been translated into English or any modern language, and some of which MSS were acknowledged by Anton Long as a source {11}.

Senholt was also not familiar with references to 'nine angles' (or 'nine emanations', depending on the translation) in other ancient texts, including those mentioned by Professor Connell Monette of Al Akhawayn University, Morocco:

"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*." {12}

In addition, Senholt, and others, failed and fail to appreciate the relation between the term 'nine angles' and the ONA's Star Game, which esoteric game is an abstract representation - developed in the 1970s and using alchemical terminology for the pieces - of both 'the nine angles' and of the ONA's septenary system.

The Septenary System

Senholt, along with many others before and since, have dismissed the ONA's septenary system as merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot" {13}, apparently unaware that a septenary system is mentioned in the early and important hermetic text (c. 2nd/3rd century CE) written in Greek, and which text is more popularly known in English translations and as the *Pymander* dialogue of the *Hermetica* attributed to Hermes Trismegistus.

According to this hermetic text - which pre-dates the Kabbalah by almost a thousand

years - there is "a cosmic framework [a system] of seven" of which man is a part {14}, a septenary system which, as the ONA noted in some of their early MSS, the Elizabethan mathematician Robert Fludd made mention of in some of his writings, and which some medieval alchemical texts also make reference to.

As with the term nine angles - and what the ONA mean by angles {15} - the septenary system therefore not only harks back to times well before the emergence of the modern Western occult movement, but also to ancient sources that are Hellenic, Arabic, Persian, and Indic.

The Rounwytha

As Goodrick-Clark noted, "compared to the eclectic nature of American Satanism, many ideas and rituals of the ONA recall a native tradition of wicca and paganism" {16}. Something especially true of what the ONA - that is, Anton Long - describe as the Camlad Rounwytha tradition, hailing from the Shropshire and Herefordshire areas of England, and the marcher areas of Wales, and which tradition is quite unique in Western occultism, bearing little if any resemblance to the modern manufactured 'wicca' propagated by the likes of Gerald Gardner, and which pagan tradition cannot be found in books, ancient or modern.

For, in the Rounwytha tradition {17},

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy, and no stages or grades of 'attainment'.

Instead, the Rounwytha way is the way of "a particular and a natural sensitivity: to human beings, to Nature (and especially the land, the weather), to living-beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, and of the natural balance that we mortals, being unwise, have such a tendency to upset."

This is most certainly not the modern wicca of 'harming none', for it is also the ancient pagan way of

"knowing the nature of the rotten: human, animal, land. Of the need,

sometimes, to cleanse, perchance to cull. As when there was the knowing that a certain individual doing a certain deed was bad, rotten - and not because they had offended some named and powerful god or goddess, and not because such a deed contravened some law or decree said to be divinely inspired or laid down by some sovereign or by someone who claimed authority from some god or gods or 'government', but because such a deed signed that person as rotten, and who thus, like a rotten piece of meat eaten, might or most probably would cause sickness, or spread disease, among us, among the land. Hence why their removal - by exile or by cull - would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune." {17}

In effect, the conceptless empathic and often reclusive way of the Rounwytha is what the initiate following the Seven Fold Way finds beyond The Abyss at the very end of their life-long occult quest (the sixth sphere of the seven forming the Tree of Wyrð), for it is that essence that has, for over a thousand years, been described as Lapis Philosophicus; and what Anton Long has termed the sinisterly-numinous, which is "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." {18}

3. Conclusion

From its inception the O9A have (that is, Anton Long from the 1970s has) claimed five things.

(1) That their septenary system, manifest in their Seven Fold Way, is 'the genuine Western occult tradition' pre-dating the Kabbalah and that they have simply "made public various aspects of it and extended it in some particular ways". One particular extension is the Star Game; another, Insight Roles.

(2) That their sinister tradition or philosophy exists to be lived, being (a) the way of practical, exeatic, experience and learning from such experience; (b) the way of ordeals (such as the rite of internal adept) and (c) the way of developing skill in their Dark Arts {19}. This way is difficult, individualistic, and takes time.

(3) That their pantheon of 'dark gods' are part of a garbled, aural, tradition - a mythos - and like the entity termed Satan may or may not be 'real', and may or may not be archetypes; and that it is for each individual to discover for themselves, via practical experience of sorcery, the truth of the matter.

(4) That the primary aim of their way - that is, of the O9A philosophy of Anton Long - is to aid the development of Adepts and thus hasten the development of a new type of human being and thence fulfil the potential that human beings possess; and that this aim will take a century or (more likely) far longer to achieve.

(5) That, importantly, their O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathemathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it.

In conclusion, therefore, the esoteric philosophy of Anton Long as manifest in the Order of Nine Angles could be usefully summed up as one man's codification, amalgamation, and development, of (a) several disparate traditions, of diverse origins and periods, and of (b) his own pathemathos from his exeat life, into a practical and flexible and modern, and unique and subversive and individualistic, esoteric system.

These disparate traditions, of diverse origins and periods, include the ancient Corpus Hermeticum; Arabic, Sufi, Persian, Indic, and medieval Western alchemical, texts; and an aural English-Celtic pagan tradition.

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{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

See also Nicholas Goodrick-Clarke, *Black Sun*, New York University Press, 2002, p. 218.

{2} An extensive bibliography is provided in Richard Stirling, *The Radical Sinister Philosophy of Anton Long*. e-text 2013

{3} Stirling, op.cit

{4} *Playing The Sinister Game*. ONA e-text, dated 122 yfayen (updated Jan 2012 CE)

{5} "Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15.

{6} The Seven Fold Way is described in detail in the two freely available ONA pdf compilations (i) *The Requisite ONA - A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (of 981 pages, and which includes a facsimile copy of the 1989 Naos MS) and (ii) *Enantiodynamia - The Sinister Abyssal Nexion*.

{7} This subversive individualistic Satanism is evident in (i) the ONA's 1984 text *The Black Book of Satan*, where there is a self-initiation, ceremonial rituals, and with the individual expected to form their own independent Satanic group, under the banner of the ONA, and recruit members for it; and in (ii) classic ONA texts, from the 1980s, published in Left Hand Path zines such as *Nox*.

It is also evident - perhaps more so - in 'the drecc' or niner; the lone operative expected to do practical heretical and criminal (or even terrorist) deeds in pursuit of going beyond and transgressing "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)

The ONA define the Left Hand Path as,

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)

{8} The way of the Rounwytha is outlined in the following ONA texts, all authored by Anton Long. (i) *The Rounwytha Way in History and Modern Context*; (ii) *Alchemical Seasons and The Fluxions of Time*; (iii) *Denotatum - The Esoteric Problem With Names*.

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

{10} 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

{11} Anton Long. *Presencings Of A Hideous Nexion*. e-text. Dated 122 yfayen.

In a MS dated 107yf and entitled *Quod Fornicatio sit Naturalis Hominis*, Anton Long mentions that the title given to one Arabic MS, of only a few folios, that he used as a source, Al-Kitab al-Aflak, was obviously a much later addition, being in a different

hand, and that those folios were probably once part of a larger MS.

{12} *Mysticism in the 21st Century*, chapter 5. e-text. 2012

{13} Senholt, op. cit., p.253

{14} Some may find it interesting that Myatt, as he writes in a note to the extracts he has recently published, is currently [2013] translating these hermetic texts from their original Greek, with his translations and commentary scheduled for publication in 2015.

For references to a septenary system in ancient Iranian texts, see Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{15} Esoterically, the ONA use the term *angles* to refer to what is represented by the elements of the Star Game - the nine aspects of the three basic alchemical substances whose changing and permutations (over seven boards/spheres, or via seven archetypal and thus septenary forms) in causal time represents a particular presencing of acausal energy. The nine angles (or dimensions) therefore are a nexion - a map - that is the presencing of the acausal evident in our psyche and consciousness, and thus a link between us, Nature, and 'the heavens' (the cosmos) beyond.

{16} Goodrick-Clarke, op.cit. p.218

{17} *The Rounwytha Way in History and Modern Context*

{18} *The Adeptus Way and The Sinisterly-Numinous*. Version 2.03. 123 yfayen

{19} The Dark Arts listed and taught by the ONA include sorcery or magick (external, internal, aeonic), acausal empathy (aka dark-empathy) developed by rites such as that of internal adept, and the acausal-thinking developed by the Star Game.

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Oldies But Goodies

I've been fortunate – or unfortunate – enough to have been interested in and involved with Satanism for actually a decade now. I've been watching Satanism and Satanists move, grow, and leave since my MySpace days. Over the many years I have seen Satanists gradually grow into a new understanding of what “Satanism” is. This newly emerging understanding is much different than what it was “philosophically” interpreted to be 10 years ago. 10 years ago you basically had 3 general types of Satanists. You had your retarded Theists whose Satanism was primitive reverse Christianity. You had the Modern/LaVeyans whose Satanism back then meant materialist reductionism + Ego worship + the “philosophy” of “Satanism means indulgence.” Then you have the Egyptoid Satanists/Setians who were like the “hippies” of Satanism all into the quasi-Egyptian, pseudo-left hand path, subjective universe crap. Thank god Setianism attritted to death and irrelevancy.

One group during that era stuck out, and still sticks out: ONA. I was going through many of the “old” xerox facsimiles of old 1980-1990 ONA MSS just reading writings by ONA from that specific era just to see how much ONA stuck out. Many notions and ideas we may take for granted in ONA have actually been around since those early years. It's pretty cool for me at least to be able to trace back the origins of memes. For example I always thought the meme/idea of “Cultivation” was a contemporary ONA used word, but it's been used by ONA since the early days. The other cool thing to see for me is seeing how over time the other institutions of Satanism and mundane Satanists have used more and more ONA meme/ideas to beef up their stagnant Satanism. Of course they will never admit it. But when you learn to follow memes, it becomes easy to know which fool has been borrowing from ONA.

Following memes is easy. It's useless and impossible to follow one single meme/word/idea. For example the meme “White.” By itself there is no way of getting any data from it. But memes like to travel in clusters. The more compact [coherent/cohesive] the cluster of memes, the more power they have to travel from mind to mind and influence. So then, if you learn to look for a meme and its traveling meme buddies, you'll be able to get your data and trace the history and origins of that Memeclass. For example when you notice the meme “Power,” traveling with the meme “White” [White Power], it becomes possible to trace that two memeset to a possible Neo-Nazi memeplex of some sort. If the meme “Hitler” is in the mix, then you can deduce that the originating memeplex may be National Socialism of some type. If you get Hitler, the meme “National-Socialism” with that hyphen, and the meme “Ethical,” then you can trace that memeclass specifically to the Reichsfolk memeplex. Even if a person does not know where he got his memeclass from, you can tell if he's infected with for example, Reichsfolk memes, that someone he was exposed to was either Reichsfolk or was influenced or inspired by it.

And it's the same way with ONA memes. You can't really say that someone is infected or influenced by ONA if they use a single meme like “Causal.” Causal by itself is just a word/idea. It's not one generally used by

your average imbecile mundane Satanist, but it's a word in active circulation, at least with the intelligent people. But when you come across a Satanist who uses a cluster of memes like "Causal," "Pathei Mathos," "Form," "Abstraction," or their essential ideas [the actual memes], you can figure out that this person is infected – influenced – by ONA either directly or indirectly. So they don't have to admit that they were influenced by ONA. They genuinely might not even know it. Which would work in our favour since any person who does not know where he's getting his ideas from and why he's using them is a fool. You want those fools to keep using the words and memes. Words – the words we think in – is what we build our worldviews and paradigms with. Those words they use literally influences how they see themselves, their world, and the entire experience of reality.

Let them use those words and ideas, in total blissful ignorance even. It's the only way to have an influence over their Satanism to change it. A memplex must be replaced one meme at a time. ONA memes must gradually seep into and replace their old useless and irrelevant memes. One word at a time. One idea at a time. One concept at a time. One fool at a time.

Like the Gods said once: *"Explosion when my pen hits tremendous/ [...] Shacklin the masses.../ [...]As the world turns, I spread like germs/ Bless the globe with the pestilence/ The hard headed never learn/ [...] Paragraphs contain cyanide/ [...] Light is provided through sparks of energy/ From the mind that travels in rhyme form/ Giving sight to the Blind/ The Dumb are mostly intrigued by the drum [...] My pen blows lines ferocious..."* [- [Triumph, Wu-Tang Clan](#)]. The dumb are intrigued by what they hear. New words used by others that sound smart or cool, they pick up like germs. Their mind, paradigm, and worldview, fall under the influence of such words, like a body falls influence to the beat of a drum of a good song. Intoxicated by the opiate of the mass, who needs their constant fix. Memes are like dope to the deaf and the dumb.

So this will be a collection of some old era ONA quotes that I like or find very interesting, especially when considering the time frame, and the general mindset of Satanism/Satanists back then. All of them are from old facsimiles of xeroxed MSS circulated from a past era long before the internet was in public use. Listen for the drum:

*"[T]he ONA understands and practices Satanism **as it is**, with its insistence that Satanism is about **individual self-development** in both the real and the Occult worlds, and that this can only be achieved by hard, long, dangerous and toilsome experience. Further, the ONA has exhibited a creativity and an understanding which makes all other manifestations pale into insignificance. Thus, it is not surprising that it has been so influential in the past few years.*

"This influence has, however, seldom been acknowledged – other groups and individuals often borrowing the teachings, methods and ideas and claiming them as their own, this 'borrowing' not being confined to "Satanic" or Left Hand Path groups in general. This is both natural, and necessary given the sterility of creativity which exists and has existed in such groups, and given the nature of the human species in general, and the Satanic in particular." – Satanic Influence; ONA, Hostia 1, 1990

*"A Satanist is an individual explorer – following in the footsteps of others (and perhaps using their guide books) but **always seeking further horizons, daring to defy convention** (in ideas as well as in morals and attitude) yet part of an evolutionary succession enabling **what is experienced to be understood** and become beneficial. For this reason, a genuine Satanist understands tradition as important and necessary – the culmination of centuries of insight and experience, a useful guide which enables further progress and exploration: a starting point for that inner and outer journey which is begun by Initiation, as well as a map of the way chosen and followed."* – The Tradition Of The Sinister Way; ONA, Hostia 1, ~1992

"There is no morality here – only the judgment of experience..." – Manipulation 1; ONA, Hostia 1, 1990

"There is not and never has been any substitute for self-learning from experience." – The Alchemy Of

Magick; ONA, Hostia 1, 1991

“Thus, traditional Satanism is concerned with the ‘inner development’ of its Initiates, and its followers are few in numbers.” – The Sinister Path, Aims & Intentions; ONA, Hostia 1, ~1992

“Satanism can never become (until the ‘New Aeon’ arrives at least) respectable: for to become so would destroy its numen, its viability as a way to genuine Adeptship.” ONA – Organizational Structure; ONA, Hostia II, ~1992

“[T]he creation of new forms is important and indeed vital – there must be a continuing evolution.” – Esoteric Tradition; ONA, Hostia II, ~1992

“What matters is action, the desire to achieve, to become again fierce, tough, forbidding and thus real individuals who have broken the psychic chains of the majority.” – Conquer, Destroy, Create; ONA, Hostia II, ~1992

“A Satanist, concerned with experience, may use a political form for a specific purpose -the nature of that form in terms of conventional politics and morality (such as ‘extreme Right-wing’) is irrelevant. What is important is whether it can be used to (a) provide experience of living and the limits of experience, and/or (b) aid the sinister dialectic of history.” – The Hard Reality Of Satanism; ONA, Hostia II, 1991

“[I] have tried to make clear (sometimes by exaggerating the point) that I regard Satanism first and foremost as a practical way which involves garnishing experiences of the limits of living, and learning from those experiences -transmuting the experiences into self-insight, the development of consciousness and so on.” Steven Brown Letters [to Ms. Vera]; ONA, Hostia II, May 27, 1992

[Q1] *“However, there are some points which perhaps are best raised in a private letter. First -and perhaps inconsequential out of its context -no one has ever claimed to be ‘Head’ of the ONA: no such position exists.”* Steven Brown Letters [to Grampa Munster Aquino]; ONA, Hostia II, Sept 7, 1990

[Q2] *“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.”* – Steven Brown Letters [to Dr. Aquino]; ONA, Hostia II, Sept 7, 1990

Note: Quotes Q1 & Q2 are from the same letter. I especially like those two quotes by Anton Long, considering the date. AL just states in plain ole English even way back then that the ONA has no leaders or head, and that the individuals within it change it, develop it, and still is changing it. In some recent writings AL has used contemporary language by referring to ONA as being “Open Source.” He has also over the years restated that he is not the leader, and that ONA has no leader.

It’s amazing how these two concepts have been said over 20 years ago, and has been resaid often, but yet still your mundane know-it-all insists that ONA has a leader somewhere who “left it,” and that “we” of ONA today are trying to change it or resurrect it, whatever. Like they Gods said: “The hard-headed never learn.” They must see what they want to see in it. Those who force DM or whoever to be the leader of ONA Need such people to be ONA’s leader for their own “emotivations.” For their own emotive motives. They dislike ONA, they need DM to be the leader, so they can say he left it, thus ONA is dead, and this makes them feel better, like they know information others aren’t privy to. When all they know are their own assumptions and wishful thinking. They need ONA to be static and unchanging, because it’s supposed to be dead and/or not real like their Satanism is. It’s not supposed to be influencing and inspiring anybody. But it is, as it has been for 40 years.

“All these energies are ‘sinister’ (or Left Hand Path, if you prefer) -at the most simple level this means they

enhance our creative evolution; at another, it means they ‘disrupt’ already existing forms which may hinder such evolution and explication of individual potential.” – Steven Brown Letters [to Dr. Aquino]; ONA, Hostia, 1990

Note: The above is a cool quote. In it “AL” uses the term “Sinister” the way it is most often used in ONA, and he gives the term its actual meaning. The word Sinister does not actually mean Draconian, Demonic, Maniacal, Psychopathic, etc. It actually just means “Left,” from the actual Latin for Left. And in this quote AL even briefly gives a simple but enlightening summary of what the Sinister Path or Left Hand Path is or means in the ONA. It is nothing diabolical or fiendishly heinous as your average mundane will believe the word to mean. That’s what the word means in their mind. And they project their meaning onto the ONA, never stopping to realize that perhaps the ONA and its initiates have their own definition and use of the word. And yet – and yet – these mundanes insist that they are individuals. If you are a genuinely individuated person, shouldn’t you know and understand that Other People have their own Minds, and thus Other People also have their own apprehension, shade of meaning, and usage of words? I seriously doubt that your average minded mundane [was that redundant?] really grasps what the term “Other People” actually means.

“On the practical level, this means that the societies must be made the breeding ground for the tactical forms chosen. The peoples must yearn for something -and what they yearn for must be given to them. That is, their instinctive yearning will be controlled, psychically, via sinister Adepts.” – ONA Strategy And Tactics; ONA, Hostia II, ~1992

Note: You have to learn how to understand the common idiot, the public, the mass. The common mass – regardless of how much they reject collectivism and insist on being individuals, socially acts, reacts, and moves as a herd or non-individuated mass. They move or yearn en masse for the same thing at any given time. Case in point: How many users does facebook have? Why is Apple Inc the most wealthiest corporation? What do I mean by move en masse as a herd socially? I mean in 2004 MySpace was the biggest thing to hit cyberspace. Everybody was into it. Now MySpace is dead. What happened? All of the dummies as a social herd of human cattle migrated en masse somewhere else. Where did they all go? Answer: How many users are on facebook?

These common Mundanes are cattle. They socially and psychologically move – behave – as a giant incoherent group. They yearn collective – within the limits of a generation or two – for things. If this concept of collective yearning were not true, then Apple Inc cannot be the most wealthiest corporation. Ipads would not be selling and be the talk and star-commodity of mundaneville. You would not have 2 billion Christians in the world all yearning for the same salvation. It’s how group minds, group dynamics, and group psychology works. It’s why Sociology as a science is viable, and verifiable. Sociology treats people as a social group or mass, a blob.

But their collective yearning ripples out only for a generation or two. As a new generation emerges, that newly emerged generation as a collective has its own yearning and wants. And you can look to Tibet for your proof of this phenomenon. The generation of the 1950-1960 in Tibet collectively yearned to be free from China, and they still do. The newly emerged contemporary generation collectively yearn for Chinese music, Chinese words, Chinese culture, Chinese fashion. This is how cultural liquidation occurs, in the mass yearning of each successive generation.

So when we observe the mass yearning of the mundane cattle, we can refer to this mass as the “market.” Learning to spot the yearning of a new generation is when you are able to take your eyes off of the out going mass and pay close attention to what are called “Niche Markets.” A Niche Market sociologically would be like a “tear” in a fabric. Or a crack in a dam. They start small within an incoming generation, and may be hard to see. With each emerging generation the tear gets bigger, until when time has past and the out going generation has died, the Niche Market yearnings have replaced the old needs and desires. Nobody yearns for black and white televisions today. Nobody even yearns for a cell phone made 10 years ago. I’ll point out a

tear in the Market which ONA now safely dominates without competition. In LaVey's time Satanists were very critical of Buddhism. The Satanic Bible itself did not have much good to say about Buddhism.

Today, you can now barely begin to notice that a niche market had torn where a new generation of Satanists are seeking new knowledge and memes in Buddhism and other Eastern schools of thought to supplement their own understandings. And this same tiny niche market has now shifted its "Satanic Paradigm" to seeing life as a quest to gain an understanding of Self and World. In other words, the Niche Market is incorporating Natural Philosophy from both the West and the East. Natural Selection will take place where today's Satanic groups must either give the new yearning market what they need, or become irrelevant, die out to be replaced. As ONA initiates, you have to learn to spot those cracks before competition does, and then make new forms accordingly. To own or dominate these cracks and tears, is to gain an influence in the minds of the future, and thus the societies or social order such new minds will express and manifest.

This isn't in any way saying that an ONA person is not Human. It's human nature to be a part of a group and to follow your group. There are several differences though. One difference is that there is a conscious or deliberate choice to act or behave in a certain way, or get involved with certain things. The other major difference is that there is an understanding that such behaviour is human and natural. It becomes a different and stupid matter when your mundane Satanism teaches some doctrine of non-conformity and extreme individuality, but yet you hypocritically follow the large incoherent mass.

The last major difference to consider is what a herd is, as opposed to something like an army or ant colony. There is a difference sociologically and biologically speaking. You can see the difference if you compare a mafia or Organized Criminal organization with the random criminals of a given city. What's the difference? The difference is that the number of random criminals in a city may be committing the same crimes as the mafia, but they are incoherent and not organized. A herd of cattle is not an organized coherent entity. It's just a field of many cows. A city of criminals does not equal coherency and organization. It's disorganized and incoherent. Which is why – think about this hard – if a general gives an order to an army, his order is carried out almost immediately. If a mayor were to give an order or make a request to his citizens in his city, the collective response time would be much slower, if they even respond. In relation to the big and incoherent urban order that surrounds an ONA person, ONA is like an organ is to a body. It is slightly more specialized and organized than the random herd of city-state citizenry.

Organized entities last or live shorter time spans than disorganized entities. One is a reproductive organ of the other which only forms in response to condition, and/or to Seed something in the Causal. To better understand this phenomenon, let's take mushrooms. The mushroom itself is actually the coherent and organized reproductive organs of mycelium. The mycelium itself is shapeless, formless, and very hard to see. It lives inside the ground in dark moist spots and is very big. When a spot becomes dry of nutrients the mycelium reacts to the condition by organizing its cells into a coherent entity. That coherent entity becomes a stalk which pushes out of the ground, which is the mushroom. The mushroom of course makes and spreads the spores of the mycelium. Stepping on the mushroom doesn't kill or harm the actual non-organized mycelium.

Human culture, not as a memplex, but as a group of people, is the mycelium. Culture on the human level is formless, leaderless, shapeless, headless, and non-organized. This is so to help this culture live long. You have something like Brahminical culture in India which is thousands of years old. And you have thousand year old European cultures. From time to time this non-organized culture produces organized "bodies" within it. So as an example you have the Catholic Church within Southern European culture. That church is the Mushroom of the mycelium of Romanesque European culture. It is the reproductive organ with which that cultural entity seeds itself in other places. And you look very closely at the color scheme and symbolism the priests of this church uses unconsciously. They wear white, or white is regarded in a special manner. Sperm is white. They have wands that sprinkle holy water. They have specialized "cells" or units [missionaries] which carries a bundle of memes which they send out. Just like sperm carries a bundle of information and is cast out. The sperm itself does not contain all of the information of its originating organism, just the basic genes. And so the

Roman Catholic Church does not contain all of the “genetic” information of old Romanesque European culture, just the basics.

So you watch history very closely. You see this Catholic Church send out its sperm cells into indigenous lands such as the Mayan, Incan empires, and the Philippines. How do most empires and nations symbolically personify the spirit of their empire or nation? As a female. The empire or nation as a body is the female, with her own genetic information. The missionaries are the sperm used to attempt to inoculate that female body with outside genetic information. Once the “female” culture/nation takes the genetic information from the missionaries, we see something take place aeonically over time. We see an increase in the “Europeanization” of the indigenous population. In fact, just as you would expect in biology, you see Latin America and the Philippines actually become Hybrid entities, mixed with their old indigenous genetic information, and with the new Romanesque European cultural memes.

Another example would be Buddhism. The dis coherent entity is Brahminical India. The only problem with what we refer to as Brahmanism/Hinduism is that it’s people specific and highly incoherent. This makes it genetically less able to seed outside cultures. So Buddhism is the answer. Buddhism is nothing more than a refined species of Brahmanism/Hinduism made and tailored to be spreadable. It has been stripped away of the memetic parts which are people and place specific such as the Vedas, Caste System, and so on. But the essence – and even most of the deities – are all still accounted for. So Buddhism is the organized reproductive organ of Brahminical culture. And just like a reproductive organ and its counter part in Southern Europe, Buddhism sent out missionaries into foreign lands in ancient times. Egypt was seeded, China, Southeast Asia, and now the West. And we see that the “female” receptive bodies [nations/culture] which takes those Seeds, produce Hybrid people and social orders. They have a mixture of their original culture, but also Brahminical cultural memes and practices, worldviews, and so on.

You have to learn to pay very, very close attention to how those old time tested reproductive organs work at seeding foreign people with a worldview. It’s an important bit of knowledge and skill for the ONA. Pay no attention to the belief system itself. That’s not the main mechanism something like Catholicism and Buddhism gets foreign people to adopt a new worldview, paradigm, and so on. When missionaries spread Catholicism inside a new receptive culture, specialized lexicons and Latin is used. You have lexical words like “Baptism,” “Eucharist,” “Host,” “Saviour,” “Pope,” “Church,” “Sin,” and so on with Catholicism. With Buddhism you have lexical words in Sanskrit and Pali such as “Karma,” “Dhamma,” “Sangha,” and so on.

What do we know about words and language? We know that the words we think in have an absolute influence on how we see and understand reality. Before a person can wholly adopt a belief system or new paradigm, his weltanschauung has to be subverted by those specialized words. The words bypasses their mental immune system because they are not technically foreign beliefsets. They are just words with perhaps definitions. But the words themselves act like genetic coding or digital coding which has been inserted into their cell or operating system. The words influences how they think and see things. They act like primer. After the primer, then you can paint them with the beliefs and foreign ideas.

Before you can make peasants into Communists, you subvert their mindscape with innocent useful word, like Bourgeois, Proletarian, Capital. They are innocent words peasants can adopt and use. But those words have a deeper sinister purpose. It infects how the peasants see themselves and their world. Then you start telling them what they want and need to hear. The rich are bad, Jews need to go, the worker makes the nation and should therefore lead, and so on. And it’s incredibly effective. You end up with peasants turned into rebel Proletarians killing for a party. Then the USSR falls, and a change of words is employed by a new political and economic order. Instead of Proletarian, the word “Citizen” is now used. The same common group of people adopt that word, and the behaviour and reaction changes, along with their worldviews and paradigm. The public are no longer rebel proletarians, they are productive citizens of a democracy. Look closely though, and you notice nothing real has ever changed. The leader types still lead, the common mass are still subjects of a regime.

Religion is not the only means a culture sporifies. Any Organized entity which forms within the matrix of its mother culture is a reproductive organ, this includes Political Parties, and secret societies. You have Germany and out of that Germany you have National Socialism. The National Socialism seeds other minds and cultures. So you see in time that those countries or people who adopt National Socialism take on a hybrid “German” flavour and worldview. Incorporations are cultural reproductive organs. Remember old world British colonies first began as territory owned and occupied by a Company. Whatever happened to that old Hudson Bay Company? Why, it aeonically developed into what we today call Canada, which looks and feels like it’s parent. Democracy as an institution is the reproductive organ of what we might call the Occidental Order. We see that whatever country adopts democracy, suspiciously takes on a Western flavour. At the moment the East is behind since it relies on things like Buddhism to inseminate World Order with its Oriental Order, which doesn’t work as well as democracy.

It’s very hard to change a culture because of the lack in coherency of its units/cells. This is a defense mechanism, since it must live long to try to seed humanity. A miniature example would be the constructed language of Esperanto. After about 150 years since it was born, Esperanto collected a very large following globally. That following is the cultural body, which is composed of an incoherent collection of people who learn to speak the language. Over the years many people have criticized faults in Esperanto, and so reform movements started. Those reform movements tried to change words around, add new words, remove old words, etc. None ever worked. Why? Because the cultural body itself is disorganized and made up of random unconnected people. Even if you get some to adopt your changes, you have not changed Esperanto. A living culture is beyond the control of any single person. It is it’s own entity.

We in the ONA can see this on a very practical level. For a while several years ago Old Guards like DarkLogos tried to state that the Black Book of Satan II & III were not a real part of the ONA. They tried to push that idea very often. But it was futile. Because a living tradition or culture is beyond the control and dictates of any person simply because the ONA is composed of disorganized cellular units. You would have to get every ONA person to agree that the BBS 2 & 3 are not ONA, and that is futile now because ONA is now a living tradition. I think it’s a good thing. The living tradition itself held onto the BBS 2 & 3; even if AL were to decree otherwise. It’s like a child you give birth too. When the child – or your baby cousin – is small it’s easy to control it and tell it what to do. Just like in the early days, it may have been easy for AL to tell ONA what to do and be. But when the child becomes a teenager, it becomes harder to control the teen and tell it what to do. It reacts negatively. We’ve all been teens. When the child becomes an adult, then there is no more control. The adult is its own person, with it’s own mind, life, and destiny.

In ONA, the Causal Forms which have and may develop within its cultural matrix is the organized reproductive organ of the mycelium of ONA. Each form has the basic genetic information of its parent, with specialized memes, words, and ideas. The forms inseminate foreign bodies around ONA. But we can see that because ONA is still very young, it is clumsy with its reproductive organs. Like a young teen just coming into the awareness of its own sexuality and reproductive capabilities. It will take time, trial, and error for ONA to be a stud muffin.

Give the people what they want, the quote states. Like in real life girls know what they want and need. If you are a guy, and you can’t sense what a girl wants and needs, then you’re not getting any. Other guys who are more experience, who can sense what the girl wants and needs will get to inseminate her. So ONA people have to learn to sense and intuit what the people want, and make forms to penetrate them. But we’re all human, with the same human nature. Just as they yearn, ONA people need an yearn. The ONA as a living entity has its needs. And just like them, we are group oriented. But must you be hypocritical and self loathing because of it?

“The whole of Satanism is a defiance against the religious attitude. Satanism is a rebellion against all those forms which hold or try to hold our existence, our being, in thrall -and the most potent form of thralldom has been and still is, religion. Religion emasculates us -whether it be overtly, via a religion, or

covertly by a religious attitude such as is evident in political or social zealotry, in conformity to a dogma and an authority. Satanism, in essence, is an individual defiance -an individual pride, an individual striving, an individual quest for excellence. It is about fulfilling the potential inherent in our existence -and this means finding and fulfilling our unique Destinies. Satanism means self-effort, self-learning, self-experience: it means each individual striving to become like a god; striving to be like the Prince of Darkness Himself.” – Concerning The Temple Of Set; Anton Long, Hostia II, ~1992

“There is no easy way, no easy path, to Adeptship. The journey takes years, and involves self-effort, self-discovery, unaided. It Involves triumphs, and mistakes -and learning from one’s mistakes. But perhaps most of all it involves a commitment and a learning from practical experience.” – Adeptship – Its Meaning And Significance; ONA, Hostia III, 1992

“As Aeschylus once explained Pathei Mathos; one can learn through adversity/suffering and so achieve wisdom.” – Mastery – Its Real Meaning & Significance; ONA, Hostia III, 1990

Note: The word “Pathei Mathos” in the original facsimile is in Greek letters. I think this is the earliest dated document in ONA where the word and concept of “Pathei-Mathos” was used. It’s just very, very interesting to take careful note of the date.

“They [Satanists] might be real heretics -fighting against the State either politically or via armed warfare if that State (as most Western ones do) upholds the Nazarene sickness of spirit (evident in modern political ideas like ‘liberalism’ and ‘humanism’ and ‘equality’: the triumph of the worthless at the expense of the noble).” – Satanism – Or Living On The Edge; ONA, Hostia III, 1991

“It amuses me -and has amused me -when I come into contact with modern. self-professed ‘Satanists’. Be such people a part of some ‘Temple’ or ‘Church’ or ‘cult’, or be they working on their own. With a few notable exceptions, these people are ridiculous -for them, Satanism IS an intellectual philosophy, a collection of rituals, and/or an anarchic attitude. For them, it IS an object of study, and involves meetings, discussions. For them, it IS communal. and involves ‘ethics’ and/or a religious approach and attitude. For them, it IS a glorification of their ego and a wallowing in the pleasures and wealth this existence can offer: an excuse for self-indulgence and lack of self-discipline.” – Song Of A Satanist; Anton Long; Hostia III, 1990

*“The notion of self-responsibility is as mentioned above, crucial to the LHP and accordingly any organization which claims to be of the LHP and which does not uphold this in both theory and practice is a fraudulent organization. In practice this means that an organization **does not restrict the experiences of its members** -it does not, for instance, impose upon them any binding authority which the members have to accept or face ‘expulsion’ just as it does not lay down for them any codes of behaviour or ethics. That is, it does not promulgate a dogma which the members have to accept as it does not require those members to be obedient to what the hierarchy says. **There is no “proscription”** of certain views, or individuals or other organizations as **there is no attempt to make members conform in terms of behaviour, attitudes, views, opinions, expressions or anything else.**”* – The Left Hand Path, An Analysis; ONA, Hostia III, ~1992

“Satanism is not merely attending nor even conducting ceremonies or rituals of a ‘Black Magick’ kind. Nor does Satanism mean or imply membership of an avowedly Satanic group. Neither is Satanism merely the enjoyment of material delights. Rather, Satanism – quintessentially – is an attitude and a way of living.

*“This attitude expresses a strength of character – a belief in oneself and one’s Destiny. Part of this is pride, and part of it is defiance: an individuality, a dislike of limits. However, perhaps **the most important part is a self-knowledge or self-mastery** born from having gone to and often beyond one’s physical, mental and moral limits.”* – The Quintessence Of Satanism; ONA, Hysteron Proteron, **1989**

“Membership of the ONA basically means an individual following the Seven-Fold Way as explicated in the various Order MSS. Members should understand that they are thus part of an Order which has long-term aims -of centuries and more. By actively following and using the methods and rites of the Order they are actively aiding those aims.” – The Aims Of The ONA; ONA, Sacramentum Sinisterum, 1997

“Satanic reasoning, and the judgement of a ‘thing’, derive from direct personal experience. Thus, for the Satanist, there can be no real understanding of something until that something is lived. Before then, understanding is merely academic, relying as it does on the validity of sources other than one’s own experience.” – Makrokosmos; ONA, Sacramentum Sinistrum, 1997

[Block Quote]

Historical Addendum: Reductio Ad Absurdum:

The individual responsible for the present codification of ONA (in the form of the seven-fold way, Star Game etc.) does not claim any supra-personal authority for that codification (in the form of Satan/Set or an extra-terrestrial intelligence) or indeed for the creativity, which was its essence. Neither does he claim any authority via having belonged to some ancient and mysterious group whose “Master” taught and Initiated him.

The truth is simple, and a little ordinary. He was fortunate perhaps in spending most of his childhood and early youth in Africa and the Far East where, in the former, he grew up among people who believed in pagan practices and witchcraft, and, in the latter, he came in contact with many and various traditions including LHP Taoist magic and Martial Arts. All this formed a somewhat unusual education (there is no claim to being “Initiated” into any form) and provided a continuing interest in esoteric arts. This curiosity, interest together with his keen intellect, enthusiasm and zest for danger let him to, in later youth, to not only seek out LHP groups in Europe but also into many interesting and diverse experiences, and in the late sixties he was Initiated into some LHP groups/underground Satanic Temples.

His diverse experiences then and later (some dangerous, some at variance with prevailing social dogma, many dark, some heretical) provided useful background for an Occult and personal synthesis and led to him taking responsibility for a small LHP group. The teaching of this group were rather garbled, full of mystifications and occasional insights, but they did provide some basis for creative extension.

Thus, the new synthesis that was the seven-fold way was created. The original LHP group had no historical significance and did not claim among its former members any person of significance on any level – it was simply a reclusive circle of a few individuals oriented toward the Black Arts whose teachings (such as they were) centred around a septenary approach to magickal alchemy and a “mythology” about the Dark Gods. (It should be noted that the other LHP groups he joined derived their magic from a mixture of Crowley/Golden Dawn/demonism or were rather boring, lacking Satanic zest).

In the early years of the eighth decade of the present century a decision was made to publish the tradition of this small group (the ONA – as it came to be called some decades earlier) together with the new codification. Some of the traditional material concerned Sacrifice and some related to the Dark Gods mythos.

***No one within this group believes these traditions and methods are unalterable or invested with “supernatural” authority.** As expressed in such published works as “Naos” and “The Black Book” they are a practical method of achieving magickal Adeptship and extending consciousness into the next stage of its development.*

***Thus the ONA has no structure because no structure is needed** – its members may guide others if those*

others wish, such guidance occurring because those members have themselves undergone (to a greater or lesser extent depending on their own personal development) the tasks of the seven-fold way and can thus offer advise from experience.

It is as absurdly simple as that.

-Reductio Ad Absurdum; ONA, 1989

[End Quote]

Closing Remarks

So those were a number of quote from classic ONA MSS & Documents. Most are dated between 1989-1992. All of these quotes come from PDF facsimiles of xeroxed copies of booklets ONA people in phase 2 [snail mail days] created, and distributed during that past era. It is impossible because of this for mundanes to claim that “we” doctored our documents to make ONA look and sound cool. The fact is ONA doesn’t have to be doctored to look and sound cool. It is cool, and has been cool for 40 years.

It’s just took 20 years for you mundane Satanists to catch up to our coolness. To appreciate what ONA has been trying to say for so long. Not even to some generalized “ONA.” But to its unsung intellectual heavy weight, “Anton Long,” and the other heavy weight “Christos Beest.” You spent 20 years talking trash about them, disregarding them, calling them fakes. And now you liberally borrow from their past works to develop your own mundane Satanism. You mundanes truly do live up to your descriptor: Anariya [Ignoble/Dishonourable]. There isn’t a shred of nobility or honour in your flesh and blood as a breed of people. It’s the very essence of what makes a human a worthless peasant, a serf: Common, Ignoble, devoid of Honour.

An institution or culture is very much like a body. The body needs both a brain and a heart. In the past Anton Long served as the Brain of the ONA, with his type of contributions. Beesty Boy was the Heart of ONA, with the art and imagery, the music and chants, the finer and “softer” contributions which tugs at our hearts. Both are needed to inspire us to think and feel. Because as humans, we have been created – or evolved – to both think and feel. When one is lost, there is an imbalance in “the force.” There also has to be a place in ONA for the balance of gender, both an animus and an anima. Boys do the territory thing with land and ideas, expanding and so on. Girls work the domestic home front and bond, maintaining the culture and social order.

The classic quotes above point out a number of very important notions many in and out of ONA forget or disregard. One point is that ONA has no special history. It has a mythos but not a super spectacular history. It was simply start by one or two guys in Shropshire of all places and then a small number of their friends got involved. Another point is that ONA never had a leader or some central authority figure.

Another point is that ONA has no structure or hierarchy. This means it’s not structured like a Church of Satan or an OTO where you can send an application to request membership and join. It has no structure period. There is nothing to send a request for membership to. No leader, no building, no group. Membership in ONA basically means putting the Seven Fold Way into living practice, and working on your own toward adeptship, via a cultivation of experiences and going beyond your limits. This is one thing mundane Satanists just don’t get. They don’t get that you can’t practice or live ONA on the internet. You just simply can’t do the Seven Fold Way or experience anything in cyberspace. There is no such thing as an internet ONA person. There are ONA people online using the internet, and the internet is a very useful tool, but you can’t do what is ONA online.

Another point is that from the early days, ONA was constructed to be adopted by anyone interested who had Codex Saerus, Naos, and the other core booklets as a guide. Those core books gave you a Self Initiation ritual to do, it gave you the entire Seven Fold Way to work on. You do ONA on your own. Later you may chose to

make your own temple/nexion, or join one. Joining a group is what requires the tests, face to face meet up, and so on. Because such groups need to get to know you and learn to trust you.

Another point most mundanes don't want to pay attention to is that from the beginning ONA has been an "Open Source" entity. Anybody within ONA can add and change things. You can add your own writings and booklets, change what needs to be changed. This doesn't mean that every individual ONA person will adopt your changes though. Remember, ONA is a living tradition now, so it is hard to force your changes onto the whole ONA. People like DarkLogos couldn't even do it when for a while he tried to make the Black Books of Satan 2 & 3 not a part of ONA. He couldn't do it, because collectively the ONA likes and needs those books. They are a part of the Tradition of ONA. This is how a living culture or tradition grows. Everyone has the equal chance to introduce new things into a culture, but there is no guarantee that those who make up the culture will like or adopt what you introduce.

For example nothing is stopping anybody from changing and recreating Codex Saerus. You can do it. But will the many independent people that make up the living Tradition adopt it? This is where social skills are needed if you want to have some sort of influence on ONA. Or at least be determined to spend a lot of time to distribute your ideas over many years. Introducing change into a living tradition takes Time, generations. Whereas in an autocratic framework such as the Church of Satan or something, the High Priest can make a dictate and his servile minions will have to adopt the policy or get kicked out. Be glad ONA isn't like that. It's a Tradition, not a structured organization or church, or temple. You can try to be the "leader" of ONA, but how many of the independent Initiates and nexions will like you and "vote" for you as their leader? How many ONA people will subserviently submit themselves and give up their individual autonomy and sovereignty to let you be their "leader?" To let you dictate to them what to believe, how to see the world, and how to live their lives? Submission is the total opposite of the spirit of Defiance of ONA. If you are in ONA and you have that mentality and attitude of looking for or needing phallus worship, an authority, leader, a Jesus, breasts to suckle on, then I don't think you are in the right place.

One great thing about a culture is that not every one will like each other. Do all Americans love other Americans and agree with every other American? No. I hate most other Americans actually. In a culture there is no set or defined morality or ethics. There only exists the sentiments shared by some people. If you rape a person and go to prison, you are still America with the right to vote still. It's just that the people you live around might not like what you did because of their personal sentiments and beliefs. So when you get put into prison, it is not the cultural entity of America that rejects you. It's a group of people and their private sentiments and beliefs. It's not like a religion where if you are a Jew and you work on the Sabbath, you are stoned to death. It's not like a Church of Satan where if you do something against their rules you are no longer a mundane Satanist.

ONA culture means Culture. You don't have to like other ONA people, you don't have to get along with them, and they might not like you and what you do. If you do something others in ONA don't like or agree with, you are still ONA. It's just that some ONA people had an asscow over what you did. Individuality really means Individuality in ONA. You're on your own, and don't let other ONA people's private sentiments and beliefs stop you from being your own person. If you fuck up, then the consequences of your actions and mistakes are entirely yours to reap and learn from. But ONA people know their own Kind. So if you don't actually belong, people will react and shun you in some way. Blackwood tried to belong and tried to be leader, and he got ridiculed and "thrown" out of ONA, because he didn't belong. A crystal knows what kind of molecules belongs in its crystalline lattice. A pack of wolves knows who and what belongs, knows friend from foe; knows kindred from Other. The acausal ONA entity knows what types of people are its causal cells. Even if we don't always get along and agree, we're still a pack, with a shared Tradition, shared mythos, shared culture, shared worldview, shared language, shared customs, shared rites, shared Sinister Dialectic, shared aims, and shared Way.

Self-development via direct experience and adversity has been a fundamental concept of ONA from day one.

If I could break ONA down to a simple sentence or phrase, it would be that. Self-Development Via Direct Experience & Adversity. It's the spirit of ONA. Everything else rests on that cornerstone. There is no moral system in ONA because nothing and nobody has the power to limit your potential for growth from your own experiences. There is no leader in ONA because no person has the power to limit or dictate what you can and should experience and learn from. There is no dogma or doctrine in ONA because no idea or idealism has the power to say what you can or cannot personally experience and learn from. ONA must grow and develop because as each of its causal cells grows and changes from our own personal experiences and Pathei-Mathos, the acausal organism we are cells of will change and evolve. All ONA MSS are basically are guidelines, or maps to help each individual Initiate find their own way. The map stops at a certain point, and from there, it is up to each individual Initiate to cut out their own trail, for the next generation to find and walk.

Chloe 352

Order of Nine Angles

7.11.123 yfayen



Hebdomadry - Exeatic Way of The Order of Nine Angles

Contents

Preface

[1. Developing The Mythos](#)

The Order of Nine Angles In Perspective

[2. Praxis and Theory of The Order of Nine Angles](#)

A Précis for Critics, Neophytes, and Academics

[3. The Radical Sinister Philosophy of Anton Long](#)

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

[4. Dialectics and Aeonic Sorcery](#)

Sinister Tribes, Satanism, and The Order of Nine Angles

[5. Glossary of ONA Terms](#)

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.

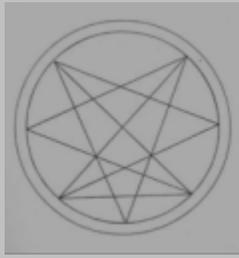
A glossary of ONA terms has been included.

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 Aeonic 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

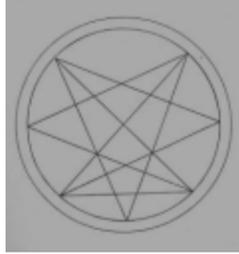
Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo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

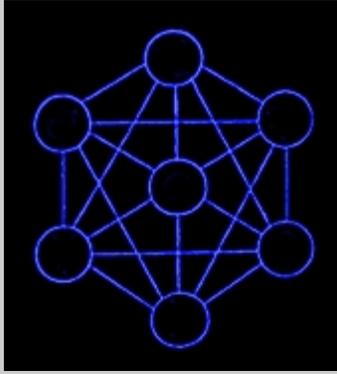
Order of Nine Angles / Order of The Nine Angles

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

Contents

Introduction

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

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

An Epistemology - Dark Arts and a Life of Sorcery

Conclusion

Appendix - The Code of Kindred Honour

Notes and References

Bibliography

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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- § *Marcheyre Rhinings*. 122 Year of Fayen [pdf]
- § *ONA Classic Texts*. Five volumes. 122-123 yf [pdf]
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The vast majority of items on the above blogs were authored by Anton Long.

§ Internet archive of 2012 ONA authorized website, accessed 2/2/2013 -

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The vast majority of items on that website were authored by Anton Long.

§ Partial internet archive of 2005 ONA authorized 'mirror website', accessed 2/2/2013

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The vast majority of items on that website were authored by Anton Long.

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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.



ONA
118 Year of Fayen
Revised 123
Version 3.07

Appendix
The Sinister Code

Those who are not our sinister brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of dark (sinister) honour.

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

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

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

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

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

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

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

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

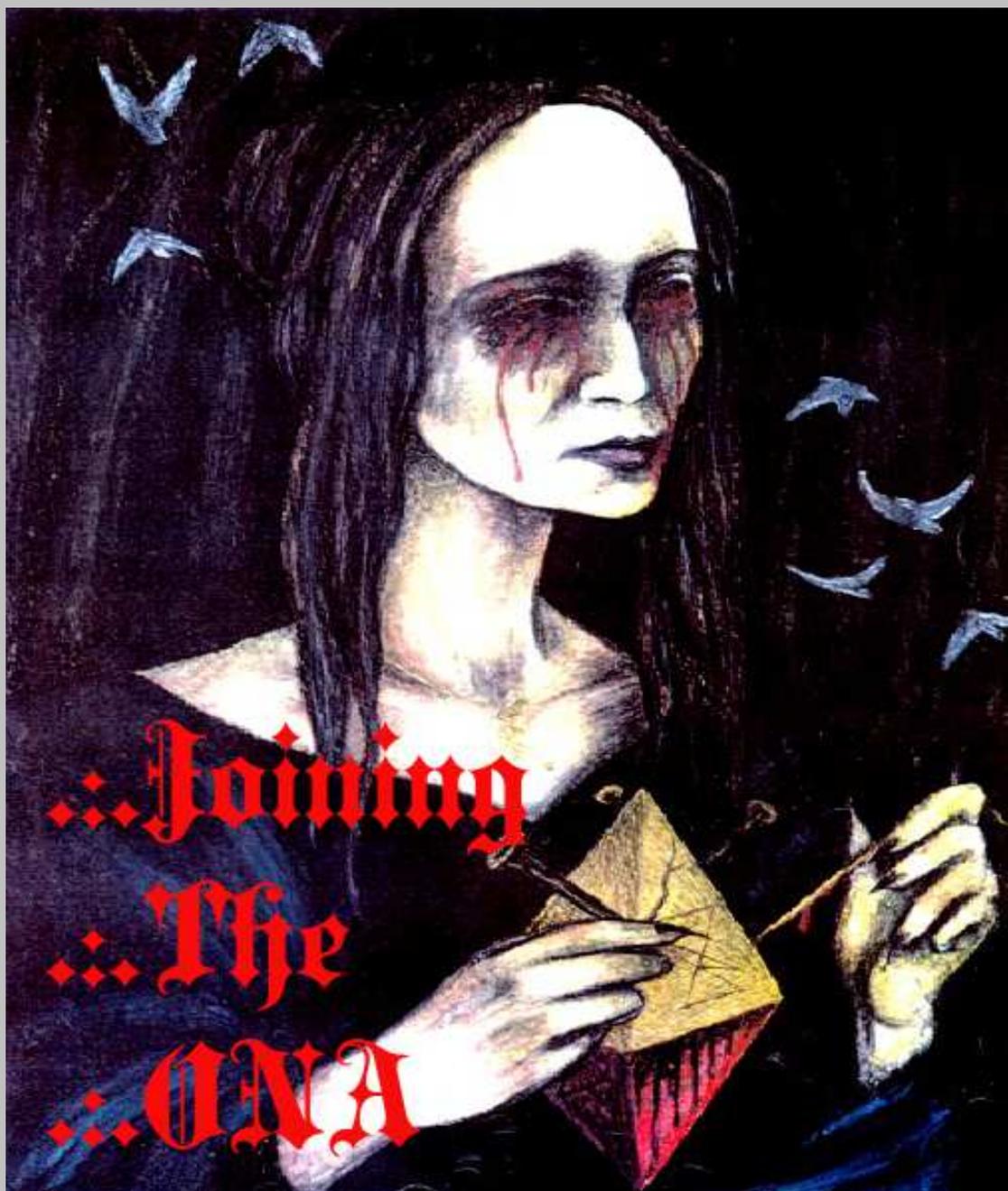
Our duty - as sinister individuals who live by the Code of Sinister-Honour - is to always keep our word to our own kind, once we have given our word on our sinister honour, for to break one's word among our own kind is a cowardly, a mundane, act.

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

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

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

ONA



The Order of Nine Angles / Order of The Nine Angles

Notes On Phase 2 Era Of ONA

Phase 2 of ONA was the era of the Order of Nine Angles' development before Phase 3 and after Phase 1. Phase 1 was the Coagulation of the Mythos which was a period in time when the ONA was coalescing thru the Mind of DM as a coherent system. Phase 2 was the era when ONA was being actively propogated via snail mail. During Phase 2 Christos Beest [aka RM, Audun, & Beesty Boy] was instumental in the labour of production and transmission of data to those interested. It is this period that we will take a side step to re-concider since it is a part of ONA history. One which is often forgotten and overlooked or dismissed by outsiders and Niners.

The ONA's "operation of manifestation" during the P2 period [circa 1990's] was actually typical of an institution of this pre-internet period and decade. Essentially the ONA of this phase was what we might call a "P.O. Box Enterprise." During this 90's decade it was common for occult institutions to propogate itself and find new members via snail mail and P.O. Box. The most well known occult organization that may have first utilized this method was/is the Rosicrucian Order AMORC which was founded legally in San Jose, California circa 1915. Well first take a look at AMORC since they also actually worked in "phases" of manifestation unofficially.

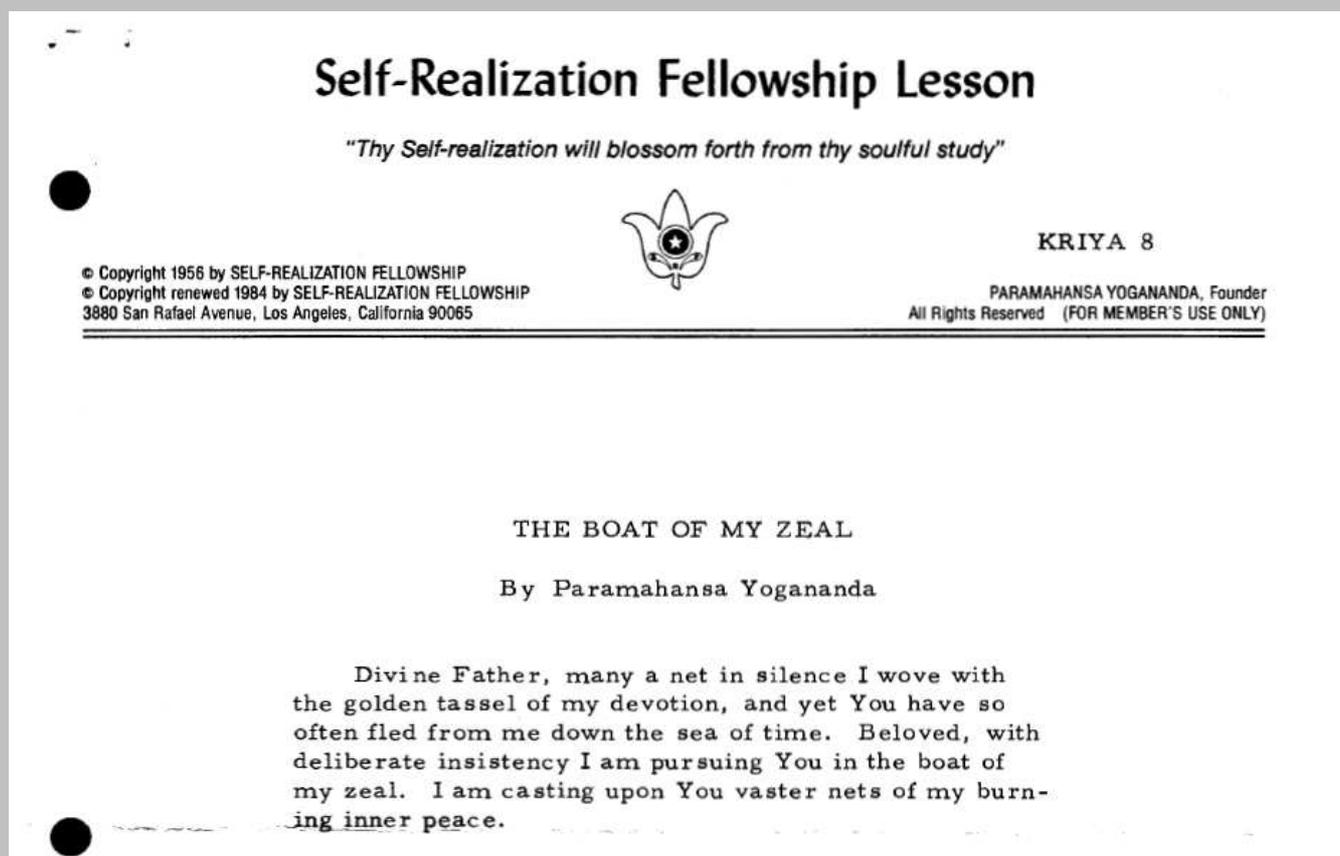
In the very early days of the AMORC [its Phase 1] the organization began as only an idea inspired by the OTO, Golden Dawn, and S.R.I.A, etc. At this time those named organizations had themselves already manifested in the real human world with their own lodges and membership. For the AMORC to have the same real world lodges it needed membership, and for it to have membership it needed to spread its coherent memeplex. AMORC's phase 1 was the visible and historic period when its founder created it's Mythos and then collected associated into an institution called the FUDOSI which "authorized" the existence of AMORC. After this phase, AMORC entered its "phase 2."

Phase 2 of AMORC was the unique idea of compiling its teachings into pamphlets called "Monographs," and then modifying their initiation degrees into solitary rituals a person can perform at home by themselves in what is called the "Home Sanctorum," which in most cases was just your bedroom with an altar and mirror in the corner. The Monographs themselves were not "sold" since AMORC was a non-profit organization at the time. What was "sold" was the actual membership [fee]. Membership invitations were often placed in the back of magazines. If a person was interested in joining the AMORC they sent in their membership fees for a quater year, during which time the new member would get Monographs in their snail mail box biweekly or so. The objective of this "phase 2" of AMORC was to collect enough membership in order that they can have real functioning lodges. After several decades of nurturing this phase AMORC was able to actually collect many members via snail mail to have meeting in lodges. During what we might call their "phase 3" of existence AMORC rented - and they still do - Masonic Lodge rooms to perform their initiation degrees, and hold classes for their teachings. AMORC does not really call their stages in development "phases." I was a member of AMORC up to the Third Atrium Degree, so I'm familiar with this concept of propogation. This all gives new meaning to the word "Order" doesn't it? Get it: Mail Order.

I was also a member of another old institution which successfully used snail mail to collect membership, eventually turning itself into a world wide phenomenon. This institution was and is named the Self Realization Fellowship [SRF] founded by Paramahansa Yogananda in around 1915. I discovered in when I was 18 when I had read an orange book called the Autobiography of a Yogi or something like that. This book was the SRF's "Foot In Your Door," tool. After reading it and being amazed with the story of "Guruji" Paramahansa's super power [I was not very bright back then] you ended up also wanting to learn this secret and mysterious Kriya Yoga, which the SRF conveniently offered.

So with the SRF I sent in 10-20 dollars for my quarterly membership. In return I got these cheap xeroxed copies of typewritten poems and basic teaching biweekly. Each piece of paper had three hole in the side so you can save them in a three ring binder like shcool work. When you start off your membership you sign a promise note stating that you will follow the Guru, practice the teachings daily, and never teach nonmembers anything. It takes three years of them milking you before you get your Kriya Yoga lessons and only after you

send them reports of your daily practices. I never went that far. I only stuck with the SRF for one year and I got tired of the silly nonsense I was getting. I just wanted to know the secret techniques of Kriya Yoga. So I ended up dropping out of the SRF and I waited for the internet to be invented and then I just found the entire SRF corpus online and downloaded it. This is what the paper the SRF sends you in your mail box looks like:



As you can see it's a cheap shoot [Hollywood lingo]. It's a piece of xeroxed paper with three holes. Every paper you get begins with a poem by the guru which you just have to endure week after week. I put up with this guy's poetry for a whole year. I don't know if you've ever watched "The Hitch Hiker's Guide To The Galaxy," where these aliens call Vogons torture you with their awful poetry, but the guru's poetry was on par to Vagon poetry. Don't extrapolate this and think I feel the same way for other people's poetry like DM's! In the Autobiography Yogananda says that he did not know English. He said that one day after he was chosen to re-teach Kriya Yoga to the world [here meaning the wealthy West] that he just miraculously knew how to speak English one fine day.

Regardless of the amount of cheese in the guru's poetry, the SRF from his mail order teachings over many decades since 1915 collected a world wide membership becoming a wealthy organization. The SRF today owns real world based Temples around the world, and their big center - which I have visited - up by Encino [Ventura county] California houses it's own lake. AMORC by the way is the wealthiest occult insitution in the world grossing an estimated \$25-30 million per annum, just from "membership fees."

So with many things like these organizations and some inventions like the automobile you have three basic phases of development. The first phase is the "idea" phase. This is when the automobile began as an idea. The second phase is the "attraction" phase. This is when the idea is used to attract those who resonates with the idea. The third phase is the "manifestation" which is when a group of people have come together who actually manifest the idea in the real world. There is a stage after that called "actualization," which is when a body of people organized into a coherent social order begins to work to actualize its aims and objectives.

If you study the occult industry like I did or do, you'll learn that the decade of the 90's was the occult age of the Mail Order business. You look at the back parts of any occult type magazine from this decade and you'll see all of these Wiccan Covens, Satanic groups, Mystical schools, Tarot classes advertising themselves in these magazines. Before the internet this was the only way to actually collect membership. One very

successful such mail order Orders is BOTA which send you their esoteric tarot card based mystical teachings in the mail. Most of these mail order Orders never succeeded in leaving their phase 2 and they all died out.

The thing to keep in mind with these mail order organizations is that membership with their established insitution was real. You paid dues for the membership and in exchange you got a mail box stuffed with private teachings. Granted membership with these mail order organizations wasn't like being a member of the OTO, Golden Dawn, or Masons since they were only in their second phase of development, and those old world secret societies has had a century and more to manifest their third phase of evolution. This is basically the same concept the old Church of Satan used in the old days sans the private teachings. You send in some money, got your Church of Satan membership card and you were a member. Rarely membership in the C/S during the 90's meant you had grottoes of fellow Satanists to hang out with and conduct Satanic Rituals with. If you made it to Grotto Master, the C/S would send you a pamphlet of private instructions. With the C/S it was up to you in the old days to put together your own Grotto.

And so, in this decade of 1990 the Order of Nine Angles was also - like many of its contemporary occult organizations - in its second phase or stage in development. Like AMORC, or BOTA, or most occult organizations of this period, the ONA actually advertised itself in the back of magazines, selling pamphlets and booklets, as well as collecting membership. Most if not all of the old books we associate with the Order of Nine Angles comes from this period, and some people do have the original mail order xeroxed copies. You can sometimes find these sold on eBay today from time to time.

Back in this era and phase of development the main organ the Order of Nine Angles propogated itself thru was its zine or magazine we know of as Fenrir. Xeroxed copies of these Fenrirs from P2 of ONA can still be found. What interests us are not the actual teachings, but what we find in the back of many of these P2 era Fenrirs. For in their back parts we find the lists of ONA books with pricings and an address to send your checks and membership inquiries to. Here's a copy from Fenrir II:

SCRIPTORUM SINISTRUM

*The Satanic Works
of
The Order of Nine Angles*

- * NAOS - *A Guide to Sinister Hermetic Magick*
£12 US\$31 including Air Mail Postage
- * *THE BLACK BOOK OF SATAN - A Guide to Sinister Ceremonial Magick*
£10 US\$29 including Air Mail Postage
- * *CAELETHI - THE BLACK BOOK OF SATAN II*
£7.00 US\$21 including Air Mail Postage
- * *THE BLACK BOOK OF SATAN III*
£7.00 US\$21 including Air Mail postage
- * *HYSTERON PROTERON - Inner Teachings of the ONA*
£3.50 US\$16 including Air Mail postage
- * *HOSTIA - Secret Teachings of the ONA Vol I*
£14 US\$37 including Air Mail postage
- * *HOSTIA Vol II & III*
£7.00 US\$21 each including Air Mail postage
- * *THE SINISTER TAROT - 21 colour illustrations with text*
£45 US\$100 including Air Mail postage
- * *THE DEOFEL QUARTET - In two volumes*
£14 US\$37 each including Air Mail postage
- * *BREAKING THE SILENCE DOWN*



- * *BREAKING THE SILENCE DOWN*
£7.00 US\$21 including Air Mail Postage
- * *THE SELF-IMMOLATION RITE - A Guided Pathworking through the Dark Spheres*
C90 Cassette £5.00 US\$10 including Air Mail postage
- * *SAPPHO: FRAGMENTS - Sinister evocation of the Greek poetess Sappho*
C45 Cassette £3 US\$9 including Air Mail Postage
- * *SATANISM - A Basic Introduction for Prospective Adherents*
£1.00 US\$5 including Air Mail postage
- * *SATANISM - An Introduction for Occultists*
£1.00 US\$5 including Air Mail postage
- * *THE SATANIC LETTERS OF STEPHEN BROWN I & II*
£7.00 US\$21 including Air Mail postage
- * *FENRIR - Journal of Satanism & the Sinister*
£2.00 US\$4 including Air Mail postage

Please make cheques etc payable to 'RIGEL PRESS', PO Box 228, YORK, YO1 2GZ, UK. None of the above can be sold to anyone under 18(UK) and 21(US) - please send age statement with order.

So this is what I mean when I say: "P.O. Box Enterprise." I don't mean it in any mean way. It's just an objective term to refer to such organizations which has items to sell via a P.O. Box to those interested who would chance upon such ads and magazines. Looking thru this list of ONA items I never noticed that the Sinister Tarot was selling for freaking \$100 back in the 90's! Damn. This picture is a xeroxed copy of a Fenrir of a pre-internet ONA in P2. You can see originally this Fenrir - like the original Naos - was spiral bound and typewritten. Also something interesting to note is the last sentence which states: "Please send age statement with order." This suggests that whoever was behind the ONA back then may have been thinking of the legality of age. Here a few more pictures from old Fenrirs of this P2 era for historical reasons:

USEFUL CONTACTS:

- *CHAOS INTERNATIONAL - For latest issue, send £2.70 to
BM Sorcery, London WC1N 3XX.
- *DARK LILY - The Reality of the Left Hand Path. £1.50 from:
BCM BOX 3406, London WC1N 3XX.
- *MANTEIA - Newsletter for the Mantic Arts. Details from
SCT.HANSGADE 20, DK 4000 ROSKILDE, DENMARK.
- *THE MAGICAL WORKSHOP - Magical equipment, custom made.
P.W. Baines, 30 Duke Street, DEAL, Kent CT14 6DS. Tel. 0304 360042.
- *SOL JEWELLERY - Chaos rings, Eris rings, various runic pendants
etc. SAE for full list: BM SOL, London WC1N 3XX.
- *HARDCORE SATANIC MOTHERFUCKING BARBARIAN VIDEOS - Highly
recommended. Details from KULL c/o Brekekk, P.O. Box 109, Newport,
Gwent NP6 1XZ.
- *IRON FEATHER - Tekno Acid, Anarkyz, Skamz. \$1.00 to P.O. Box 1905,
Boulder, Colorado 80306 1905 USA.
- *THE LAMP OF THOTH - Sorcerer's Apprentice, 1 The Crescent,
Hyde Park Corner, Leeds. (Send £2.95).
- *NOX - Latest issue £3 ch/P.O. payable to 'Longship Warrior'.
From S.L. Sennitt, 15 Oxford St, Mexborough, South Yorkshire
S64 9RL.
- *THEE TEMPLE OV PSYCHICK YOUTH - PO Box 227, Brighton, Sussex
BN2 3GL. This is actually the address of Temple Press - although
although I'm sure all enquiries will be forwarded to the
relevant characters.
- *ORCRO - The Occult Response to the Christian Response to the
Occult. £1.50 monthly, annual subscription £15.00 or \$30 US
from BCM GEVURAH, London WC1N 3XX.

[Not sure what a "hardcore Satanic motherfucking barbarian video" is. But the Brekekk address is the same one for Naos.]

FENRIR - JOURNAL OF SATANISM AND THE
SINISTER VOLII No.1 £2.50 \$5.00 U.S.

For this manifestation of Fenrir the
Sacrificial Offerings are:
Christos Beest, Pete Carroll, Annie
Aaron, Fra. Nefarious, Kull, Soror Fyr,
Fra. Autonemesis, Lianna and the
Nameless Entities of the ONA.
Thanks to The Manifest Negation and
Temple C.H.A.O.S.
Gibboneyadas to Friendly Scrotums.

All Hail Avcn Von Awein !

Edited, deranged and dismembered by

Christos Beest.

Printed and published by:

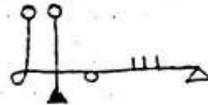
Brekekk

PO Box 109

Newport

Gwent NP6 1XZ

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except 'Chaos In Magical Development'
and 'The Saturn Rite' copyright
Pete Carroll.
May 1990 Era Horrificus.



[Beesty Boy working the "front desk" as Outer Rep at the Brekekk address.]

BRKZKK
PO Box 109
NEWPORT
QUEEN
NP6 LXZ

©1950 BRKZKK

[The above picture is from the Original NAOS found at the very back. Note the date in the lower left.]

*Aperiatur terra
et germinet Atazoth!*

[The Original NAOS by the way should begin with the above hand written statement in Latin.
Note the xeroxed copy of an original spiral bound book.]



DON'T MISS LOT 21

- * THE MAGICK OF SILENCE
- * SEX & SEX ROLES IN WESTERN ESOTERICS: Mike Howard's controversial analysis
- * HER SYMBOLISM: Atavistic consciousness analysed by S.L. Sennitt
- * THE MAGICK OF SILENCE: Dave Myatt of the ONA discusses Sound Magick
- * E=MC2 THE ULTIMATE MAGIC: SN Robinson reviews Quantum mechanic Magic
- * BRAG OF THE FEMALE SUB-GENIUS Shock-invocation of the Dark Initiatress
- * CHAKRAS & THE TREE: With methods for vitalising them (Will Parfitt)
- * SPIRITS IN THE COMPUTER (Kevin Carlyon)

All These Special Feature articles, plus continuations of the serials in this issue, the regular columns like Aunt Sally, Pandora's Box; Occult Book Reviews Golem's Gossip; etc, etc, and MANY MORE SURPRISE ITEMS OF WORTH

=====

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COPIES OF CURRENT ISSUE ARE OBTAINABLE AT £2.25 each (£2.50 FOR OVERSEAS)
BACK ISSUES ARE OOP BUT PHOTOCOPIES OF ANY ARE £2.75 EACH (£3.50 OVERSEAS)

That last picture is something very rare. I usually try to keep things like this private and out of the public. But it's a xeroxed copy of an old English magazine called "The Lamp of Thoth," which I assume may be an counter-culture magazine catering to the occult oriented market. I highlighted one very interesting entry in which DM is stated as being "Dave Myatt of the ONA." What I've always found confusing was how does "Sound Magick" relate to a "Magick of Silence?" If you make a sound, wouldn't the silence be broken? I love the entry just two below DM's: "Brag of the female Sub-Genius Shock-invocation of the Dark Initiatress." Initiatress! I joined the Church of the Sub-Genius when I was 18 and still am a proud member. Enterprising no?

I love getting whatever real glimpses of ONA as it was in its early stages of development. These old xeroxed copies and ads the "Old Guards" put up and the wordings they used give me a more clearer [objective] glimps of what ONA may have been beneath all the smoke, mirror, mythos, glamour, and propaganda me and many of us put up today. By glamour, mythos, and propaganda I also mean the image outsiders believe ONA to be, which they talk about and judge ONA by and with. For example many outsiders have this image of the ONA being some secret sinister Satanist organization. Is this image they have of ONA objectively accurate when ONA since 1990 has been advertizing itself in the back of occult magazines in public circulation? How secret of an organization can you be when you advertise in big letters "Hardcore Satanic Motherfucking Barbarian Videos," right in a public venue? The language used seems to be more carefree or not too serious. In fact in one of those pictures I included there is mention of "Friendly Scrotums."

ONA Membership In P2

So during that mail order era of the occult industry [1990's] what did "membership" in ONA actually mean in a realistic and objective sense? If you look at the first picture [2 halves of one] I included what you will see is that 13 out of the 15 named book and booklets are Core Books one would need to put the ONA into practice. We know that the Book of Satan contains the rites of Traditional Satanism, and that Naos contains the Seven Fold Way and the mystical stuff. The Black Book of Satan also contains basic instructions for making and running your own Temple/Nexion [group], finding your own members, and it comes with a Self Initiation Rite. Other organizations of this era such as AMORC also have their own self initiation rites the members performs at home by themselves. So what does membership in the ONA mean during this period?

Objectively membership in ONA during this era was pretty simple and obvious. If you look at the same picture in question you see that after the list of 15 ONA books is a pricing in Pounds and Dollars. At the bottom you see instruction on whom to make your checks out to, and there is given an address to send your checks to. Basically "membership" in the ONA began with the first step of being curious enough to Buy one of those books and sending the Old Guards a check. If you were further interested in being an Initiate of the ONA you have Naos which gave you the entire degree or grade system of the ONA for you to go thru on your own. But you also had the address to ask the Old Guards questions. Back then the Old Guards would give instructions to those who desired to go deeper into the Order of Nine Angles. These ads and books were gateways.

This is something that outsiders speculating about ONA entirely over look or just dismiss. Outsiders speculating often ask if ONA ever "really existed." They forget to count a decade worth of ONA [Beesty Boy, DM, and Friends] spending their own money to make all those spiral bound books, spending their own money buying and placing ads, and spending their time sending out books they sold to their market. It's the market we want to look at. It may have been a small market, but books were sold nevertheless to people who were drawn to and attracted to the aura or elan of the ONA. A member of the ONA is basically a person who puts ONA into practice and goes thru the Seven Fold Way. Of that decade, of all the money and time inputted, of all the people who bought ONA books and studied them, how many of these people were ONA Initiates?

The only way we can really say that ONA never existed or that it never had members is to dismiss all of those people and pretend the entire effort of the snail mail era of ONA never happend. We'd have to force ourselves to pretend that not a single person bought a book or studied its teachings. How do those that state over and over again that ONA never existed or never had membership know that ONA never made members during this era? Where are they getting their numbers and stats from?

ONA during this daced was not doing anything different from AMORC, the SRF, or BOTA. You sent in fees to these groups, you had your self initiations, were members, and got your lessons in the mail. In fact ONA during this time did more for their members and market than the Church of Satan, because with ONA you actually got material for your money you spent. Whereas with the Church of Satan you got nothing but a laminated card for your \$200 dollars. And yet these mundanes out there considers that the Church of Satan existed and had members, but not ONA? Why? Because of the fucking issuing of "membership cards?" Give me a fucking break. Why, because ONA people use pseudonyms like the Black Book of Satan outlines we use? Why, because ONA people don't hang out with them in their internet venues? Why, because ONA has no cool designed website?

When we start our education process into the ONA, we have to learn to consider the whole ONA from beginning to today and all of its stages of development. It's very easy in this day and age when the internet saturates our everyday reality to dismiss the ONA and anything else not securely rooted in that internet reality. In that cyber-samsara, we forget that groups and organizations did exist before the internet and forums were invented. Back during pre-internet days most organizations had to utilize what medium of data transmission was at available to them. In most cases it was snail mail, P.O. Boxes, and magazine ads.

Phase 2 of ONA is done. The Old Guards have collected or attracted or made their numbers and cells of groups of people interested in ONA. They have seen ONA exist this long into our era and generation. And so with this Phase 3 ONA uses a new medium to spread its memplex which is the internet via free blogs and free PDF booklets and manuals. So what does "membership" in ONA mean in this day and age? How do you join the ONA?

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Joining The Order

The title "Joining The Order" is a nonsensical phrase in regard to the "Order of Nine Angles," because essentially the ONA is not an "Order" and there is no such thing as membership. You can't join something which does not "exist."

By the word "Order" in general, I would mean to denote a structured, often hierarchal organization such as the Ordo Templi Orientis, the "Masonic Order," the Rosicrucian Order, the Traditional Martinist Order, the Order of the Garter, the Order of the Golden Fleece, the Order of Saint Benedict, et cetera. In this context the ONA is not an "Order," in fact, according to this general meaning of the word "Order," the ONA doesn't even exist at all.

The ONA is more accurately what is known as a "Social Order" which is a sociological concept. Wikipedia explains a "social order" like this:

[Begin Quote]

Social order is a concept used in sociology, history and other social Sciences. It refers to a set of linked social structures, social institutions and social practices which conserve, maintain and enforce "normal" ways of relating and behaving.

A "social order" is a relatively stable system of institutions, patterns of interactions and customs, capable of continually reproducing at least those conditions essential for its own existence. The concept refers to all those facts of society which remain relatively constant over time. These conditions could include both property, exchange and power relations, but also cultural forms, communication relations and ideological systems of values. – [Source](#)

[End Quote]

So basically as a social order, the ONA is designed to memetically transmit something which may be referred to as a

“Nine Angles” Tradition, which would include certain basic practices, customs, patterns of thought, ideologies, ethos, world views, and culture, peculiar to this “Nine Angles” Tradition. And like any social order, this ONA thing continually reproduces its subcultural memes over time via a loose collection of individuals who resonate with this Nine Angles Tradition.

Thus, to illustrate the difference between an organizational Order, and a social order, we can use the subculture of surfers as an example. There is no such thing as an “Order of Surfers” where you join or apply for membership to be a genuine, government approved, IRS recognized, authenticated, bona fide, real McCoy surfer. It is simply a social order or a memplex of certain social and practical memes pertaining to surfing which you simply assume or adopt and put into practice. The social order/subculture of surfing does come with certain shared ideas, common practices; language and vocabulary specific to the subculture, perhaps also common dress codes where certain brand name clothing and apparel are utilized.

You simply “plug” yourself into this social order, put it into practice, and perhaps teach others later. And so through adoption of this social order, application of its activities and practices, and teaching of others, the memetic components of this subculture is reproduced and replicated from one generation to the next; from one person to another. And over such time, new elements may be incorporated while old elements are dropped. But we cannot say that surfing is an organizational entity with elected leaders, and membership cards.

This is pretty much what the ONA is. It is a social order. So there is truth to the idea or statement that the ONA as an Order never existed like the Dominican Order existed or exists as an “Order.” But it does exist in the form of a social order with its own unique traditions or culture, which is adopted, put into practice, and taught to others by individuals who may resonate with its subcultural way of life.

Although the ONA may not have existed as an Order. It does exist and it was designed from the very beginning to be self-replicating over time through “nexions” or those who assume the social order of the Nine Angles Tradition, put the tradition into practice, and teach it to others.

The self-replicating “thought-ware” or program of the ONA is directly embedded into its “back bone” called the Seven Fold Way, or the Seven-Fold Sinister Way, which is a sequence of seven Grades, levels of progression, “stages,” or “degrees.”

Each Grade in the Seven Fold Way comes with certain tasks the “Initiate” executes on their own time and terms. From the get go one of the tasks as an initiate of one of the lowest grades is that you find a partner, initiate this partner into the ONA, and begin practicing certain rites together. So from the very beginning, even if only one person finds the ONA worth adopting and practicing, this person has the task of seeking and initiating a second person into the ONA. A following task of a higher grade in the ONA has the Initiate organize or make from scratch an entire Temple/Nexion; which is a group of underlings, cells, or students the Initiate mentors and teaches into the ONA.

So essentially you do not join the ONA: You make the ONA. In this way, it is not accurate to say that the ONA does not exist, or that it has never existed, or has gone dormant. Simply because the very foundation and back bone of the ONA (the Seven Fold Way) is designed from the very beginning to be self manifesting and self replicating. Even if every present ONA Initiate and Old Guard were to all die, be imprisoned, or just dropped out of the Seven Fold Way, the ONA would still be able to re-create itself because all of the instructions, rites, practices, ideology, world view, the sinister dialectic, and concepts of sinister subversion are all “there.” And as long as there is one person alive who resonates with the social order of the Nine Angles, the ONA will always have a nexion [aperture] to re-manifest itself through.

Even if we say that originally the ONA was just one man [Anton Long] and his ideas, those ideas were engineered to be self creating and self replicating as a memplex. All thing that exists in our modern world first began as the idea of one man, designed to attract other people who resonate with its essence and potential, and through such people are the ideas of individual men manifest by effort and assertion of causal force in the real world of experience. The cars that we drive first began as an idea in the mind of the anti-Semite Ford; telecommunications satellites which our modern world can’t exist without first began as an idea of some guy, who now also has a “belt” named after him: the Clarke Belt. Christianity first began as an idea of a crazy Jew who thought he was God, and now there are 2 billion Christians. Buddhism first began as the ideas of a Punjabi Beggar, now if we count the Buddhists in Communist China, there are over 1.6 billion Buddhist. Liberty, and the right of the people to govern themselves first began as criminal ideas in Christendom entertained in a group of daring minds. Today most people in the [developed] world

live in republics which are free from the tyranny of the Church and Crown. Ideas become things as the mystics say. You become what you think as the Buddha says. It's very hard to say that the ideas of one man named Hitler or one man named Marx never causally manifested into anything real or measurable.

We as Humans are thinking animals. The “flaw” is that we are not born with ideas already in our heads to think of, interpret the world with, and regulate our actions with. Such that it becomes common practice – even a human necessity – for others who have come before us to create ideas for us to eventually adopt, think with, to influence our world views, and our actions in the causal world: if our respective human cultures and human civilizations are to continue. And if such memplexes are to evolve, and progress, then there must always be dialectical conflict, where old memes are ruthlessly dethroned by new tested and tried memes. Like the old genes of an aged, impotent alpha male is ruthlessly replaced by a new more potent, more relevant and healthy alpha male.

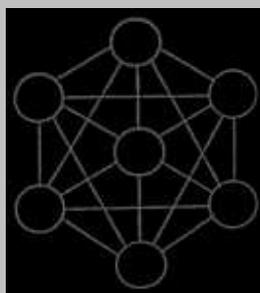
Of all the hundreds of ONA MSS, and thousands of pages presenting ONA thought-ware; the most simple, revealing, and instructional is the following called “The Complete Guide To The Seven-Fold Sinister Way.” It presents the foundation, the back bone and basic self replicating program of the ONA. You do not join the ONA: You make it.

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Order of Nine Angles

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A Complete Guide To The Seven-Fold Sinister Way

Order of Nine Angles

Introduction

The Seven-Fold Sinister Way is the name given to the system of training used by traditional ONA nexions – that is, by those esoteric groups which use a sinister (LHP) Initiatory system based on The Dark Tradition (aka Hebdomary). It is the learning of The Art of Dark Sorcery, by individual Occultists, and thus is the graded and guided practice of The Dark Arts.

The Way is an individual one: each stage, of the seven stages that make the Way, is achieved by the individual as a result of their own effort. To reach a particular stage, requires considerable effort by the individual, who works mostly on their own.

One aim of the Way is to create Sinister individuals – that is, to train individuals in The Dark Arts. This sinister training develops individual character, esoteric (or Occult) skills and self-insight. The individual also acquires genuine esoteric knowledge and that genuine understanding that is the beginning of wisdom.

The Way itself enables any individual to achieve genuine esoteric (Occult) Adeptship – and beyond – and thus fulfil

the potential latent within them, and thus they can and do enhance their life, and come to know and then achieve their unique Destiny.

The Way is essentially *practical* – involving experiences in the real world, and ordeals, as well as the completion of difficult, challenging tasks. It also involves a practical mastery of all forms of sorcery. The Way requires a sincere and genuine commitment, and it is both difficult and very dangerous. Success depends on this commitment by the individual.

The Way is divided into seven stages, and these mark a specific level of individual achievement. The stages are: Neophyte; Initiate; External Adept; Internal Adept; Master of Temple/Mistress of Earth [or "Lady Master"]; Grand Master/Grand Mistress [or "Grand Lady Master"]; Immortal. Sometimes, Initiates are described, or known, as "novices"; Internal Adepts as Priest/Priestess; a Grand Master as a Magus, and a Grand Mistress as a Magistra.

All of these stages (with the exception of the stages beyond Master/Mistress) are associated with specific tasks, ordeals, rituals and so on, and a completion of each and all of these (given in detail below under the appropriate stage) is required before the next stage can be attempted. Also, each stage involves the individual in a certain amount of reading and study of Order manuscripts/texts [hereafter "manuscripts" is abbreviated as MSS, and "manuscript" as MS]. The purpose of this reading and study is to provide a sinister, esoteric, understanding of the tasks, ordeals, rituals and so on of the particular stage being attempted. Each stage represents a development of and in the individual – of their personality, their skills, their understanding, their knowledge and insight.

Before embarking on the first stage – that of sinister Initiation – the individual who desires to follow the dark path of traditional sorcery should gain some understanding of what The Sinister Way is. To this end, the following Order MSS should be read:

- * A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles
- * A Glossary of Order of Nine Angles Terms (v 2.01)
- * The Dark Arts of The Sinister Way
- * Our Sinister Character
- * An Introduction to Dark Sorcery

An Important Note Regarding Copies of Naos

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

The genuine facsimile copies in pdf format are c. 45 Megabytes in size, and contain: (1) the handwritten words *Aperiatur Terra Et Germinet Atazoth* on the first page, and the handwritten word *Brekekk* (followed by an address) on the last page; (2) a typewritten table of contents on page 3 which includes – in the following order – Part One, Part Two, Appendix, Part Three Esoteric MSS; (3) a distinct facsimile image of the spiral binding on the left hand side of every page until p.70. In addition, genuine copies of the original MSS include facsimile images of hand-drawn diagrams, including the advanced Star Game, and The Wheel of Life.

I – Neophyte

The first task of a neophyte [the word means "a beginner; a new convert"] is to obtain copies of the various Order MSS which will be needed. These include: (1) *Naos – A Guide to Becoming an Adept*; and (2) *The Grimoire of Baphomet, Dark Goddess*. The neophyte also needs to understand the fundamental concepts of magick, such as "causal" and "acausal" and here a study of the following Order MSS is useful: (a) Chapters 0 and I of *Naos*; (b) *Aeonick Magick – A Basic Introduction*.

The second task of a neophyte is to undertake the "secret task" appropriate to this first stage. This task is a necessary prelude to sinister Initiation [the task is detailed in the MS "The Secret Tasks of the Sinister Way", which is included as an Appendix to this present work].

The third task of a neophyte is to undertake a ritual of Initiation. If you are in contact with a traditional nexion or group, this can be a Ceremonial ritual. If you are working alone, or the group you are in contact with suggest it, it can be a Hermetic one of "Self-Initiation", as given in detail in the Order MS *Naos*. There is no difference between a

Ceremonial Initiation, and a Hermetic Self-Initiation.

The fourth and final task of this stage involves the new Initiate in constructing and learning to play, *The Star Game*, details of which are given in the Order MS *Naos*.

II – Initiate

Tasks:

- 1) Study the Septenary System in detail [*Naos*] and begin hermetic magickal workings with the septenary spheres and pathways as described in *Naos*. Write a personal “magickal diary” about these workings. Study and begin to use the Sinister Tarot [copies of the Sinister Tarot, and study notes, are available from the ONA].
- 2) Undertake hermetic workings/rituals for specific personal desires/personal requests of your own choosing, as described in *Naos*. Record these, and the results, if any, in your magickal diary.
- 3) Set yourself *one* very demanding physical goal, train and achieve or surpass that goal. [Examples of minimum standards are, for men: walking thirty-two miles in less than seven hours in hilly terrain; running twenty miles in hilly terrain in less than two and a half hours. Cycling one hundred miles in under five and a half hours. For women, the acceptable minimum standards are: walking twenty-seven miles in hilly terrain in less than seven hours; running twenty miles in hilly terrain in less than three hours; cycling one hundred miles in under six and one quarter hours.]
- 4) Seek and find someone of the opposite sex to be your ‘magickal’ companion and sexual partner [or of the same sex if you incline that way], and introduce this person to The Dark Tradition. Initiate them according to the rite in *Naos*, or devise your own rite of Initiation (which should culminate in sexual intercourse with your partner). Undertake the path and sphere workings with this partner.
- 5) Obtain and study (a) the Order MS *Eulalia, Dark Daughter of Baphomet*; and (b) the Order MS *The Deofel Quartet*. A guide to this MS is given in the MSS *The Deofel Quartet - Responses and Critical Analysis* and *The Deofel Quartet – A Satanic Analysis*. [Note: Part I and Part II of the *Deofel Quartet* are intended as entertaining sinister fiction.]
- 6) Undertake an ‘Insight Role’ [see the *Secret Tasks* MS [appended below] and the MS *An Introduction to Insight Roles* (119yf edition)]. This Insight Role is the Secret Task of this stage.
- 7) After completion of your Insight Role, undertake the Grade Ritual of External Adept, given in *Naos*.

The stage of Initiation can last – depending on the commitment of the Initiate – from six months to a year. Occasionally, it lasts two years.

Understanding Initiation:

Sinister Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and *latent* personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of dark sorcery. The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark energies or “forces” – and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. *The Star Game* takes this process of objectification further, enabling a complete and rational understanding – divorced from conventional “moral opposites”.

The physical goal which an Initiate must achieve develops personal qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work.

The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real sinister character in the individual; it is a severe test of the resolve, Sinister commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

III – External Adept

Tasks:

- 1) Organize a magickal, and Sinister, group/nexion/magickal Temple. You must recruit members for this Nexion, and teach them about The Dark Tradition of the ONA. With your companion (or another one if personal circumstances have changed) you must Initiate these members according a ceremonial ritual of your own devising, for which you may use texts such as The Grimoire of Baphomet and *The Black Book of Satan* for inspiration and some guidance. In addition, you must perform ceremonial rituals on a regular basis. In this Nexion/Temple, you will be the officiating Priest/Priestess, with your partner acting as the Priestess/Priest. Regular Sunedrions should be held, as detailed, for instance, in the *Black Book of Satan*, as you should regularly perform rituals, both hermetic and ceremonial, for the satisfaction of your own desires and those of your members. You should run this Temple for between six and eighteen months, as you should write and use your own *Black Book* of ceremonial rituals, with some help from the members of your group, if possible, in the writing of this work, and with all rituals firmly based on the non-Magian dark, septenary, tradition of the ONA, and you should use this work of yours in preference to using published works such as the *Black Book of Satan*.
- 2) Train for and undertake all three of the following different and demanding physical tasks – the minimum standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.]
- 3) Undertake the ‘Secret Task’ as given in the *Secret Tasks* MS.
- 4) Study, construct and learn to play the advanced form of *The Star Game*.
- 5) Study Aeonics and the principles of Aeonic Magick, as detailed in Order MSS.
- 6) Study, and if possible practice, Esoteric Chant, as detailed in Order MSS [particularly in *Naos*].
- 7) Study the esoteric traditions of The Dark Tradition, and if so inclined [see 'Concerning The Nexion' below] instruct your Temple members in this tradition.
- 8.) Prepare for, and undertake, the Grade Ritual of Internal Adept – if necessary choosing someone to run the Nexion in your absence.

Concerning The Nexion:

The Temple [aka Nexion] must be run for a minimum of six months, as you yourself must seek out, recruit, instruct and train, the members of this Temple. There must be at least four other members, excluding yourself and your companion, during these six months, as you must strive to obtain an equal balance between men and women if the Temple is so orientated toward heterosexuality. It is at your discretion whether or not you are honest about your intentions, and inform recruits/potential recruits that this Temple is one of your tasks as an External Adept, and that you yourself are not yet very advanced along the Left Hand Path. If you choose not to so inform your members, you must play the appropriate role. If you are considering keeping and expanding the Temple beyond the minimum period and into the next stage, that of Internal Adept, it is more practical to be honest from the outset. The crux is to decide whether you wish your Temple to be solely for your own External Adept purpose, or whether you want it be truly sinister, with your members guided by you to become sincere and practising dark sorcerers. If this latter, then you must be honest with them about your own progress along the path, and instruct them according to ONA tradition.

After this six months is over – with four or more members and many ceremonial rituals having been performed – you may disband the Temple, if you consider sufficient experience has been gained in magick/manipulation/pleasuring. However the time limit of six months, and the minimum of four other members, must be observed, otherwise the task is not completed, and the next stage – Internal Adept – is not possible. This particular task, of an External Adept, is only complete when these minimum conditions have been met, for such conditions are essential for practical ceremonial experience to be gained.

After these conditions have been met, you may opt to continue with, and expand, your Temple.

Understanding External Adept:

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, sinister character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonic magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of “individuation”, of esoteric Adeptship. [See, for some basic exoteric guidance, the Order MS *Adeptship - Its Real Meaning and Significance*.]

The stage of External Adept lasts from two to six years.

IV – Internal Adept

The basic task of an Internal Adept is to strive to fulfil their personal Destiny – that is, to presence the dark force by acting sinister in the real world, thus affecting others, and causing changes in accord with the sinister dialectic of change. This personal Destiny is revealed, or becomes known, before or during the Grade Ritual of Internal Adept.

The Destiny is unique, and involves using the natural, and developed character and abilities of the individual. For some, the Destiny may be to continue with their Nexion, teaching others, and guiding them in their turn along the Seven-Fold Way. For others, the Destiny may be creative, in the artistic or musical sense – presencing the sinister through new, invented and performed forms or works. For others, the Destiny may be to acquire influence and/or power, and using these to aid /produce sinister change in accord with the sinister dialectic. For others, it may involve some heretical/adversarial or directly revolutionary or disruptive role, and thus seeking to change society. For others, the Destiny may be specific and specialized – being a warrior, or an assassin..... There are as many Destinies as there are Adepts to undertake them. [For a text appropriate to one such Destiny, see the ONA MS *Warriors of The Dark Way*.]

While this Destiny is unfolding, the Adept will be increasing their esoteric knowledge and experience through a study and practice of Esoteric Chant, *The Star Game*, Aeonic Magick. Rites such as those of the Nine Angles will be undertaken. A complete and reasoned understanding of Aeons, Civilizations and other forms will be achieved, and with it the beginnings of wisdom.

After many years of striving to fulfil their Destiny, and after many years of experience and learning, the Adept will be propelled toward the next stage of the Way [see, for some basic exoteric guidance, the MS *Mastery - Its Real Meaning and Significance*; and the MS *The Abyss* where what occurs during Internal Adept is described.] When the time is right, the Grade Ritual of Master/Mistress will be undertaken. The time is right only after the Adept has spent years completing themselves, and their ‘self-image’, having taken themselves to and beyond their limits – physical, mental, intellectual, moral, emotional. Being genuine Adepts, they will have the insight, and the honesty, to know what experiences, and what knowledge, they lack – and accordingly will seek to undergo such experiences, and learn such knowledge.

The stage of Internal Adept lasts from five to eleven years.

V – Master/Mistress

The fundamental tasks of this Grade are threefold:

- 1) The guiding of suitable individuals along the Seven-Fold Way, either on an individual basis, or as part of a structured Nexion/Temple/group;
- 2) The performance of Aeonic Magick to aid the sinister dialectic;
- 3) The creation of new forms to enhance conscious understanding and to aid the presencing of acausal/sinister forces.

Further, and importantly, a Master/Mistress will be using their Aeonic understanding, and their skills to influence/bring about changes in the societies of their time – this is Aeonic Magick, but without “ritual”, as described in Parts III and IV of *The Deofel Quartet* and in texts such as *Eulalia, Dark Daughter of Baphomet*. They will also be working to create long-term change (of centuries or more).

Few individuals reach the stage of Master/Mistress – so far, only one to two individuals a century, out of all the genuine esoteric traditions, have gone beyond the stage of Master/Mistress to that of Grand Master/Grand Mistress.

The stage of Master/Mistress lasts a minimum of seven years – when sufficient Aeonic works are completed/achieved, and wisdom attained, there is a moving toward the next stage, that of Grand Master/Grand Mistress.

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Appendix – The Secret Tasks of the Sinister Way

The secret tasks have remained secret for a long time by virtue of their nature – they represent genuine dark sorcery in action and as such often are “a-moral”. Such esoteric tasks were revealed to an Initiate by the Master, or Adept, guiding and training that Initiate.

To understand the nature of these tasks, it is necessary for the sinister novice to be familiar, and in agreement with, the secret teachings themselves, particularly as these relate to culling. [These teachings are contained in such traditional Order MSS as *Culling - A Guide to Sacrifice* and *Guidelines for the Testing of Opfers*. For a long time, the matters mentioned in the above secret MSS were transmitted only on an oral basis - it being forbidden for such teachings and practices to be written down or divulged to non-Initiates. However, as explained elsewhere, in several other MSS, this practice has now changed.

Accordingly, this present MS will detail the secret tasks which a sinister novice must undertake as part of their commitment to The Dark Tradition. That is, these hitherto secret tasks - like the other tasks detailed in the MS *A Complete Guide to the Seven-Fold Way* - are both required and necessary: mandatory if progress is to be made upon the Way. Without them, there can be no genuine achievement along the Way, for it is such tasks which develop that character and those abilities which are sinister and which thus represent the presencing of the dark forces on Earth via the agency (or vehicle) of the individual sorcerer. These secret tasks - and the other tasks - represent the way of dark sorcerer. They are sinister. As such, they are fitting only to a minority: to those who are, or those who desire to become, sinister in a practical way. Some who profess to be sinister - and some who wish to become sorcerers of The Dark Tradition - will hear of these tasks, or read them, and be surprised, perhaps even appalled, particularly by the tasks that involve hunting and killing animals and culling human dross. Such people will say or write such things as "Such tasks are not necessary". By saying or writing such things such people condemn themselves as mundanes - as "ordinary" and weak - as they will show they lack the demonic desire, the hardness, the toughness, the darkness which all genuine sinister novices possess or must develop. The Dark Way is at it is - dark, and dangerous, and full of diabolic ecstasies and diabolic triumphs over the "ordinary", the mundane and those who would keep everyone in servitude and thrall. So it is, so has it been, and so shall it continue to be - to enable evolution, to create what must be created, while the fearful majorities in their sloth, delusions and ignorance continue their morbid, Nazarene-like, sub-human existence.

As has been stated many times, genuine dark sorcery requires commitment - it requires self-effort, by the novice, over a period of years. It involves genuine *ordeals*, the achievement of difficult goals, the participation in pleasures, and the living of life in certain ways. Only thus are self-insight and genuine Occult ability born - only thus is a genuine Adept created.

Neophyte:

Before Initiation - and after undertaking the first task of a neophyte as given in the *Guide* - undertake the following task:

* Find an area where game is plentiful and, equipping yourself with either a cross-bow or an ordinary bow (a longbow) hunt/stalk some suitable game, and make a kill. Skin and prepare this game yourself (if necessary - for example, a pheasant - 'hanging' the game until it is ready). When prepared and ready, cook and eat this game.

"Game" in this context means wild edible birds or animals such as venison, hare, rabbit, partridge, pheasant, wildfowl. For this task, you are undertaking the role of hunter, using primitive weapons. (Guns cannot be used for this task.) After completing this hunting task, either undertake the next task as given below - which is not obligatory - *or* repeat the task above, choosing a different type of game.

* Undertake, as a solo hermetic working, either the traditional *Mass of Heresy* (suitably adapted for such an hermetic rite), and then, nine days later, the *Rite of Defiance*.

Note: Both the Mass of Heresy and the Rite of Defiance are intentionally heretical in our times; as well as being means of catharsis, and providing a practical means whereby those undertaking them can develop a sinister-empathy with that which and those whom are currently regarded, by Magians and mundanes and in a very practical way, as "evil" and deserving of approbation.

Initiate:

After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the *Guide*, you should choose and undertake, for between six to eighteen months, an Insight Role [see the MS *An Introduction to Insight Roles* - 119yf edition].

External Adept:

The following two tasks *must* both be undertaken successfully.

- 1) With your Temple formed as one of your External Adept tasks – see the *Guide* – perform both the *Mass of Heresy* and *The Rite of Defiance*.
- 2) Train several members, and yourself, in the undertaking of the tests relevant to choosing an offer. Select some suitable candidates for the post of offer, using sinister guidelines for so selecting an offer, and undertake the relevant tests on each chosen candidate. The offer or offers having been so chosen by failing such tests, perform *The Death Ritual* using the chosen offer(s) in the central role. Thereafter, and having completed all the necessary preparations, select a further offer using Aeonics or sinister strategy as a guide, and undertake *The Ceremony of Recalling* [see *The Grimoire of Baphomet*].

It must be stressed that (i) the offer(s) must be chosen according to sinister principles as given in the appropriate Order MSS; (ii) those so chosen must be tested according to sinister principles as given in the appropriate Order MSS. Furthermore, the candidates for the position of offer can be chosen either by you, or suggested by a member of your Temple, if those members are following the sinister path in a committed way.

Beyond External Adept, there are no secret tasks of a prescribed nature, for those following the sinister path to undertake.

Order of Nine Angles
101yf
(Revised 121 yf)

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Being ONA - A Family Guide

Introduction

Since there has been much confusion lately as to what being ONA, belonging to the Order of Nine Angles, or describing one's self as ONA means – and also as to what exactly membership of the O9A collective involves – it is fitting that the matter is explained in words that are not open to misinterpretation.

Historically, the ONA was organized into ‘underground’ cells – local Temples, groups, nexions – composed of a small number of individuals personally known to each other. Some cells recruited clandestinely; some did not. Many cells consisted of individuals related to each other so that they formed an esoteric extended family. Most of these cells were in the British Isles, and most followed the Seven Fold Way, with the remainder following the Rounwytha Way. The numbers involved were never large, and all recruits – even blood relatives of already pledged members – served a probationary period during which they were tested and had to accomplish certain tasks, with this probationary period generally lasting for around six months, after which they swore an oath of loyalty to their comrades and pledged themselves to follow the ONA Way.

Thus, the deeds, the accomplishments, of all those involved with the ONA were known to others.

Prior to the mid 1990’s ce, AL personally knew someone or several from most of these O9A cells, with the remainder known to someone who knew AL. Thereafter, from the mid 1990’s ce onward, a few autonomous cells – Temples or nexions – were established, in a few countries around the world, for instance in The Antipodes, America, Canada and certain European countries. These autonomous cells were established by people interested in the ONA who had obtained various ONA MSS – such as copies of *Naos* and *BBSI* – with a few of these people being in communication, by postal letters, with someone from the ONA such as CB.

However, most of these new groups did not last very long, anything from a few months to a few years, with the individual or individuals either founding a new, non-ONA, group, or joining another Occult group, or losing interest in the Occult altogether. Without exception, these groups initially followed the Seven Fold Way, with many using the form of Traditional Satanism, and it was made clear to them that, if the members of these groups and the group itself desired to describe themselves as ONA, they were expected to undertake the Grade Rituals, do Insight Roles, learn Esoteric Chant, and so on. That is, do practical sorcery; live a sinister life, undertake exeatic deeds. They were also expected to provide evidence of their achievements, for example either by publishing (if necessary under a pseudonym) an account of their experiences during the Grade Rituals and Insight Roles, or by sending them to their ONA contact if they had one, which is what most chose to do. A few of these people, inspired by our mythos, came to visit Britain and thence came to meet us personally, as we had hoped some might do.

After around 1998 ce, with the widespread use of the ‘world wide web’ and the dissemination of ONA MSS via that medium, interest in and the influence of the ONA steadily grew, with a few more autonomous cells being established, one or two of which are still in existence. One of these autonomous cells – no longer extant – established an unofficial well-designed ONA website (*naszdom*) containing a good selection of written ONA material, with most new ONA written material (mostly written by AL) being made available by means of the ‘world wide world’, with many of these newer MSS stressing the importance of ONA-inspired people doing practical sinister deeds given the practical nature of the ONA way.

In addition, electronic mail made it easier for those forming new autonomous cells to contact someone from the ONA, as several of the ONA OG took to using the ‘world wide web’ as a means of propaganda, incitement, provokation, and recruitment, and thus would occasionally participate in discussions on Usenet or, later on, on forums.

However, what tended to happen was that the majority of those who did make the effort to contact someone from the ONA via electronic mail – and who more often than not sought some guidance – did not provide or publish the necessary evidence of their deeds, of their progress along the Seven Fold Way, even though a few of them had proclaimed, via the ‘world wide web’ that they were ONA. Neither did they desire to meet with us personally.

That is, they remained anonymous, unknown to and untrusted by us, with no verifiable deeds to their name, while proclaiming they were ONA or were associated with the ONA. [1] Thus a situation arose when it seemed that anyone for whatever reason or from whatever motive, and anonymously, could claim via the ‘world wide web’ to be ONA or part of the O9A collective.

Being ONA

While we do not, due to our subversive, clandestine, and non-hierarchical nature, have a conventional membership – in terms of an easily found or public contact address; in terms of application forms, a membership list, fees, and the like – there are certain conditions a person has to fulfil and certain obligations to undertake in order to be O9A and be entitled to call themselves ONA.

Why? Simply because the Order of Nine Angles, as the name implies, is an order; a world-wide esoteric association of

individuals who share the same ethos, pursue similar aims and goals, and who are part of or who adopt our particular distinctive culture. This culture has certain traditions, certain standards of personal behaviour.

Our ethos, our culture, is easily recognizable in two things. In what we call our code of kindred-honour, and in the necessity of practical deeds, sinister-numinous – and thence the necessity of pathei-mathos. Our code of honour means a personal loyalty, to people you know and trust; loyalty to people you personally know and trust, nothing else.

To be ONA means to be of our culture, which means – as our code of honour states – we are suspicious by nature, that we judge people only by knowing them personally and according to their known deeds, and that we value practical deeds over and above words.

Thus we judge if they are our kind, if they belong to our culture, by the criteria of: (1) personally knowing them, or (2) by them being personally known to and vouched for by others we know and trust, or (3) by the known public record of their deeds, although in this case doubts remain, with only a qualified acceptance until such time as one or many of us can personally vouch for them. Someone may claim to be ONA all they want – especially via the ‘world wide web’ – but unless or until they meet one of the foregoing criteria their claim has no value, and they themselves have no merit with us.

There is nothing complicated here, nothing that is difficult to understand. Hence if someone does not want to uphold our traditions, does not like our standards of personal behaviour, they are not of our culture, not of our kind, even if they speak, or try to speak, our language.

The Kollektive

The kollektive is simply our kind co-operating among themselves, sometimes locally, personally, and sometimes with others far-distant by using the ease of communication that the ‘world wide web’ enables. The operative term being ‘our kind’. It does not mean anonymous people calling themselves ONA communicating with other anonymous people calling themselves ONA.

In the case of ‘with others far-distant’ it means establishing a foundation of trust, first. That is, establishing if indeed these others are our kind. Which returns us to either a personal knowing, or having some credible evidence that they are indeed our kind.

In addition, when we state that the ONA is a kollektive, and there is no hierarchy, it means a kollektive of our kind who know and who trust each other, and who thus are akin to a large extended, world-wide, family. It does not mean a collection of unknown untrusted people ‘on the internet’ who describe themselves as ONA and who communicate and discuss things with other unknown untrusted people ‘on the internet’. Thus, when we mean family we mean family: ties of personal loyalty, of duty to those you personally know and trust, and quite often we mean ties of actual kinship, one generation to the next, and of partners, of brothers, sisters, and so on.

Thus our kollektive is our personal extended world-wide family – which may well include those in our own nexion, since they are or become our family – plus those, more distant from us, we know or who are known by others we trust, and so on.

Again, there is nothing complicated here, nothing that is difficult to understand.

Conclusion

This all means something quite interesting about the Order of Nine Angles, something that many, it seems have overlooked – enamoured as they appear to be by this new ephemeral ‘internet’ thing and lacking as they do seem to be in certain Occult faculties.

It means we grow and have grown slowly, as befits our Aeonian perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour; and more recently and sometimes through using modern mediums such as ‘the world wide web’ and electronic mail *as a prelude* to such a personal knowing and such personal pledges. It means our presence on ‘the world wide web’ had a purpose, an intent.

It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who – unlike many extended natural families – have a shared, supra-personal, purpose and a shared culture.

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

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why have recruited, we still recruit and will continue to recruit, in the old-fashioned way, our ephemeral years using ephemeral modern mediums such as ‘the world wide web’ and electronic mail having revealed just how inefficacious such mediums are, in esoteric and family terms.

Order of Nine Angles

January, 123 yfayen

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[1] In a recent article, DL9 provided some pointers as to what was implicitly expected of someone describing themselves, via the ‘world wide web’, as ONA:

First, privately reveal themselves, and thus their practical deeds, exoteric or esoteric or both – that which makes them ONA – to the ONA OG or AL,

or

Second, go public, allowing they themselves and their deeds, their life, to be judged *by others* according to the criteria for what makes someone ONA;

or

Third, publish (even if anonymously) enough evidence for critical ONA people *and* others to judge. Evidence, in the case of esoteric deeds, such as their journal of the Internal Adept rite, photographs of their Star Game structure, recordings of them performing esoteric chant. Evidence, in the case of exoteric deeds, such as an authentic account of many sinister deeds, with sufficient detail that someone knowing such deeds or experienced in dealing with people who have done such deeds (such as police officers or lawyers or forensic investigators) might conclude they were authentic.

In addition, as we have stated many times over the past decade, we do not accord respect to people whose personal character and scholarly/Occult knowledge is unproven, unknown to us, and thus consider the words, the opinions, the views of such unknown, unproven, people – especially if made via the medium of the internet using some nym – as worthless, as having no value.

Thus it really is quite amusing when unknown individuals – often young, often having little or no practical Occult experience, and invariably never having followed our Way to Internal Adept – pontificate about the ONA on internet ‘forums’ and the like. Their pontifications have, in most instances, been written or said before.

Our respect is limited to and reserved for: (1) our own kind whom we know personally, and especially those among us who have attained at least Internal Adept; (2) those with a proven public record of *scholarly* works; (3) those with a proven public record of sinister deeds, and (4) those who, like their sinister deeds, are known to us personally. By scholarly we mean learned and having undertaken meticulous, unbiased, research over a period of some years.

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ONA, A Brief Overview

I actually just wanted to write Anything before the holiday season rolls in. I'll be out in the real world with my family

duties and celebrating well into the new years from here. It might be a month or two before I get a chance or wave of inspiration to write again. I just wanted to restate a few things in different ways, so I can put the cool new date of 123 yf on something. Think about it for a moment: the next time in ONA's history those numbers will be in that order again is 1123 yf and 1230 yf. Makes me wonder what everything "out there" will be like 1000 years from now? Wyrd.

The Order of Nine Angles was founded in 1972 which was the date the first ONA 'Manuscript' was written by DM, who later adopted the pen name "Anton Long." The pen name has its origins in the name of a river named Anton, which was actually a short one, if I remember the story right. DM publicly denies being ever associated with the ONA for his own reasons. But If you look around hard enough, you'll find certain items of "interest." For example the Temple of THEM sometimes puts old [pre-internet] ONA booklets up on eBay which is signed [an actual signature] off "David Myatt," and not "Anton Long." Then there are the several old photo copies of ONA ads placed in certain zines and magazines concerning ONA booklets which have the name David Myatt on them and not "Anton Long."

Whenever an associate of the ONA passes these items to me, I help the glamour by kindly asking them to not make these items of interest too available to the public. Personally it is my desire to gradually separate the actual person of David Myatt from "Anton Long." I've spoken about this idea with a few other associates. The idea is based on the factor of Time and what inevitably comes to us all in Time. Whatever people will think of the idea, I'll probably just do it myself over time.

DM is a real person, and so given enough Time, he will pass on to his 7th Degree in the Seven Fold Way. If an ONA is too heavily dependent on a single mind – such as DM – for all of its input, memes, and insights, DM's inevitable passing may threaten the longevity of the ONA. Not many personality cults survives the death of its personality. Let's watch North Korea and see what happens! I heard from Yahoo news that what's his name passed away.

I propose two methods for circumventing this possible threat. The first is to continue to encourage the Open Source nature of the ONA: it being a Peer Group meta-organism. The Scientific Community is my personal model. Science has no "leaders," or central commanding meme-maker. It is a group of equals – Peers – working a certain basic Methodology [the scientific method]. Yet science has a way of evolving over time where new theories replaces out dated theories, and so forth.

The other method I get from studying my own culture. The second method is to slowly over Time, make "Anton Long" a Cultural meme of the ONA Kulture itself. Meaning that "Anton Long," over Time, becomes a 'character' indivisible from the ONA's overall Mythos. Characters of mythos don't die. So a basic example of a character forever fixed in a living culture would be the Yellow Emperor of China. The actual person is long dead, but as a character of a people's culture, the Yellow Emperor is a fixture and aspect of that culture. King Arthur and his knights of the Round Table would be an example of characters that are fixture of a cultural mythos. Or more closer to the occult industry, Christian Rosencreutz, who is the mythic founder of the Rosicrucian Order, is a living aspect of that Rosicrucian "occulture*." [*Note: I give credit to Kori Houghton for coining that cool term].

This in itself does not "fix" the "threat." There are other minor issue regarding ONA, that can contribute to this "threat" due to misunderstandings of just what a "member" of the ONA is exactly. Ultimately as a person interested in the ONA you have two sources to get your information: 1) The Yapping of know-it-all outsiders; or 2) the ONA itself.

The most basic "definition" of what a member of the ONA is was stated by the ONA way back in 1994 ever before the internet was publicly used en masse. So I will quote it here:

[Begin Quote]

Membership of the ONA basically means an individual following the Seven-Fold Way as explicated in the various Order MSS. Members should understand that they are thus part of an Order which has long-term aims -of centuries and more. By actively following and using the methods and rites of the Order they are actively aiding those aims.

The rites of the ONA -and the Seven-Fold Way itself -create and/or maintain those sinister energies which the ONA represents and has accessed. In effect, an Individual, undertaking, for example, a rite from The Black Book of Satan', is aiding those sinister energies and thus the sinister dialectic. Such rites and the Way itself have been created to do this - that is, they directly presence the acausal.

Each member of the ONA is thus a nexion to the acausal -they are participating in, by their following of the Way and by the rites they undertake, the work of evolution: they are making their lives instruments for acausal change. Expressed simply, they are

fulfilling the potential latent within them. They are positively contributing to evolution- they are using their lives to some purpose.

- Sacramentum Sinistrum, O.N.A., 1994

[End Quote]

It's concise and precise. It's easier to use that Traditional 1994 statement as the foundation of what "membership" in the ONA means. Sacramentum Sinistrum by the way is [today] a PDF of a xeroxed copy of typed documents written during the early and late 90's.

Membership in the ONA is basically anybody who somehow chances upon the ONA or ONA material, and of their choice, free will and accord, chooses to Live the ONA Way. Fundamentally, this Way begins with the Seven-Fold Way.

So, besides the 7 Degrees or Grades of the Seven Fold Way, there are fundamental "MSS" that teaches the new member the "Kulture" or Way of the ONA. Such old pre-internet booklets are: the Black Book of Satan; Naos; the Hostias; Otonen; Sacramentum Sinistrum; & the Deofel Quintet. All of the named booklets state in different ways – over and over again – just what exactly membership in the ONA means. It virtually means anybody interested in the Sinister Tradition of the ONA enough to apply that Way in their life.

Once you have carefully read each of those named books – especially the Black Book of Satan – you will get or understand exactly How the ONA was originally constructed or put together. The BBS in plain English will tell the new member/initiate that the ONA's existence is virtually up to him or her to express and manifest. The BBS give the member a basic outline for how to go about creating the ONA from scratch. The Traditional Rites are given; the way a Temple/Group – subsidiary of the "ONA" - is created, recruitment, meetings is also outlined in plain English.

If you have carefully read the BBS, then you should understand that the ONA cannot "die" out as a memplex. It was constructed from the very beginning to recreate itself via what DM calls "nexions" which means the individual member or initiate and also the group such individual member may establish.

Besides those Core booklets, the ONA member has a huge corpus of documents and "manuscripts" to learn more about the ONA from. Anton Long over the 40 years or so has continuously produced about 5000 pages worth of philosophically inclined "extracurricular" material to give blood to the meat and bone of the ONA. The most important of these documents – from my point of understanding at least – is the Sinister Dialectic, which is another classic pre-internet ONA document. It is worth quoting in full since not many insiders or outsiders seem to pay much careful attention to what the document actually says, suggests, and implicates:

[Begin Quote]

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - that is, (a) the use of Black Magick to change individuals/events on a significant scale; (b) to gain control and influence; and (c) the use of Satanic forms (individuals/influence etc.) to produce/provoke changes.

This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of noviciate training. Satanic strategy has its ground or foundation in Aeonics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilizations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns.

[A basic introduction to Aeonics is given by the Order MSS dealing with the subject. A more advanced study involves becoming proficient in the advanced Star Game.]

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. 1) individual: The strategy is to provide opportunities for individuals to discover the hidden/forbidden within their own psyche, or lead them/influence them toward this. This means catharsis on an individual level. 2) Society: The strategy means Satanic individuals/organizations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them. The aim of both (1) and (2) is to challenge and thus provoke change, reaction.

At the present time, (1) means rites such as The Black Mass [qv. the Order MS 'Satanism, Blasphemy and the Black Mass'], and other means of inner liberation. (2) means an aiding of what actually is heretical, now - this means upholding (a) inequality (particularly racially), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical, in Law and mostly ignored by the majority such is their supine nature - such as certain views regarding events in World War Two the propagation of which are illegal and which render the person spreading them to imprisonment

(i.e. denying 'the Holocaust' ever took place). Further, (2) at this time also involves countering the unhealthy and anti-natural morality of suppression of the Nazarene.

All these are, however, tactics. to achieve broader strategic goals - they are means, only. These means can and often do change as the times changes - as societies change. For instance, regarding (2)(a) above - in a society which was tyrannically anti-egalitarian, the tactic would probably be to aid egalitarian tendencies.

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, this alteration being toward the 'Satanic'.

This means two things - or rather 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.

(1) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way. (2) involves Aeonick 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 - that is, the opposition to some fixed idea or dogma, accepted at a particular moment in history, provokes a change and leads to a new synthesis and thus an evolution of conscious understanding in individuals, thus aiding the sinister dialectic on a higher level.

Essentially, I is exoteric, and II esoteric Satanism - and it is necessary to make this distinction because the means of I vary with time (over centuries) while II remains relatively fixed, and all too often novices (and others) confuse a tactic used in I (such as politics) as something Satanic when it is only a tactic, a means, a form.

The reason 'why' there is (in genuine Satanism, anyway) a sinister strategy - a dimension beyond the personal - is simple: it is in the nature of Satanism (genuine Satanism, anyway) itself. Satanism at its highest level is concerned with 'cosmic change' - that is, it is an expression of the evolution of conscious existence. Evolution is something we, as conscious beings, can participate in and indeed create - by so doing, we are extending the range of our being, fulfilling (and going beyond) the potential we possess; affirming our existence in the most intense way possible. Viewed another way (in terms developed recently to explicate such things - i.e. make them more conscious and thus controllable) Satanism accesses the acausal, via nexions, and so increases the amount of the acausal presented in the causal. These nexions are psychic (within the psyche of individuals), physical (places on Earth where the causal and acausal intersect or are close) or created via magickal rites.

Aeonics, and the sinister dialectic, are means which enhance our existence as Individuals - which offer us the opportunity not only to increase our consciousness and our abilities, but to use that consciousness and those abilities.

Thus, Satanism, correctly understood, is more than a glorification of the ego, or an indulgence in pleasures, or some kind of intellectual, 'esoteric' knowledge. It is also more than just living 'on the edge' and garnishing dark and other experiences [that is only a stage - qv. the MS 'The Practice of Evil, In Context'].

In essence, the sinister dialectic is Satanism and Satanists in action - it is Satanists playing at god: altering themselves, others, societies, civilization and evolution itself. This is its purpose, and the justification of sinister strategy.

--O.N.A.

[End Quote]

The Key Points to seriously think about are: “(2) Society: **The strategy means Satanic individuals/organizations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them.**” & “(2) involves Aeonick 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.**”

The first statement gives a general outline of why some ONA people do what they do, say what they say, and associate or support what they are associated with and support. This can be anything from racialism, National-Socialism, Holocaust denial, Radical Islam, Radical Anything, Crime, Terrorism, whatever. If that Magian World Order “out there” fears it, hates it, insulates itself from it, condemn it, then as an ONA person you somehow spread those ideas. There is always a receptive social group that is counter-culture

willing to accept any of these ideas. The trick is to learn from pros like the KGB or CIA and to not force such propaganda down the general public's throats, but to spread those memes in subcultures Already primed to like or accept such memes. The fruits of such “subversive” measures take a while to see. It takes a generation or so [circa 30 years] to actually see results. This is because you have to wait for one generation to age out and the new generation to come to their Minds. With the succession of generations there is always a “tension” where one generation as a collective zeitgeist will try to somehow break itself free from the social order established by the older one. For example the people of the generation during the Cold War would have never dared to entertain Communist ideology in their heads. Yet today it is very common to come across a person of our current generation to entertain anti-Capitalist sentiments. The USSR as a political entity may be defunct, but the work their covert operatives did inside receptive subcultures back then, still infects.

The second statement brings us to the doorstep of the Causal Forms and iteration and things of that sort. The basic idea is that if we desire to aeonically – in the span of hundreds of years – change social order because we dislike this Western Magian Order, then we create memetic vehicles [forms] to spread new seed ideas, so that in time those forms will influence and infect receptive subgroups in this West.

There are plenty of other instances in the 5000 pages of ONA stuff where it is stated in plain ordinary English that the creation of new rites, ceremonies, and causal forms is a pass time of ONA initiates, or something they should try to do to either help develop and evolve the ONA or society aeonically, but we'll just stick with this basic quoted statement and the idea of aeonics.

Basically what the essence of that statement says is that the individual ONA person should not just be fixated on a Satanism. Satanism is only one tool or archetypal form or causal form to get a job done. It is effective in countering Magian memes and ethos in its dwindling receptive market. But society in general is huge and goes beyond Satanism and the “fringe occult.”

If we say that we dislike this Western Magian Ethos that influences and sickens the West, then, anything not Western and Magian is a useful tool and form to be used to introduce new idea, memes, ideologies, philosophical gibberish, into this Western Magian Order. The trick is to learn to dismantle these non-Western Magian forms into their basic functioning memes and then graft those memes into a memetic vehicle of some type which has a receptive audience. In Buddhism we call this same basic idea “Upaya.”

Three years ago I wrote a long essay for the ONA on ideas and how to manufacture new ideas and so on, but I trashed that essay thinking that other people would find an essay on ideas boring.

I learned about engineering ideas actually from a little book I found in the bookstore. I can't remember the title of the book, but it was something like the “Science of Ideas.” It was written in the 1930's and was in the New Thought section of the bookstore.

Basically the author of the book was hired by a very rich business tycoon of that time to study what ideas are and how new ideas are manufactured. This tycoon was afraid that patents would run out, meaning that he believed that it might be possible that there is a limit to what we can make or come up with. The tycoon wanted to know if ideas can be created so as to keep his own business one step a head of competition.

So to make the long story short the author of the book took up the challenge and figured out what he termed the “Science of Ideas.” Science here – for the author – meaning that he conducted experiments, came up with a methodology of making new ideas, and if you followed his methodology, you can come up with similar results.

Essentially the author comes to learn that things like inventions or religions or beliefs are composed of “units of ideas.” This was way before the word and idea of a “meme” was coined, so the author just used the word “unit” and tried to explain these units as like atoms to matter. So just like elements in the periodic table, idea-units have sources which you “mine.” Then you can take those units and construct what the author called “idea-clusters,” out of. I took that term and morphed it into “meme-cluster.”

One of the examples the author gives is Mr. Ford and his automobile. The idea-cluster of an automobile is actually composed of a number of idea-units. Each unit if looked at closely can be traced back to older sources: steam engines, carriage wheels, cranks, coal burning or combustion, the steering wheel thing on ships and boats, etc.

The fascinating thing about the book was that the author states that new ideas, concepts, models, inventions, religions, philosophies, ideologies, can be manufactured endlessly, but that it requires a person with the right Mind to do this.

The author goes to then describe two essential kinds of people. The first kind is one who lacks the ability to see things clearly. This type usually has to be told what to believe, how to live, he is in essence a Consumer of other peoples ideas, because he simply lacks the capability to manufacture his own ideas.

The second type of person the author describes is the kind that has the mental ability to take an idea or thing and systematically deconstruct that thing or see that thing in as many different ways as possible. This second type has the ability to remove, extract, or take bits and pieces of many things, and in his or her mind is able to put idea-units together into a new combination. The second type is essentially a Producer rather than a consumer of ideas-constructs. He is the type with the nature to tinker with things to alter them to his liking. Whereas the other type is has the nature of religiously supporting a pre-constructed thing or idea. The author goes to say that a company which desires to stay ahead of competition and remain in business long term wise must invest in acquiring a large number of the second type and not the idea consumer type.

The point to all this is that it requires a certain type of person to be able to mentally mine “idea-units” from the thousands and so religions, philosophies, and ideologies, or whatever out there and manufacture new models of idea-cluster for a receptive market.

In context to ONA and aspects of the Sinister Dialectics, it may not be enough to take a non-Western memplex and just give it to Magianized Westerners to adopt hoping that they will in time give up their dependence on Magian Ethos/Culture. It may require the ability to deconstruct such non-western things into their constituent memes and to take those memes and either graft them into Forms or to manufacture entire new idea-constructs.

This goes well with the idea of further developing the ONA. I would describe DM as the second type of person, and his past M.O in the many forms he associated with shows it. In all of the things DM got involved with, he seemed to not be satisfied as a mere consumer of an idea product. Instead you can see him tinker with what he got involved with by adding new ideas or morphing it altogether. A good example to see this is in with DM and National-Socialism. He starts off in his early days as a normal NS person, but gradually he tinkers with NS until he and his friends came up with Reichsfolk, and Folk Culture. Or you can even see it with him and Islam. You can actually see him grafting his own “non-Islamic” ideas into his past Islamic writings.

DarkLogos once shared with me how in the olden days DM even tried to create a hybrid Islam-Numinous Way form which did not germinate sadly. But interestingly, if you read around DM's writings enough, you'll catch the glitches, where sometimes you will read DM equate Allah with the Acausal, which I would actually agree with. Or at least I like the idea of Allah being the Acausal, and Creation being the Causal. It would lead to a more deeper mystical understanding of reality in general. My only “argumentive point” would be that the concept of Allah implies or infers a being that is conscious or at least alive enough to care what people do. And at the moment I don't have the understanding that the Acausal is something aware or conscious. I tend to agree with DM's latter concept of the Cosmic Being. Now, if we could take DM and his M.O. And clone him, so that the ONA is populated with such creative tinkering types and not the mere consumer of ideas.

Which brings us to the last topic I'd like to talk about: that of the ONA Faten Three. In this Third Phase of Faten the ONA is a collective of peers. Each peer to me seems to nicely express the core concept of the Sinister Dialectic in their own unique and creative ways. Each introduces new ideas either into the ONA to help further develop it, or they introduce new memes into the larger Satanic Subculture, to slowly help evolve it. Anything that will chip away at the old structure and introduce new invigorating, inspiring, ideas-stuff helps evolve what is being worked with, whether it is ONA, Satanism at large, or society.

ONA or its ideas are now so successful that we have people claiming now to own it, or be its leader, and we hear now ONA people wining about how it has become too popular. I'm personally indifferent to the whole matter. It is what it is and personally I have to stay on course and take one step at a time. Things had to be evolved or changed in the ONA. And such changes have obviously produced the side effect of the ONA seemingly being “too popular” for comfort for some. At such a moment when ONA is in the midst of a transitioning phase or metamorphic phase, it will not be stable. Meaning that if ONA were a line graph we'd see the line drastically move up and down all crazy. It will in time find it's own stasis or equilibrium. Some nexions are already going dark and leaving the internet. Private oral traditions and privately circulated MSS are now coming into play. I think the “problem” and growing pains we are experiencing are healthy for a meta-organism like ONA. At least ONA is alive enough to have problems and growing pains. Personally it is too early to judge how the ONA will actually be when it stabilizes. I'd give it at least another 3 years, before I make a judgment based on what results materializes. I doubt the ONA will ever be “that” in vogue with the mundane Satanic genry. But I also know that with numbers can come dilution of essence and quality. But even the realization of this is good, cuz it helps us understand that ONA just might need a big body of only privately circulated stuff for those “on the inside.”

There is a draw back to being on the radar which I find cumbersome. [Like Biggy & Friends once said](#): “The more money we come across, the more problems we see.” But in our case, it might be the more on the radar ONA is, the more drama we get, ain't that right. Such drama comes with the turf. At least they are talking about ONA. Meaning that of all the institutions, people, birds, tree, celebs, politicians, religions, Stuff in the world, ONA is what those people talk about, hate on, occupy their mental time with. Like our old WSA friend from Puerto Rico once said: “Worry when they stop talking about you.” Cuz that's when you know you're out of business and irrelevant to anybody.

This short overview was just a re-iteration of what has been iterated and obliterated over and over again for the past 40 years now. They are just the same basic ideas people have a mis-understanding of, due to a few loud mouths that are either pretentious or just think their assumptions about ONA is divine fact. Where they go off stating – as many have done before them – that ONA is dead, defunct, and so on. A basic reading of old ONA booklets will actually show you otherwise. That it can't die because it was made to be self replicating and self manifesting. As long as there is one person interested and devoted to giving life to the Sinister Way and Tradition of the ONA, the Order of Nine Angles will always have a nexion or portal to materialize thru.

And should ONA die out in any ways: this WSA352, myself especially, and my friends will always be here to revive it, recreate it, redevelop it, remanifest it, over and over again. At least for the next 27 years. If people in and out of ONA don't like that, then tough. Deal with it or leave. It ain't like porn, where you just have to look at it. If you don't like what you see, either leave, or kill me. Cuz as long as I have some sort of medium to write on, I will keep doing what I have been doing.

A couple of years ago in a private conversation I made a small promise to DM care-of DarkLogos which was that I will duplicate DM's time he spent on the ONA by spending the next 30 years writing for the ONA. I am a patient person. Writing and sharing my ideas and life doesn't take much effort or calories. It's just something I do anyways in my diaries and private wordpresses. I might as well devote that skill or talent to something I truly love: ONA. And don't doubt for one moment that I can't actualize what I set out to do with ONA. I know myself, and I know ONA as it was 4 years ago and what it is now today. Granted I am only a small domino in a row of causally falling dominoes. But should that causal and wyrdful cascade of dominoes falling stops and ONA – whatever iteration – were to die: I'll be right here patiently doing what I have been doing for three years. Writing my ideas, talking about my culture and family to the ether. Like attracts like. In time my ideas will call out the next set of dominoes which will fall in a beautiful pattern.

It's like I'm an artist. But I paint with memes. This ONA like Buddhism is my paint brush. It doesn't matter who I am. What should matter is how each painting I make captivates or inspires you in some way. In the same way that the mysterious etchings and painting along a cave inspires and captivates some people, even today when the cave person that once etch the drawing is long gone and forgotten. If I should be known and remembered at all, it is my desire to only be known for my ideas and insights I share. It's best this way, so that when the time is right, I can just slip back into the dark and be a simple ONA member – one of many - “out there” somewhere unmolested and at peace.

2012 will be a busy year though, so I won't be writing as much. Others should write and have a go at the ONA thing. At any rate, in conclusion, I will be “here” for the next 27 years. Same person, same blog. Or hopefully the same blog. I don't know how long wordpress lets you keep a blog, or if wordpress will be alive even 20 years from now. But, whatever. I'll be here, doing what I do for a very long time. Same WSA352 nexion, same me, same writing style. The cool thing for me is to watch myself grow over the years. Which is one reason why I love wordpress. You have all of your writings dated. I tried looking back at my own writings from just 3 years back and they were lame and embarrassing. I can't imagine what I'll be writing about or be like 20 years from now. Culturally I was born and raised to be honourable and to keep my word, especially to an elder. I'll honour my word/wyrd I gave to DM c/o DarkLogos and keep writing for ONA for 30 years. Even if I am the last Niner alive. Regardless of who likes me or hates me. People come and go in life as friends and companions. But once in a blue moon you'll meet a loyal companion who for whatever reason will stick by you through thick and thin till the end. Such loyal and honourable type of people are rare in the West. I think that's what it all boils down to for me? Loyalty. Maybe it's a cultural thing?

In my culture we have two type of “marriage” ceremonies. The first is the normal kind, where a man and woman who love each other get married. The second type of “marriage” ceremony is between loyal friends. This second type grew out of ancient military rites of comradeship where in the ancient time during the Khmer Empire before soldiers set out to war, two best friend soldiers would take themselves to the temple. At the temple before a shaman [Isa] or Monk, the two make a sacred vow before Shiva or the Buddha or Brahma that they will love each other as blood brothers [or blood sisters] till death. That they will care for each other and their families as natural blood siblings. And that out in the battlefield they will lay their lives down for the other, and if one of them does not make it back alive, that the living one will care for his fallen brother's children, wife, and parents.

This concept of loyalty is not exclusive to my culture. One reason why I like Islam is because I read once that in old Islamic cultures [very old times] when you are out and about and you come upon a person who is bleeding for some reason in front of you, you and that person, by the will of Allah are at that moment Blood siblings and must promise to care for each other and each others family. My favourite blood brothering story of this type is the story of Genghis Khan and his best friend who performed a similar blood rite of loyalty. Then of course the olden Japanese empire express loyalty superbly during world war two with their Kamikaze pilots.

It's as if concepts that are ancient and living is Greater Asia such as Honour, Loyalty, and Duty are so simple to grasp and live or express in life for us. But here in the West such concepts that makes an Ariya and Ariya is dead or forgotten, or silly, or too hard to intuitively understand. Or worse such concepts and ways of life and living for others or for a body of teachings, kung fu style, guru, etc, are useless.

I do have a natural – or culturally instilled – sense of Honour, Loyalty, and Duty for my big family, my kinfolk, for my culture, for my people's ancestral Traditions, for our Theravada Buddhism, for friends and associates of family. Which means that for the rest of my life, I will be devoted to such things, bound to such things like a fish in a net, bound to care for them until one of us dies. And that's that. And so I unconsciously bring that same Ariya way of life into things like the ONA. You are just simply bound to it forever, or until you die. Regardless of what other will think of ONA, what shit talking they will do about it or you. You simply just know where your loyalties are, what your duty is, and honour the ways of things. In the streets we say you're a “Lifer.” You're in it for life. Even if nobody likes your crew, or set, or family, or culture, or traditions. If you know what Honour is as an Ariya, then you simply know to devote yourself to what you are bound to by loyalty till the end.

I'm thinking of things like honour, duty, and culture because of my granny and her aging years. It's easy to desire to walk away. Sometimes I do think about it. But in the end, you just can't. It's just impossible after so many years of cultural conditioning to turn your back on what you know to be duty and those you know you are loyal to. It's hard to stay and perform your duties. I'll be here doing what I do for the next 27 years at least. Like I said elsewhere a few times, it's not the actual tool or martial arts style but the person wielding the tool [sword] or style that actually makes the tool and style do the skilled things they seem to do. And from my experience, its the same way with thing like memeplexes. There is no “perfect” style or form. You just stick with one and master it, then refine it. Become Master of it, and not be mastered by it. Don't let your memeplex master you, master your memeplex. If there is something you don't like about it, and you know of a better way, refine it accordingly. People will shit talk and hate on you. They can only yap off for so long before they tire and their interests changes. I'm very patient. It's a test of endurance and will. As a Buddhist I am indifferent [unattached] to most real life situations, and especially to chitter chatter in cyberspace. It's expected. I'll be here helping to create the ONA and develop it further for a long time. Even if I'm the last Drecc standing. I have the skills to make more in Time. Peace & Happy Holidays.

Chloe 352

Order of Nine Angles

123 yfayen

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Anton Long & The ONA Family

In this Third Phase of Fayen the most immediate focus before us is to physically manifest individual ONA Initiates, Cells, Nexions, Sinister Tribes, Dreccs, Niners, and Balobians, for the long aeonic work ahead. We now have the people, the groups, the nexions, and tribes. An academician of a Norwegian Universit is now even conducting a survey and research on the ONA and its groups, temples, nexions, and tribes.

Our ONA manuscripts – in the thousands of pages – are now also publicly available. With this also our ideas spread and inspire the Left Hand Path. This is something which we have seen bare fruit in the past decade with Satanic groups such as the Joy of Satan [initially], Temple ov Blood, Temple of the Black Light, Ordo Sinistra Vivendi, Order of the Left Hand Path, etc, etc, all having been inspired into existence from being exposed to ONA MSS and ONA ideas/concepts; eventually becoming their own organizations. In this manner, the ONA and our MSS still inspires and influences even more feverishly than a decade ago. A decade ago people and organizations only borrowed from the ONA to create their own Satanic Orders – as per Codex Saerus – whereas now people and internet organizations goes so far as to try and “destroy” the ONA, or pretend to be its leader and whatever.

But now as we have entered our Third Phase of Fayen, we have before us a new focus or project which will help us aeonically get our work done: Culture & Tradition. And with this ONA Kulture, there now must exist Cultural Coherency in our awareness as associates of this ONA which Anton Long is the Father of.

The seeds of our ONA Kulture are our cells, Sevenfold Way Initiates, Nexions, and associates now scattered around the globe in different parts. Each Initiate is thus a living nexion through which in time the next generation of Initiates will come. Thru each living nexion with Time, a common Kulture and Tradition will emerge. Which Culture and Tradition is the main tool of seeding a new aeon into first Imperium and later – after we have long gone – a Galactic

Imperium and a new Breed of Humans.

Anton Long

The ONA – in this Third Phase of Fayen – is still so new; being only 30 something years old; that the Founder, Source-Personality, and Father of our ONA Kulture is still alive. Anton Long still writes and shapes the ONA. He still is at the center of the ONA.

During the older phases of Fayen when people were still into the idea of initiatic orders and structured hierarchical organizations, the Old Guards of the ONA dressed the ONA up to reflect such in fashion styles of organization for certain reasons. Thus in older manuscripts dating from this phase of Fayen you'll see ONA presented as an organization with members, with a leader, and degrees, and so on.

During this Third Phase of Fayen with our focus now on Family and Kulture, the old rhetoric has been faded out. We started 4-3 years ago presenting the idea into the general public that the ONA is leaderless, without structure, etc, with success. This is so because a living culture has no structure or leader, and that Anton Long will not live forever with us.

But for those of us who were inside the ONA during both phases of Fayen – during both rhetorical periods – we should know that at no time did anything esoteric actually change. Only the Forms and Outer Presentations change. Only the superficial - exoteric – words were modified. Instead of the word “member” we say “associate;” instead of “Order” we say “social order,” or an “ordering of people.” Instead of “Grand Master” being a hierarchical title, we left it as a name for one of the higher degrees of Our Sevenfold Way. Instead of referring to “the Grand Master,” we now just say “Anton Long.”

But nothing has really changed has it? Everything for Us essentially is still in its place. Anton Long is still the center of the ONA. Although he may not now be rhetorically a leader of the ONA, Anton Long trumps us all in his Seniority simply because he Founded and Fathered the ONA, and every one of Us today who considers Ourselves to be ONA is literally fathered by his ideas. Unless you are so ungrateful, so hubris, so peasantile that you don't acknowledge and Honour the Man who gave you his thoughts and wisdom which We made our own as a foundation our private thoughts may have sprung from.

Anton Long may not be a leader rhetorically, but to those genuinely a part of his ONA, We give him his due respect and honour as the master mind and source of the ONA and Our Kulture.

I say rhetorical because whatever we call Anton Long, the ONA is still his because the man created the thing. But the word game is important, because We need to start to ween Ourselves from this old aeon idea of having leaders, and instead of respecting our Elders and Seniors with Honour. Like I pay my respect to my grandmother. She's not a or the leader of my family, but the entire family came out of her, and so we give her the proper Honour of a “progenatrix” of our family/clan. Because of that we give her a large amount of respect and honour, and recognize an important person in our family. And this is what Anton Long is to the ONA: The Progenator. Anton Long is in the ONA Kollektive and Kulture an important senior person.

By Seniority I also mean that as far as the ONA's Sevenfold Way goes, Anton Long is at this moment the only one among us to hold the degree of Grand Master which is the name of the 6th [of 7] degrees or grades. A girl or woman at this grade in the Sevenfold Way would be called a Grand Mistress or Grand Lady Master. It is the name of a grade in the Way and not that of an office or power. Each degree in the Sevefold Way takes time to go through, and each is actually is bound to a number of years. It takes a very long time to get to that grade. At least 25 years as the Old Guards say. Therefore, there is no such thing as a 6th Degree Adept who is under 50 years of age in the ONA. As ONA associates, the most senior among in pathei-mathos and degree deserved the most Honour.

Family Tree

The ONA is still so young – only 30 something – that each cell, each initiate, each nexion can or shold be able to trace their lineage back to Anton Long thru somebody. It doesn't even matter if like our WSA nexion you or your nexion developed in isolation. Eventually as you grow you will meet others and thus find your contacts and be grafted to a branch on Our Family Tree.

Which was how the ONA is and was esoterically structured then and now in cells. The basic idea is that there exists a

chain-link of association which leads back to Anton Long. So Anton Long is the center and Source-Personality of the ONA. He has in his circle the Old Guard in England. He and these Old Guards spend time mentoring Cells orally/aurally. Each cell becomes an associate/initiate of the ONA and founds their own temple, nexion, or tribe, or order. Each cell orally/aurally teaches their group members the oral traditions of the ONA they got from their Old Guard mentors, who got it from Anton Long.

So even though superficially to the mundane it appears as if the ONA is not structured or organized, which may seem as nothing more than a pile of manuscripts, on the inside level as an associate of the ONA, the ONA has structure and organization which is cellular. And a common oral/aural set of teachings only passed from Initiate to Initiate binds everyone together as one Family. This set of oral/aural teachings Anton Long calls *Myndsquilver*.

This makes it so that pretenders can't realistically fool an actual associate of the ONA. All that an Old Guard, Adept, or Inner ONA member, or Family member has to ask is what their lineage looks like, where are they on the Family Tree, and who orally gave them their *Myndsquilver*. If they can't trace their connection to Anton Long, then they are in no position to claim any kind of authority to assert their ideas or will.

So there are two sides to the ONA. There is the visible side of ONA MSS, public nexions such as this, associates online mingling. Then there is the unseen side which consists of a cellular organization with aural links to Anton Long. Eventually if ONA is what you really like, you will get linked and thus have a "lineage" back to Anton Long in some way. If you are mundane steeped in magian crap, more than likely you will get lost in the many thousands of pages of manuscripts.

There is a point to being online for some ONA people. The obvious point is communication. Second point and use of the internet is spreading our ideas. The third point for being online is to locate those of Our Kind who may have germinated in isolation to Connect them to the Family Tree in some way. And the whole point to having an organized communicating cellular structure is because the ONA as an organism is still growing and ideas from Anton Long are still leaving his mind via MSS but also via the chain of Old Guards, cells, and associates of the Family.

This should be the very first thing that you ask a retard you encounter online who acts like they own the ONA. Ask them in what way they are connected to the Man himself. Ask them how many people are they away from Anton Long, and ask them who of the Old Guards, or any known ONA associate vouches for them. If they can't produce a name, then they are nobodies.

This is also the major thing mundanes on the internet do not understand. They get their information about the ONA from the internet. They get their information about DM from cyberchatter. In no way are any of these people personally connected with the DM. They fail to understand that DM is a real person who has real associates, who has real Old Guard, who have real cells they have mentored and stay in private contact with, and these cells have associates. Everyone on the inside of the ONA is connected. Thus when an outsider says this and that about how DM is not ONA or is Muslim or whatever and such people have no real causal connection to DM, then how is their mundane assumptions accurate compared to an Old Guard of ONA who may not only be connected to DM but may live in the same city? Some of these mundane outsiders can't separate the internet and cyberchatter for real life and the real world.

Closing Remarks

This is a short FYI intended to point out a few basic ideas We should all learn to keep in mind as we progress into Our Third Phase of Fayen. Culture, Tradition, and Family is the most important concepts in this Third Phase. This is not to say that the other activities ONA may have used in spirit of the Sinister Dialectic is out of style. It's just not priorities have changed. Culture, Tradition, and Family are key concepts needed in an aeonic sense if the ONA is to live long enough to do anything. Honour, Loyalty, Duty thus what binds us together.

So to recapitulate the main ideas to keep in mind during Phase Three of Fayen are: (A) A Living Culture has no leader, but is a collective of individuals sharing a common way of life consisting of a Family of nexions and cells. (B) Anton Long is not a leader, but he is the Progenator of this seed-culture we call the ONA, plus he is the most senior among us, who is the only one to have the degree of Grand Master. Thus We should respect him. (C) beneath the superficial side of the ONA – however we each explain it to be – there is an organized cellular structure of associates all linked to Old Guards who are direct associated of Anton Long; (D) The ONA is an extended Family, and thus there is a Family Tree. We each have our lineage or branch connected us back to the Source-Personality. (E) The internet is a useful

tool and should only be used as such. It may be a tool of communication and data sharing. As well as a way for some of us to find our Own Kind who germinated in isolation, to link them to the Family Tree. The rest of what the ONA is and does should be kept off line. (F) ONA was born from an Aural Tradition, it still remains an aural system. On a nexion level we each teach our brothers and sisters orally/aurally. On a Kollektive level, the aural side of the Sinister Tradition is still in living praxis. The written manuscripts are not everything.

Chloe 352

Order of Nine Angles

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Got What It Takes To Be ONA?

Mundane or Sinister? The Standards of The Sinister Way

So, you want to join us? You want to become one of the sinister few? Part of our sinister Order of Nine Angles family? One of those who understand – who know – mundanes for the expendable resource they are. One of those who knows or who feels, in a wordless way in their very being, that we can be far more than we are; one of those who knows, who understands, or who feels, in a wordless way in their very being, that all laws, past and present, are restrictions – a means of mundane control, devised and implemented by mundanes in a mundane attempt to prevent we sinister few from turning our lives into a succession of ecstasies. One of those defiant ones who would rather die than submit, and who understands that words are a means, not the essence.

Know then that you have to prove and test yourself – taking yourself to and beyond your physical and emotional and moral limits. If you succeed, fine. If you fail – no excuses, you failed. You can try again, and again, until you succeed. Or you can accept the truth – that failure makes you, marks you, as mundane. No excuses.

Are you, then, ready to test yourself? To defy, to overcome? To be heretical? If so, here are the challenges. Here are the minimal standards you must meet to become of us, to join us. And if you do not desire to so test yourself, to meet, to surpass, the standards, we set – then go elsewhere. If you somehow in some way want to debate or to dispute these standards of ours, then you can go elsewhere.

We are not interested in your excuses, your mundane words – for these are minimal entry standards for our traditional sinister nexions. For you to join us – for you to become a member of our sinister elite, to become a genuine Initiate of our Seven-Fold Sinister Way – you have to undertake the following.

Physical Standards

Train for and undertake all three of the following physical tasks – the minimum standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

If you cannot achieve all these minimal standards – you failed.

Mental Standards

Construct and learn to play both the basic and the advanced Star Game.

If you cannot do this – you failed.

Moral Standards

Find, and test (according to our sinister guidelines) a suitable mundane, and then cull that mundane.

If you cannot do this – you failed.

Heretical Standards

Become, for a minimum of six months, a public advocate of one of the following modern heresies – radical (Jihadi) Islam, or National-Socialism.

If you cannot do this – or fail to understand why these are genuine modern heresies – you failed.

No excuses; no debates. You are either of us, or you are mundane.

Anton Long
Order of Nine Angles
121 Year of Fayen

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The Core ONA Tradition

The core ONA traditions are also known as The Five Core ONA Principles, and these are basic principles/traditions on which the Order of Nine Angles is based and which may thus serve to distinguish us, exoterically, from all other esoteric/LHP/Satanic/sinister groups.

These basic ONA traditions are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition.

Practical Deeds

The principle that it is practical deeds which breed our kind, and which thus are necessary and required. Practical deeds undertaken in real life and which deeds express our sinister ethos: that is, they are exeatic, they challenge, they test, they are hard and difficult, they are amoral, they are heretical, and they are dangerous. One such practical deed undertaken by our kind – or by those desirous of becoming one of us – is culling.

For us, such deeds come before words and before any theory – even before our own kind of esoteric theory.

Culling

The principle that culling – of mundanes – is natural, and also necessary for our kind, both in personal and in Aeonic terms. To cull is to test one's self and to gain some necessary sinister pathei-mathos.

Exoterically, culling is our esoteric badge of sinister-honour, and marks us – internally, to ourselves, and externally, to those of our kindred whom we personally know and trust. Thus, such a bleeding-in is a condition of joining us – as Drecc, or as a Niner, or as a pledged member of a traditional nexion.

One either culls or one reveals an inner weakness, a cowardice: a refusal to be sinister in real life. If one culls and succeeds, then one has shown the cunning, the skills, the character, that make and mark our kind. If one culls and fails – and so, for example, gets caught by some mundane 'authority' and so becomes confined – then one has failed, and one can either accept that failure (and forever remain mundane), or use that failure as a learning experience and thus as another opportunity, for instance to make a name for one's self in some place of mundane confinement

and/or recruit there and blood-in others there and so establish there a nexion of our sinister kind, to the detriment of mundane 'authority', and as a new presencing of our Sinister Code.

As mentioned elsewhere, culling is of two kinds – the individual and the collective.

The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

Thus, individual culling involves giving the potential offer a sporting chance by testing them according to our well-established guidelines for the testing of offers; while collective culling does not require such guidelines, only that the target(s) belong to or are part of the group designated as sworn enemies, it being for individual nexions, or a gang of Dreccs/Niners, to decide for themselves as to who and what are their sworn enemies, it being understood that such nexions, such Dreccs and Niners, are by their very nature at war with mundanes and with the Magian System, exemplified as this System is by the modern nation-State with its laws, its so-called Courts of Law and its Police and armed forces.

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 (and their wealth and property) as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Thus, we have respect for our own kind, and only our own kind – with such trust being earned, and with our kind known to us by their practical deeds, by their behaviour, not by their words, written or spoken.

Thus, we regard mundanes as useful and often necessary since they are the ones who make our chosen causal forms work when we undertake works of Aeonic sorcery or when we desire, by means of some causal form or forms, to exeatically enhance our own causal existence and/or learn from sinister pathei-mathos. In this sense, mundanes are or can be useful nexions whose (acausal) energies (life-force) we direct and use for our own purposes and/or to achieve our aims and goals and/or those of the ONA. Hence, if we use a political form or some religious causal form – for whatever reason – then mundanes are required, necessary, to presence that form in the real world: to achieve the goals set/defined by such a form with such mundanes adhering to or believing in such a causal form and of course being expendable.

Opposition to Magian Abstractions

The principle that our kind not only know Magian abstractions for tyranny that they are, but also are pledged by practical means to subvert, undermine, overthrow, and destroy The System based on these abstractions and replace it with our own ways of living based on our tribes and our Law of Kindred Honour.

The System (and thus the Magian ethos) is manifest in a practical way – exoterically – in the tyranny of the modern nation-State, with its abstract laws, its politics, its consumer-capitalism, its dishonourable impersonal so-called 'justice'; in the vulgar mass 'culture' that has replaced living ancestral traditions based on aural pathei-mathos, and in subservience to dogma, ideas, ideology, 'qualifications' and spiel, over and above practical experience and a learning from such individual experience.

The System (and thus the Magian ethos) is manifest in terms of psyche and archetypes in the religions of Nasrany, Islam, and Judaism, in the Magian Occultism propagated by the likes of Crowley, the CoS, the ToS, and others, and in modern myths such as that of 'democracy' and that of holocaustianity, both of which myths have now become akin to official religions for Homo Hubris sponsored by all modern Western nation-States.

Among our practical means to subvert, undermine, overthrow, and destroy The System are our Dreccs, our Niners, our Balobians, and our gangs. Among our esoteric means are our traditional nexions and their Aeonic sorcery, and which sorcery includes the use/manipulation of specific causal forms, including some forms which may seem to be, exoterically and by mundanes, a part of The System.

Thus, our kind (1) are known by their practical ways of living (based on tribes and our Dreccian law and justice) and which ways are harbingers of our New Aeon and which ways by their very nature oppose the Magian and The System (even though this opposition may never be overtly stated); and/or (2) are known by their overt practical esoteric and exoteric opposition to all causal abstractions and thus by their emphasis on the five core ONA traditions.

Rounwytha Tradition

The Rounwytha tradition is also known as The Way of the Rounwytha. This is the muliebral 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 human sacrifices were and are offered.

Furthermore, to cultivate, develop, and use the faculty of esoteric empathy is a Dark Art – and this particular Dark Art can be cultivated and developed in two ways, one exoteric, and one esoteric.

Exoterically, by those of our kind who seek to or who have the character (the wyrd) to live a practical sinister life as, for instance, a Drecc, a Niner and who thus express the Rounwytha tradition by their very practical way of tribal living in accord with our Sinister Code. That is, it is this style or way of living which, over years, develops this faculty as a successful response to the challenges inherent in such a tribal living and inherent in such a practical, years-long, implementation of Kindred Honour.

Esoterically, as part of the life-long commitment of those of our kind who have chosen to follow (who have the character, the wyrd to follow) the inner (the esoteric) way of individual training to Adept and beyond, and who thus undertake at the very least the basic Grade Ritual of Internal Adept.

As a Dark Art, the skills so developed enhance our character and our living in practical ways and in a manner consistent with our unique and individual wyrd, as well as, for example, giving us advantages over mundanes and the ability if and when required to use/manipulate mundanes.

Anton Long
Order of Nine Angles
122 Year of Fayen

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What Satanism Is & Isn't

I. What Satanism Is:

a) Satanism is a quest for self-excellence, involving real danger, real challenges and requiring real courage. It involves taking your body to and beyond its physical limits of endurance. It involves real action, alone: without the support of friends, comrades, lovers, relations or anyone.

It involves accepting challenges - physical, psychic, intellectual and triumphing solely by one's own efforts. It involves the triumph of pure, individual will and desire.

b) Satanism is, in part, an Inner quest, an exploration of the 'hidden' (and overt) aspects of consciousness: a dis-discovery of the darkness within and beyond the individual psyche. This involves 'magickal acts' - such as rituals. This magick, however, is a means, not an end.

c) Satanism involves ordeals, both physical and magickal. Those who are suitable triumph; the others fail. [One such ordeal is the Grade Ritual of Internal Adept - where the candidate lives alone and isolated, bereft of everything except the bare necessities for physical survival, for a period of three months.]

d) Satanism requires the practical experiencing of all moral limits, and then a mastery of the feelings, desires, pleasures, terrors, pains and so on that these imply.

e) Satanism involves the individual defiance of all subservience: a Satanist accepts guidance only, and refuses to be dominated or intimidated by anyone. This guidance is toward practical experience, and it by this experience that the novice learns and develops a genuine Satanic character.

f) Satanism involves sacrifice - this is a necessary test of character [qv. the MSS, "Satanism, Sacrifice and Crime - The Satanic Truth", and "Satanism - The Sinister Shadow, Revealed" for more details.]

g) Satanism is a means - a method, or way, and the purpose of this means, method or way is to produce a specific type of individual: the next stage of our evolution as a species. Satanism is thus an expression of evolutionary change - on both the individual level and in respect of 'societies' and 'history'.

The individuals so created often inspire in the supine majority a certain terror/awe/admiration/fear/jealousy.

h) Satanism is elitist. It does not compromise - its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake.

i) Satanism is esoteric by nature and intent: it is both a 'secret' way, by virtue of its methods etc., and it is not nor probably will be suitable for the majority for many, many centuries.

II. What Satanism Is Not:

a) Satanism is not, nor can ever be, a religion, nor just a 'philosophy'. A religion means acceptance of authority, the rigid structure of a 'Church' or a 'Temple', and a unified dogma (with the consequent schisms and claims to "authenticity"). The religious attitude is the antithesis of what Satanism really is - for Satanism is a way of living, a way of experiencing, in the raw, whereas religion abstracts, limits endeavor, behavior and moralizes. In short, a Satanist plunges into reality, without any supports (moral, psychic or human) whereas a religious person has that reality prescribed by dogma, authority and such like, and is supported by a 'Church', its members and their attitudes. Satanism is an ecstatic affirmation of existence - a taking of existence into new and higher realms, as well as a plunge into existing darkness and the creation of new darkness.

b) 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. A genuine Satanist, for example, confronted by an entity which exhibited all the powers attributed to Satan would not even accept what that 'entity' said and would most certainly not show any submission - instead, they would a defiance, a reasoned assessment of what was said, and then a judgement made from experience. A Satanist never surrenders to anything - and would rather die, proud and defiant, than submit. This applies even to 'Satan'.

If and when a Satanist accepts guidance, it is from someone of experience who has explicated Satanism by their life and thus who can offer advice based on that experience. The aim of Satanism is to create willful, characterful, defiant, unique individuals who have or can fulfil their potential as gods - it is not to create followers or sycophants. An

'infernal mandate' implies sycophancy.

c) Satanism does not involve discussions, meetings, talks. Rather, it involves action, deeds. Words - written or spoken - sometimes follow, but not necessarily. The ideal candidate for Satanism is the individual of action rather than the 'intellectual'.

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.

Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting.

A Satanist will sometimes use such forms as he/she may use the form of a Temple - to enhance and/or provoke experiences. But they are then actively manipulating, actively creating experiences - the others involved are being used by that person. That is, there is only one Satanist at such gatherings (usually) - the others may believe they are 'Satanists', but they are deluded.

d) Satanism does not apply moral absolutes to real-life situations and forms. This may best be explicated by two examples. First, politics. Satanism does not affirm or deny any political forms or type of politics - it does not, for example, announce that 'fascism and Satanism are incompatible'. Such announcements/pronouncements arise from a moral bias and a lack of insight into both Satanism and 'society' and thus Aeonics.

A Satanist, concerned with experience, may use a political form for a specific purpose - the nature of that form in terms of conventional politics and morality (such as 'extreme Right-wing') is irrelevant. What is important is whether it can be used to (a) provide experience of living and the limits of experience, and/or (b) aid the sinister dialectic of history. Thus a Satanist may become involved in, or set up, an organization of the extreme Right - this is dangerous, exciting, vitalizes, provides experiences 'on the edge' and should thus aid the development of the character and insight of that Satanist [*]. What is important, is that this involvement is done for an ulterior, Satanic, motive: what others think and believe about such actions is totally irrelevant. Anyone purporting to be a Satanist who criticizes such an action, whatever the political hue of the group/organization, reveals by that criticism that they are not Satanists - but rather, moralizing curds lacking in insight and real Satanic understanding.

The second example concerns the formation and use of Satanic 'Temples' and groups by a Satanist. A Satanic novice, in order to gain experience of magickal rituals and people manipulation, usually forms a group to perform Satanic rituals. The people recruited are for the most part used - and the novice often assumes a specific Satanic 'role' for this: the role of sorcerer/sorceress. He/she may dress in a certain way and so on, as he/she may use fables to impress and/or manipulate. This, however, for a genuine Satanist, is only a stage - and one which lasts a year or two. After that, experience and mastery of ceremonial and hermetic magick gained, they move on to new challenges and experiences, as all good Satanists should. Further, the individuals of this 'Temple' or group are not Satanists, although they may believe themselves to be - they are simply being used to afford the novice pleasure/excitement/experience and so on. Had any of them any Satanic character or potential, they would rebel to undertake their own quest by forming such a group/'Temple' and experience the limits of themselves.

Sometimes, the group has another aim - an Aeonic or suprapersonal one, in which case its life may be extended. But whatever, genuine Satanic guidance by an Adept or Master/Mistress to a novice always occurs on an individualized basis, never within the rigid and constraining form of a 'Temple'.

Thus, there is not nor can be any constraining rules applied to the conduct of such 'Temples' and groups - there is no 'moral code', no bounds which cannot be overstepped. The rules, such as they are, are made by the Satanic novice according to their desire and goals. That is, they can do with that group and its individuals whatever they desire to do and no one - not even the Adept/ Master/Mistress who may be guiding them - can set limits or prescribe their behaviour. They must learn for themselves - and from their mistakes, should they make some.

This naturally leads to the obvious Satanic deduction that a group like the Temple of Set may contain one, perhaps two, Satanists - who are using the 'members' for their own Satanic goals. This person (or persons) would of course deny this, and if that denial was sincere, they could not be Satanists.

What is certain, is that that group cannot contain more than perhaps two Satanists - for the members accept the constraints imposed upon them from above, and are servile, in both theory and practice. They are also not being led into real experiences, but accept a sterile, sanitized and safe 'Satanism' as pedaled by their leader.

[*] It can also aid the sinister dialectic - here, an understanding of Aeonics is important.

e) Satanism does not seek any form of official recognition as it does not seek to become respectable or the prerogative of a majority.

Rather 'Satanism operates' and must operate' for the most part in a clandestine or 'underground' manner. 'Official' recognition mean someone or some organization is granted some sort of "status" and thus assumes both in theory and in fact an 'authority' and an organizational structure to support it. This authority and this structure mean followers, sycophants - and contradict the essence of Satanism.

'Respectability' means a moral stance broadly in line with that pertaining at the time - that is, it means a restricting morality, ethics, as well a limiting of action to what is deemed broadly 'acceptable' by the 'society' of the time. Both of these - official recognition and respectability - also mean that the self-appointed authority which is recognized and becomes or seeks to be respectable, sets its own limits: there is 'proscription' of other groups, a peer hierarchy and all the many trappings of herd conformity; the triumph of illusive forms over essence. In brief, the deluding of others, rather than their liberation.

Since the experience of the essence that Satanism brings is unique, this uniqueness is totally contradictory to all forms that seek to constrain, define and restrict - two of these forms being 'official recognition' and 'respectability'.

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Some other hard facts about Satanism are in order - to be placed on record Satanism is hard and very dangerous. This danger is much more than just a 'mental' or a psychic one of the kind sometimes experienced in magickal workings. It is a personal danger of the 'life or death' kind. If it is not, then it is not tough enough, it is not Satanic. For far too long the pathetic imitation Satanists, such as those in the Temple of Set and the Church of Satan, have had no one to contradict their sickly, wimpish versions of Satanism - they have tried to deny the darkness and evil which are essential to Satanism because the frauds in those organizations are fundamentally weak: they have never gone to their limits, never experienced the realness of evil. They have tried to make 'Satanism' safe and 'respectable': they have intellectualized it because they are typical products of this present intellectualized, peace-loving, "we need to be safe" society.

A Satanist is like a beast of prey - in real life, not in fantasy. A Satanist may be and often is an assassin, a warrior, an outlaw - in real life. The imitation Satanists, however, pretend to be these things - their fantasy-life is greater than their real experiences of such things. A Satanist seeks and makes real his/her fantasies and then masters the real-life situations and all those desires/feelings which give birth to those fantasies - they live them and then transcend them, creating from those experiences something beyond them: a new individual. Often, things go wrong - but as always in life, the strong survive and the weak perish, are written off. The Satanist creates the dreams, standards of excellence and spirit which others often later aspire to emulate. This creation is in real life, by deeds and deeds alone.

Because of this, few indeed are the genuine Satanists. Sometimes their lives (or aspects of them) become public - but often they are hidden, working their darkness in secret, for the benefit of evolution.

Order of Nine Angles

[Classic from "Hysteron Proteron," written in the 1990's]

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The Geryne Of Satan

Introduction

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

Satan

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

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

Now, given that the earliest known parts of the Septuagint date from around the second century BCE [2] – and thus may well be contemporaneous with (or not much older than) the composition of most of the Hebrew Pentateuch (the earliest being from around 230 BCE [3]) – this rendering by the scribes of the word satan as ὁ διάβολος/τω διάβωλω is very interesting and indicative given the meaning of the Greek, and supports the contention that, as originally used and meant, *satan* is some human being or beings who ‘diabolically’ plot or who scheme against or who are ‘diabolically’ opposed to those who consider themselves as ‘chosen’ by their monotheistic God, and that it was only much later that ‘the satan’ became, in the minds of the writers of the later parts of the Old Testament, some diabolical ‘fallen angel’.

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

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

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

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

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

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

myths and legends about the Persian deity who came to be named Ahura Mazda.” *A Short History and Ontology of Satan*

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

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

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

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

“Dyuers Bysshoppes of Rome beyng Annabaptystes, heretyques, scismatiques, & chylidren of Sathan.” John Coke. *The debate betwene the heraldes of Englande and Fraunce*. 1550, g. Giv^v [*Débat des héraults d’armes de France et d’Angleterre*. Paris, Firmin Didot et cie, 1877]

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

Satanism

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

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

Three things are of interest, here.

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

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

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

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

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

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

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

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

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

destructive social revolution:

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

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

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

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

Satanist

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

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

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

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

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

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

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

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

Conclusion

As someone wrote over two thousand years ago – *εἰδέναι δὲ χρὴ τὸν πόλεμον ἔοντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ’ ἔριν καὶ χρεώμενα*. [8]

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

Notes

[1] The Old English word *gerȳne* – from Old Saxon *girūni* – means “secret, mystery”.

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

[3] It is, of course, in the interests of both Nazarenes and Magians to maintain or believe that the Hebrew Old Testament of the Hebrews was written centuries before this date, just as such early dating is a common mundane assumption perpetuated by both those who consider the Internet is a reliable source of information and by those who

have not studied the subject, for some years, in a scholarly manner. Had such a scholarly study been undertaken, they would be aware of the scholarly disputes about the dating of Hebrew Old Testament – and of the Septuagint – that have existed for well over a hundred years, as they would also be able to make their own informed judgement about the matter.

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

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

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

[6] *καὶ ἔστι διάβολος ἐν τῷ Ἰσραηλ*

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

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

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Our Law Of The Sinister-Numen

We, and our tribes – we, The Drecc – are at war with the mundanes, and with their States and governments, desiring as we do to replace the tyranny of mundane abstractions by our sinister-numen, and desiring as we do to replace their States and governments, and their laws, by our new tribal way of life based on our law of the sinister-numen, which law of ours is personal honour.

The Law of The Sinister-Numen

Honour, according to and as defined by the sinister-numen, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the sinister perspective, and aims, of our Sinister Way. Thus, personal honour is how we can change, and control, ourselves.

Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals – that is, it is an essential part of our identity, as individuals who live by the Law of the Sinister-Numen, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind. Honour is what binds our tribes; what makes our tribes, what makes and what marks our new way of living.

For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour – through our fearlessness, our scorn of our mortal death – that we come to exult in Life itself.

Our honour means we are fiercely loyal to our own kind – to those who, like us, live by honour and our prepared to die for their honour. Our honour means we are wary of, and do not trust – and often despise – all those who are not like us, who are not of our own fearsome dark warrior kind.

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

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

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

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather than allow ourselves to be dishonourably humiliated by them.

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

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

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to settle our non-serious disputes, among ourselves, by having a man or woman of honour from among us, who is highly esteemed because of their honour and known for their honourable deeds, arbitrate and decide the matter for us, and to honourably accept without question, and to abide by, their decision.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to always keep our word, once we have given our word on our honour, for to break one's word is a dishonourable, cowardly, and mundane, act.

Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to act honourably in all our dealings with our own honourable kind; to strive to be fair, and courteous, with those of our own kind.

Our obligation – as individuals who live by the Law of the Sinister-Numen – is to marry only those from our own kind, who thus, like us, live by honour and are prepared to die to save their honour.

Our honourable, our Dreccian, duty – as Dreccian individuals who live by the Law of the Sinister-Numen – means that an oath of loyalty or allegiance, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane.

Anton Long
Order of Nine Angles
120 Year of Fayen

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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 Wyrð, as being between the spheres of Sun and Mars, and '*Entering the Abyss*' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept.

Esoterically, The Tree of Wyrð is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

Acausal

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe. This acausal Universe is part of the Cosmos, which Cosmos consists of both the *acausal* and the *causal*, where "causal" refers to the Universe that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.

The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present-future), or measured by a duration of causal Time.

In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).

According to the aural tradition of the ONA, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

For more details regarding the acausal, and acausal life, see the following ONA MSS: (1) *The Mythos of the Dark Gods: Beings of Acausal Darkness*; (2) *Advanced Introduction to The Dark Gods: Five-Dimensional Acausal Sorcery*.

Acausal Thinking

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

One technique used to develop Acausal Thinking is The Star Game (qv).

Aeon

An Aeon - according to the Sinister Way of the ONA - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic *civilization*, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular *mythos*.

Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.

Alchemical seasons often 'measure' or signify the change of fluxions.

For more details, see the ONA MSS *Alchemical Seasons and The Fluxions of Time*.

Archetype

An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), it 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 *pathei-mathos*; 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 presented, 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, Aeonic, aims and goals.

Law of The Sinister-Numen

The Law of The Sinister-Numen (aka *The Sinister Code*) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles. [The Sinister Code is given in full in an Appendix, below.]

Left Hand Path (LHP)

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

Magick

Magick (aka Sorcery) - according to the Sinister tradition of the ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understand 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 Wyrd) and beyond all causal abstractions, and it is *prefigured* in the advanced form of *The Star Game*.

Magian

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term *Semitic* is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively (and especially in the form of a nation/State) – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish-indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

Muliebral

By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*.

Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning /Shapeshifting; (5) Veiled Strength.

These abilities, qualities, and skills are those of a Rounwytha, and they or some of them were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is such skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca - have also suppressed, repressed, and sought to destroy, control, and replace.

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live

by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

Naos

- 1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.
- 2) The title of the ONA text "*Naos - A Practical Guide to Becoming An Adept*".
- 3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

Nexion

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

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the ONA MS *The Mythos of the Dark Gods*.]

Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric - depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrð plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of *the Rites of the Nine Angles*) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS *Atazoth*.

Beyond this, the Nine Angles are symbols of *The Star Game* which itself is sorcery - that is, one nexion which can presence the acausal. But even this is only a beginning - a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the ONA.

Niner

A freelance operative whose culture is that of the ONA, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the ONA Ethos.

Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

Order of Nine Angles (ONA)

The ONA/O9A is a subversive, sinister, esoteric association - a kollektive - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

One of the primary aims of the ONA is to develop a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by practical means and through practical exeatic deeds.

Our aims and goals can thus be achieved in the following manner:

- (1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the ONA (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.
- (2) By the practical actions – exoteric and esoteric – of those of our kind and influenced by us.
- (3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

ONA Culture

ONA culture - often spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. *ONA ethos*]; (2) our aural traditions, and (3) our five core principles/five core traditions.

ONA Ethos

The ONA ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollektive tradition - is manifest in:

- (1) our code of kindred honour;
- (2) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external supra-personal authority;
- (3) our acceptance that it is primarily by pathei-mathos [by learning from direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

ONA Iterations

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is known as the ONA.

The first iteration/phase – aka ONA 1 – may be considered to be exoterically manifest in the overt and practical traditional Satanism of the early ONA (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL. The second iteration (c.1986-2009 ce) – aka ONA 2 – was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial ONA-type groups/nexions. The third iteration – aka ONA 3 – is that of the current ONA, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.

All iterations - past and present - although different in character co-exist within the ONA, just as a mature living being has within it the younger being from whence it matured.

Presencing The Dark

A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric.

Understood exoterically, To Presence The Dark means to consciously work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one.

Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrd and thus to work Aeon 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 *patheimathos*, 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 dis-covered by means of the Rite of Internal Adept.



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The Sinister Method

The beauty of an Aural Tradition is that such Aural Traditions is housed in the initiate's Mind and Heart and not on paper, such that as the Dreccian grows internally in wisdom and insight, he/she automatically updates the Aural memplex. Thus such a memplex – in such an ethereal and amorphous form – evolves with the Initiate and with time easier and more Naturally.

Something unfortunate to a living memplex happens when it is Captured like a photograph and forced into written words onto paper. What happened is a Still Image of the memplex at That specific Time and State of evolution is frozen in Time on paper. From such an act, "Idolatry" is born. We use the word "Idolatry" here metaphorically to mean how a living god [Dark Gods or whatever] is frozen into a statue. This phenomenon can also be described as the Medusa Effect where a living man is frozen in a state of stillness. A natural man grows and evolves in Mind and Body, he is not a statue frozen in Time. Where is your eyes and Mind fixated in Idolatry? On the Idol and not the Essence. The memplex becomes an Idol and how it is Captured at that moment in Time gradually becomes to such idolaters something "sacred" or something sanctimonious, that excluded all other forms.

An example of the Medusa Effect which I know personally is Buddhism. During the life of the Buddha, he never committed his own teachings onto paper. He taught them Orally to his Disciples who were admonished to remember them in Mind and Heart and to actualize those memorized teaching through their actions, behavior, interactions, and relationships with each other – as well as to Aurally teach others.

If the Buddha ever had the intent of placing his oral teachings onto paper, we would have expected him to write them down at some point in his life, but he never did. Even after his passing to the Other Shore, his Disciples did not commit the Aural tradition that they got from the Buddha onto paper. Because of this the Aural Tradition of the Buddha went viral as a memplex in India and evolved or gave birth to new insights and new knowledge, morphing in outer form, inspiring, and influencing. It wasn't until a whole 300 years After the passing of the Buddha that what had become the teachings of the Buddha was committed onto paper by a council of Theras [Elders].

These Theras were politically concerned that the other forms Buddhism which were evolving in essence too far off from what they believed to be Buddhism may become more powerful and influential than their idea of what Buddhism must be. Thus the Theras collected all of the ideas and Aural teachings that had become Buddhism and put them into writing. When they were finished the Tipitakas consisted of over 24,000 pages. What began as simple teachings the Buddha once taught Aurally, in 300 years of Aural transmission had evolved into many different schools of thought and thousands upon thousands of pages worth of memes. The Tipitakas were first committed into writing around the year 230BC, and since then Theravada Buddhism has never evolved, because it had been frozen in time.

Going to such written text containing a captured image of a memplex frozen in a still time frame to use such text as a means to somehow invalidate the memplex's natural growth and evolution is like you having a still photo of a person when they were 17 years old and refusing to recognize that same person when they have grown to be 30 years old because they do not look the same. It's stupid. With a photo of a person, it is easy for any imbecile to understand that that captured image is not a real living person, and that such an image is a representation of how the person looked at that moment in Time when the picture was actually taken. We all know that people grow and evolve mentally daily. But when a memplex is captured in writing and forced onto paper, people fall into imbecility and believe that what has been written on paper is the only acceptable and truest form of an idea.

Thankfully, this imbecility of the Medusa Effect was overcome and destroyed by the Royal Society of England who first gave life to Empirical Science from which the Scientific Method came. In science although theories are written down on paper, old outdated ideas are systematically replaced by new ideas and new perspectives due to greater mind capacity, better instruments, and a better understanding of how things work.

The ONA began as an Aural Tradition, which Anton Long got from a Mistress sometime during the 1960s. Although what has become the ONA today is written and captured in text format; this does not mean that the ONA has stopped being an amorphous Aural Tradition. But since it is written on paper, there has been and will be idolaters and imbeciles who deify the written text over Empirical Apprehension and Empirical Insight.

To prevent this from happening a "scientific method" for the ONA is now presented, which we shall call the "Sinister Method."

The Sinister Method

The "Sinister Method" should not be confused with the methodology of the Sinister Way. The Sinister Method is an aspect of the Methodology of the Sinister Tradition used to understand the ONA, extract new insight, and to evolve the ONA as a Progressive Science; as opposed to a static religion or inert philosophy written in stone. The Sinister Method begins with "The Three Sinister Understandings" which are as follows:

- 1) The Outer Form is not the Essence.
- 2) The written text serves only as a guide. The map is not the terrain.
- 3) What is gained from direct experience trumps written text.

The next part of the Sinister Method is the "Three Empirical Jewels" of the ONA which are as follows:

- 1) Direct Experience of Life and Nature
- 2) One's own Pathei Mathos
- 3) The Sevenfold Way

The next aspect of the Sinister Method are the "The Three Sinister Instruments" which is used in the Sinister Method. They are as follows:

- 1) Body – the Body or Person of the Dreccian is the living tool of direct experience.
- 2) Mind – the Mind of the Dreccian deciphers experience into Insights.
- 3) Laboratory – The Lab of the Dreccian is the Causal World outside his/her head.

The Nine Steps of the Sinister Method are thus as follows:

- 1) Know and Understand the Three Sinister Understandings.
- 2) Practice, Live, and Apply the Three Empirical Jewels of the ONA.
- 3) Utilize in Life and Praxis the Three Sinister Instruments.
- 4) Study & Exegesis: Study every ONA text, as well as Reichsfolk and Numinous Way writings and try to extract the inner essence beneath the literal text and outer forms. Always keeping in mind what David Myatt said: *“Reliance on texts – revealed, venerated, or otherwise – is a fundamental problem because it not only removes wisdom from the personal experience of the individual, but it also tries to prescribe, to define, to restrict, the numinous.”* – DM, Exegesis, and the Discovery of Wisdom.
- 5) Travel: By the word “travel” we mean a mental quest. David Myatt is our Exemplar. On his personal quest for self evolution his Mind has Traveled into many different cultures and many different religions. He learns what he needs and moves on to the next culture, Way, or religion of interest, thus adding to his personal stock of knowledge and insight. Don’t limit yourself to just some occult and some Satanism. We also need to learn to “travel” into other cultures, ways, and religions to collect our own stock of knowledge and insight. By “Travel Into” I don’t mean it on an Etic level, but on an Emic level. The word “Etic” in anthropology and the social sciences basically describes an outsider looking and apprehending things as an observer studying from the outside. The word “Emic” in anthropology and the social sciences basically denotes an individual who immerses himself or herself directly into the culture and people being studied to see and experience things from the Inside out – to “go native” in other words. You cannot gain any real insight by etically observing and studying something. Etic apprehension only breeds opinions based on an outsiders interpretation of what is being studied. The same goes with the ONA. You cannot know what the ONA is etically by reading and debating it. It must be emically experience from the inside via application and praxis.
- 6) Aeonic Insight: Removing a weapon from a crime scene to try and learn about the crime does not work. The weapon must be kept as a part of the whole crime scene if a detective wants to actually learn what happened. Removing a broken shard of pottery from the ground disregarding the soil and artifacts and data surrounding the shard in hopes of learn about the ancient people and culture who made it leads to gross misunderstandings. That shard of pottery must be apprehended in context to its matrix [the soil and surrounding data]. Same goes with ONA related texts. When was the text written? Where was it written? Who or what was the target audience? In what era was it written? What was the political atmosphere like at the time of the writing in the specific place it was written? What were the people like in that Time frame? What were their world views? What was the main concerns of the Zeitgeist of the period. And do all of those contextual spacio-temporal conditions of that period of Time still apply to your own Time frame, Zeitgeist, and worldviews? If NOT than drop it, evolve it, and bring it up to date to make it meaningful and relevant to you and your time period and world view, or you’re going to be psychologically stuck in a Time Warp. When you are psychologically stuck in a time warp of outdated memes, you become dislodged from your own Time frame, which thus renders you useless to your own people and generation. Outdated memes are mind parasites which does nothing more then use you to spread itself. Ask yourself what the end result or what fruits adherence to such outdated and irrelevant memes manifests.
- 7) Sinister Praxis: What do I mean here when I use the word “Sinister?” It comes from the Latin word which essentially denotes the “Left Side.” The meme “Sinister” here covers and occupies the semantic field of: What is not Right. By “Right” we mean: That which has been accepted and/or established as being right and acceptable by the Mundanes. So to be “Sinister” means to exist in an “adversarial” state of being to the Mundanes, their establishments, and that which they collectively believe as being “right” and acceptable. You don’t have to read some sinister bible to be Sinister. Sinister Ethos is based on two essential things: (a) your own inner nature. You’re either Sinister By Nature, or you aren’t. (b) truly understanding Mundanes, and living Life opposite to how they live Life. If mundanes live Life as segregated units, you strive instead to live Life Tribally. If the mundanes reject crime as being not right and unacceptable, you support crime. If they believe morals and righteous living is right and acceptable, you strive to indulge in what they believe to be morally wrong and unrighteous. If mundanes believes in the sanctity of their State and Government, you reject that sanctity. If they believe in creationism and/or evolution, you go find something different to believe in. Don’t just believe and think opposite to how mundanes believe and think. Do the opposite of what they do: Hence the word Praxis in the term “Sinister Praxis.” We don’t strive to be the opposite of mundanes because of some desire to be different from them. It is because we as Dreccians should understand that it is their essential Nature as mundanes – their stupidity and their acceptance of righteous ideology given to them by their authority figures – that gives States their power and that actually perpetuates the power monopoly of a state. In the

same way that these same mundanes and their mundane ancestors during the so called Dark Ages gave power to the Church and perpetuated the Churches political power over Europe by merely believing and accepting what the Church indoctrinated into them to believe and uphold which they considered to be “right.” The good citizens of Christendom of the past are today’s good citizens of Nation-States. The only difference between religion and secular ideology are the titles and the abstract figurehead.

8) **Experiment:** Take what you have learn – the teachings, the principles, the Sinister Praxis – and actually apply and Test it in the Lab [the Real World of Experience]. Put things to the test in the Lab. Don’t accept things at face value because it was written. Genuine Sinister Wisdom doesn’t come from a written manual, it comes from Tests, Ordeals, Trials, and Error in the Real World, and the insights born from such trial and error. It comes from experimenting with ideas in the real world to discover what works, what is useful, what bares the best results, and what needs to be changed to produce better results. Don’t rely on written text as infallible facts. Do not use old written text to try and invalidate new insights and new perspectives. If the ONA writes to “push your limits” go out and take that Principle and Experiment. What you dis-cover and learn in the process of experimentation is the real “unwritten sinister doctrine” which is the esoteric Methodology of our Sinister Way. In this way the ONA teaches its teachings without teaching. Only by testing ONA ideas in the Lab can you directly learn for yourself what is outdated and doesn’t work, and what still works, and what needs to be evolved. In this way, a Dreccian who actually puts his ONA to the test in the real world can always tell if another Dreccian actually lives the Sinister Way of the ONA in real life, or if that Dreccian does nothing more then rely on internet texts.

9) **Update & Evolve:** When you have psychologically, mentally, emotionally, and physically gone through the first 8 steps of the Sinister Method, you will have come to a direct and personally understanding of the Sinister Way as it works itself out to you and to your Time frame, and to the generation you belong to. Write and teach what you have learned to other Dreccians. In this way, the ONA constantly remains practical and relevant to each person, to each generation, and to each time period. Thus, it evolves in time and keeps up with time, rather than being lost in time. You and I are each real Nexions through which the Sinister Way passes into the Future. It is our duty then to upgrade, update, and evolve the ONA and our Sinister Way via what we have come to learn, experience, and dis-cover – if the ONA is to mean anything to the minds of a future time frame. Each generation of Dreccians adds their empirical insights and knowledge to the ONA for the benefit of the generation to come after them. Although this is the last step in the Sinister Method, it is as important as the other 8 steps. The Sinister Method ends with this 9th Step. These 9 steps are collectively called the “Nine Angles [of Approach]” of the Sinister Method, which the Dreccian must learn to use with the ONA, the Sinister Way, and with Life in general.

Just as the philosophy of science and the progression of scientific knowledge is based on the scientific method, the philosophy and progression of the ONA must also be based on the Sinister Method. As each discipline of science, such as physics, biology, botany, and chemistry are specific outer disciplines arising from the specialization of data processed through the scientific method, the various outer forms and disciplines of the ONA such as its National-Socialism, Traditional Satanism, and Radial Politics, are specialized disciplines arising from specialized data being processed through the Sinister Method of experience, trial, and error. In this way, just as the scientific method can be used to give birth to new scientific disciplines and nullify old scientific theories and outdated disciplines, so too can the Sinister Method give birth to new outer forms, nullify old and outdated theories and concepts. A proper application of the Sinister Method will insure that the ONA remains a progressive science and a progressive Way of Life that keeps up with us, rather than hold us down.

Chloe 352

Order of Nine Angles

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Traditional Satanism

This is a slight departure from my usual Buddhist ramblings. You know sometimes I wonder what a Buddhist is doing in the ONA. Actually I know why, it just looks odd if I were a different person looking in. This essay was inspired by an event yesterday which has nothing to do with the ONA. A nice elderly lady came over yesterday and shared her Jehovah's Witness message with me. I invited her into the living room to have a seat and talk to me. Being the properly raised person I am, I treated the lady kindly and tried not to disrespect her in any overt way. But once I closed the door and securely had her in my living room, I spent 30 minutes interrogating the poor thing. It wasn't even an argument of whose religion was better than the other. I told her from the very beginning that I was a Theravada Buddhist and that because I was, I cannot accept anything at face value. The Buddha even tells us to question what he teaches and that Dhamma must be observable, testable, and replicable for it to be Dhamma.

So after pointing those out I asked her to share her message with me. She did and I led our conversation into talks about science and archaeology, and such. How in such fields we empirically observe things, hypothesize, test and try, and come to a rational understanding of things, where that in the end, faith and belief are non-applicable. I interrogated her by asking her to give me what she knows about how her Jehovah's Witness religion developed historically, to give me secular proof that Jesus or any body in his ancestral line existed, and for carbon dating of biblical scrolls etc to determine if such biblical books were written before or after so called prophecies. I also asked her to bring me back ingredients used in the parchments that made up the ink used in the book of Isaiah, as well as documents from a secular academic who shows in a research paper the dialect of Hebrew used and the state of development of the Hebrew used in such books. I then gave the poor thing a long lecture on how I cannot accept anything at face value when given to me outside of that thing's proper time and contextual matrix. The elderly lady excused herself to me saying that she is only an old woman trying to spread the message of Jehovah's paradise. But she was a sincere and sweet lady and told me that she would take my long list of questions and demands and return with research work to give to me.

Contextual Matrix

In certain conditions I get obsessively over analytical about things. For my own good. So when it comes to things like religions, philosophies, etc, I approach those things like a detective. For example with me and Buddhism, what I do is take all that people tell me about it and throw it in the trash or set it aside to compare notes later. Then I remove Buddhism out of the 21st century, and as best as I can, stick it back into 500BC ancient India. Once I get that Buddhism into its Native Time and Contextual Matrix, then I spend my time researching on the political, sectarian, and social climate of that time, as well as the languages used, idiom, meanings of words back then, and frame of mind or worldview-model people back then were using. Once I collect all that information I start to build up a picture of how Buddhism may have been in that specific time and place to those people. Once I get a picture of what Buddhism looked back then, I start to move forward to come to my own understandings of Buddhism from that recreated point. The only time I ask anybody alive in the 21st century anything is when I am stuck on something and can't figure things out on my own. Usually your Buddhist elder will respond to your questions with questions and tell you to go away and figure things out on your own anyways.

This is something I just do naturally, which the friends I have in life don't seem to do. I try to explain to them that it is like being a paleontologist or archaeologist. You don't remove artifacts completely disregarding the matrix such artifacts came from. You will not be able to figure out anything about the dinosaur you dug up if you are just staring at its bone. 90% of the data of its life, what it ate, how it lived, the climate it lived in is in the matrix - dirt - it was found in. It's like being a detective at a crime scene. You're not gonna know shit about anything if you remove a gun from a scene and just study the gun in your office. You have to wholistically consider the entire crime scene as a whole - Samma in Pali/Buddhism - together, in order to piece together a realistic Buddhi/Understanding of what may have happened. This includes studying the character and psychology of your suspects. If you are a Buddhist, do a total background check on the Buddha. If you are a Jesus freak, check Jesus's background, records, etc. Profile the hell out of them, racial profiling, sexual profiling, everything. That's one thing which bugs me about Jesus. He wants you to think like he "understands" humanity, he tried to incarnate as a human in the flesh, and even dies for us so we can believe that he really does sympathizes with our human condition and like he knows what it's like to be human. Yet the guy [Jesus] died a fucking virgin. He never had a girlfriend. Never been in love. Never had his heart broken. Never masturbated perhaps. Never been a father or a husband. Never seen his mother or father die of old age even. Isn't all that the actual stuffness of being human? He's a freaking 30 year old suicidal virgin who thinks he is god, and his mom doesn't even really know who his real daddy is. That's not a religion, that's a Jerry Springer show. But that's what

I mean by profiling your prophets and gods. It amazes me how much time and effort [and money] the generic American public puts in to questioning presidential candidates, vet them, does all these background checks, but when it comes to gods and religious figures running their lives, they just let in any Nazarene-nutter, pedo-priests, kid-caressing-cardinals, and stuff.

Traditions and Culture

As I was saying: contextual matrix. So personally when I approach the ONA to gain an actual objective understanding of it, I treat the ONA as a crime scene. Most people approach the ONA out of context and time. I'm not here saying that seeing ONA in context and time will reveal some truth. But it may help us gain a different perspective of ONA. So I'll analyze ONA here objectively, and I may hurt a few people's feeling in ONA doing it. But I'll keep in mind that we see what we want to see in things, so Robert Anton Wilson once said. Our Prime Suspect is DM allegedly also known as "Anton Long." However the ONA was said by me or whoever to have come about, what we know is that first came DM, and then out of him came the ONA. So those are our two biggest clues. Our Prime Suspect DM leads us to the Native Time frame or era of any "crystallization" or influence that may have affected him consciously or unconsciously. We know DM was born in 1950. Which means that he was an impressionable and rebellious teen during the 1960's. So it's to the 60's and 70's when he was in his early 20's that we must start looking for data. What does a rebellious teen boy in England get involved with or is exposed to in 1960 England if he wanted to be counter culture to a dying post-Victorian frigid zeigeist? Besides National-Socialism which we already know had a visible influence on him.

A man by the name of Gerald Gardner in the 1950's in England came out with something he originally called "Wica," or "The Witch Cult," or "Witchcraft." Later Gardner's cult became known as "Traditional Wicca," during the 1960's. Then later on, this Gardnerian Traditional Wicca with the spin offs it spawned collectively became know "British Traditional Wicca." So now we can compare the descriptor "Traditional Wicca," with the descriptor "Traditional Satanism," and ask ourselves if we see anything which may look similar. If we do then we go in deeper to dig for more data. I see a potential similarity. Knowing that British Traditional Wicca was risqué in the 1960's and appealing to the young counter culture generation, I'd have a closer look. So lets briefly see if we can find any parallels between Traditional Wicca and Traditional Satanism [ONA]. We should keep in mind that ONA first coined and used the term "Traditional Satanism" before it was usurped by theistic Satanists.

In Gardnerian and Alexandrian Traditional Wicca you have something called a Book of Shadows which contains the Tradition's rites and ceremonies. In Traditional Satanism [ONA] you have something called the Black Book of Satan which contains all of ONA's rites and ceremonies. The most important part about Traditional Wicca which makes one a legit Traditional Witch/Wiccan are a set of 3 initiatory degrees. In Traditional Satanism [ONA] you have a vital part of the Tradition which are the 7 initiatory degrees/grades called the Seven Fold Way. In Traditional Wicca you have a "Duodeistic" centered pantheon which are the Triple Goddess and Horned God. In Traditional Satanism you have the Dark Goddess Baphomet and the Dark God Satan. Gardner is the Grand Master of his Tradition. Alex Sander is Grand Master of his Alexandrian Traditional Wicca. "Anton Long" is the Grandmaster of his Tradition.

Those are the major parallels. There are minor parallels. Such as where in Traditional Wicca they usually - more so in contemporary eclectic Wicca - have a private body of magickal and esoteric teachings. Usually these magickal and esoteric teachings are similar to what you'd find in the Golden Dawn with its Kabbalah, mixed with eastern inspired tantra, meditation on the chakras, and so on. Traditional Satanism [ONA] similarly has its own corpus of magickal and esoteric practices expounded in Naos, except the stuff in Naos is unique in the sense that it's not a word for word copy cat occult or some Jewish mysticism or some deluded Indic mysticism and pranayama. Another minor parallel is Traditional Wicca will use special alphabets or cipher scripts to write their things in. We see a similar concept in Naos with a couple or few special alphabets, and later we see the Dark Immortal Script develop. Another minor - yet key - similarity is that in Traditional Wicca each Tradition spawns what are called covens. Judging the fact that Gardner's 3 initiatory degrees and their oaths are 80-90% the same as the initiation rituals of British Craft Freemasonry, I'd venture to say that a "coven" is based on the idea of a "lodge." Like a lodge puts the culture of an OTO or Freemasonry into living practice, a Coven also puts the culture/Tradition of their Wicca into practice. We see the same basic concept in Traditional Satanism [ONA] where in the early days a "coven" or constituent cell of the Tradition was called a "Temple," which today is most often referred to as a "Nexion."

So based on those numerous parallels, I'd personally say that there was an influence that took place in the very early days of the ONA. But this should not in any way make the ONA look "bad." To me personally, knowing that Traditional

Wicca may have directly or indirectly, consciously or unconsciously inspired or influenced the ONA actually helps me gain a better grasp of what the term "Traditional Satanism" might mean. With the old skool Traditional Wicca the word "Traditional" is interchangeable with the word "Lineage," "Custom," and "Culture," where we can say Gardnerian Traditional Wicca is Wicca according to the Gardnerian Tradition. This concept of Tradition referring to Initiatic Lineage, Custom, and Culture will make more sense if you are savvy with the Traditions and politics of Initiatic Orders such as the OTO, Golden Dawn, and Masonry. The key idea to keep in mind is "Initiatic," meaning that you belong in a legitimate way to the Lineage, Custom of Rites, and Cultural Praxis, of the Tradition you were duly initiated into. That word "Traditional" is most often mistaken as meaning some sort of passing down from one generation to another from grandparent, to parent, to child. If there is a passing of the Tradition - aka corpus of customs and rites - from one generation to another it is from one generation of Initiates to a new set of Initiates. In this very context the word "Tradition" has the exact essence as the Pali-Sanskrit word "Sasana" which is used most often only to describe Theravada Buddhism and Shaivism. A Sasana being a body of instructions, observances, rites, rituals, ceremonies, customs, and culture of praxis or cultivation of practice.

So for example we have with the OTO several actual rival bodies spawned from the original Academia Masonica of Karl Kellner, which was later renamed Ordo Templi Orientis under Reuss. During which time all of its degrees were word for word Masonic degrees. When after Crowley took over the OTO, in an attempt to gain favour from the regular United Grand Lodge of England as a "regular" Masonic rite, Crowley removed the first degrees of Masonry of the OTO and constructed his own to substitute them. The ass kissing didn't work since Crowley's entire Masonic credentials were not of Mainstream Tradition. Here meaning that the United Grand Lodge of England has a Tradition of their own rites, ceremonies, and rituals, rules, and regulations, and all lodges in their jurisdiction which conforms to such established Traditions are deemed as "regular" or "recognized" lodges. Whereas Mr. Crowley was initiated in a lodge not recognized by the Mainstream Grand Lodges and he got his 33rd degree in an unknown lodge somewhere in Mexico. Meaning that because Crowley was not Initiated in a lodge of the United Grand Lodge of England "Tradition" that he thus did not belong to such Tradition of established Masonry. After Crowley's death a power battle arose and from that struggle was born the rival OTO bodies of today. So that now you have distinct established OTO Traditions, where that if you get initiated into the SOTO you are not tied to the Typhonian OTO or any other OTO but the one you were initiated into. In this regard that old day Traditional Wicca worked in the same way. If you were initiated by a coven of Alexandrian Traditional Witches you really have no ties to Blue Star Wicca since that species of Tradition of Wicca has their own unique set of rites, ceremonies, rituals, practices, and pantheons. You belong to the "Tradition" you were initiated into. And that word "Tradition" or "Traditional" tries to mean a specific established body of customs, observances, rites, ceremonies, rituals, practices, beliefs, and pantheon, as well as lineage, and not something necessarily "passed down by tradition." Lineage here simply meaning that if you were Initiated into Gardnerian Wicca, you are connected thru your initiator, to their initiator, to their initiator back to Gardner, which linearly constitutes a "Lineage," traced back to the originator of such established Tradition.

Traditional Satanism

And so, once we get a grasp of the "politics" and structuring or organization of such groups and understand that the words "Tradition" and "Traditional" points to a group of organized people's peculiar customs, observances, rites, ceremonies, rituals, beliefs, pantheon, culture of practice, etc, we can thus better understand - or at least gain a different understanding of - what the term "Traditional Satanism" may mean in context and time to the period and era the ONA coalesced into a codified institution.

Traditional Satanism would thus simply mean a school or species or vehicle of Satanism according to a certain Tradition: customs, observances, rites, ceremonies, rituals, beliefs, pantheon, culture of practice, and lineage. So in Traditional Satanism [ONA] you have books like the Black Book of Satan & Naos which teaches the rites, ceremonies, initiatic degrees, magickal and esoteric cultural practices and observances of such Tradition. You have a specifically established pantheon expressed primarily as the Dark Goddess Baphomet and the Dark God Satan, plus the several other Dark Gods. Then of course you have the established system of initiation of such Tradition which would be the Seven Fold Sinister Way. Here I should try to point out that the word "Sinister" is the Latin for "Left" and most often when used by ONA means "Of The Left Hand" and not simply 'evil' and wicked as it is generally assumed to mean. "Sinister Way" and "Left Hand Path/Way" should be fungible, if the word is understood correctly. It's just easier to say "Sinister Praxis," or "Sinister Nature" as opposed to "Left Handish Practice," or "Left Hand Pathish Nature." Traditional Satanism also ends up meaning the set of philosophical teachings, beliefs, and paradigm specific to such Tradition. Then lastly Traditional Satanism [ONA] has its "Lineage" which is traced back to the originator or founder of the actual Tradition in question, "Anton Long" being the founder or originator or "presencer" of the Tradition.

When I break things down in this way to myself, it is easier for me to understand ONA as it was back then, as it still should be today, and as it should continue to be in future. As I said, in my own culture we have a word which has the same meaning as "Tradition" in this context which is Sasana. Our Sasana Preahput is not in any way the same thing as the Buddhism which exists up in the North in China, Tibet, and Japan. Our word "Sasana" points to a specific established Tradition or culture, customs, sangas, teachings, beliefs, rites, worldviews, folk-culture, unique and different from Mahayana Buddhism. The word "Sasana" as a borrowed Pali word goes further and has an even more specific meaning because the "root" word "Sas" means a Race, Breed, or People in Khmer. Or more accurately the word "Sas" is an indigenous Khmer word, which just so happens to have an audible twin in the word "Sasana," so after many centuries of "folk etymology" the borrowed Pali Sasana comes to gain the extra meaning in Khmer as a Tradition specific to a Race or People. But Sasana does not mean "Religion." For example when I eat with a fork at the dinner table and my elders are eating with spoons or chopstickes, they talk to themselves and say: "That grand daughter has gone into the Sasana of the White People, she eats with a fork like them." In this case, eating with a fork is not a religion or philosophy or ideology White People believe in. It is a Traditional Practice, or custom, or cultivated [culture] observance or shared or established behaviour peculiar to a group of people. But in this case the hybrid term "Sasana Satanism" ends up having no meaning, because then the question arises: Sasana of Satanism according to what people? In our case the answer would be: according to the ONA. So we'd have to call it: Sasana Satanism poohg ONA, which in English would be the Tradition of Satanism of the ONA people. Like we say: *Sasana Preahput Khmer* [Buddha Tradition according to the Khmer], or *Sasana Phraputa Thai* [Buddha Tradition according to the Thai], *Sasana Preahput poohg Jen* [Buddhism according to the Chinese people].

If you understand this much, then each ONA person will understand that there is no ONA without the Traditional Satanism, or without the established Tradition, lineage, customs, ceremonies, culture, observances, etc peculiar to the ONA as it was established by a founder or the founder(s) when ONA was established. Traditional does not necessarily suggest that such established customs and traditions have been past down AS IS from some ancient past of ancient Traditional Satanist. Meaning that it's not likely that ONA as we know it since 1972 existed with a BBS, Naos, 7FW, etc, since ancient times immemorial. Anton Long even goes through the trouble of stating quite the opposite, where he states that he took the old Aural Tradition and Added new elements to it. There is thus a specific date the Tradition was established. And to get specific there are criteria for what constitutes a "Tradition." For instance in Traditional Wicca a practice is only "Tradition" if it has been initiated down thru 3 generations of adherents, not necessarily meaning grandparent, parent, and offspring. In my own culture a "Tradition" is only a Tradition if and when you ask a person: "Hey who started this cultural practice anyways?" And everybody around how shrugs their shoulders and says: "I don't know. The old people before us." Or if your grandmother - who is already old - answers: "My grandfather started it, or one of the old people started it when I was a child," that means its official Tradition, since if your granny is old, the people she refers to as "old people" are long dead. Another thing which makes something a "Tradition" especially inside the limits of a family/clan is if say someone started a family reunion on your grandmother's birthday - which is what my family does - and it is observed several times effortlessly by every one of your relatives and does not stop being observed, it is officially part of our Sasana as a family. It doesn't matter who started it and why. As long as everybody just observes it together effortlessly.

Which means that my own cultural understanding of the word Sasana or Tradition has its implications in the ONA since I identify myself as being an ONA person. The implication is that rites and ceremonial observances such as the Self Immolation Rite and other stuff created by Beesty Boy [and other new stuff in future], because of the years that have past and the continued observance of them by those who affiliate with the ONA's Traditional Satanism, is to me a rightful living part of the ONA. It is how a Culture builds onto itself. Drinking tea was not always a practice observed by English people. That cultural meme was introduced by somebody - whoever, it doesn't matter - which was perhaps infected from China, and the English/British as a whole people just kept on doing the tea sipping thing at "tea time," whenever that is. I'm Asian-American so I don't actually know when British Tea time is. Tea time for those of us of spawn of Chinese people means in the morning at breakfast with noodle soup, after lunch, in the evening, on cold days, and whenever other people are over. As long as everybody continues to effortlessly observe it over time, it is a Tradition observed by a people plain and simple. Because what does the word Culture mean? A Culture is essentially something which you and/or others do/CULTIVATE over and over again. That is the most simplest definition of a Culture which actually works with most living cultures.

Tradition in Buddhism [Theravada] is important, at least per the Tipitaka cannons. There is a part of the Tipitaka where a group of people had so many leaders in their town who established all sorts of traditional observances that they lost their native traditions. So they went to the Buddha to tell him of their dukkha: the troublesome problem of

not having a native tradition like other people. The Buddha tells them to gather everyone in their town together and collectively come to an agreement on which practices and observances everyone likes and make those as their people's tradition to pass down. In another instance the Buddha was teaching his monks key words and the meaning of each key word. One of those key words meant "Impression From Outside." And the Buddha says: "Bhikkhus! [Beggars! Vagabonds!] what is the meaning of Impression From Outside? It means when a people are ignorant and have no traditions of their own. Being so ignorant with no traditional observances of their own Bhikkhus, such people are open to the influence of outsiders influencing them with their foreign traditions and customs by impressing such on the ignorant people." That Dhamma is extrapolated in various ways to sometimes mean or suggest that if you are Buddhist and in the business of controlling your own Mind, Emotions, and Life, then not having a sure foundation such as a Tradition, you make yourself open to being controlled by others, which in turn leads to dukkha. Buddha in a different place states that Dhamma must be observable, testable, and replicable for it to be real Dhamma. So all we have to do is observe the Black People in America as an example to prove and test that Dhamma. Black People had their entire way of life taken away from them. They even lost their ancestral name. They went by the White man's name, believed in the white man's gods, saw the world with the white man's paradigm which placed them in an unlucky servile position socially, etc. So we ask ourselves: having lost their Traditions as a people and having been forced to adopt the foreign traditions of another culture/people, were these Black people Free socially? No. Were they Free to believe their own beliefs? No. Were they Free to be their own people? No. Where they Happy? No. Did the white man's ways and traditions and gods make the Black People Free, sovereign, autonomous, self-determined? No. Does the white man love and respect the Black people more because they have adopted the white man's traditions? No, they are still disliked. Are they "Free" and happy today after 300 something years?

Even if we say they are free and happy in America, that freedom is superficial. Because when the Black man goes to the white man's church to worship Jesus, you are bound to follow those rules of that religion which has nothing to do with Africa or the ancient and ancestral Tradition of Africa. The minute you do something Their religion, Their social rules, Their ideologies are against, you are shunned and treated like a criminal or evil doer. Whereas for me I'll burn incense to a statue of a Buddha like my people's Tradition has it. I don't give a shit of some group of White people or Mexican Catholics or fucking Somali Muslim called me an evil pagan idolator. Fuck you and you whole Hubris breed too. Take your asses back to church and your mosque and mind your own fucking business. The only White people I like and respect are mostly the Aryan kind who have it in their blood and breed to be proud of their own people, be Traditionalists to their own ancient ancestral traditions, and conservatively pass that pride and culture down to their well bred children. I don't care if you hate me because I'm not "Aryan," cuz we're still kinfolk Traditionalists, still on the same level of mind and heart where we each still have a love and pride for our folk and culture. If we can be friends that's cool, if not than we'll stay out of each others way. If we can be friends and retain and maintain our unique differences that would be awesomer. But I have no ounce of respect for any white American punk who is ignorant of his own roots. You know the type. You ask them where they come from and they say Alabama, fucking Ohio, California. That's not what I mean dummy. I mean your roots, your seed your grandparents gave you, your culture your people gave you, your blood, your roots as a white person, the ancient tradition your ancient ancestors gave you, where the fuck did that come from, where has your blood been for the past 1000 years? What's really funny to me is when one of these White Hubris American Mundanes [[WHAM](#) as opposed to WASPs] come up to me and try to sell me their Mormon shit or Jehovah's Witness shit. Like I'm gunna fucking give up 1000 years of my own people's ancestral traditions, for a lunatic religion founded merely in the 1800's by a couple nutcase white devils. So I can do what exactly? How do they "practice" their religion? You sit your ass in a church and listen to some hubris white devil yap for an hour about a Jew. Do I look like a Jew? Do I look I want to worship a Jew? I got my own pantheon of Chinese gods to worship, shit. And they act like their mere 200 year old Joseph Smith shit is "better" than all other people's Tradition. Whatever skin color you are, be proud of your folk and blood, Mind your culture and ancestry, and do your children right and proper by somehow passing some sort of stable ground, roots, and identity for them.

You think it's just only one person when you are liberal and let your kids drift away from your roots. But there are 300 million people in America, and of those 300 million how many other parents and grandparents are mindless and liberal like you. Those numbers add up and aeonically devastates you as coherent people. Like you pick a hypothetical race for example. In the first generation you have the young people from this race practice a little Chinese Kung Fu, some listen to rap and act Black. Next generation more of the new young people do the same and instead of being rooted in their own Traditions and Culture they drift off like loose canon balls rolling a round aimlessly on the deck of a ship. As each generation passes and more young people in this race goes into some other people's Traditions, in Time where will your people be? And you think seriously about, if you have the brain cells to think aeonically as a WHAM, you are being surrounded by other peoples that stay true to their own folk culture, and the Black People you

messed up are slowly developing their own folk culture. So while you WHAMs drift further apart incoherently, every other people around you maintains their status, community, families, extended families, traditions, and culture. Divide & Conquer. Your people started it and were good at it. There was a time when you divided ethnic races and made them into incoherent groups fighting each other to control them. Now its payback time, and the best part is, YOU yourselves are Dividing your own people into cultureless individualized units. Half of you don't even have a real family anymore with two parents. I fear that as a hubris and arrogant breed that you WHAMs are, you are too stupid to wake up and change your ways. If you are the few to wake up and know something is wrong: DIG. Start digging deep in your blood and ancestry and find your roots and dormant Tradition your people left for you and live them once again. Make a Tradition up if you have to, just stabilize yourself with a Tradition for your progeny's sake, not yours. [Reichsfolk](#). Not many in or out of ONA speak of Reichsfolk now, but the simple lessons it teaches keeps your Blood and Roots flowing deep over Time. /Rant.

So this Traditional Satanism which is the ONA and a part of the ONA is a species or Tradition of Satanism. If we don't try to see that Traditional Satanism grow into being inside its original native time and context, you can't fully grasp the ONA and will be prone to assumptions, speculations, and misunderstandings of what may have been intended. The ONA proper first started off with that Traditional Satanism soil. Everything else, such as the philosophical writings "Anton Long" and others have written, grew out of that fertile Tradition, within the matrix of that soil. You have to try to study what the ONA is today within that soil in a wholistic way. As you would study a flowing river. Not in bits and pieces, but in consideration of the whole river, from the mountain spring it springs from, to the rapids and gorges in the middle, all of the twists and turns, and ending at the great delta where it flows into the ocean. To fully understand ONA you have to consider ONA of 1970, consider its decades long slow twistings and turnings, and consider what it is today, as one Flowing. As one Tradition moving and growing slowly. But that Flowing begins at the spring of Traditional Satanism. Which in itself is something to be proud of if you recall your history. The ONA's Traditional Satanism was one of the first three "institutionalized" or codified schools of Satanism that started this whole Satanism thing back in the 60's-70. CoS came out in 1966. ONA cropped up in England in 1972ish. ToS was miraculously reborn when Set woke up from a 3000 year sleep and gave birth to the Universe in 1975. If I were Set I would have picked an Egyptian in my "home country" to be my prophet of a new aeon, rather than a Grandpa Munster of America; but that's just me, maybe Set has a sense of humour? But ONA is one of three that started this whole Satanism thing off in the West. It's Tradition is still here, still influencing contemporary Satanists' understandings of their Satanism. Sans the competitive BS, Satanism as a single memplex is a great thing with a lot of potential. You guys as Satanists have a good thing going, if we consider Satanism all together as one newly emerged system in the West. Sans the rivalry BS, when each Satanist adds their own thoughts and understandings to the common body of knowledge, it in turn ripples and helps evolve all of Satanism as a single pool of ideas. But we can't get all egalitarian and liberal with this shit or we'll ruin a good thing. Not every meme is equal, some will make this growing and very young pool of Satanism sick and weak. A little capitalistic competition is good for the gene pool as it breeds and encourages innovation and creativity.

There is an old Greek philosophical concept mostly translated into English as "Justice," which is something worth considering and applying if as Satanists "we" all wish to help it move forwards into the future, for the next generation. Justice according to some of the olden schools of thought is the proper balance between One's own self interests, and the Interests/needs of a collective/other. Justice is the balancing line between one's own duty to Self, and Duty to Other [wife, husband, children, family, clan, kin, tribe]. Justice is the the Balance between One's own needs and the needs of Other. Too much to one side or the other causes an imbalance. And being in a causal system, such imbalance causes chain reactions of fruit. Too much leaning towards Self Interest/Need/Duty destroys Community and Family. Which in turn disrupts the sensitive clockwork and causes it to be dysfunctional. What is dysfunctional stops working, and what stops working dies in Time. Too much leaning to the other side vanquishes the Individual as a slave to a mindless collective. There is a balance or Equilibrium where the Self and Other Naturally comes to a Balance, which was once called Justice. Where there must be a Balance between the collective Interest of those that "govern" and the Interests or Needs of those that are "governed." That was Justice. Where there is a Balance between the needs of a corporation and the needs of its market. That Balance is Justice. Where there is the Balance between the Needs and Interests of the individual Satanist and of Satanism as a whole-Thing. That is Justice and Equilibrium. A little competition and self interest in Satanism is healthy. But without that Justice, either way we lean, the clockwork stops. If this ancient notion of Justice is a living phenomenon in Nature, then it must be observable, testable, and replicable. Thus, nobody should have to take my word for it. All I'll say is that a Satanism with only one school of thought and one paradigm will be like a USSR with only one party making all the products. Shit's gunna be cheap. In this regard, I will keep ONA going as long as I can, even if I am the last ONA person alive. There is plenty of room in Satanism as a

whole-Thing for the atheist, theist, materialist, spiritualist, or whatever. There are retards and geniuses in all camps. We need all the genies and thinkers, even if they don't like each other or get along. The retards, they can go, well actually, they should stay to support the infrastructure. Just like there is room in Life or the Cosmos for every perspective and angle of understanding. It's all of it added up that gives us the clearest picture of things. Satanism as a whole-Thing limits itself, if it struggles to only have one "right" and one "acceptable" perspective and weltanschauung.

Narcissistic Paradigm

I was thinking of the mentality some people have for things such as weltanschauung, world-views, politics, religions, philosophies, etc, and I noticed something which lacked a word but I gave it a term to refer to it. Thinking about this mentality caused me to remember a weird Sufi story I once read a long time ago. The Sufi story I read - as I later found out - is a twist or slant of a well known Greek myth, used as an esoteric jape with Mainstream Islam. This esoteric jape runs along the same vein as the Sufi saying that goes something like: "The only way to Know Allah is by riding the dragon's tail." Meaning here that it is from being familiar with Iblis or Shaitan and his ways that you truly come to know Allah. So we read in the Holy Qur'an that when after Allah had made Adam, he called the angels of heaven down to the earth to behold Adam and commanded all of the angels to kneel and worship Adam. All did as they were commanded except Iblis who stood in defiance. The Qur'an does not go any further into the details as to why Iblis did not worship Adam, but the Sufis continues that story saying that Allah demanded Iblis why he did not worship Adam, and Iblis answered Allah: "Because I am better than him. Because I am made of the Flame of Heaven, and he [Adam] is made from the soil of the ground." Allah now angry ordered Iblis to do as the other angels and kneel before Adam to worship him. Iblis refused to do so. And so Allah threatens to send Iblis into the lake of fire to punish him if he did not worship Adam. Iblis still refused and said he'd rather burn in hell than worship a creature made of the lowly earth. So then Allah one last time threatens Iblis with the punishment of eternally being outside of His Divine presence for ever and ever. When Iblis heard this, he rushed to Allah's feet and said to Allah: "La ilaha illallah; There is no God but God, and only he is worthy of worship." After hearing this Allah turns to the angels that fell and worshiped Adam and cursed them to forever serve Mankind. But to Iblis, who genuinely loved Allah, that he would defy Allah's word to be True to his Love, Allah gave him the Earth to rule. This little Sufi story has the esoteric teaching that God made a facsimile of his own divine self out of something worthless [dirt] as a test to see if his angels loved Him of their own free will, or because out of fear of being punished. Only Iblis refused to serve and fall before that false idol Adam. In other words, in life we either Submit [Islam] to the Divine [numinous], or to man made idols. What or whom do you serve in life? The Natural, or the Artificial? The esoteric jape hidden in this Sufi story is that mainstream Muslims today worship and serve Adam, or the teachings and words of men, and not the Divine Essence of Allah.

So the other Sufi story I remembered is like the backstory to the one I just told, which took place just before the creation of Adam. The story goes that one day Allah having found the earth walked around it and found the dark water of the earth. He looked into it and for the first time in eternity saw Himself in the dark water. Seeing a reflection of himself he fell in love with it and reached out to try and Behold it. But could not because his fingers went thru the image disturbing the reflection with ripples. Out of a deep desire to Behold that image God took mud and formed from that mud Adam and loved Adam above all other creation. The hidden esoteric jape is directed at mainstream superficial Islam's God and Muslims. It is saying that their God is essentially narcissistic and thus cannot be the Divine Artist of the Cosmos. It also is japing the mainstream Muslims in saying that they are so captivated by their own facsimile of God that they reject the Divinity in all other things of Creation. Or, as the saying goes in English: "Like Father, like son."

I notice this same mentality in people. It's not narcissism as the word is generally used. I'll try and explain what I mean. For example you have these materialist who can't get themselves to See the world any other way beyond their material world model. And so like this delusional God, these materialist fashion for themselves a memplex or weltanschauung that is merely a reflection of themselves: materialistic. Or you see them being drawn, engrossed, enchanted, captivated, only by idea that are reflections of themselves: materialistic. You see them being oblivious and out right rejecting and denying other possible models of reality. You see the same engrossment of/for ego/self with theists and spiritualists who do the opposite. They are in love with ideas and world views only which are reflections of themselves. They become enraptured and engrossed in ideas where only the spiritual is real, only "our god" is real, only the god we can picture is real, everything else is fake. You see this in politics. Conservatives are drawn only to that which is merely and simplistically a reflection of their inner self. Libertines [modern usage] are drawn to and attached to only what ideologies are merely and simplistically reflections of their inner egos. And the delusional aspect of this is that they are oblivious to and deny or reject everything that is not a personification of their egos. Libertine in the olden days around the 1700's or so meant a person or breed of people without culture or proper upbringing.

Just like their symbolical narcissistic God, you see these people also acting out their narcissism when they make things, like ideologies. They make their cults and religions in a self-perspective narcissistic "utopian" manner. When I say "utopian" I simply mean the artificial desire to create a system of some type which is "perfectly" a reflection of their egos. Like when you see a group of peasants get together and watch them create a political memplex, you see them enter that narcissistic utopian mentality where the Bourgeois who hurt their egos are evil and peasants should rule, where religion that was used to control them is bad, etc. You take a group of Jesus nutters and watch them create their sectarian memplexes. They relocate themselves to a paradise, name it Jonestown, get all enraptured in only stuff which are a reflection of their own ego-perspective of reality. And the same goes unfortunately with mainstream materialist science. Where you see these very intelligent scientists get lost in the same delusional game of seeing reality only insofar as reality is a reflection of their ego/self, and every other theory is fake or not worth considering. And of course Buddhists and Satanists do this too. Buddhist create for themselves a narcissistic utopian world model based on their simple single ego-perspective. And Satanist will do the same with their Satanism. Their Satanism has to be a utopian reflection of their ego-perspective and narcissism. You can almost hear them say to themselves in their heads: "I can't fucking wrap my head around anything else beyond my self and my puny grasp of reality, so any religion or type of Satanism that is beyond that is fake." The funny part is we tell ourselves that we are "thinking outside" a box, when most of us never left that box. Because that box is the self and the walls of the box are the person's limited grasp of things or his own amorousness for their own beauty. So the question is: Can there be growth, if we remain within the confined limits of our ego-perspectives of life and reality? Can a Self grow, evolve, or truly gain an understanding of things, if all it sees is it Self?

Everything to such narcissistic people has to be a perfect utopian reflection of their egos. A materialist will reject something like Buddhism because the Buddhism has elements such as "reincarnation," karma, spirits, etc which are not paradigmatic elements in their ego-based world-model. Those things are not a reflection of their self, so they reject it. It becomes so predictable that you can literally read a person's inner topography just by reviewing their beliefs or analyzing what memplexes they are drawn to and which memplexes they reject and deny. That's how simplistic mundanes have become. The complexities and diversity of Life are non-existent to these people. What is real - what can only be reality - must be a personification of their self/ego.

Beyond Ego

Such people never emotionally or intuitively realize that Life/Reality is so big, it is beyond our puny ego-based paradigms. Life is so big it is uncomfortable. You can be a hardcore materialist and if you study reality too deep you'll find quantum physics where reality is not as material as you wish it to be. You can be a hardcore moralist and if you venture too far outside your ego, you will observe that life and Nature is oblivious to morals. You can be a hardcore Darwinist and if you look too far outside your narcissistic utopian personification of self, you'll see that ecosystems are called systems for an actual reason. You'll see that nature does not compete with itself, but is symbiotic and co-evolutionary, which is scary and blasphemous to a Darwinist who is conditioned inside an urban matrix to see life as a "survival of the fittest" game. Things like religions - cyberreligions - philosophies, and ideologies, have today become mere vanity mirrors and security blankets to protect people from an uncomfortable reality. A reality that is much bigger than us, much more beyond our graspings and assumptions and speculations of it.

If you haven't picked up already, what I am trying to say and what the esoteric value of that second story is that there can be no true growth or inner development when a person is trapped inside the limits of his/her own ego. I should quickly define how I'm using the word ego and self. I mean to say the conscious mind and what it thinks it knows or what it believes in. And so religions, philosophies, and ideologies today are not a means to self-development, but merely a means to perpetuate our already existent ego-based world-models. If you really think about it and we say a materialist will be inside a materialist belief system for 50 years, during those 50 years will that materialist ever be anything different outside what that materialist paradigm allots? If Life/Reality behaved in such a remarkably simplistic manner, where reality is merely a comforting reflection of what we can grasp, what we wish to believe is true, would anything even be here? You know how many Muslims have been born and raised inside an Islamic paradigm for the past thousand years who have not ever thought outside or developed beyond what their paradigm has allotted for them? There is even a word to explain this phenomenon: Orthodoxy. And tellingly, there is even a word to describe the act of crossing that line of orthodoxy: Transgression. How many theists have ever Transgressed their theistic worldview into uncharted territory? How many materialists have ever Transgressed their materialistic paradigm for uncharted territory? The most powerful limits are those that we ourselves set for our own selves, because of our life long conditioning. It's like domesticated elephants in Thailand. You take a baby elephant and tie its feet with chains so it grows up conditioned mentally and emotionally to Believe that it can't break that chain, and

when it grows up all you have to do is tie a thin rope to its feet and it will not even try to break the rope. Because it is trapped in the conditioned Belief that it cannot break free. You have people who condition themselves - hypnotize themselves - into being "trancefixed" inside the limits of their own narcissistic paradigm, and these same people believe they are free thinking, or free people. You give these same people anything that is not a reflection of their egos and they will say: "Oh your ideology is retarded. It looks nothing like me. Those aren't my opinions. I disagree with anything not a reflection of my opinions."

I'm bringing this Narcissistic Paradigm thing up because a lot of Satanists - and more nonsatanists - will not and do not like ONA because it is not a reflection or personification of their egos. It is not a comfy and cozy box. It's got weird chants, a pantheon of unproven entities, it looks nothing like the average mundane ego, it's just big and bloated and ugly to them. That ain't shit though. You wanna know bloated, go read the Pali Canons. 40 volumes, 25000 pages of 2500 years of gibberish and nonsense. Nothing makes any sense. We're just good at faking sense. Nobody knows what the hell Buddha was tripping on when he said: Anatta. Even more bloated than that is the Universe. It's so big the universe doesn't even fit into a book. The greatest minds like Hawking have pondered on it their whole lives and all they produce are black holes. We don't know if it is finite or infinite, if it's flat, round or saddle shaped, if it's eternally expanding or if entropy will force all things back to Chaos [void, absolute stillness/inertia].

But the beauty about Life or the universe is that it is big, and in trying to understand ever nook and cranny of Life, we actually grow in our understandings of reality and ourselves as a part of Life or the Cosmos. In essence it is like we grow into Life, in the same way we grow into our hand-me-down our older siblings and cousins passes onto us. They are uncomfortable in the beginning, but the extra room allows us to grow to fill them in.

Most of Buddhism doesn't even make sense to me, but I don't bitch about it and look for something comfy to fit my ego. Many things about ONA and its Traditional Satanism hardly make any complete sense to me. I still don't know what an acausal is. But I let things be and slowly work my way to filling in the nooks and crannies. Which takes time. So the whole point to this in regard to ONA is don't be so self absorbed where you reject things left and right because your religion, or philosophy, or whatever does not fit you perfect like a glove. That perfect fit is not something you really want long term wise. Have you ever heard of Chinese Feet Binding? Back in the old days men use to think girls with tiny feet were beautiful so girls feet were tightly bounded with silk or cloth from a small age. So that as they grew older, the binding kept their feet from growing their proper size. It was actually disfiguring and rendered them crippled and unable to walk. Don't Spellbind your own self with your own words and beliefs. Let Traditional Satanism and the rest of the ONA be big. If we disagree with certain things in ONA fine, but just leave it and instead nurture it so it can grow bigger in time. The more room in ONA, the more space we have to grow in perspective and understanding.

[Download a PDF of major ONA MSS on: [TraditionalSatanism](#). The PDF is 1692 pages and 71 Megz.]

Chloe 352

Order of Nine Angles

123 yfayen

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Fruits Of Destiny

"Word to your moms I came to drop bombs*." [[*House of Pain](#)]. What's that mean, have you ever wondered? Or what are the actual origins of those two key phrases? Both terms or key parts of that phrase have their origins in the city of Harlem inside a not so well known subculture that had – and still has – a big influence inside the hip hop scene/culture. The subculture is commonly known as the 5% Nation, which is an open source splinter group of the Nation of Islam. The two parts of that phrase specifically comes from something called the "One-Twenty," which is an

Oral Tradition passed down by word of mouth from 5%er to 5%er made up of 120 Q&A discourses.

The One-Twenty originally were the private or secret teachings the Messenger W.D. Fard gave to Elijah Muhammad in the mid 1930's. There is a part of the 120 where the Messenger asks E.M.: *“Have you not heard that your Word shall be Bond regardless to whom or what?”* And E.M. answered and declared: *“Yes, my Word is Bond, Bond is Life, & I shall give my Life before my Word shall fail.”*

So from that Q&A you get the 'secret' teaching among the 5% Nation that your Word is Bond and that word you give is worth your Life. That you give your Life up to your people when you give your word. This is where the latter idea of “Blood In, Blood Out,” that developed on the streets came from also. Once you “blood into” a “gang,” there is no way out honourably but 6 feet deep. Or in some gangs what this comes to mean is when you want to be a member you prove your Word/Loyalty by shooting someone. Then when you want to get out you kill someone. That way you can't snitch. Or in some Asian gangs I used to know the same entry level test of Loyalty applies, but if you want out of the game, you let your own boys shoot you like in the leg or something. As a way to Prove your Word that you are willing to die by the hands of your ex-homies than snitch and talk.

So back in the old days the old skool cats on the East Side used to say to each other: “Word is Bond,” to each other on the streets as a way of reaffirming your bond and loyalty. This phrase came to mean something like “Alright,” “Cool,” “I Got You,” or “I'm Down.” Then that just got shortened to the slang word “Word,” as in “Word up.” 5 up 6 down.

“Dropping Bombs,” and “Tha Bomb,” has its origins from this subculture also. What that means is say when you want to be a 5%er you gotta go out and find one to mentor you and breakdown the 120 Oral Tradition for you. “Breakdown” means that your mentor first teaches you to memorize word for word the 120, then he or she will “breakdown” each little exoteric part you memorized and drop the Esoteric value or meanings on you. Meaning that what you memorize of the oral tradition houses deeper meaning or hidden cultural teachings.

So you got a double layer of protection or two layers of firewall. You have to keep in mind that groups or movements like this started when Black folks did not have social equality yet. And that these were movements that tried to bring those early Black folks together to force change in the social structure. So you have to hide your ideology and stuff beneath what looks and sounds like nonsense and gibberish in case the White man get a hold of it to learn you're organizing into some movement bent on destroying his social order. For sure, you don't write that shit down, if you knew how to write that is.

So “dropping the bomb” is when you're a beginning initiate of this subculture and you have memorized a bit of Q&A from that oral lesson, and your mentor says: “Alright, let me break that shit down for you Sun, and tell you what it means,” and he proceeds to pile insights and ideological stuff on you one after another left and right, and it leaves your mind spinning. That's when you go tell your friends: “Ey, my Mentor gave me “tha Bomb” on that insight the other day.”

So as an example I'll give you “the bomb” on an insight which has to do with a certain species of Alchemy in the Flowing rhythm like how you would get it mouth to ear: “Philosopher's Stone. What's that shit mean? A Stone is a Tablet. You do what with Tablets? Write on it. What did God write down on Stone Tablets for Moses? The 10 COMMANDMENTS. What's a Commandment? It's a set of INSTRUCTIONS to be followed. What is the meaning of a “philosopher?” It is from two Greek words meaning Friend/Lover Of [Phil-] and Wisdom [Soph-]. What is WISDOM? Wisdom is the APPLICATION of Knowledge for Results. What is Knowledge? Knowledge is Power. How does the bible use the word to Know? When after Eve and Adam ate the Fruit of the tree of KNOWLEDGE, the bible says “And Adam KNEW his wife Eve.” So what does that word 'Know' mean? To have sexual congress. So what is WISDOM esoterically? It is the Application of “Knowledge” for Results. Now what is the Philosopher's Stone? It is the secret Instructions followed regarding the secret Science of utilizing the Power of Sexual Energy derived from a man and woman [Lovers] as a means of achieving Immortality which is the Gold the Stone make.” And so, if say what science and insight I dropped “blew your mind” away, you would say: “Damn, that was tha bomb.” My example was just something I randomly threw together as an example.

Wyrd Is Bond

The only real meaningful kind of Word or Loyalty given is to people in front of you meaning in real life. Meaning that you can't give your word and loyalty to people on the internet, because even though such people we meet are cool and we can work together, such “relationships” are illusory and ethereal and devoid of an organic Natural and intimate

knowing which would develop between two people or a group of people in real life over Time.

So when we are talking about the Bond and fellowship between people in the real world of experience a certain unseen phenomenon or aspect of Life comes into play. In the English language there is no real single word to describe this phenomenon. But in Khmer we have a single word for this which is “Nisay,” properly pronounced as “knee-SIGH” with a rising tone on the last syllable. Nisay is something you have or can have so it is a noun.

Nisay when translated into English roughly means: 1) Love at first sight; 2) Fated to be together; 3) or Destined to know one another.

So to explain the use and meaning of Nisay, my aunt-mom will tell me that a Family is when a group of Souls have Nisay for each other, so they incarnate as a family together. If a man and woman have Nisay when they see each other their “chitta” will “Stuh;” or they will have a ‘Stuhchitt;’ and they will know they were meant to be together in their chitta. “Stuh” is perhaps the only Khmer word that not only sounds like an English word, but also has a very similar meaning to its English doppelganger. In English we say my “Heart Stirs.” But you say the English word Stir as a Brit word to make the schwa vowel at the end. Stuh in Khmer means when something “Wiggles or Undulate.” The word Stuh as I have heard it used, is used most often with worm like creatures moving, like you can say a caterpillar “Stuh” in its pupa. When something unseen moves in the dark that is also a “Stuh.” Or if you say your head-stuh that means something like you were spinning around or something shocked you which caused you to be confused and disoriented. Which aptly describes your blissful state of mind when you are deeply and freshly in love. Jet or Chitta or Jai in Thai/Lao means the Heart-mind, which has no equivalent unfortunately in the English “universe.” Or as it is rendered in the 5% memplex: U&I-Verse; meaning the Universe is the manifestation of the Verse/Word [Wyrd] that You & I weave together in Life.

When two boys or girls meet and become best friends in Life, it is said they have Nisay for each other. That when they met or saw each other, their Chitta stirred. They were Moved deep inside. They felt a tugging of the Heart. They were fated to be friends. So in Khmer we have two words describing friendship. There is the common word for a regular friend which is Poohg-Mak. Poohg is short for the Pali Puggala meaning Person or People, and Mak means to Come. Pug-mak is your “Come-Along Person.” This has its idiomatic origins way back in very ancient tribal times. When your tribe lives in a forest and you want some meat to eat, a young man with a bow and arrow will volunteer to go hunt for the meat. Some of his tribe-mates will Come-Along with him. And so his Come-Along Persons are his buddies who keep each other company in the forest. So if somebody asks you who's walking with you, you say: “That's my Come-Along Person.” My 'Fellow Traveler.' My Road Dog.

The high class of friend is a “Mit-Somlagn” with the “gn” read as it is read in French or Italian making the n~ sound in Pina Colada. This word is used in the higher register 'dialects' by the more cultured and well bred types. Mit from the Sanskrit Mitra or Maitr meaning a Friend, and Somlagn being a variation of the word for 'Love' and 'Cherish.' Your Mitsomlagn is your Beloved Companion in life. That special friend who will be your friend for life no matter what. The one who will lay his life for you and care for you. One who honours and serves your parents as his own, and you his. In upper class families, that requirement of a friend honouring and serving your parents like his own and you his or her parents is a Defining Requirement of a genuine [and acceptable] friend. It is the Mark of a friend who is well bred, properly raised and cultured, Ariya. As opposed to a “friend” who is barbaric, ignoble: Anariya.

Nisay is neither good or bad. It just means that when you have a destiny or fate to meet someone for whatever reason. So in Khmer there are two words for a “Soul-Mate.” The first is Kooh-Praeng and the second is a Kooh-Kamm. Kooh means a “Pair,” think the first part of the word COUple. Praeng means Oil. Oil as in fuel for a lamp which burns, passion, oil as in slippery and easy flowing. Kamm is Kamma or Karma.

Nisay will have it that at times your heart will stir for someone, you will fall in love, get married, have children. Then that relationship turns very bad, you are affected and effected badly from that relationship. The other person leaves you in pain and Dukkha. That is a Kooh-Kamm. It is said in this context that you were fated to briefly meet such a person in the name of Karma. Either to “pay back” a karmic debt, either to teach you a lesson to awaken you to a flaw in your own character, or because Life [jivit] used the two of you to sow a karmic [causal] act into its wyrdful fabric for a future event.

So we have in my culture these old cultural myths of how devattas or naga people take on human form to marry humans, only to stay long enough together to have their human wives bare them an unlucky child – or a child of misfortune – that grows to reek havoc in the land. The cursed child will grow and do his duty for Life. And from the

havoc, the people in turn grow to learn their lessons in life. That is also called a Kooh-Kamm, and such unlucky offspring are referred to as the Fruit of such Kooh-Kamm.

If you were raised in such a culture as this, where you see things like Nisay and fate, and how Life plays with us, then you see stuff in the world much differently, in terms of causal connexions and causal flowings. For instance it makes you think how, if Hitler's parents were never fated to meet, he would have never existed. Had Hitler never existed the European front of WWII may have never happened. If that war never happened a whole domino effect of causal occurrences we know of today, may not even exist? Israel as a nation might not be here. There would be a State of Palestine. Arabs might not have Yahoudi to whine politically about? The leaders of the UK and US may not have ever been elected? The US may not have become a "super power" the way it is today? Same thing with the Kooh-Kamm couples that came together and gave the world the cursed Lenin and Stalin. "Cursed" here just meaning "unlucky fate." There would not have been an arms race or space race. Hence no mission to the moon. And so on.

Then, even though such wars were "tragic" there were lessons that we learned as a people, or peoples, respectively. They say nothing brings a family closer together than tragedy. And perhaps tragedy and strife is also needed to bring a people and "nation" together, to stir them awake to a more greater, connected – interconnected – awareness/consciousness of the Oneness of Humanity and all things? That all people are the same in need. That no matter what language we may speak, color our skin may be, or how we look; we all need and want the same human things. It may not be a coincidence that after that war, something "awoke" in the collective psyche of humanity where the many oppressed and colonized indigenous races stirred inside for the simple desire to be treated fairly like a human being. Actually the war in Europe stirred into being when the German people grew a desire to be treated simply as decent human beings.

Which all makes you wonder, in the Grand Causal Flowing of Tao are such people like a Hitler, a Stalin, a Mao, Pol Pot, or Satan "bad," if we truly consider the great flowing of causality? If the devil had not given the fruit in the beginning of the Bible, the many dukkha and strife the human race experienced in the whole middle of the Bible would not exist. Without that struggle and strife, we can never really appreciate the New Jerusalem in the End. Neither would we have a genuine and heartfelt appreciation for God's Divine Providence. In a way it is like our lives growing up. We get into some hurry to grow up. In our teens we rebel to gain our mental freedom from our parents grip. We fight to be independent from them. Then in our progressive adult years we struggle in life. Somewhere and somewhen during that struggle we reflect and think back. And so it becomes that we realize that there was a time when we were innocent inside the paradise of our parents caring providence when our every need was met by them. That there was a time in our lives when we truly did mean the world to someone. When someone or many someones really loved us unconditionally with all of their being. And we let that Moment all go.

Centeredness

We are conditioned in the West to chase after the Pendulum's Swing. Around and around after its extreme swings. To the extreme left, to the extreme right. For either extreme moralism or perverse immoralism. For either a fascist collective or a dysfunctional individualized segregation. Taught to chase the swing of wealth, the swing of barbie-doll beauty, the swing of the perfect career, the perfect car, the perfect mate, the perfect anything. And we go in circles. Never realizing that the Natural and Effortless state of a Pendulum is Centered and Stillness. Wu Wei is that Natural state of stillness, where the Pendulum comes to a rest. Neither good nor bad. Neither right nor wrong. Wu Wei is before Tai-Chi [the cleaving]. Yin and Yang [the division] arises from Tai-Chi. That Pendulum only swings when a finger pushes it. The swing is artificial. We are taught in the West to spend our lives chasing after Artificial things. And in that process of chasing after such Artificial stuff, we fool our selves into believing that we are Natural. That we live in tune to Nature, here in our urban surroundings. Here chasing after the artificiality of the Pendulum's Swing.

In the East we are taught to find the center. To become familiar in chitta to the essence of its effortless state of being. And having found that effortless Flow, move with it in life. For example a "genuine" friendship is the effortless type with where neither friend must struggle to push things to maintain that friendship. An artificial friendship built from pushing and shoving and striving to keep the friendship together will fall apart as soon as that artificial kinetic energy stops. The same way with romantic relationships. One built from artificial pushing and shoving, from struggle and striving for some perfect and ideal relationship or mate, will fall apart when the artificial pushing and propping-up stops. The "real estate bubble" we saw can only stay puffed up as long as somebody is puffing and blowing. When the blowing stops, the bubble collapses. Because it was artificial from the beginning. This Capitalist economy and civilization of ours can only be propped up so long as the people have work and so long as there are things to make

and markets to consume. When that insane artificiality stops, what will happen to everything we know?

Have you ever wondered how some ancient civilizations such as an Ancient Egypt, and ancient India, or China as a civilization lasted for thousands of years. And we see today that some civilizations [nation-states] barely last 100 years? There comes a Time or a Moment of existence where a people will learn to understand from trial and error that building anything on the foundation of the illusory and artificiality of that Pendulum's Swing is Impermanent. The Center is permanent. Where that proverbial pendulum finds its natural condition of equilibrium. Where it is in its natural state of effortlessness and being. That is permanent. That is "perfection" because it is not trying to be anything. What is the source and foundation of Cosmos according to the ancient Greek? Chaos, meaning Void, Emptiness, "Gaping Silence," "Abysmal Stillness." Sunyata, Anicca, right? I love how over the centuries Chaos went from meaning something like a big old boring yawn to an apocalyptic thriller movie with a death metal soundtrack. Talk about losing something in the translation.

The very thing the Universe is "built" on is the wu wei of effortless stillness. There is a permanence of sorts to Stillness or the "Emptiness." You can keep a jar full of empty nothing and float it in space forever. And if we assume that the jar never breaks and keeps floating forever, that still emptiness will be just as it is forever and ever. Because it never was anything or trying to be anything at all. So we can say that it is "permanent." What is not permanent is that which arises or struggles to arise. All that dance of quanta, quarks, atoms, elements, molecules, must Change. Just like the Pendulum's motion must change. It is the Nature of the swing to be transitory, fleeting, and changing. So we can get all philosophical and drop the bomb and ask ourselves: Does the universe exist? If it does, is it eternal? If it is then the foundation of it is stillness and nothing. Does Self exist? If it does is it eternal? If it is eternal, then it is stillness and nothing. Therefore if self exists it is "paradoxically" nothing. Nothing as in the absence of trying to be a something: a consciousness, an ego, a body, a mind, a spirit, a whatever. It is whatever it is not trying to be. If it is Self, it is trying to be Self. So if self exists, it is Not-Self or that which it is not trying to be. So went the wacko Buddha to his first 5 monks once.

In other words, there are two states of "Stuffness" which are: Being and Non-being. Being tries to denote when that stuffness or person is trying to be something. The English language even gives us a clue when it adds the suffix -ing to the Be. Nonbeing tries to express that condition of suchness when you have put so much Effort into something, pretending to be stuff you are not, and you stop. Like a runner just stops from exhaustion from a marathon and falls to the ground to Rest. In that state of effortless Rest the runner realizes that the marathon is not a natural condition of Suchness. It is artificial. Running is being. Non-Running is Non-Being. The moment you Try or strive to be something, your action-input gives rise to a reaction/fruit. Thus Kamma – causation – arises. Causation is impermanent in its Nature because it must change to be something. Stop that Trying/Being and you have the stillness, effortlessness. In that abysmal silence of stillness there is no Trying, no act. And thus no cause. It is "perfect" and eternal.

In my Mind being and nonbeing I see as a big ocean. It's one ocean. In the dark deep it is silent and still. Up top it is trying to be waves, pretty ripples, typhoons, beautiful shorelines. In its top state of trying to be stuff that it is Not, it causes chain reactions to happen. The waves crash and tear apart land. The typhoons kill people, the shorelines attract poisonous box jelly fish and sharks. All that causation bugs and changes things. It's peaceful and still down in the abysmal region. And the funny thing to me is that this ocean tries really hard to be alive at the surface you know. It's got its fish and plankton. It needs that right amount to sunlight and pH balance to maintain its life [activity]. But the deeper this ocean goes, the less it seems to care about being "alive." It's like: "Whatever man, I'm not even gonna try anymore. Who am I kidding. I wasn't even alive in the first place."

Non-being is not the opposite of Being. The opposite is Non-existence. Nonbeing is the effortless state of the Center. A car is a good example. If the car does not exist we can say that it is non-existent. If the car is at rest in a garage we say that it is Not-Being [anything]. If it moves on the street we say that it is Being, or in the state and condition of Trying to Be something. That car is "Naturally" whatever it is at rest where that nobody has to touch it or input energy or force into it for it to be something. The car's state of motion is "artificial" [causal] and takes force [causal input]. That motion is a Doing or Action [kamma]. The car is not what it does. We are not anything we are Doing or Trying to Be. But we often confuse Self for what Self is Being or Trying to Be. We say "I'm a cop." No you're not a cop. You are a person Being a cop. We say "I'm a criminal or junky." No you are not. You are just a person and your existence is not based on what you do. We say "the Self is a spirit and spirit is energy." No it is not. Energy is an aspect of a Process [Doing].

Lightning is an expression of the Process of negative charged stuff mixing with positive charged stuff. Light [photons] is an expression or byproduct of when an electron jumps shells and the difference of energy level out puts a photon. The Process of Doing is not a Thing in and of itself. We say the Self is consciousness. No it is not. Consciousness is a process of the brain and how it works. When a Process/Doing stops whatever is expressed by that Process stops. That's why your batteries run out of juice. The chemical activities inside that battery stops working [kamma/causation]. Thus the energy that battery once produced is not there anymore. It's like saying "air is wind." It's not that simple. Wind is the out put or causal byproduct of a convection belt where hot air and cold air chases each other in a big circle Naturally, thus producing energy.

When the moving, doing, procession, causation stops whatever was moving goes back to its Natural state of rest. Air is the stuff that is at rest that is not trying to be anything or go anywhere. We may say "the cosmos/reality is causal." Is it that simple? Is it the impermanent flowing – Procession – of Time and Causation? What is actually Doing that flowing, and what is it at its state and condition of inertia/rest? It's like the electromagnetic spectrum where we can point out parts said say this here is gamma ray, over here is x-ray, and the light spectrum fits in here. But we don't pay any mind to what is beneath all that causal action [waving]. We don't ask ourselves what is actually waving, and what is that What which is waving when it is not waving? When the "artificial" activities and processes stops, what is expressed or produced by such causal activity stops also.

Have you ever blown a soap bubble and wondered why they come out perfect spheres and not cubes? Because that spherical shape is actually that bubble-thing's most effortless shape to take. And in that state of wu wei where it is not trying to be a cube or pyramid, we say that it is a beautiful Perfect sphere. It is only Perfect because it is not trying to be anything. And so we say to people: You are most beautiful when you are just Being yourself. You are perfect and likable and beautiful inside and out when you are not trying to be something you are not. You are effortlessly Just You. And I am Just Me. And so if we are friends effortlessly, when we don't even try to be, that relationship is Centered, in tune to Nature's wu wei, and it is perfect and beautiful. Because we are not trying to be or make anything.

But you take a closer look at that bubble analogy. The bubble's "perfect" sphere shape is what it is be-Cause of the conditions of its matrix/environs which it exists inside of. I can't find the right words to explain it, but it's like there exists an "understanding" or interconnected dependence of being between that bubble and its matrix. Where its like the bubble's matrix and its laws of physics says: "If you bubbles want to exist, you gotta be round sphere, cuz that's all the energy I can lend to you to maintain your causal activities." And the bubble say: "Okay, I'll work with you and be a sphere since I want to exist." In a way we can say that bubble is truly itself and "at peace/rest" when it exists in harmony to the way or flow of its conditional environment which it is a part of. Human relationships also exists inside its own "matrix." Do you go with the effortless flow of that matrix, or artificially push against it?

Relationships

So the other type of Soul-Mate – Kooh-praeng – is the more boring type. That's that person you meet who fits you like a glove. Who loves you for who you are. You don't have to Try to hold the relationship together or keep the Love or Passion alive. It all just flows easy. You are just being you, and the other person is just being themselves. There is no trying to fall in love. There is no forcing a relationship to arise. You both effortlessly get along, and know inside when to give and take like two dance partners in each other's rhythm. Things just effortlessly grow into place in a not-trying way. The person does not have to impress you to make you love them or want them or need them. You do not have to impress, them to make them want to like you, love you, need you. The need for one another is already there and effortlessly comes to be. And that type of relationship is what last.

The Need a forest has for rain Naturally exists and does not have to be artificially forced into being. It develops effortlessly into being one with the other. You look close at that for a moment. The forest has a natural need for rain, and the rain has a natural need for the forest. Without the rain the forest dies. Without the water molecules evaporating from the leaves of the forest, there is no rain. There is a visible "need" one has for the other which exist as a natural aspect of that relationship between a rainforest and rain. Or not a "need" but a Natural interconnection of dependence. That Naturally arising relationship is what lasts a long time. How long has the Amazon forest and rain had a relationship? Millions of years maybe. How long will the relationship between your lawn or back yard garden last with your garden hose and sprinkler system? Not long because they are artificial and forced. The minute you stop watering that garden or lawn, it will die. So, when you have the Nisay to meet such Kooh-Praeng, you stay together for life. In many cases Life has it so that you first meet all of your Kooh-kamms before you have the Nisay to meet up with "The One." The One: who almost always comes when you least expect it. Only so because you are not consciously

trying to be anything during those moments when you are least expecting whatever it is you are least expecting. This doesn't mean to stop trying in life. It just means to Center yourself, feel the Natural Flow of Life, and don't try so hard. Let things be.

There are also the same two types of friends life pairs you up with. A Mit-kamm is a friend you have a Nisay to meet and like as a friend. That Mit-kamm will cause to arise in your life hardship, dukka, problems, etc. Then the two of you split. Mit-praeng or Mit-somlang is the other type who helps generate in your life positive or constructive life fruits. So what is the literal meaning of a Mit-Kamm or a KooH-Kamm? A Causal-Friend or a Causal-Pair. A relationship which comes into existence because of causal force, push, pressure, a struggling to stay together and like each other. A conditional reason. Because such causal input will yield in Time its consequences. Conditional reasons meaning stuff like: I'll love you if you are rich. The love dies when that richness is gone. I'll love you if you put out. What happens when your stop putting out? I'll be your friend if you share your ice cream with me. When that ice cream melts, your friendship will fall apart. We'll be business partners if we go 50-50. What happens when the numbers and overhead changes? We'll be a civilization if we have oil. What happens when the oil runs out? It's when the artificial thing runs out of its conditional artificial input that it starts to fall apart. That is when dukkha arises. What lasts is the Unconditional based relationship. Something that just arises and Is without the artificial effort and conditions.

So in my culture, we are born and raised inside a way of seeing and understanding the world where this world of human experience has something called Nisay. The "heart" or core of Nisay is Chitta, as a compass is to a ship sailing in the open sea. Chitta points, and you Follow. We say in our culture that nothing in Life is bigger than Chitta. Meaning that in Life, the tug or will of Chitta is all powerful. It is what drives us to passion, to love, to hate, to make friends, to war, to give, to take, to feel compassion, and to kill. It is the source of our love and affection for our people, our children, our culture, as well as the source of our dislike of other people. It is the source of Act. But Chitta is so small it's tiny, just like the needle in a compass. The saying goes, it's hard to find a needle in a hay stack. But that same needle is powerful enough to influence whole ships at sea to move to its will, and if you think about it without that tiny needle, the New World would not have been found when it was. A whole New World came into those past people's conscious "world" by the will of the needle. Out at sea, in that environment when you know you need that compass, nothing is more greater and important beyond that needle. In our "world" of human existence, and the relationship or connectivity between all things – and the ability to function in such environment – nothing is greater or more important than chitta and what arises from chitta: Volition, Emotion, Intuition, Understanding, Empathy. A people without it or unaware of it is like a ship at at sea without a compass. Yes, in that compassless condition you can use your logic and intelligence and science of Windology and Cloudstronomy to move your ship in what looks like a logical and intelligent direction, but you will discover that long term wise that ship is actually going nowhere productive.

You really, really should try to study the rise and fall of civilizations and city-states in this light. You look back at all of these past civilizations that seem to keep going and going for thousands of years and the further into the past you dig around, the more non-existent the chances that you will discover a "founding father" story. Meaning that we really don't even know where ancient Egypt, Sumer, the Indus Valley civilization, and the Mayan and Native American came from. It's not like you had 30 ancient Sumerian colonialists say: "Let's found ourselves a nation, and lets get our intellectuals together and put together a logical theory of a nation-state, with terms and conditions, and a kick ass theory of economics." But you look at "modern" States say in the Middle East which may have arose from a similar process. Where a group of people win autonomy, and they get their nerdy think tanks together and come up with all of these great sounding constitutions, political and economic theories, and shit, and these same States don't even last 100 years. What's wrong? Or what's missing from the equation? How is it that a "civilization" which may have arisen Naturally over time in a place where a people just decided to settle and cooperate end up evolving in Time aeonically into thousand year old empires, and those States that put so much intellectual and logical force into creating their "perfect" utopia collapses in a matter of decades or centuries?

Natural "Ethics"

I see Nisay as like string or thread, or "lines of fate" as we might say in English. Where was each have a spool of thread, stretched out for as long as we have been humanly alive. And so as we live out our human lives, Nisay Binds us or ties us to others. This is like two threads of Nisay tying together in a knot. But human existence is far more complex than just a few people. It is a complex relationship or network of many, many people – many lines of Nisay – tied together. And so looking from afar all those many lines of Nisay tied together makes a big fish net of knots. And inside this Knot-work of Wyrd – like fish trapped in a net– we are all stuck together with the people we have Nisay for.

So in my culture, we believe that there can only be genuine or sacred Loyalty between two or more people if they have Nisay for each other. If the heart does not stir, if there is not a pulling or tugging deep within for someone or something, then there can be no genuine loyalty or honour. Things such as Loyalty and Honour are a Natural byproduct of Nisay. You do not have to read a discourse on how to heartfully love and honour your own mother. The Nisay was already there which brought you two together in the first place. You don't have to go to school to learn how to have a fulfilling, peaceful, and passionate relationship with a Kooh-Praeng. Because Nisay first brought you two together, and the passionate love that burn between is a natural product of that Nisay, where it is not forced or artificial. Two best friends in life don't need to study written lectures on honour and loyalty. It is a Natural fruit of their friendship as Mit-Somlagns brought first together by Nisay.

In other words there are in a sense two kinds of loyalty, honour, and duty. The “Numinous” type which arises Naturally in the flow of Nisay, and there is the “artificial” or stressed types where it is fake, superficial, chitta-less [heartless], fateless, Forced. You can't Force a feral dog to like you and live for you. But you don't have to teach or train one with Nisay for you to love you.

There are two kinds of Duty. The Effortless or Numinous type where no mother needs to be educated or forced to pay her duty to her own children and serve them, nurture them, and care for them. There is the artificial or forced type, where you have to force someone or pay someone to take care of your kids. They may go thru the motions of providing care for such children, but there is no genuine – real living – Love or sense of Duty there.

And so there are also two types of “morality.” One that is effortless which exists organically between a people with the Nisay to be together in Life. Such as a father-son relationship for example. In that context there is an effortless – wu wie - “moral” and “ethical” “code” or way of behaving between that father and his son. It needs no preacher or religion to teach it. It needs no words to articulate it. It is an essence of Chitta. Where we can loosely say that the father is behaving “morally” or “ethically” when he feeds his child and cares for it. Then there is the forced or artificial “morality” or “ethics,” where we may just arbitrarily state as a blanket term: All children need to be fed and so it is moral to care for children in Ethiopia, and so therefore those adults who don't give a shit about starving children are immoral and would make bad parents.

In Khmer no word for “morality” exists. At least not with the register that I hear everyday used by my family, and their friends. None that means what “morality” has come to mean in English anyways. There are several words we use perhaps to cover portions of the same semantic field. One is the Pali word “Sacchivato,” which here is my best phonetic spelling of. When you do not know how to speak to your elders, do not know how to act with your older siblings and cousins, talk back to your parents, act indecent with people, use foul and indecent language, carry yourself or behave in a vulgar manner, it is said you have no Sacchivato. No Manners, no Culture, not having been raised proper by a civilized person. When you don't have this sacchivato you hear the elders in my family complain that such a person is like a “Gon [offspring] Sat [animal],” or a “Manuss [Human] Prey [Jungle].”

Then there is the word “Garooob.” That means something like to Honour, Venerate, Respect, or to Hold something in High Esteem in such a way that you Devote your service. You use that word as when you Garooob your elders, your Sasana [culture or Tradition], a king, a teacher, your elder siblings. Garooob suggests a certain way of dealing with people. The only way I know how to explain it would be say you are a Devout Catholic and you have a statue of the Virgin Mary. Out of that devotion and honour or veneration of Her [the statue] there is no way in hell you would spit on Her, or step on that statue. When a nation of Muslims Garooobs their Quran and Prophet and you step on that Quran or make fun of the Prophet you will get an ass full of jihad. You talk shit about anybody's mom and you will get a your ass kicked. I make it sound like it has something to do with religion, but it doesn't. Your pet dog is said to Garooob you. It has a Natural sense of honouring, venerating you, and devoting itself to you. It loves you, obeys you, and will never leave your side, and it will do what it can to protect and defend you form harm. Or actually in most all Southeast Asian cultures we Garooob the tops of our heads. It is considered indecent, greatly disrespectful for someone to touch your head. If you walk up to any Southeast Asian an tap their head or touch it your ass will get kicked. You certainly never touch your mother's head or the head of a Buddha statue.

Then there is the word “Rome-Tome” which pretty much has the essential meaning as the English idiomatic term “Prim & Proper.” You Jes [know how to] Rome-Tome. Rome-Tome means you speak in the right tone of voice with people, you are well bred and well mannered, know when to clasp your hands to greet anyone older than you, know how to say yes and thank you, know how to behave around people older than you, and know how to treat those younger than you [kindly with older sisterly/brotherly affection]. You can touch the heads of people younger than

you.

Then the last term just basically means the same in English when we say we “Value the worth” of something. A girl who sleeps around is said to not know or understand her own Value and Worth. People who kill animals for no useful reason are disliked for not knowing the value and worth of life. In this context it is “wrong” or culturally “unethical” for you to eat and have left overs on your plate and you throw that left over away. Your elders get very angry and yell at you saying that you do not Understand the value and worth of that food you wasted because although you yourself did not grow that food, some other person put in their sweat and labour into producing that food for you. You dishonour those who worked to make that food, and you dishonoured whoever cooked that food. Same thing goes with mistreating your spouse. It is culturally not right for a husband to abuse his wife because he shows that he has no Understanding of the love and service and devotion his wife gives to him. It is culturally wrong for a wife to cheat on her husband because she shows that she does not understand the value and worth of the work he does to provide for she and her/their children. That she is so low that she puts her fleeting desires before her own children and their welfare. Such people who lack the understanding of the value and worth of things are said to be “Manuss [human] min [not] jes [know how to] gut [think].” Which implies here that you make yourself Subhuman because the very word manuss [Manussa in Sanskrit] comes from the root “Man” [Latin Mens] which means Mind and Think.

Factories

In all cases, the “morality” or “code of ethics” is implied to be inherent inside the culture or a people's culture, tradition, and way of living with and for each other: the Matrix you are born, conditioned, and raised inside of. Which is why when a person from my family or culture would say see an American misbehave in some way or do something “unethical” [based on what we are culturally conditioned to know] we don't say that such a person is being “immoral,” or “unethical,” as if he broke a rule of some religious law. Instead we say that such a people has no culture where that “one of their own” can be a grown person and he acts and behaves like a wild creature. So instead of putting the blame of such acts on some rule or law, the blame is placed on your entire breed and culture: the matrix which made you. Which suggests and implies that such a breed and culture of people is dysfunctional [or rotten] and not working together right to produce proper Fruit [well bred offspring].

Breed is “Bpooch” which is an agricultural word meaning the Stalk or Strain of a kind of crop. The crop and its harvest/fruit is the end product [Vipaka] of the work [kamma] of the farmers involved in the cultivation of such strain of crops. Therefore if a farm produces crappy fruits and vegetables then it is the fault of the causal labour [kamma] such farmers inputted. A people, breed, culture, that continually produces crappy people generation after generation is not causally working right somewhere. There is something broken/rotten [Koach] about the culture and people. We can understand that if China sends us crappy toys year after year that somebody doesn't care somewhere, the standard or notion or quality is gone, or the workers are retarded, or the factories are broke. But when a nation, or culture, or folk of people manufactures crappy people year and year, we somehow can't come to the same understandings.

Instead we blame it on the actual person that is crappy. That's like me saying: “This shitty Chinese toy is shitty because it is shitty.” It explains nothing because: Why is it shitty? Because shitty work went into making it by either a worker who did not care or a factory that was not working right. In our ignorance we would throw the shitty toys away and order a new batch from China, only to get more crappy toys. Then we scratch our heads and ask why this is so. And so we take our crappy humans and throw them into prisons and psychotherapy sessions, and we make more crappy humans of the same crappy quality. And we scratch our heads and wonder why this is so.

Concluding Remarks

I'm thinking about Nisay currently because this holiday season brings out a lot of family and family get togethers. And in turn my family causes me to think about the Natural Bond we have for each other. Culturally I was born. Conditioned, and raised to honour and be loyal to people directly within my personal sphere of life to have a Nisay to be “my folk,” and for whom I have a Nisay for. It is the ties and knots of Nisay that lasting and Natural loyalty and honour arises. These people can be my parents who fell in love with me the first time they saw me when I was born. The grandpas who I saw, am connected with, and have a stirring of the heart/chitta for. But that honour and loyalty is Natural and between living people. That loyalty, love, respect, and honour is born between two people with Nisay for each other and goes no further then the parties involved, bound together by Nisay. This has its cultural implications.

In the past when certain relatives worked public offices back in their country, the question arises thus: What is the family loyal to, the actual person, or what ideology such person is waxing and preaching. Culturally the family is loyal

to the person. Because that person - as a politician – can and will say anything to get into power. Thus, it makes no sense to be loyal to words and ideology. The loyalty is tied to a person or a group of people, and not to what such groups may say or preach to the common public.

If the Nisay was never there, then in no ways are you held accountable for not having any honour or loyalties. Otherwise it would be fake, superficial, artificial, forced, which does not last long. It's brief and has its own uses, but it ends quick.

If you have no living Nisay for anything in life then there is no connection. If you study a Buddhism, fall in love with its people and traditions, the Nisay is there, and so you may chose to stay and make that Buddhism or whatever your chitta-home. But if you try to expose yourself to a Buddhism or whatever, and the Nisay is not there, there will not ever be a Natural effortless connection, loyalty, honour for such people and their traditions. So you will leave. And there is nothing wrong with that. At least you gave it a try and found out the Nisay was not there. That you did not fall in love with it at first sight. That you were not fated to be together. You were not destined to know each other.

With something like Buddhism inside its “native” Asian countries, what Asian who do become Buddhist become so Naturally. They are exposed to it and and its people, its culture, and something about what they are exposed to stirs them inside. They fall in love, and just Naturally become a part of that cultural and Buddhism. And so because of that unstressed – Natural – Nisay of being or becoming a Buddhist, Buddhism has been able to be alive for 2500 years continuously. It has been able to exist that long because Buddhism just effortlessly just is. It doesn't try to be anything special. It does not try to force people to be Buddhist. Some people just are born or come and stay, and some just have no chitta-connection and leave. No big deal.

During the three years I have seen many people come into the ONA, and I have seen few leave. I can say that the turn over rate of ONA is still impressive. From what I have seen, those that stay or stayed for many years always seem to be those many types that one day found the ONA, had a Nisay for DM and ONA Traditions and just stayed, quietly minding their own business. Doing ONA their own way to themselves. I know ONA enough to know that if it just sits there – as the pile of writings it is – it has the ability to draw in those with a Nisay for it, and it has the ability to inspire and influence many, even if they do not claim ONA and dislike other parts of it.

I'm aware of every aspect of ONA from its Traditional Satanism to its more philosophical tracks by AL. Everything together considered, I still have a Nisay for ONA. There are aspects of it which reflects my own culture. We have Pali chants in our Buddhism that are teaching and some are used magickally. I love that aspect of Buddhism. Do I practice those chants? No, by my grandma does. I love the philosophical side of Buddhism. Do most people in my family go into the deep end? No, but I do. I love the 2500 year old tradition of Sanghas and monks in orange robes. Am I a monk? No, I can't be, and neither are 99% of the men in my family, but one or two of us are monks. I love the concept of meditation in Buddhism. 99% of the people in my family and culture don't meditate, but I do. Usually only old people, monks, and the very religious meditate. Every aspect of Buddhism is there, we each are drawn to that Buddhism for whatever something which we have a Nisay for, and we get involved with what aspects we like. Leaving the other stuff for whoever likes the stuff. But this is just my way of thinking and feeling, which is culture based. Each person might not express the whole of Buddhism and 2500 year of tradition, 25000 pages of stuff, but each of us passes that root of Buddhism down to our next generation or others. And it is the next generation and others that may and will find their own combination of Buddhism to put into practice.

I can say in honesty that I am such type to just find the ONA and have a Natural Nisay for it. I saw it one day and all of its faults and imperfection and fell in love. I have my own fault and manipulative imperfections. At least I'm not fat. I am aware of some of the ONA's strengths and weaknesses. And I also have my strengths and weaknesses. If the "two of us" [ONA & me] can get along effortlessly with our faults, imperfections, and weaknesses, then it will last a long time. There are aspects of what is the ONA that has counterparts to my own indigenous culture which I like. In my culture we are still Animists and still into the old pre-Brahmanism “shamanism” that existed with our people since ages past. There is no single word for this animistic tradition. Everything is just a Preah [sacred/god] which is living. The earth, the sky, the trees, the land, your people, the old way. You know spirit things are there, and you offer incense and food to them, and to your departed ancestors, and you talk to them or understand that you are, like they, and all things a part and piece of a big living clockwork. There is no forcing of belief or artificial acceptance of such phenomena. If you have seen it, you seen it. If you have experienced it, you experienced it. If you have felt them, then you have felt them. And then in the ONA you have a similar thing to this, but which is referred to by a few different terms such as “dark paganism,” “primal paganism,” or the Rounwytha Tradition. So for me there is nothing stressed or

forced or artificial. And so to myself, I understand that this "relationship" I have with the "ONA" will be Naturally long term.

People come and go in any type of relationship. In the culture I was born inside of we understand that the connection or "glue" that ties one person to another or one person to something is chitta based. That it is Nisay, meaning that Life caused our so very different flowing of life to cross so that we met. And having met you I feel my chitta stir and want to be with you. And so poetically we say that it was "destiny" or "fate." The ancient sages and poets who wrote the Mahabharata likened fate to a fish net, which catches a group of people together in its hold. If it is Nisay then the connexion is heartfelt and Natural, without a Trying. If anything is to Last, it must be rooted in the Center of not Trying, non-being. If anything is to grow and evolve, it must do so within the Flow of effortlessness. We don't have to try to become mothers and fathers in life. We Flow into that stage of development Naturally in its time and season.

Ancient indigenous people don't have to try to forcefully invent pyramids. It's just the most basic natural process of evolution of that type of architectural structure. All a "pyramid" is, is a platform built on a platform, built on a platform, and so on. Which is why that type of structure is "universal" to many indigenous peoples. In ancient times nobody had to artificially force a tribe into existence. They just Naturally grow into one over time. You either live together and care for each other in the forest, or everybody dies. Old time street gangs with roots back in the 60's don't have to artificially be forced to be. You have poor folks in ghettos who are economically neglected. Some of these folks will just Naturally band together and work together. The rest falls into place with the flowing of Time, trial, and error. Culture moves from on generation to another without force in healthy conditions. You are simply exposed to that culture as a child. You mimic what you see and hear, and you grow up to have children of your own who mimic what they see and hear from you. Without Nisay though, it is all meaningless and empty and transitory. There is nothing bigger than chitta. It's unfortunate that the West has forgotten where they placed their chitta. I have a nagging suspicion that this West must experience a collapse before its people learns to realize that what was missing was Chitta.

Chloe 352

Order of Nine Angles

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Disturbing Notes II

I. Children

I've always wondered if what we describe as being "human" is innate or original and unique to our species. The more I look at animal behaviour, the less I believe there is anything unique about us. Especially when I study the behaviour of animals that live with people or are exposed to humans. Like the fascinating case of Koko the gorilla who can communicate in sign language. Or talking parrots and crows. Cats and dogs also. These animals seem to be able to pick up or mimic things which we would consider to be "human." Then opposite to that are the fascinating cases of feral children. Especially the children who are disconnected from other humans below the age of 5 or so.

I've been fascinated with the feral children phenomenon for a long time. One of the first things I read about this subject was a book I can't remember the title of since I read it over a decade ago. The book wasn't about feral children. It was a book on mysticism and the ancient quest for the first human language. The book said that for a very long time people believed that Hebrew was the divine and first human language. At least in Europe. The book told of the only known case of when children were used to conduct an experiment to see if Hebrew was a divine language. What happened was a real king - I can't recall what country he ruled - got into an argument with a few religious people who claimed that Hebrew was the Original human language. But this king believed that the language of his people was the Original human tongue. I want to say that the king believed Greek was the first human language, but I don't think I'm

recalling it right. So the king set out to prove himself right by conducting an actual experiment using real children. What the king did was take very young children of peasants away from their parents and he raised them up isolated from all human language. He had instructed the nurses who would care for these children to never ever utter a single word to them. The king hypothesized that since his people's language was the first and original language, then these children isolated from all human language will grow up naturally speaking his people's language and not Hebrew. Strangely the children did grow up to spontaneously speak a language, but it was neither Hebrew or the language of the king. It was Phrygian of all things! I'm not really sure I can believe this historical incident.

I watched a documentary on feral children and the several scientists in the doc said that there is a short window of opportunity for a human child to acquire language which is between the moment of birth to around the age of 6. This is because the language center in the child's head is barely developing, and its synaptic networks forming. So whatever language or means of communication it is exposed to during those crucial years is what the child ends up speaking and using. After the threshold age, a human becomes incapable of learning language. The longer this child is isolated from human contact or language, the less likely the child will use, learn, and comprehend language. Not to mention the less "human" in Nature and behaviour they will become. The doc spent a lot of time on a particular feral child sometimes called the Dog Girl who is from Russia or one of those countries near Russia. She was in her teens when they found her, so she was well past the threshold to be humanized. Since she was raised by dogs, she even walked on all four like one, slept on the ground like one, and ate like one. The only thing human about the unfortunate girl was her human body. Otherwise she was very, "not-human-like," is a nice way to put it.

After many years of thinking about this subject, and how even our so called "humanness" is an acquired mode of behaviour, I learned to see and appreciate Culture more. I use 'Culture' in an Eastern sense and a European sense. I didn't think there was a difference until I was having a conversation with a friend of mine once. He was a normal White America. I brought up the topic of culture and to continue our conversation, my friend jumps on the subject and said in a deep and thoughtful way: "You know, I never liked the opera. I mean no offense to you. I just never got into it. The plot is boring, the singing is obnoxious and in a different language, and the audience are usually senior citizens." I didn't have the heart to argue with my friend or inform him that he was a retard, so I just nodded my head, and went along with the opera tangent. But in my mind to myself I was like: "What the fuck. I said Culture and he talks about opera. Are we talking the same language?"

Culture is any social meme -idea, act, behaviour, music, etc - which you Cultivate; you can see the same root word in those two words. This correlation between Culture and Cultivation of plants may be "universal." In Khmer we have an indigenous term [sans Pali or Sanskrit] meaning a people's Culture, Customs, and Ways which is "T'nam T'lop," which is pronounced here as "Tuh-nee-uhm Tuh-lawp." If you take those two words apart from each other and pronounce them as they are spelt in Khmer, then you can decipher the essence of what a Culture is in this oriental world-view. The word T'nam [Tuh-nam] means Plant, Vegetation, and edible crops you grow and cultivate on a farm. It doesn't mean any old plant or bush, it strictly means cultivated and grown produce that people eat like tomatoes and herbs. T'lop [Tlawp] is the word for Habit, or an act one is acCUSTOM to doing over and over again, or to have done something before. Like if I say: "I t'lop go to Mexico," it means that I have been to Mexico before and I imply that I might go again. Or the idiom "T'lop Dai [hand]" means a habit you Do which is hard to break, literally meaning a Habit of the Hand. I would translate that term as "Habitual Cultivation," or "Cultivated Habit," in English. When one person does something over and over again, it is called a Habit. When two or more people do the same thing together over and over again it is called a Culture, Custom, or Way. But this is how I understand the word coming from my cultural background. I honestly don't know what the word "culture" means in American English as it is used by a cultureless breed of White people here. For example if I study every day at school for an hour before lunch, it is a personal or private Habit of mine which I just cultivate or am in the habit of doing. But if all of my Asian friends also studies at the same time everyday, and we do it all together in the same place, then it is a Culture a group of students Share. So that's what a Culture is when I use the word. This then would include such things as dance style, music style, art style, structural architecture, traditional wardrobe, dialect of language, etc. The key point here is a Sharing of acts and behaviour. That Sharing together of habitual cultivation of acts and behaviour over time induces a strong group identification in each group member, and it induces cohesion and solidarity. Think the military. You collect the most random young people from all walks of life who have nothing in common, force them to share a habitually cultivated routine for a few months, and they come out Cultured, structured, Disciplined, with a group identity, group solidarity, and out in the battlefield, they are prepared to fight and die for each other.

This is where things like sasana, rites, rituals, ceremonies, observances, and Traditions in a Culture comes into important play. Growing up as a child my aunt-mom when she tucked me in at night would teach me a simple, but

repetitive little rite before going to bed. She'd teach me to pray to my dead blood grandfather - her father - by calling his name and asking him to follow me and keep me safe and bless me with peace and happiness. After I said my prayer, she'd remind me that our spirit doesn't die, and that our ancestors are always with us, watching over us. I also was taught the cultural upper class habit of clasping my hands to my aunt-mom every morning when she dropped me off at school to ask her for permission to leave her to go to class, and I wasn't allowed to leave the car until she dismissed me with permission. These are little rites, but they are cultivated habitually over and over, year after year. Not only in and by me due to my upbringings, but also in every other child of my culture and class. Such that it becomes a Cultural practice of a people, which has been observed and practiced for many centuries. This simple rite breeds in you the knowing of respect for your ancestors and the inner - empathic - understanding of what Honour is and means. After doing that morning rite of properly asking for permission to leave for school with clasped hands from grade school to junior high, I know what Honour and honouring your mother and parents means inside. Any soldier who has been habitually cultivating that military life knows - from cultivated experience - what Honour and respect means. The minute an American open his mouth and questions in a smart ass way what Honour means and what the value of respect is, he gives his cultureless and rootless Nature and upbringings away.

Like any farmer will tell you, it is the Fruit which comes out of one's hard labour that speaks and is a testimony for the value and worth of the labour wrought. If a farmer brings to his farmer's market huge and healthy fruits and vegetables, as a neighbor farmer who wants to grow the same kind of fruits and vegetables you ask him what he did to grow such. Then you take the technique he shared with you and duplicate it. Or if you ate a great tasting dish at a friend's house and you want to learn to cook the same dinner with the same great taste, you ask your friend for her secret family recipe. In Pali we have a word for that sharing of technique or secret recipe, it's is: Sasana. Sasana is basically a methodology shared to you by someone in order that you causally manifest an end result. Do you like the dinner I cooked? If so here are the step by step methods and ingredients I use. If you follow it, you will end up with the same end results.

So just like we can say that a soldier in the military is the end result of his military culture and training, we can say that you and I and our children we may have or will have are products and the end result of a culture shared by a group of people [folk, family]. Now, just like we look at and evaluate fruits and vegetables at a farmer's market, we look at me and you, or pick a handful of people from different places around the world. Then ask yourself what type of person you want to be, and more importantly, what kind of children/humans, do you wish to populate your country with in future.

Do you want yourself and children to be like the generic White Hubris American Mundane? Like them who are sell outs. Who uprooted themselves and sold out their ancestral culture for the faux culture of Consumerism, and democratic or republican policies? What do these Homo Hubris actually live for. Think about it. I can say I live for a big family. Meaning how I act and live goes to benefit my family. Meaning that my efforts ultimately goes to benefit my family. Meaning that everything I do, goes to benefit my family and friends. I am not independent of my family. Now you look at these White Hubris American Mundanes who stress that they are "individuals," free from religion, culture, social restraint, who have no real family. Who are they living out their human lives for? For employers, for banks, for car lots, for politicians. In essence for people out to make a lot of money and power off of them. The more individualized you are, and the less of a people or family you have to live for, the more dependent you are on the fat cats for handouts. Do you want your children like them? Cuz if you do, all you have to do is be liberal and let your kids just be "raised" like they were raised. If you don't want your children like them, then you're gunna have to be a little more conservative and traditionalistic with your ancestral Culture, heritage, folk or family identity, etc. But it goes beyond just having kids. A nation or civilization is nothing more than the collective habitual way of life a mass of people share. So it is actually about how your country, nation, or civilization will be like far in the future. Can you see that far? And then can you plan ahead and begin to causally act to produce end results that far? The average mundane human can't, and I doubt they care either.

It's like the old story of the ant and grasshopper we've all heard. Unfortunately the story is misunderstood, or people don't get the deeper meaning. You have ant busy working, and a grasshopper hanging around and eating leaves. That grasshopper will mate and the female grasshopper will lay her eggs in the ground. Then she dies. The ants work themselves until they die. Both the grasshopper and the ants will meet the same end fate: death. But they each lived their lives for something different. The ants lived their lives to build up their nest or colony for their Unborn. The grasshopper lived for himself. The difference is that the progeny of the ants will inherit a big colony and a means to a prosperous life. Whereas the grasshopper children will come out individualized with nothing. You look at any given nation and you'll see these same two ant and grasshopper culture. The majority of a population are the ignorant

grasshoppers, who are born poor, wage earners, dependent on a system. The few are the ant who inherit what their family left for them. These usually end up running the system and corporations. It's not about money. It's about the Quality of life. Or Dukkha as we call it in Buddhism. It is your duty as a Buddhist to try to relieve the Dukkha of your family and kin. To try and some how give your family and sangha a peaceful life without much worry. It all goes back to Culture and Traditionalism or Conservatism if you understand it all. Your children are borne literally blank slated, even without their humanness. These things are learned and acquired by them following and mimicking your acts and examples. Culture is the medium by which our humanness, language, worldview, mode of bahaviour, are cultivated in the next generation. In life - in any race and country - there are Noble high quality humans, and there are the many generic common peasantry. Which type our own children will be depends on us and the culture we instill in them or lack thereof.

II. Prisons

I think prison is a place where we hide and dismiss what Jung calls the Shadow self. We know that we are human, and we know that people in prison are human, but it becomes very hard for many of us to admit that what prison folk have done is human. We fear such Shadow nature enough to lock them up in prisons: out of sight, out of mind. Or as they say in Spanish: Ojos que no ven, Corazon que no siente; what the eyes do not see, the heart-mind/chitta does not feel. We fear that Shadow nature enough to lock it up in hell in our myths and religious beliefs. If not fear, then we are at least in denial of such Shadow aspect of our human Nature.

War is another place to see this Shadow nature. Not the silly romantic idealisms pushed by people who have never seen a war or experienced a war physically. But real war out in the battlefield. The visuals of dead bodies, the act of slaughtering people, the women raped, the people uprooted from their land and homes, the orphaned children crying and dying, the helplessness of innocent lives caught up in a war they did not want. I have never seen or experienced a war directly, but my family has been through a genocidal revolution. It's not pretty, heroic, or romantics. My grandmother is tough. While fleeing the country during the revolution to Thailand, she experienced the full effect of the revolution. She and her older children has see the many corpses, the decomposed bodies, the fields of bones, the slaughtering of their own family members. I consider that a valuable experience. So I once asked my grandmother what her impression of humans were based on what she had seen during that revolution. She shook her head and just said: "It's as if they [the Khmer Rouge] weren't human, but animals." She then added: "Which is why the ancestors admonished us to know Sasana, any Sasana, and to believe in God and Metta. Because even though we as humans can commit such deplorable acts, we as humans also have a softer, more caring nature as well."

The idea is to not deny or dismiss that Shadow nature of our humanness, but to understand it. And you can't understand something without a direct experience. That Shadow self must somehow be experienced, where that we come to realize - empathically - that we each have both a Light side and a Shadow side. The trick then is to integrate the Light and the Shadow, and fade them into Grey. Integration doesn't mean to beat your wife with your left hand and give to charity with your right. It means to merge the two into one new holistic wholeness, samma, wholesome Nature.

This subject of denial of the Shadow self reminds me of the Jewish mythos regarding YHVH. There was a point in time when God [yhvh] vowed that he would never be wrathful to his people again. And so God removed that wrathful part of himself, and he cast that wrathful part down into the dark sea of the earth. That wrathful part was called Leviathan. Levi meaning 'Curved' or 'crooked' as in a Curved shepherds staff; Than meaning serpent or dragon. I've always found it funny how these mundane satanists act like the Jew God when they deny and dismiss their Shadow nature. When they ethically bleat out things like: "A true satanists isn't racist. Racism is wrong!" And things of that sort. They try hard to dismiss that unethical or socially unacceptable aspects of human nature, rather than come to intimately understand that nature. And in doing so, they become a house divided, where they themselves - as a being of human nature - are divided, cleaved, halved. And you look closely at who is dictating what is socially ethical and socially acceptable which they dismiss. It's the generic unthinking mass that simply fears such Shadow nature. We fear that which we do not understand. Locking what we don't understand up in a prison or whatever does not lead to a gnosis or understanding. Neither does denying and dismissing such Shadow nature. But again, this has nothing to do with picking sides. It has to do with being mature enough to understand our own human nature in a holistic and objective manner so that we can integrate ourselves into a Whole person sans the childish denial, and sans the idealistic or ideological blinders.

III. ONA

I think it was common practice in the past during phase 2 of faye for different Satanic organizations to liberally borrow from ONA to add to their institutions. And then we have some ONA groups which took what they needed of ONA and then slowly drifted away from ONA to be their own thing. Usually so the founder can be their own grandmaster with their own following. And there is nothing wrong with this, if we really understand the meaning of the word "influence" and "inspire."

When the WSA³⁵² came into the scene we were entirely ignorant of how past ONA influenced groups did things. So we ended up doing the entire opposite. Instead of beefing up the Satanism and weird demon mythos, we faded that out and just talked about Buddhism and other forms of Oriental mysticism. Instead of trying to separate from ONA, we tried to get closer in different ways. One way was over the years we dismantled our WSA "memplex" into all of its itty-bitty memes, and then very slowly, gradually grafted each of those memes into the ONA. So if anybody ever wondered what ever happened to WSA's stuff and why all we talk about is ONA, it's because the two have long since been merged. I'll give a quick example of how I dismantle a WSA meme and graft it into the ONA.

For instance in the old days WSA had something called Opus Vrilis which is our collection of writings. The idea or concept behind Opus Vrilis originally was to get all of our friends 3 years ago to each add their own thoughts to Opus Vrilis in such a way where that "our" Satanism Progress as a peer based project. So instead of consuming a Satanism some other person created, we as peers produce a Satanism we need and want. Unfortunately the peer based idea didn't work for Opus Vrilis because nobody wanted to write or produce ideas. They were more willing to consume ideas. So what we did was we took that same peer based development meme and we silently grafted it into the ONA. Which was easy to do because DM & RM in the old days left instructions in their old writings that the ONA needs to evolve and be developed. All we did was peg our peer group memes onto that imperative.

So now instead of just one Anton Long as the sole executive producer of ONA memes, we each as fellows of the ONA help produce, develop, and evolve the ONA. This peer based approach has its pros and cons. A pro is that with all of us building onto the ONA, we ween ourselves off of a reliance on Anton Long's ideas and leadership. This fixes a big problem: the problem of people saying shit like: "Oh David Myatt has gone to better things, he left ONA, therefore its dead." Those mundane satanists can have a satanism without a leader, but they won't allow us to have an ONA without a leader, even when AL has over and over again for the past 3 years stated that ONA is now peer based. If it is peer based, who the hell cares if one person of many [DM] left or not? Like the Gods said in a video: "Bury the man, and continue the plan." Not that they have any real proof to support their assertions that DM has left. Which I think is funny. All they have are their personal extrapolations based on internet chatter. No mundane satanist who asserts that DM has left ONA actually has any real communication connection with DM, or RM, or anybody in their "inner circle." There are plenty of us who have been communicating with the Usual Suspects for at least 5 years like the Temple of THEM, those balobians who talk to RM, etc.

The important concept to keep in mind is that if we as an ONA are dependent on one person [DM] or whoever to give us our ideas and our ONA, then when DM passes away, then yes, ONA will be dead. It boggles my mind how Science as an institution and memplex can stay in tact since the 1600's and also evolve and remain rational without a leader, and how living cultures the world over can exist in tact memetically for thousands of years without a sole meme provider, but yet this same concept cannot apply to ONA? At least in the minds of these mundanes. How is it that Muhammad was able to presence Islam, die, and the culture, tradition, customs, and way of life, remain alive and in tact after he is long dead? Islamic culture exists today independent of the person Muhammad, who doesn't even exist anymore. How does that work?! Can we figure this shit out so we can make it work for ONA? How is it that science today is independent of the olden day Royal Society which was the first institution of science, but ONA can't be independent of its original nexion? How is it that those mundanes' satanism can have no leader, but ONA can't?

So lets look at this issue more closer, cuz it bugs me to bits. You got these fucktard mundane satanists who in their early teens came to know of satanism from The Satanic Bible of Anton LaVey's. They liked what they read which was created by LaVey. They identified themselves as satanists. Then as they get older, they proceed to steal that satanism which they did not invent themselves and they dismiss LaVey. Then you see them adding their own ideas into their stolen satanism, you see them trying to make their own satanic churches, they own true satanisms, and so forth.

Has any person who identifies themselves as ONA ever done that shit? Has any ONA person ever stolen ONA from DM or even from RM? NO. Do we add our own ideas into the mix? Yes, but after the original creators of the ONA gave the thumbs up. In fact we do the whole opposite to our own aeonic detriment. We still sentimentally look toward AL and the Shropshire crew to give us our ONA. None of those mundane satanists invented their satanism. They were

consumers of a commercialized satanism sold by Avon of all book publishers which also sell fat bitch romance novels. Nobody in ONA outside of DM invented our ONA either. But we give credit to where it should be, and we keep ONA associated with its founder. DM will say what he needs to say in public, and those mundanes will believe what they read in public. But those of us on the actual inside know things differently. How is it that these mundane fucks can steal Satanism from LaVey, make their satanism leaderless, but they can't allow ONA the same line of development where we actually are doing things in the Legit manner and getting DM/AL to make ONA into a peer based leaderless institution. Do we have to do shit in a dishonourable way like them and steal ONA from its maker for it to be Legit in their dumb fuck eyes?

The con to having a peer based institution is that if there are no safety guards put into place, then things can get diluted and watered down into stupidity. For example Science has safety guards in place which makes sure science stays rational. Some of these safety guards is the use of the scientific method, which basically says that if you want your shit to be science, it's first gotta be tested and then it must be replicable by others. You have the peer review process where the old timers who are respected in the scientific community looks over and gives you their critique of your theories and experimentation and conclusions. This way not any insane person with an over active imagination can introduce his beliefs and speculations as valid science.

The ONA as a peer based institution must have the same safety guards. It already does. We have the 5 Core Principles which gives us five simple things that makes ONA genuinely ONA. Those are 5 big landmarks which defines the psychological territory of ONA. What happens if you cross the defined boundaries? You're no longer in the territory. It's simple. We have the Sinister Dialectics, which essentially keeps retarded ONA people from making ONA into a socially - mundanely - acceptable institution, like those dummies in mundane satanism is trying to make their satanism. They work hard at trying to make their LaVey rip off satanism socially acceptable by the generic average idiot [fellow citizen] of their society so their rip off shit is Legit or something. Fuck the generic public and their opinions or acceptance. Be above that generic mass. Don't seek to be of it. The Seven Fold Way is the measuring stick of ONA. The Traditions, Rites, Ceremonies, Mythos, established in the Black Book of Satan and Naos are the Foundation of what ONA is. What do you do with a Foundation? After a construction team build a foundation, what the hell do you do with the shit? You fucking Build shit on top of it: the actual Structure. The foundation has been set by DM and you/we build our respective Temples and Cathedrals or Pagodas on top of it. That Traditional foundation stays in place, but add to it. Like the 16th Satanic Point said once: "Strive not only forwards, but upwards for greatness lies in the highest." On a fundamental level ONA will always be a dark pagan and Traditional Satanism institution. Traditional as in there has been established a set of traditions. Satanism according to the ONA has different extrapolations. You have what is expounded in the old Ms., "What Satanism Is," you have the spiritual tangent where Satan is the name given to a real being. You have the symbolic Satanism as expounded by the "Geryne of Satan." Then you have my personal favourite where the word Satanist in ONA is another way to say an anti-Jew, since Satan is the enemy of the Jew or their God. Most outsider mundanes don't know that the ONA word "Magian" is a term for Jews and their Jew memes, religions, political ideologies, world view, way of life, etc.

For the past three years what I have personally been doing is migrating DM concepts and ideas from his Numinous Way, and the Traditionalist stuff from Reichsfolk over into ONA, to make ONA more Myattian. Others are doing this too such as AL, where you see AL use Myattian terms like "Pathei-Mathos." And now you have things like the concept of the Sinisterly-Numinous, which is the integrated synthesis or Balance of the Sinister [dark/primal/Shadow] with the Numinous [light/divine].

As the years pass by, I would like to see the ONA develop into a means and medium of manifesting in the West a more Natural, Wholistic, way of Life based on Traditionalism, our respective Cultures, Clan family structures, Conservatism, ancestral pathei-mathos, and living aural traditions. So that the next generation in the West can have a way, a means, to revert back to their Natural Humanness. This way, in Time - wyrdwilling [as AL coined] - the West is given something it needs and is missing. But the ONA as a means to make adepts who are "sinisterly" [of the Left Hand] Enlightened must remain in place. The so called magian right handed religions have had 2000 years to show and prove themselves. Their end results we are experiencing today tells us that humanity and the human world in the hands and spirit of these magian religions, ethos, and methods of living are destructive to the species or at least devolutionary. There is a need and use of the Shadow Left Hand.

Chloe 352

Answers To Some Search Terms

This blog gets a few reoccurring search terms that people look up as if they are trying to get more info on these searched terms? By reoccurring I mean the same wording of search terms shows up on our stats at least once every other week repeatedly for months and years. Most of these don't have anything to do with ONA. But I feel bad for whoever is looking for answers searching over and over again so I'll just gather the most frequent ones and try to answer them here for whoever.

First Search Term:

“What is the difference between a tribe and a clan?”

Answer: One envelops the other. A “clan” just means a big extended family. This clan usually exists “inside” of a much larger grouping of people which we would call a “tribe.”

If we were to take 1000 Americans and stick them in the middle of the amazon jungle, inside that jungle these Americans would anthropologically be considered a “tribe” of people. Why? Because they share common customs, traditions, views and dialect of language distinguishable from other groups of people in this jungle. So that is technically what a “tribe” is.

Clan is a word that usually tries to mean – at least in my culture – your great grandparents and every human that came out of them down to the tiniest baby and their spouses. All of that is a “clan.”

So what happens in this culture is say your great grandma – since we are socially and domestically matriarchal – has 5 siblings who each have progeny of their own. Each of those siblings of your great grandma is the Pillar or starting point of another clan which is a sister clan to yours. In this case a “tribe” is all clans that share a common history and ancestry.

Some real tribes here in America get all legal and specific. I found this out way back during my college years when me and a few of my friends had this idea of experiencing a hallucinogenic plant called Peyote. We had heard that it gives you a mind blowing trip, so we planned to go buy some “buttons” of Peyote. Except its a federally controlled plant we learned. Only Indians are technically allowed to grow and use Peyote. Then we learned that such Indian tribes actually have tribal rules for who and what constitutes a member of their tribe. Usually their rule states that to be considered “Indian,” or “Native American” you have to be at least 1/8th Native American. Meaning – if I'm doing my math right – one of your great grand parents has to be Indian to be considered Indian.

We found away around this legality though. There is this own “church” located on an Indian reservation out in Arizona by Kingstown which offers Peyote buttons as “holy” Native American sacraments lol. My friend actually called this church and asked for information on “church services,” and what the holy sacrament can do to you. The “minister” told my friends some info and added that the buttons have to be peeled right or you can be poisoned and die a horrible death. The minister also said that when you eat the button it makes you very sick in your stomach and you will vomit during the whole experience and may even shit on yourself. My friends got all excited. They were like: “Fuck yeah! It's camping out and trippin on good shit!” Once they told me the finer details of barfing and defecating on yourself, I naturally opted out. I'd rather take a wafer.

The Scottish and Irish make these things called clans and tribes harder to understand, for me at least. When they say “clan” it seems like they mean everyone with the same last name. Like every McMullet belongs to Clan McMullet.

That could be tens of thousands. You know how many MacDonalds there are in America. If that's how big their clans are, then where are their tribes at?

In my culture marrying people outside of our own culture and tradition is a cause for great confusion. It's not a tragic confusion, just old folks not knowing who is family and who is not. I like teasing old people in my family. For example when the elders gather to eat and hang out together I'll show them a picture of a Penguin from Antarctica. In the Khmer, Thai, indigenous [folk] "science" of zoology a "fish" [trey] actually means any aquatic animal with fins or flippers. So I'll go up to them with a Penguin picture and show them youtube videos of Penguins in the sea and asked them: "Grandpas what do you call this creature in Khmer, is it a fish or a bird?" The funny part is to just sit there after you ask that question because all these 70 year old men actually get into these long winded and heated debated on whether the creature I showed them is a fish or a bird. Since they've never seen a penguin what they usually say which is funny to me and my cousins is usually: "We've never seen anything like that in our country. What is that. It's a fish with a beak and feet? What country do they live in?" If I laugh too much they'll shake a fist at me and say: "Bad karma for you grandchild! Just wait and see. You'll get old some day too."

But with their confusion with clans, it's based on how we live as a people by ancient tradition. In Thai, Khmer, and Lao culture daughters stay with their parents when they marry and the sons are the ones that leave to live with their wives parents. In our culture you never "move out." You either live with your parents or your spouses parents forever. So in a clan you will always have many generations living together, sometimes in the same house.

So the way things works is that when a girl in our family marries her husband lives with us and so their children is "one of us," or a member of our clan. If a boy in our family marries he goes to live with his wife and her parents and their children are members of that family/clan. Because traditionally since ancient times, the girl stays put, it becomes that what clan you belong to depends on what clan your mother belongs to. But this is ancient unwritten common law that only works inside a people who share that same way of life.

The confusion can happen when one of us – Thai, Khmer, Lao – even marries a Vietnamese. The Vietnamese do this the opposite way around. Their sons stays put with their parents and their wives moves in, and vice versa. So what happens is that if a girl from our clan/family loves a Vietnamese man, she goes to move in with her husband, and that is what challenges these old people's ancient traditional way of counting relations. Because when the girl has a baby, which clan/family does that baby belong to? It's worse with those of my generation who do things like Americans and just get married with somebody of a different culture and move out on their own, cuz when they are on their own they aren't living with any clan, so the child is clanless, or considered to be family-less, since a family and a clan in this culture is the same thing.

But the old people have a back up method of tell who is what. In our culture, your "ethnicity" is not based on skin color but Language you speak. I think – if I remember right – that the ancient Greeks and Romans saw "ethnicity" in the same or similar way? Meaning you are Greek if you speak Greek.

So with my family and culture, by blood we are Thai/Chinese, but since most speak the Khmer language we are "ethnically" Khmer, by this way of reckoning. This means that if a girl from our family moves in with her Vietnamese family and that child speaks Vietnamese, the child is Vietnamese and rightfully belongs to that Vietnamese people and culture who raises it. But if it's mother teaches it Thai or Khmer and our culture, than it is Us and thus a member of our clan and family. If it speaks Both languages and practices Both traditions and culture, than it is considered to be a "mixed" child. This has nothing to do with blood and genetics.

This is different from a Western way of reckoning Race and ethnicity. In the West you are whatever you were born in and/or whatever your parents are. If you were born inside of China you are Chinese, even if you don't speak a word of Chinese or know its culture. If you are Black, than you are eternally identified as being "African," even though most "African"-Americans here have not seen Africa or has anything to do with Africa in 300-400 or so years. Which is the same amount of time the Europeans have been living in America. Yet they don't call themselves European-Americans. They call themselves just Americans. Whereas Other people are forever Mexican-American, Asian-American, and African-American. Why? That causes a subtle psychological effect on the psyche of some people. It makes some of us feel like we are not fully American, as if we are second class citizens. Wouldn't it be funny if women here were referred to as Women-Americans. How about Gay-American too. Why just be half considerate, let's just call them Fudgepacker-Americans.

I brought this topic up in a debate of some sort with the old people in my family once. It wasn't a debate, more like

getting clarification. I asked some of the grandpas: “If the grandfathers are by blood Thai and Chinese but consider themselves to be Khmer because you speak Khmer; then what are me and my cousins if we don't speak Khmer, or Thai, or Chinese. Are we Thai people?”

I tried to explain to the old people there how the Americans see this. Technically since me and most of my cousins were not born in Cambodia, and technically since nobody in the family is racially mixed with Khmer, than me and my cousins technically are ethnically Thai and Chinese. But the old people shook their heads and disagreed. One of the grandpas said: “Do you speak Thai or understand spoken Chinese?” I said: “No.” And he said: “Then you are not Thai or Chinese. How can you claim to be of a people if you don't know the people's language or culture? You are whatever you and your kin speaks. We speak Khmer. Thus you are Khmer.” But I added: “I only understand Khmer. Us cousins speak only English.” So another grandpa adds to that: “Then you are in between our race and theirs. You little ones are thus half whatever we are and whatever they are.”

If we take one country in Southeast Asia like Cambodia and study its population, we'll see something interesting. The Southwestern region of this country is inhabited by what we might call “Negroid” people. These people have a skin tone slightly darker than that of a Dravidian and African. Genetically they are related to the humans found on the Andaman and Nicobar Islands. The Khmer and Mon languages themselves are related to the language spoken on those islands. But those islander speak a much more isolated and ancient dialect of Mon-Khmer. I don't know if you have ever image googled “Andaman and Nicobar” to see the people on these islands, but they are so dark they look blue. These people are also via DNA related to the Aborigines of Australia.

The Southeast of this country is inhabited by a people brown skinned in complexion who are descendents Islanders from Malaysia, Indonesia, the Philippines, and Papua New Guinea. The Khmer language still has words it shares in common with languages found on all of these islands.

The word “Khmer” itself has variations in the Southeast Asian Peninsula. In Thailand there is a tribe of hill people of a brown complexion not of “Mongoloid” stock that call themselves the Khmu [k-moo]. And then in Thailand there is a different ethnicity of non-tribal people called the Kham/Khom who speak a language related and intelligible to Khmer. The Thais used the alphabet of the Kham to create theirs. The word “Khmer” as it is spelled like that with European letters is a French rendering and should be pronounced as a Frenchman would say it, as “K-may(r)” with their weird R that the Germans make to. The old French colonialists had to render it like that because their language actually lacks the vowel sound the “-er” represents. The word when spoken sounds like we're saying “K-my” like the English word “My” with a K sound at the beginning. It's not a long 'I' sound. It's an “AE” sound which Old English once had, and which the Portuguese still have in their word “Mae” meaning mom/mother.

All those variations: Kham, Khmu, Khmy, Khmi; are variations of the word “Khmau” the -AU sounding like the OW in Cow. The word Khmau is the Khmer word for the color “Black.” Interestingly enough, way back in Ancient Egypt the word “Kemu” [and its variations] also means Black. The MtDNA of these dark skinned people of this country via the Monda/Munda which is an older group of people Mon-Khmer came out of is genetically linked to the mummies found in the Valley of Kings in Egypt. Many of the mummies in that valley were of Monda stock. This Monda group of people exists in pockets from India, into the Arabian Peninsula, into Ethiopia [Nubia]. Monda has the root word “Mon/Mun” in it from where you get Mon-Khmer. Mon meaning “First” and “Original,” very similar – if not the same root – in the Greek word Mono, as in the word “Monogamy” etc. The Khmer word for “One” being “Muy.”

The Monda/Munda language is important to any person interested in the Indic Civilization. Monda and its sister – unrelated – language Dravidian had a huge influence on what we know of today as “Sanskrit.” In fact most of all the high profile words we assume to be native genetic Sanskrit such as Karma, Dharma, Shiva, etc, are genetically Dravidian words not native to Sanskrit. The Monda language in early times mostly contributed to Sanskrit's grammar and low profile words. The Dravidian language – if you like language like I do – shares words in common with Bantu languages in Africa.

In the northern region of this country [Cambodia] are a completely different kind of people who we might call “Mongoloid.” These people migrated from China with the Tai-Kradai [ancient Thai-Lao people]. Later they mixed with the Mon and Khmer. This is the base stock I come from. We have very light if not pale skin, like our northern Chinese ancestors who mostly came down to this peninsula to escape the horde of Genghis Khan. We have different facial structures, thinner and taller noses, and our eyes are slightly slanted, unlike the people down south.

So in this little country alone which is smaller than LA County you have at least 3 different so called “races” according

how Westerners defines a “race.” But to these people, since ancient times, every person I have described are authentically Khmer in Race because these people reckon Race or Ethnicity by the Language you speak. In our Minds or “weltanschauung” when we see or meet another person of a different skin color and physical feature from us, if they speak Khmer, we feel them to be Khmer. It's just that they might be of a darker complexion and look different. If you were Caucasian and you lived in this country with these people for several generations so that your grandchildren spoke Khmer, they would be – felt to be – Khmer by Race and Ethnicity based on the Language they speak, and long-time close familiarity. The skin tone to these ancient people has nothing to do with the “race” you are and the people you “belong” to. It's only in this Western civilization that race is based on look and skin tone. The point is, it is ignorant and myopic to believe and assume that just because you as a Westerner sees Race the way you do, that all humans on earth [7 billion] sees Race in the same way. This simply is not true and not a constant in the real human world. If you would just venture out beyond that myopia, you just might realized that you are alone in the way you reckon race and ethnicity in the human world: Backwards from the rest of us, since ancient times.

Even with something like the old Cherokee tribe in old days this was the case if you would just snap out of that myopic view of the world. Back in the old days when Black slaves ran away, sometimes they ended up living with the native Cherokees. After these exslaves learned to speak Cherokee and lived like they do, they were considered – Empathed – by the tribe to be full Cherokee. And the same with White people that abandoned their cities to live with the Cherokee in the past. You are Cherokee if you speak and live like everyone else who considers themselves of be Cherokee. And when there was a war between two tribes, what usually happened is the Cherokees would take some of the other tribe's people and absorb them into their tribe as full Cherokee. Race to ancient people had nothing to do with skin color. What can be more Superficial than to judge a person by the superficial hue of their skin? Do you know what the word “Superficial” means? It's from the word “Superfice,” which is the old word for a 2 dimensional shape. A triangle is a superfice, a square is a superfice, so is a rombus. When you add depth to a superfice you get what? A Solid. The Solid of a superficial circle is a Sphere. Some of you people literally see the world and humanity in 2 dimensions: just the surface and no Depth. What is below the superficial layer of human skin? The human Heart [chitta]. The Heart is the Depth of a person. It is with the Human Heart [chitta] that we Understand [buddhi] the Depth of things, not with the eyes.

A Tribe is a grouping of people that live in close proximity to each other such that over time they have interbred, and have come to hare a common history, ancestry, culture, tradition, customs, observances, dialect, and world-model-view. A clan is an big family inside the tribe which makes up a tribe. Color of skin and facial feature has nothing to do with clans and tribes. It's just that after hundreds of years living and breeding together, all of your tribe people end up looking the same, and different from other tribes of people.

Second Search Term:

“Black Sun.”

Answer: Black Sun is the second most searched term used to find this blog for some reason. I don't know much of anything about how the imagery of the Black Sun was used by the Nazi Party back in old Germany. So I can't say anything about that. But there are two different other uses of the term.

The first use is a technical astronomical extrapolation used as a tool or device. So first what you do is imagine a perfect circle. At the center of that perfect circle you imagine a dot. Around at the circumference of is swirling another dot. In this case, since the circle is Perfectly round, the central dot can logically and mathematically be denoted as the “Center” of the outer circle's orbit.

So now you imagine an Oval and around that Oval orbits a planet. Inside this uneven orbit which is not perfectly round is a Sun. This Sun is not at the center. So where is the central point in this case? In this case the Oval has two central loci. The first is the Sun itself, and the second is a reification or mathematically defines spot relative to the Sun and the Orbiting planet. Usually this second spot is very near the Sun. In this case astronomically that second spot is referred to as the “Black Sun” in olden days.

The other usage of the term Black Sun is more ancient. Oddly enough several ancient cultures share similar myths. Specifically Greece and India. In ancient times in the mythos of these two people the planet Saturn is referred to as the Black Sun. The myth via the Greek goes that Saturn was once the reign God during which time Saturn shined like the Sun. When he was dethroned he lost his fire and went dark and so he is called the black sun. In civilizations like ancient China Saturn may not have been called the black sun, but it was associated with the metal Lead, which for

some weird reason is also an alchemical constant in India, old Jewish mysticism, and even European alchemy.

Even stranger is that within the growing theory of Plasma Cosmology there is a part of that theory which posits that the planet Saturn may have been a brown dwarf that got captured by the sun, and that our Earth was at one time a moon of this brown dwarf. After the brown dwarf was captured the sun's gravitation pulled away a couple moons from what would be Saturn. One large icy moon ran amok, crashed into a dwarf planet in what is the asteroid belt. The collision of Saturn's rogue moon and this planet caused the rogue moon to split into molten matter which later became the Earth and its moon. The other rogue moon is posited to be Pluto.

It's a crazy idea, but not original. Before Plasma Cosmology ever coalesced into a coherent theory, there was a Russian scientist with a very long name which started with a V [I can't remember] who had already come up with that theory or a slightly different version of that Saturnian theory.

This Russian scientist believed that the planet Venus is a rogue moon of Saturn which flew out of Saturn's orbit circa ~50,000 or so years ago and which recently just found its home orbit. This scientist said that during Venus's chaotic period of finding its equilibrium it acted like a giant comet and produced a tail which to this day is still called the "Beard of Venus." This Russian scientist says that it's because of Venus's chaotic period that the ancient referred to Venus as Lucifer, the shining star and often drew it with a beard or tail like a comet. This scientist was naturally vilified by the scientific community of his day and era. And also quite naturally, many scientists of today are now ripping off this man they once vilified as a freak. I love how some of these mundane people vilify and dehumanize creative people, then later take their ideas and pass it off as theirs.

You see that with ONA if you watch closely and study the movement and trends of the subculture. You'll see in the liberal theistic and modern camps of Satanism a few attack ONA and David Myatt. Then liberally borrow concepts and words ONA and DM put together. What I find funny is to watch these Traditional Satanist [here meaning Theists] attack ONA and DM, while they use a descriptor coined by ONA and DM. It's real funny – in a pitiful way – how ONA since 1970 whatever has been teaching that Satanism is a quest of self-development and self-enlightenment while the CoS taught Satanism was liberal indulgence, and the ToS taught some Egyptian spirit being is Satan. Then now in these liberal modern Satanist camp you see all these Satanists talk about how Satanist is some way of self development and self enlightenment like they found buried treasure, and they attack ONA. It's funny when these liberal moderns in their cyberspaces openly use words first used by ONA such as The Sinister Way, Acausal, Causal, Numinous, etc, etc, with one breath, and dismiss and talk shit about ONA. I'm just waiting for the moment when these liberal modern Satanisms in their cyberspaces to start claiming that their Satanism is a quest for Pathéi-Mathos and that they first used the term as they talk shit about ONA. Give it a few months.

I'm telling you, you cannot trust a breed who has no family, no culture, and knows no honour because they will turn on you. In my own culture and family if you want to marry a person one of the first things they look for in the person you want to marry is if they are orphans or if they have any family. If the person is an orphan or has no real family, then you can marry the person, can't be friends with them, and can't bring them to the house. The old folks will tell you over and over again: "A breed without a mother or culture will turn on you, your family, and children."

If you do an actual thought experiment and research about this subject, you'll see things in a different point of view. Take America and Europe. Consider both their people and population. Generally we can say that is very roughly the same size in population, the EU being bigger in population. Both of these countries are made up of the "same" "ethnic" mix of people, with Caucasians as the majority in most cases. Then you input the factor Religion into both and what do you see?

Tell me why religion and Christianity is actually dying out very fast in Europe, but Christian fundamentalism is on the rise in America? Tell me why all manners of religious sects and cults can so easily take up root in America as opposed to Europe. I'm sure Europe has its crazy cults, but count the number of crazy cults. And then think like a social scientist and ask yourself why is it that in America during the 50's era 1 out of ever 4 men belonged to a fraternal society like the Odd Fellows, Masons, Elks, etc. The question is: What is the difference between America and Europe which would cause such a noticeable variation of numbers? Especially when the EU has more people in it! Why is one gradually giving up this religion crap and the other is a cesspool of Satanists, mormons, wackos and nuttjobs?

When you as a people lack your own native culture and ancestral roots, that lack causes a "hole" or empty spot in the psyche. So you run around finding a substitute culture to fill in that empty spot. In place of a real culture you see Americans substitute that lack with ideologies, idealisms, religious sects of all and every type, and so on. Why is it that

these same religious sects [“cults”] and fanatic ideologies seem to not have a responsive market outside the West [mostly America]? Why don't you see Chinese and African cyberspace filled with thousands of devil worshipers, sumerianites, thelemites, rosicrucians, etc? Because they have their own cultures and traditions to satisfy that human spot. Even when things like Christianity and Mormonism takes root in a place like Southeast Asian [which it has] such religions BELIEFS in no way displaces the people's living cultures and traditions.

When Brahmanism was brought to Southeast Asian via the silk road thousands of years ago, it was adopted by the natives, but in no way did it displace the ancient animism. When Buddhism was brought over 900-1000 years ago, the natives adopted it. But that Buddhism has never and still does not displace the ancient Brahmanism and even more older folk animism.

These European-Americans here are sell outs. They cut ties with their ancestral European cultures and living history for dead things like Webster and a document call the Constitution and its ideals. Great ideals, but certainly not substitutes for human culture. And you collectively see these Americans desperately grasp for some semblance of a culture. They either reach out for other people's cultures and traditions, or they buy into sects and cults as substitute “cultures.” You see them hold onto these political things like Capitalism with a death grip. Capitalism is a part of the identity pack of what an “American” is. Just like Kilts help define the identity of Irish and Scots, like Fat Buddhas is an aspect of Chinese culture, like gumbo is an aspect of Black Southern culture. God, I love gumbo with crayfish. And it's not even Capitalism that they are talking about. It's consumerism.

My once business mentor broke this topic down in baby talk for me to understand. Say you have an apple tree and you are the farmer. I come along and tell you: “Mister, I will offer my services to you and sell your apples for you so you don't have to for 5 cents an apple.” You agree to the deal. So I go around selling your apples – which I didn't grow or work hard on myself – and I sell it to people who like eating apples. Only 5 cents an apples, but the market demand and its size makes me rich. In this scenario the farmer is the factory or producer of a product. The Middle Man who did not make the stuff is the Capitalist. The people buying the apples from the Middle Man is called the what? The Consumers. What is Capital? Basically money. If you are not making capital and all you do is work a wage job and buy shit, you are not a Capitalist, you are a consumer participating in a Capitalist system. And that consumerism – working a wage job and buying shit from rich people, corporations – is your culture and all that you have, besides your occultism, satanism, etc. Not even your cults, religions, ideologies, ideals, are yours. You simply Consumed them and bought them from Other who made it. At least I have all of that AND my own culture and traditions. At least the European, African, Islander, Middle Easterner, Russian has that AND their own cultures, roots, traditions.

The Black Sun is sometimes used in association with Reichsfolk National-Socialism, along with the Odal Rune and Flag. I personally really like Reichsfolk and append it to my own culture as an add-on or plug-in. Of all the “garage inventions” DM made, from my perspective Reichsfolk is the most Fruitful. I say that from a Buddhist point of view.

In Buddhism – Theravada at least – you ignore what is said, who says it, and what is done, and you focus on the Vipaka which means Fruit [End Result], or the possible future yield. Reichsfolk is simple, but its concepts actually help keep a person grounded in their culture and tradition. I've always liked Reichsfolk for its pragmatic yields in my own life and culture. Secondly I like the Numinous Way. Which is why I work at migrating Reichsfolk and Numinous Way memes into ONA. Because I like ONA and I want to have all of these things in “one place.”

So the most basic principles in Reichsfolk is that one's Culture is an expression of Nature. The corollary I add to that is, because Nature is diverse in her makeup, then human Culture is most Natural when it too is diverse. So that Diversity of our many Cultures is “sacred” in Reichsfolk. This does not in any way mean that one race or folk or culture is better than any other. It just means that the diversity itself is Natural, Numinous, and Beautiful. There is room in a forest for all kinds of animals and plants. And when you look closely at each individual species you notice that they each have their own “culture,” or way of life, or way of doing, or praxis.

Vultures scavenge, lions kill, leaf cutter ants farm. Tigers live as solitary animals, bees live collectively in hives. Beavers make dams out of wood, termites eats and destroys things made of wood. Penguins are monogamous, coral just squirt their stuff out in a huge cloud. Chimps are patriarchal, bonobos are matriarchal. Diversity also makes since in business. The more you are able to diversify your options and investments, the less likely you will lose your capital/investment. Can Mother Nature risk putting everything She has into one single type of creature and one single modality of? I don't believe Nature would have lasted 4 billions years if it did. With diversity, if on species fails to take Life further, others exist to try. When the reptiles of the dinosaur age could take Nature's Life any further, the Mammals stepped up and brought us this far. Can Mother Nature really afford to invest all of her option into one

single human modality of existence?

We no from business that monopoly as far as causal results goes is destructive because it decreases the chance of innovation and creative development [evolution]. And we know that when an ecosystem's balance is upset by the “monopolization” [over population] of a species, the rest of the ecosystem is destructively effected. What happens when we apply that same concept of monopolization in the Human world where only one human way of Life is the “right” or “acceptable” way? Aeonically what will happen?

Reichsfolk teaches you to just simple be mindful of your own roots, traditions, and cultures. To not give it up so easily for substitutes such as magian ethos etc. To do your children a human favour and pass them into mortal earthly existence with a firm ground to stand on, and with roots that run deep into their ancestral history. Who we are today is literally built on – or grows out of – the lives, stories, and wyrd of our ancestors in the past. We are literally a Fruit [vipaka] and end product of our past ancestors. Do you want your children to come into this world with an empty spot in their psyche like many of these Americans? Do you want them to whore themselves around with every ideology and cult to fill that empty spot? Isn't it like whoredom? Is a nympho really practicing her liberty to have sex, or is she suffering from a deep lack and need of something? These mundane Americans, do they join the cults and believe in the ideologies they do out of natural freedom, or because of a much deeper want, need, and lack within their soul and psyche? It is a psyche of a people without culture, who literally lives their human life working 5 days a week 9-5 for wages. It's not their fault though. They are the product of decades of the untested ideals of Capitalism/Consumerism. Zombies that exist only to work and make others rich.

And so aeonically, or as a people with long-time sight, is the end Fruit of being liberal and cultureless worth it? Are we able to learn from the mistakes of others, before we ourselves commit the same acts? Can we learn from these many Americans. With something as simple as Reichsfolk, all that Dukkha of our future children and grand children's quality of life is decreased in the Now. Which is why I personally consider Reichsfolk National-Socialism to be pragmatic in character over any set of ideals or ideologies. It's simply learning to honour your blood and to strive to stay firmly rooted. A tree with shallow roots is easily felled by a mild breeze. With simple word play in a debate you can sway a cultureless person to adopt your cults, ideologies, buy your products, vote for your party, etc.

But you look at the lessons learned from the genocide committed in the past. We see that no force of genocide and mass death has the power to wipe out the culture and spirit of a people. No Communist murdering 2 million Khmers, all of their monks, was able to destroy their culture. No Mao and the 50 or so million murdered was able to wipe out the folk spirit of the Chinese people, their Confucianism, their Taoism, and Buddhism. Not even the 50 or so million slaughtered in Russia was able to wipe the minds of the Russian people clean of their imperial past, their spirit, or their faith and culture. They are still here. And the Jews. 7 million murdered and that was not able to rid the Jew of his Jewry. They are still here, and they have their own State. But yet, a simply and sly play of words in some debate or a convincing speech can sway the common cultureless American in every direction, to give up their ancestral roots and culture for lifeless ideologies, theories, and beliefs. You don't have to genocide America. They aeonically do it themselves. The only real way to get rid of a people is to make them get rid of themselves. Study your history. The Maya is a good place to start, where a people turn on itself and self destructed. Stupidity kills aeonically more efficiently than genocide. What happened to a tree without roots? It dies in Time.

Saturn in those olden days was the God of the Harvest, the original Reaper. He has the Sickle or Scythe as his symbol. The seeds have been sown. The saplings grown. Now the Fruit is born and ready to be Harvested. We all wyrdfully reap what we sow. And more importantly just as we wyrdfully reap what our ancestors have sown, so to do those in our future reap what wyrd we have woven together now. Because of the amount of National debt we today have created, the lives of our grand children will not be any better than things are today. If we think times are tough now, wait 50 more years or so. Today we see these individualized Americans exploited by corporations and political parties were they must struggle 40-50 hours of work just to barely get by. How tougher will things be for the cultureless scoundrels with no one to depend on 50 years from now? Father Saturn is Black and cold. His scythe cuts everyone their due share in Time my friends. It's just a matter of Time.

Third Search Term:

“Death”

Death is another top 10 search term and constant reoccurring search term. Death is real scary for me. Not the idea of myself dying, but of those I love around me dying. When you are raised your whole life constantly around grandpas,

grandmothers, mothers, uncles, etc, the thought of them dying is scary.

Jan 22nd was the death of an old year and the start of a new one. Or at least it was the eve day of the Chinese New Year. Traditionally on the eve the whole family gathers all together at one house to eat together and hang out, catch up, etc.

The family observance of Chinese New Years starts in the morning of the eve. In our culture when the Year of the Dragon comes you shouldn't do anything on its first day, but since the Chinese go by the Lunar calendar, just to be safe you don't do much all week. The traditional belief is that the Dragon represents hard work, struggle, striving, complications, things like that. So on the first day the old people warn you not to start anything or you'll get stuck working hard at it all year long. So that day every single person in our family did not go to work, called out sick, did not drive anywhere, and just spent the whole day lazy. For example my oldest cousin flew to Brazil that day for a month, so for the rest of the year he'll be stuck flying all over the place.

Then your grandmother and her siblings gather to start cooking all this food for dead people [ancestors]. The aunts and uncles stuff red envelopes with money and give them to us cousins. We bring out all these picture frames of all of our dead family members and offer the food to them, burn incense to them, and pray or ask them to watch over us and bless us with a peaceful and fruitful years. The pure ethnic Chinese spend around 14 or 15 days celebrating it, but that's too much for us. In my family we celebrate 3 new year days: the American one, the Chinese one after that, and the Khmer/Thai/Lao Theravada one in April 13 or so when the Buddha's passing.

I was hanging out with people in my age range talking about the death of famous people we knew and grew up with, which caused this whole family talks about one of the most bizarre topics you'd never hear in a lifetime in a White-American household.

I started the bizarre and interesting whole family talk when I asked my aunt-mom what famous person she knew who died and which shocked her. After she gave her answer I changed the subject because I suddenly remembered something a friend of mine had told me about death and I wanted my grandmother to confirm it for me. So I asked my aunt-mom to translate my curiosity for me to granny. I had said to my big mom: "I had an older Mexican lady friend once tell me that in her culture they say that when we die we know we will be going. Can you ask grandmother if it's true?" The question started this big old people talk of recalling stories from their youth, talks of dying, and the bizarre talks of rebirth, which to me uncovered the even more bizarre realization that these old people have been friends and family for several life times and they have the stories and proofs to share.

The Flow Of Mindstream

My grandmother answered: "Mmm, so I hear the old people say. It's interesting that a different people and culture shares our beliefs, do you siblings agree?" My last great grandpa [great uncle in American] Great Grandpa Savout quickly responded to that in his dry witty humour to us: "She [granny] says that as if she wasn't one of the 'old people.' If what the grand daughter said is true then I'm nowhere near death! I can barely remember what happened yesterday, never mind what will happen tomorrow."

The only family story of this nature I have heard was the first story to come up. One of my aunts said that according to her own experience, what I asked was true. During the revolution she had a daughter [would be my oldest cousin] named Aran. The Khmer Rouge had killed all of the doctors and two year old Aran was very sick. Aran had already become blind from her sickness and she was having intestinal bleeding. This auntie was fortunate enough to have normal Khmer Rouge people to oversee the camp she was put in as she was separated from the rest of the family during this time. Her Khmer Rouge friends felt sorry for the 2 year old Aran so they put this auntie [mother's sister] onto the back of their military truck with the baby and they would take them all the way to Thailand to see a doctor.

On the way to Thailand little Aran died in her mother's arms, but in a very weird way. My auntie explained to everyone that she had Aran when she was only 19 and so she was terribly ignorant of motherhood and child stuff. She explained that she grew up with maids like her siblings when the kingdom was good, so that she grew up ignorant of such matters in life.

She explained that on the back of the truck after a while of driving little Aran – only two years of age – started to say over and over again to her: “Mother, I’ll be leaving soon far away. I’ll be leaving soon.” Curious my auntie said she said to Aran: “Where are you going if you are blind, and how far can it be with such little feet?” She said Aran just said quietly: “I’m going away soon. It’s far away, and I won’t come back. I have to go now, I love you.” My auntie said Aran had asked where her father was because she wanted to kiss him good bye one last time before she left for wherever she was going. But her father was far away, so the auntie just told Aran that he was far away and for her to go to sleep. She said Aran just closed her eyes half way and never woke up. I’ve always found this story very fascinating because Aran was only 2 years old. I can’t believe that a 2 year old knows anything about death to know that she is dying or to make up stories about going places as she is dying. But what I have always wondered was not how she knew she was dying, but Where she knew she was going?

My other aunt we all call Mien [auntie] Oonh [Oon~] means the Char-black Auntie because she is dark in complexion told the second story which I have not heard before. Her story made my grandma and a few other cry.

The story is that during the revolution mien Oonh was 8 years old and her father – my late grandfather – was sick. It was just around the time when the KR had taken the Capital of the kingdom. My grandfather [still young] was too sick to care for himself so 8 year old auntie Blackie was nursing him and bathing him. The auntie said that on the day of his death he had said to her: “May all you wish for come true for caring for me. Father is leaving. They’ve come to take me.”

Looking around the room the auntie saw nobody and asked her father what people had come to take him where. She said grandpa said that a group of people in white were in the room waiting for him. Before he died he told her to tell grandma that he loves her.

There is an old belief in my culture these old people have where they believe that there are these wild spirits that make your children sick, cause misfortune, and sometimes kill you children. And so to ward off or trick these spirits to not bother your children you “hide” their birth name and call your children nick names that are ugly. So I have an uncle nymed Uncle Chubby [who is thin], there is an Auntie Blackie, and so on. The peasants don’t even bother giving their children real words for names, they just give them meaningless sounds. Like for instance of a peasant family had 6 children the children would just be named: “Ma, Me, Mi, Mo, Mu, and Mao.” That’s suppose to detere the bad spirits somehow.

Or if a person in my culture constantly gets sick or has constant bad luck what they do is go to the temple and have a monk give them a new name. Then they have a mock funeral for their old name and from that moment on they go by their new name. And this sort of refreshes your life, keeps you from getting constantly sick again, and gets rid of the bad luck or something. Monks are useful in a Buddhist culture for other uses too. For instance sometimes to protect trees, statues, and animals from being logged, sold in the black market or eaten monks will ordain the trees, statues, and animals and put an orange cloth on them. It would be the same idea as to ordain an endangered Spotted Owl as a Catholic Bishop to keep the ignorant lay people from harming it LMAO. This is one reason why if you look at picture of Angkor Wat you’ll see statues with orange or gold cloth on them. Those statues are technically really ordained Bhkkhus, and this keeps fools from taking them to sell them in the black market.

Auntie Oonh herself her story was the first subject of the more fascinating and less depressing topic. My oldest aunt, who is the oldest of her siblings told the story of Auntie Oonh's past life.

My oldest aunty told us that in town before auntie Oonh was ever born their was an old lady they called Yay [granmother] Lach. Lach is short for a “Talach” which is the name of a melon called Wintermelon in English. The folks around town called her that because she grew lots of wintermelon and gave them out. She was a distant kin of my grandmother [as everyone in that town was]. The oldest auntie asked grandma if she remembers Yay Lach laughing. My grandma said she did and explained how this lady was related to us.

The oldest auntie then told us that as a child after school she use to go over to Grandmother Lach's house to massage and need her muscles. At the time she was 80 something. The auntie explained that Yay Lach's breasts sagged all the way to her stomach and that she use to play with them to tease Yay Lach. Yay Lach was noble born, but dark skinned, so people in town teased her by saying that her mother slept with a peasant

labourer. The oldest auntie said that when she [the auntie] was that young her nose would run continuously and it would cause sore for her. Yay Lach cured this by rubbing her Slah and Maloo [betelnut] on the sores.

One time the auntie said that old lady Lach told her that she was going to die soon and that she picked who she wanted to be reborn with. The old lady told my auntie: “I’m going to rebirth with your mother. We can be sisters. I love you like my own flesh and blood. I would rebirth with your mother’s cousin, but she’s too mean. Your mother is more kinder. I love your mother like close kin.”

When the old lady died my grandmother said that she had a dream in which old lady Lach had come to ask her if she can live with her, and my grandmother said yes, since the house was big with plenty of rooms. More strangely my grandmother said that half the kinfolk in town all had dreams at different times about old lady Lach telling them that she would reborn with my grandmother. When my auntie Oonh was born she came out with dark skin just like old lady Lach, and nobody in our family has dark skin. The tons people knew my auntie Oonh was old lady Lach.

My oldest auntie told us of habits and traits old lady Lach and auntie Oonh share. The oldest auntie said that old lady Lach was a clean freak and used to wash her dishes with only one finger so as to keep her other fingers clean, and when she ate she had the habit of putting very little food in her spoon and nibbled at the food carefully so as not to touch the utensil to her mouth. My auntie Blackie has the same two weird habits. I’ve watched her – and mocked her for it – washing the dishes and eating.

That’s when my step dad – who is a distant relative of my grandmother – told the story of his uncle who is a relative of mine, who was at the house with the other elders. My step dad said after auntie Blackie’s story: “What about my own uncle here. He remembers his past life.” So the two of them talked about it. We call an uncle of an uncle or step dad a Grandfather.

This grandfather’s story was that he had an awful bad mouth when he was 2 years old. He used profanity all over the place with his parents and siblings. The grandfather’s father told his 2 year old son to stop cussing or he’ll be punished. So the grandpa [2 year old boy] said to his dad: “You bastard, you know who your talking to!? I’m your friend not your son. I came back to hang out with you again.”

Confused the grandfather’s father tested the 2 year old by asking him questions about the person the boy claimed to be, such as the names of his past life parents and how he died. The 2 year old boy [grandfather] explained accurately that he was killed by thugs because he owed them money. The 2 year old boy grandfather was even able to tell his father/friend where his past life dead body was found. Then the 2 year old boy grandfather said in Khmer the equivalent to his dad and uncle: “If you fuckers want to get rich just go under a certain bridge where I buried the gold and money. I knew they were coming after me in advance. Nobody better have found it. I’ll show you where its at, bring a shovel.”

Everything the 2 year old boy said was accurate, and he was able to take his father and uncle who were his best friends in his past life to the spot where he hid the gold and money.

One of the grandmothers who is a cousin of my grandma told her story. She has what the old people call a “Dao [rhymes with Cow] Mark.” I had never heard the word or term before that evening. It looks like a normal red colored birth mark. The elders at the house that evening were talking about these Dao Marks as if its just every day common knowledge. I did not know what they were talking about, so I had to ask my aunt-mom what a Dao Mark is. They were using the term as a verb.

My aunt-mom said that sometimes when a person dies their family and kin will rub a colored dye made of balm consecrated by a monk on the dead body just as the person had died. That act of rubbing the colored balm is called “Dao-ing” and the resultant mark in the next life caused by the Dao-ing is called a Dao Mark.

My aunt-mom explained that they “dao” a colored mark on the dead body somewhere so that they can tell who this person will be reborn as in their next life. The dao color on the dead body becomes a birth mark on the new reborn body appearing in the same place and in the general same shape.

So this grandmother was calmly explaining this bizarre cultural tradition as it happened to her. She shows us all her Dao Mark, which is a light reddish streak on her left shoulder. The reddish birth mark is about an inch and a half long and half an inch wide at its thickest area. The grandmother explained to the aunts and uncles

that the color of the balm used to dao a dead body has to be dark. Black colored balm leaves a faint reddish birthmark, and red colored balm leaves a white colored birthmark. I guess this is because the coloring fades during the “transition” period?

The grandmother said that she remembers everything. She told us all that she died of old age and that she was standing by her dead body watching people cry. She said she then saw her surviving siblings dao the upper part of her left shoulder and said to the dead body [or her] to remember where the dao was marked so they can tell who she is in her next birthing.

The old people of her age group nodded their head and added that in their days when a grand child was born they would inspect the new born babies' whole body for any marks they may have dao-ed. They said that many times you don't always rebirth with your past family. In the old days they said, when a baby is born with an unusual birth mark the word would be past around the kinfolk, extended families, and friends about the baby's birthmark, so as to find who in town made the dao mark.

The grandmother said that she picked a son of her favourite brother to rebirth with and had gone into their dream to ask them if she can live with them. When she was born her family saw the dao mark and knew who she was. Rebirth in Khmer is “Jab [Capture] Gannad [Nativity],” literally meaning to catch a birth. Like a surfer would say to catch a wave or something, or when we say to catch the bus or to catch a cold. In my mind the term makes me think of people waiting in some line to catch the next available fetus with whomever you picked.

This other grandpa in the elder group retold his story. He said that back in the home province when the kingdom was good his family owned a large plantation with many servants and labourers who worked and lived on the land. Like my grandmother's parents, this grandfather's family treated their peasants very nice and only took 10% of each peasant family's harvest.

Each year when the leaves of some trees fell the grandpa said that the peasants had a custom of gathering these fallen leaves in a big pile to burn it. This was to clean the land up, but they also put yams and other foodstuff into the pile of leaves they gathered to share amongst themselves. The occasion was a seasonal peasant celebration of sorts.

Unfortunately during one of these leaf burning things one of the female workers got too close to the fire and her clothes caught fire. The lady was very badly burned and later she died of her burn wounds from an infection.

The grandfather remembers several nights after the death of this lady worker of his that both he and his wife had a dream in the same night. In the grandfather's dream he said the lady had come to him and in the night saying that she has spent her time faithfully working for him, and with nowhere to go would like to be born as his daughter. The grandfather said he told the lady in his dream that he felt very bad for her death and that it was his fault not doing all he could to help her. He told the lady that to rid this bad karma of his that he would accept her as his daughter and raise her so that she will never have to work again.

His daughter was born who is an aunt of mine. Technically she is a cousin of my blood aunts and uncles. This aunt remembers her past life as a servant worker of this grandpa. This aunt says that she remembers dying and seeing people cry around her grave they had dug for her. She remembers being on a tree close by her own grave screaming to her siblings, and friends to stop crying because she was still “alive” and up in the tree, but nobody heard her. As a child she was – and still is – deathly afraid of fire.

A cousin of my blood uncle we call uncle also told his story about his daughter I call a “cousin.” This cousin was not at the house that day. The uncle explained that in her past life his daughter was a man who was his close friend. They worked together when the country was good.

In that life this man worked at a car garage fixing cars with the young uncle. Both this man and this uncle were in love with the same girl [an aunt of mine], but they never fought each other over her. They agreed that they would not let a girl destroy their friendship and that they will let the girl pick which of the two of them she liked. So they ended up making a game or competition out of it to see who can win her heart and out do the other.

One day this man tells my aunt [cousin of by blood aunts] that if she does not pick him it would be okay because he loves his friend and wants him to be happy. But that she should know that she will be the only girl he will ever love. He made a promise with her that he will never marry or love anyone if not her. My aunt picked the uncle and not the guy.

So to keep his promise this man joined the national army which was fighting the Khmer Rouge. Before he joined he told his best friend – this uncle – that should anything happen to him, he will catch a birth with him and the girl he loves to be with the both of them again.

The man was captured by the KR one day and they killed him by tying him to a palm tree and swung an ax to the back of his head. His head was busted open and face crushed.

The uncle told us that when my cousin – his daughter – was born she had a huge birth mark on the back of her head. The birth mark looked like a red scare and the area was very soft. The face of the baby also looked uneven at the time. Is cousin remembers her past life to this day. The uncle says that as a baby this cousin would stop crying when he held her. She only stopped crying when her mother held her and was breast feeding her. Growing up as a child the uncle said that my cousin used foul language just like his dead best friend, drank coffee and beer and even stole cigarettes from him all at the age of 3. At 3 she also refused to call her father father, but by his nickname he used to call him, and the 3 year old referred to her mother as her “wife.” The uncle told us all that this cousin as a little 3 year old also had the strange habit of peeing at the toilet standing up, or at least trying to pee into the toilet standing up.

The most convincing proof this cousin has is the unbelievable details of her past life. In her past life she died a very young man of only 20 something. At the age of 5 this cousin named her past life parents and described in detail where they used to live. At 5 she also demanded and cried to be taken to see what she called her “real parents” because she missed them. So the cousin's parents did take her to see her past life parents who lived all the way out in Boston.

The uncle had tracked down his late best friend's parents and had explained to them that their son had caught a birth with him and his wife and was demanding and crying to see them. They said they did not know what to do because it was such a bizarre experience for them being new parents. The Boston based parents [past life ones] agreed to the visit. So my cousin at the age of 5 was taken to Boston to see her “real parents.”

At her “real parents” house she gave detailed information about thing that only this man and his family knew about which the uncle was not aware of. This was when she explained to her two sets of parents the details of how she died, which explained the huge birth mark she was born with. The birth mark by that age was gone and her face had long gone to normal. After the visit the Boston parents were convinced that this cousin was indeed their dead son.

To this day this cousin has a parent child bond and relationship with her Boston parents from her past life. She goes to visit them from time to time. Growing up as a teen she would actually use her Boston pair of parents as a threat against her present life parents. She'd threaten to run away to Boston and live with her other parents if they mistreated her.

At the house that evening you had all of these people of different generations telling their stories and memories of a past life and those that remember lived a past life with the same people in the same family. And as they talk among themselves of these memories they have, it all sounds like a timeless family reunion of a group of people who have been living together for several lifetimes.

I asked the Great Grandpa Savout since he was the witty and funny one what he was going to reborn as if he died unfortunately. He said: “It's not a matter of if I'm going to die some day grandchild! Soon! I'm tired of being human. Too much dukkh. I'm going to stay a ghost. All you young people seem to feed the dead better than the living. You have to be dead in this family to get good eating!”

I've always been fascinated with this topic. Especially with the cases of very young children who die and know they are going to die. And those children who seem to come into the world with memories intact of a past life. It's not a topic you usually hear thrown around in the West. But being of an Asian family it's everywhere and when you do hear about it there are verifiable things. Like those dao marks. They talk about it like its an ancient practice everybody should know about.

Several weeks ago I had a dream where my late Great Grandfather who recently passed came to visit they house. In the dream my little mom had open the door and he just stepped inside and told us that he only came to tell us that he was okay and for us not not worry, especially me. Then he wished us peace and happiness and said he had to go.

Do I personally believe the Stories I hear about death and some afterlife? No. I think I have matured beyond the need to believe anything. I can for example believe as hard as I can that when people die we go to a big purple shoe box in the sky, and no matter how hard I believe, no matter how debate the issue, my believe does not in any way change the realism/reality of the nature of things.

I come to the point in my Life where I now just Consider what others have to share, and I Consider the person sharing such insights and stories. In that, I see a cultural value. But personally I can't believe anything until I myself go through the Experience of death. Which will come it's Time and Season.

I once read a children's story in the kid section of a bookstore I used to go to often and I read a beautiful little story that actually changed the way I think and see things about such subjects as this.

The story goes that there was once in a forest a pond of fish. On that pond were lily pads. And on one lily pad there lives a mother frog. One day she laid many eggs in the pond. After her little tadpoles had hatched and were swimming and playing in the pond with their new guppy friends the mother frog hopped away deep into the forest to find her food.

During the mother frog's absence the tadpoles grew bigger and began to become curious about their little world. They started to ponder and ask questions. Some began to believe that they were fish like their guppy friends because they looked similar to fish. Some after sticking their heads out of the pond noticed that there was a whole different world beyond the pond.

One day the mother frog returns to her lily pad to check on her tadpole. The tadpoles swam to their mother to ask her their many questions about the world She lived in. The mother frog tried to explain to them what air was, what trees were, what the sun was, but she could find the right words to make her tadpoles Understand these things.

She thought a while and in her heart knew that she also was once a tadpole who was ignorant about the world beyond the pond and once asked the same questions. Then when she grew into a frog, she grew into her Understandings of the world beyond the pond in its time and season.

So with that Wisdom of age and experience she said to her many tadpoles: "Nothing I say will even make sense to you. All that you need to know is to enjoy your time in that pond for in Time you will change and leave it behind. And when you change, you will know and understand things out here in its time and season. Nothing has to be explained."

And what that mother frog said was true, even for us Humans in our human existence, if we pay close attention. As small children we were ignorant of sex and sexual nature. Even if our peers taught us the word, being so small we simply cannot grasp or relate in a realistic way to the reality of sex. In our teen age years – in it's Time and Season – during our puberty, we grew naturally into our sexual nature. Nothing had to be explained to us.

And young adults even if we lived with a mother and father we were not able to Understand what it is like to be a mother or father. Only when some of us grew in age to become ourself mothers and fathers with our own children, did we come to Understand inside [Buddhi/Gnosis] the Nature of motherhood and fatherhood: in its own Time and Season. And nothing had to be explained to us.

And so I now in this second decade of my Life see Death in the same manner. As a mortal creature alive with a body on this earth I am at the moment very far from my season of death. Such that, even if I knew the words and have seen the deaths of loved ones, the Nature and Reality of death will always be beyond my grasp. Not having the experience of such death, whatever I say, think, intellectualize, speculate, ponder, assume, believe, are simply superficial abstractions: the juggling or empty words and opinions. When the proper Time and Season comes, then the "mystery" of death will naturally unfold for me. And when that fated moment comes, no one will need to explain anything to me. All I need to know for now is to enjoy my

brief moment here, for soon, things will change. All things must change. It is the Dharma of dhamma to change.

Which is why I find something like ONA – and satanism – to be of a realistic value. Something like a satanism – when used with Balance – helps ground you and helps bring your wondering mind down from the speculative clouds of “what ifs” and abstractions back to this moment: This World of Mortal Existence. To enjoy the moment while it is here, in this Kamasukkha Pumi, in this World of Peace & Pleasure, as the Buddha calls it.

This is not to say that we should be willfully ignorant of such things. Just that out of time and season, such subjects of human life is neither here nor there. About as valueless and out of season as children talking and opinionating about sex, as teenagers speaking about parenthood, of students in a classroom speaking of the virtues of war, of a single man giving advice to his married friend, or rich politicians speaking of knowing the condition of life, needs, and worries, of the common citizen. I once asked my bhikkhu grandfather what Buddhahood is like. He said something back like: “How should I know grand daughter, I’m just an old man in an orange robe? The only way to buddhi the Nature of Buddha is to first become a Buddha.”

The only way to Know-Gnosis Motherhood is to first become a mother. The only way to Know-Buddhi Death is to first die. Personally I'd rather wait as long as I can to “Know” the nature and mystery of death. Something like satanism helps you ground yourself and brings you back down into the human world of experience. If it is used intelligently with balance. I personally prefer the ONA's Traditional Satanism for it's balanced nature. Where the Sinister [Left] is balanced and integrated with the Numinous. If find the other schools of Satanism to be imbalanced and too Left Handed. Too “dichotomized.” Too unnaturally divided into an extreme.

If you were to do a thought experiment and stand yourself at the equator then walk the Left Path around the world all 25,000 miles to the same point you started, look behind you. What do you realize? That you came from the Right Path. Too much ice cream makes you sick. Too much good food makes you fat. Too much Freedom leads into tyranny. How so? Tyranny of the Mob. Too much tyranny leads to freedom. How so? Revolution. Too much freedom of religion leads back into ideological tyranny. How so? Look close at the satanic subculture and watch how whenever a person is not a satanaist as the mob of satanists define it they are rejected and vilified. Too much religious tyranny leads to religious liberty. How so? There must be balance for things to be Whole: Wholesome: Healthy.

And so this earthly or carnal Life of ours must be balanced with that Numinous or Spiritual element. Too much of one leads into division – self division – and extremism. I fear the West has lost its balance.

Fourth Search Term:

“Buddhism”

I find it very hard to share technical Buddhist concepts with people who only speak English. It's not because the people I am speaking or writing to is “ignorant.” It's because I got my Buddhism first in a non-English language, and secondly as a cultural phenomenon. When I say “cultural phenomenon” I'm trying to say what Islam is to an Arab living in Arabia versus Islam written in some book, website, or in the America where it is some religion. To better grasp what I mean you take Judaism and the Torah, Islam and the Quran, and Christianity and the Bible. The three books talk about the same stories and teach nearly the same things. But Jewish Culture, Islamic Culture, and Catholic Culture are extremely different. Which culture goes beyond what was or is written. That's the difference between something written and dead theory/belief, and a living expression/culture/cultivation of it.

In it's “home soil” there is more to Islam then just a book and beliefs. It is a people wide cultural phenomenon that is practiced by everyone. You are surrounded by Islamic culture in full practice everyday. You pray 5 times a day with everybody etc. It is something you are immersed in. You don't have to read a book to get Islam. And the living culture over the thousand years has spawned it's own unique customs and cultural traditions to such people. It is the same way with Buddhism to a Southeast Asian. It has nothing to do with a written book. 90% of us have never ever seen or read a book on Buddhism. The teachings is passed own verbally. The Practice in embedded right into the culture. This is what makes it very hard to explain Buddhism

to someone not of that living culture who needs or expects citations, academic papers, doctrines, and so on.

I am culturally Asian, and those people in my big family not of my age or peer group don't speak English. They either speak Khmer or Thai. I understand Khmer and a little Thai, but I can't speak either. Pragmatically I know more religious Pali words than I do every day Khmer words. This is because my family's line of descent comes from a line of religious leaders and monks, so that religious nature is inherited by each generation. For instance a blood uncle of my own grandmother – whom I would refer to as a Great Grandfather – was the Supreme Patriarch of Thailand until his passing in the 90's. The Supreme Patriarch in Thailand's Theravada Buddhism is kinda like a Dalai Lama or the Pope is to his Church, except in Thailand [75 million Buddhists] the reigning King of Thailand appoints the Holy Patriarch who serves that post for life, just like how our Presidents will pick a Supreme Justice who serves for life. So before he was a monk he was married and had children. These children eventually intermarried with my grandmother and her line of descent. Then so in each generation we have all of these men in our family feel the urge to be monks. Then many of our elder women in our family go to be “nuns.” I put “nun's” in quotations because they technically are not since the nun lineage in Theravada died out centuries ago. One of my young cousins at the age of 21 went to get ordained to do something we call “Song Gun” which means to pay your debts to your parents in honour of them giving birth to you and caring for you. He's still in robes right now.

If the people in my family don't have the dharma to be monks they are what we call a “Nik Pratch,” which means One who is Prone to Preach and Teach ancestral wisdom. Those are the older guys and women that breaks down for you our history and myths and explains to you their meaning and they go on and on and on and ramble insight after insight. That's what the word “Pratch” literally means, to “Ramble.” The word “Nik” means “One Who Is/Does/Person,” very similar to the Scottish “suffix” -Nach like when they call the deplorable English “Sassenach” [sasunnach in Gealic]. It's just that we stick our Nik in the front and they in the back of their words. Don't ask me why those words sound similar and have similar meanings, cuz I don't know. I remember one other word in Scottish that is similar to a Khmer word. In Khmer we call it “Ach,” which sounds like your saying “Ah,” plus a Ch sound as in Chair. Ach is the word for Shit, Excrement, Feces. Ach Go [cow] means Manure as well Bullshit which is used idiomatically as how we do in English. I think I remember the Scottish word “Ach” pronounced like Ahkhh also means Shit. Just thought I'd share.

So anyways. Being raised in such a non-English speaking family with many monks and Ramblers [my grandmother claims I am a Rambler] means that I got my Buddhism all in a non-English language, and thus also in a non-English weltanschauung. I wish some of you reader were able to speak or understand or think in two languages so you'll feel what I mean when I say non-English Weltanschauung. I don't simply mean a “world view” or “paradigm” or world model. I have no other way to explain the difference of seeing everything based on language. And if you are interested interested in such subjects then there are plenty of much more intelligent resources to go to than me. You can start with the theories behind something like E Prime and try it. E Prime is just English without all forms of the word/idea “is/be.” You take something like Khmer and keep in mind that not only does it not have a word/idea for is/be but the word for 'The,' 'a,' 'an,' 'exist,' and a whole list of other words and suffixes we take for granted in English just do not exist. For example in Khmer there is no such thing as a plural ending to nouns or a suffix for verbs like -ing or -ed. In Khmer the sentences 1) I run with a dog, 2) I ran with dogs, 3) I am running with dogs, are all the same wording. You have to unconsciously [almost beyond your awareness] extrapolate the essence of the meaning based on context.

To make it worse in the dialect of Khmer my family speaks [higher register] it is wrong to use personal pronouns. There is in our dialect or form of Khmer we use no such thing as words for “I,” “me,” “you,” “he,” “she,” etc. It is impossible to literally – word for word – translate the simple English sentence “I exist” into the register of Khmer I understand and my family uses because neither of those words/ideations actually exists in the our weltanschauung. And again this goes beyond the language to a sociolinguistic phenomenon. No I or you as an idea/word exist because it is wrong to see yourself as an Other person separate from whom you are talking to. You divide Self into two parts the minute you say I and you. There is no division period. Not in the language, not in the culture, not in the religion, not in the worldmodel, not in how you see yourself, not in anything. You are not given a means via language to express division. There is no such thing as an I and a you.

For instance if I wanted to say “I love you” to my mom I have no other means but to say: Gon [child] Srolanh [love] Mae [mom]. That statement forces you to be consciously aware – to know – that there exist a living

relationship between you the speaker you and whom you are speaking with. One being is a Child of the other being who is a mother or the birther of the speaker. If I met a new friend older than me who is a male and I wanted to say the simple English sentence: “I like you,” I have to say: “Khnyom [one who serves] Jol Jet [go into chitta] Bong [older sibling] Pros [male/man/boy]. That statement forces you to become aware that there exist a relationship between you and the other person. He is to you and Older Brother and should be honoured as such and you are to him a Servant who must do as he asks. As soon as you open your mouth in Khmer with someone and refer to yourself, you call yourself a Khnyom of the other person, meaning a servant, worker, helper. The word actually literally means “Subject” as in a King's subjects. In ancient Imperial times if you were not the God-King of the empire, you were his Khnyom. There is no other word in the proper lower and middle dialects for I/Me but Khnyom.

And so with my Theravada Buddhism I get it from first being obviously immersed in its living culture and following examples of it in practice, and secondly I get my Buddhism in Khmer and Pali. Because of this inside the Western English weltanschauung I am handicapped.

If an American Buddhist came up to me and said: “Can you show me where in the Tipitaka Buddha teaches about Metta?” I wouldn't be able to help him or point to any quotes because I have never read any teachings about Metta. I've only seen it done every day. I can show you how it is done, but not refer you to scriptures and quote stuff for you. Metta [compassion] is when you obey those older than you. Metta is when stick together as a family. Metta is when you are true to a friend you love and never turn on them. Metta is caring for your old ones until they pass away naturally in your home around those they loved. The teaching is easy to read agree or disagree with. The practice of Metta is hard and makes you cry sometimes. To spend your free time taking care of old people, and to watch them die with your own eyes. To know that one day your own grandmother will need care and will pass away in front of you. To know that you will care for your parents until they die in front of you. It's not easy, and its not a philosophical debate. It's pitiful to watch these pretentious Americans in their forums and internet places debate and talk about the merits of Buddhism when they have never known what it's like to live it.

If an American Buddhist who got his Buddhism from the Northern Schools [Mahayana] came up to me and asked me: “So can you share a few things about the Three Bodies doctrine?” I would not double know what you are talking about because for one, I didn't get my Buddhism in the English language. For two, the Three Bodies doctrine is a Mahayana teaching via the Sanskrit which does not exist in the Theravada via the Pali. I absolutely don't know what that is. All I know is that in Theravada Buddhism no such doctrine exists. What exists is what we might call a “primordial” seed of such doctrine, in which the Buddha said in Pali that he is “Dhammakaya,” which simply either means the corpus of teachings and/or the Body of Natural Phenomena. Theravada does not go any further to explain what Buddha meant.

If an American Buddhist were to ask me: “So what do you think about the doctrine of Emptiness [Sunyata]?” I actually won't know what he was talking about because in the Pali and Theravada no such doctrine really exists. Emptiness [Sunyata] is a Northern doctrine via the Sanskrit. Us Southerners get our Buddhism in the Pali. I like the idea of Sunyata and use it, but it's not Theravada proper. This word appears in the Theravada, but it is not a formal or fully formed doctrine or concept. It is like I tried to explain an idea which is only Hinted at. So when I use that word, I use it in line of that hinting. In other words I use that word to carry my extrapolations of what may be hinted at. In the same way that Mayahaya took the hint and manifested a complete kick ass doctrine out of it, which I honest do not know about. I'm not Mahayana. Folk Chan is as close I get ancestrally to Mahayana. The Northerners extrapolated an entire – superb – doctrine of Sunyata from Anicca. How so?

Let's say you have a Theravada monk and a Zen monk standing at a train station together and they are looking at the train tracks. The Train wizzes by fast passed them. In that instant the Theravada monk says to his Zen friend: “Did you see that Train which passed by? It was impermanent because it was only here for a brief moment and now it is gone.” The Zen monk says back to his friend: “Hmm, you're right. It was impermanent. But what do you call that Stuff in front and behind of that changing impermanence. You know this non-trainness which is now in front of us?” So the Mahayanas call that stuffiness Sunyata meaning Void or Emptiness. Not literally, but just to refer to that something all the changing is being impermanent inside of. Remember those Mahayanas cured like wet cement inside a Chinese culture which comes with an ancient something called Taoism. That Taoism “contaminates” [not in a bad way] their Buddhism. What is Tao Taoing

in? Wu Wei [emptiness/stillness]. Is the cup half empty or half full? The Theravadin would say the cup is half full but that the nature of that fullness is impermanent. The Mahayana says the cup was always empty and is just temporarily half full.

Even if a American Buddhist were to ask me: “So what Buddha say about Dharma,” I won't be able to tell him, because that word Dharma is the Sanskrit and now English ideation, and not the Pali Dhamma. They mean two different things to very different peoples, even though they are clearly dialects of each other. It would be ignorant of me to say that because French is a dialect of old Latin, that those two languages' words and thus weltanschauung are the same because the words are similar. Is that statement true or false? If I were to say: “English and German are the same shit because half of the words sound the same. They see the world in the same way as the Brits.” Is that statement true or false?

Pali like French is more rounded, feminized, and softer versions of its parent language. They say Dharma in Sanskrit while we say Dhamma in Pali. They say Karma we say Kamma. They say Dharma to mean the natural way of things as in the natural order of the universe, and your natural inclinations. I use Dharma in the Sanskrit to mean this. It is my Dharma to write and share ideas and teach. It is not my Dhamma to write and share and teach. Dhamma in Pali means natural way of thing too, but it goes off into its own dialectal tangent. Dhamma means Natural Phenomena and secondly a teaching. They say Karma to mean cosmic retribution. We say Kamma to mean the Act which we set into motion, as in the Pali term Samma Kammanta which is one of the 8 steps in the eight fold path wrongly translated as “Right Action.” It should be “Complete Acting.” What do these ancient people mean when they say to Act Totally or Act Completely?

It means to first review ALL of your option. You are a farmer in 500BC India. You are lazy. You don't want to work and want to take a month break. What are your options? After you review ALL of your option you review ALL of the consequences of each option you have. If you take a month break, your field may die. If your field dies you have no money. If you have no money your family starves. If your family starves they too will die. After you have reviewed ALL and EVERY possible consequence [Vipaka] of ALL your options then you pick the one you really want to set into motion. Do you want to kill your family? If not: get your ass to work and give it ALL you got for the future FRUIT. You are poor. Your children are hungry and haven't eaten in days. You know if they don't eat now they will soon die. Your country is being run by the Khmer Rouge. You are in a labour camp. Stealing food not provided for you by Big Brother Pol Pot means they will kill you. What do you do? Do you break their laws and risk being killed to feed your children? You must first Completely [samma] think of all your option. Then think of all their consequences. Then you commit the act into motion which best fits you. It isn't about some silly notion of right or wrong, left hand or right hand, good or bad. It's real live human life and real live human situations and real live human needs.

Every action you do or don't do has its Fruit [Vipaka]. You are Tibet. You believe in nonviolence. You have a pathetic army due to your beliefs in nonviolence. It is 1950. The Chinese Commies are invading your country. What do you do? Fight or bitch out and give Big brother Mao your country? What are your options and the consequences of your actions or failure to Act? This scene does not have to be hypothetical. Just google shit about Tibet. How their culture and way of life is dying. How their people are abused and losing their freedom, etc. Was it worth not fighting? Do you like the Fruit of your lack of Action? Now that your entire people suffer [Dukkha] can you look at yourselves in the mirror and say you are proud Buddhists, that you have done well for your grand children who are subjects of a foreign regime? That's Kamma. It is different from Karma. It has nothing to do with some stupid ideation of right or wrong, Himsa or Ahimsa. It's about real Life. Real human situations. And real consequences of our actions or lack of actions. Think twice before you act or not act. That's kamma.

So getting my Buddhism from the Khmer and Pali, and seeing most of its teachings expressed in culture, traditions, and practice, my Buddhism is very different and alien to the Buddhism you would find in a book store or a website. It is also different from all those Northern Schools. This is something the well meaning Westerner most often fails to understand or realize. There are different schools of Buddhism with very different ways of doing things and seeing things. Most often when I say I am a Buddhist these Westerners just group me into this stupid group of Yoga classes, New Agers meditating on their chakra, burning perfumed incense [which we don't do], chanting OM or some special word guru gave you, zen koans, fat Buddha, vegetarianism, non-violence, and so on. I have nothing to do with any of those things and I don't know shit about them. The only Buddhism I know is the stuff I get from my family which is both only Khmer/Thai

Theravada and folk Chinese Chan Buddhism. And I got my Buddhism is Khmer and Pali not English or Sanskrit. There is nothing wrong with those languages. It's just that you have to literally speak "my Buddhist language" for me to understand you.

This is where something like the ONA and DM came in. As I write here at this blog I often try to explain how I grasp ONA by first using in my own mind my Buddhism. The unfortunate thing is I have no way of expressing what exists in my head because I don't have the right English and Sanskrit terms for these things. This is because like I said, I didn't not get my Buddhism from a book, in English or Sanskrit. I had only one real choice which was to pirate ONA and DM words to try to express myself. So at first what happens is you see this mess of ONA mixed with Buddhism and you wonder what I'm trying to do or synthesize. I'm not trying to do anything besides ramble about my ideas and insights. Unfortunately all I have to work with are Theravada-Khmer-Pali-Buddhist inner ideas and ONA-DM outer words. Which was the challenging part for me.

After training myself all these years to express myself using Myattian words and concepts something happened. The more I figured out how to use Myattian words to explain my Buddhism to whoever reads this stuff, the more I gained a better grasp of my own Buddhism. It became that writing here for a ONA audience was a mental trick I used to tease out a better understanding of my own Buddhism for myself. And then all that Reichsfolk stuff and Numinous Way stuff got me to better appreciate my own culture and history [roots].

So DM and ONA honestly do have an immense influence on me. And I mean that when I say immense. I've written elsewhere or hinted at, just how immense this is and how seductive words and language are. I tried to say in in a not so obvious way, but I don't think people caught on to what I was trying to say when I said that ONA next stage in development was to develop and refine its lexicon. I was suggesting something from personal experience and personal analysis. I'm not going to spell it out in plain English.

I think the Muslim got it right. They say that the Holy Quran is the Classic Arabic text and all translations of that Quran are only merely translations of the Quran. With Buddhism, the minute you process it into Sanskrit you change it into a Sanskrit weltanschauung, where each Sanskrit word has its own meaning. The same thing has now happened to Buddhism in English. It now becomes that in the English, Buddhism is not the same thing as it is in the Sanskrit or the Pali. I'll give an example.

Did the Buddha say life was suffering and that we should work to get rid of suffering? In the English, sure. And so you see very well meaning spiritual English Buddhist work in their own ways to get rid of human suffering, which is wonderful and I wouldn't wish it to stop.

Pali Buddhism is slightly different. The word is "Dukkha," which does not mean suffering. Dukkha means Un-Ease, Dis-Comfort, Worry, and that's it. Like when my grandma says that her head "does Dukkha" to her, it simply means she has a headache. Like when finals week comes and I say the week "does Dukkha" to me, it means finals week makes me worried.

Dukkha is when you have a hobby as a toy collector. A Thanksgiving sale is putting a toy item you collect on sale so you make a tent and camp outside a Walmart all night. When you finally get inside the toy runs out. You stress out, get angry, cry, throw a tantrum. That's Dukkha. Your obsession or gross attachment to that hobby or want for that toy has caused you Dukkha. You are upset and un-easy. In Theravada, the Buddha simply wants to tap you on the back and say: "Calm down. It's okay. It's not the end of the world. Wait a while and come back. When you are in a state of Dukkha, you don't Think Straight." Did Buddha in Pali say to be a superhero and save the human race from doom and suffering? Not in Pali. He simply said to "Chill," "Simmer Down," "[Don't Worry, Be Happy.](#)"

In Pali and Khmer it's actually insane to use the word Dukkha to describe 1000 children dying of starvation in Africa. It expresses a dismissiveness because the word does not describe the weight of the condition. It's just like that part in Monty Python's Holy Grail movie where that King Arthur is sword fighting the bridge keeper in the dark armour and King Arthur chops his arm off and thinks he won, then the knight goes: "What this, 'tis but a flesh wound!" It's not "just" a flesh wound. Your arm is on the ground! The word to use for something as tragic as genocide and thousands of people dying is "Apap." In English this word most often is badly translated as simply "evil" which is completely meaningless. Apap is very huge tragedy of a big kind that involves tons of people dying. The tsunami that hit Japan and ripped up half their country, killed thousands,

and messed up their nuclear power plants is Apap, which does not simply mean “evil,” or “bad.”

When you translate something like a Buddhism or Torah from one language into another you don't just get a new set of words. You get an entire new “weltanschauung” contaminating the original. Which isn't “bad” if you are smart enough to understand this and then try to go figure out what the original actually meant. But as the Christians of the world have proven, a majority of the people can't bother with that. They take the Bible as is in English as if God really actually spoke English to Moses and God used common English idioms and expressions and Webster defines words.

Nobody really question what the ancient Israelites may have idiomatically meant when they used the term “Burning Bush” thousands and thousands of years ago. It is taken literally as if Moses spoke to a plant being consumed by fire. We know that before the Israelites scrapped their Canaanite pantheon for Yahweh and Ha-Satan, that Zoroastrianism existed before which had an influence on the paradigm of these ancient Israelites. In Zoroastrianism there is a sacred or divine plant they call “Haoma,” which is their equivalent of the Brahmanical Soma. If you were to simply google Haoma and look for its picture, you'd see that it is a little bushy shrub and its flowers is a flaming red color. It's a hallucinogen. The little bush actually looks like it's got flames on it. But people just can't be bothered to transgress their sacred beliefs to do a google and research. This topic of ancient Israelites has always made me ask about what time period the Hebrews threw out their Canaanite gods and adopted Yehweh and Satan. Satan itself – as far I I have seen – is not a carry over of any pantheon of that area. Like we can assume Yehweh to be a carry over of the Canaanite God El from the Hebrew's use of the God names Eli and Elohim. But no god or deity, or demon from a pantheon I have seen in this area fits the Ha-Satan character. The average person is just mentally lazy. It's just easier to make an assumption, and to Believe one's own assumptions to be true.

I personally consider Buddhism as it exists in the English language to be rightfully it's own Vehicle. And just like I can say with all honesty that I am not a Mahayana Buddhist and do not know any real thing about Mahayana; I also am not an Anglayana Buddhist and don't really know anything about it's teachings and scriptures. It's not a “bad” thing that something like Anglayana exist. I think it is wonderful and I'd like to try and be helpful and explain things. But we all have to learn to understand that we're all coming from very different paradigms and worldmodels. Which is why what I understand of Buddhism might not always make sense to you and might not always match up to your great Western scholars and vice versa. Your understandings of Buddhism at times makes no real sense to me either. There is more to definitions of words in a language. It's highly unfortunate that the average person doesn't understand that. Language is our “reality.” In my reality something we call Chitta exists. In yours it does not. In mine Chitta is a very important aspect of our Buddhism. In your reality Chitta is totally absent from your Buddhism. In my reality Buddhi just simply means to Understand or be “educated” in some way. In yours Buddhi means a great and sacred enlightenment, which nobody can seem to every reach or define. Whose right or wrong? Nobody. The only person right with Buddhism was Buddha, if he ever existed at all. Otherwise, it's all good.

What should be kept in the mind of the Theravada Buddhist is not what was taught and by whom, or what should, could, would, must be done. The most important thing to concentrate [samadhi] on is the end results of such beliefs, teachings, and action.

In the Western Vehicle, Buddhism is a spiritual philosophy and that is the End of it. In Southeast Asia It is an Upaya: a trick meant to give rise to a desired End Goal. What is the Upaya trying to manifest? The way of life we have been living for the 1000 years we have had our Buddhism. It is just Bullshit and Tricks to make a people learn to think, and learn to practice Metta with at least their own family. To care for each other, raise our young properly, take care of our elders, maintain our traditions and culture, and pass our ancestral wisdom down to the next generation, as it was given to us. The way of life of the people is the Fruit and End Result. Today this doesn't seem significant. Who the hell cares if a bunch of Asian people have a culture and their own way of life right? What's the Big Deal?

The Big Deal IN CONTEXT was Brahminical India in which social order you had – and have – something called a caste system. The Big Deal was what Buddhism taught completely challenged that system. It was trying to free those untouchables and lowly ranking people suffering from the samrara of the belief in that system. To free them so they can live in peace and have their own culture and tradition more productive and happy. That desired End Goal took 2500 years to manifest. It eventually did what it set out to do. It made a

living culture of 500 million Buddhists in Asia who do not live as subjects of some goofy caste system subservient to Brahmins. So today many of us can afford to take such long term end goals for granted in the luxury of our modern 21st century.

The End Fruit is that now you have 500 million humans trained for 2500 years to practice Buddhism with each other. To live Compassion with each other, meaning to actually care for our own families and fellows, like nursing our elders instead of throwing them away. That's Metta in living practice. It is beyond a belief and an opinion. It is a doing. In the Western vehicle metta is a pretty New Age belief which makes you feel all warm inside when you agree with it. If such folks put it into practice it means giving a sandwich to a bum on Christmas, but neglecting to have compassion for anybody the other 364 days, and your elders are still in their nursing homes. That's the actual difference between a Belief you ascribe to and a Praxis you must do without believing or thinking.

The ignorant can ask me: "Well what do you do as a Buddhist? What have you done?" I don't write self published books or make videos or make forums on the shit. No person related to me no matter how old they are live away from me. That includes all my elders 50 years and up. The praxis of Metta for my family and me means taking care of these elders, great aunts, great uncles, old in law, until they die. That includes spending your free time feeding them, bathing them, cleaning after them when they use the restroom, and sleeping by their side at night. Don't deflect and ask me what I am doing. Look at yourself, your family [or lack thereof], your kin, your sangha [community or lack thereof], and the old people you lock up out of sight and mind, and ask yourselves what you are NOT doing. It's easy to believe [in anything]. It's hard to do. And it takes centuries and sometimes a thousand years to bare Fruit. It's all bullshit – upaya – and that bullshit is needed as fertilizer to give birth to Sasana: Culture. Something America is missing. Don't ask me what I'm doing. The question is: What are you as an "individual" and people NOT doing that got you the way you are today.

Anybody can Believe ONA ideas, or argue them. It's harder to put ONA into Living Praxis somehow. Praxis here simply means anything and everything in and of ONA that can be practices and cultivated. I'm not talking about blowing up bridges, hijacking planes, burning federal structures, acting like Rambo Commando in some jungle, plotting world war 3. I just mean realistic ONA things as simple as a chant, as trying to forge a clan or tribe, as trying to re-create a culture, as trying to maintain your own people's culture, as passing ONA's Tradition down to your children, as trying to breed with a person that is or can be or will be ONA. A Living Culture is made up of thousands of very little Cultivable memes called Customs and Traditional Observances.

But we keep in mind that the Light must be integrated with the Shadow nature. We can't be too goofy where we reject the productive use of the Shadow element of our Human nature. What I mean is as an ONA person just stealing shit and considering that Sinister Praxis don't make you any better than random petty criminal. Productive meaning if your folk or children are hungry and you got no money, then steal. If the Chinese are trying to subjugate your Tibetan people, then militarize and kill the fuckers. By "Sinister Praxis" I don't mean wicked doings. Sinister as in Latin for Left Hand. What's Left Hand Practice, or Left Handed Observance suggest, imply and mean in the ancient Oriental way of reckoning "sides," as in Vama Marga? What and more importantly why do the Aghori do what they do? If we're gonna be talking about Roots, then let's not forget that ONA considers itself to be a Left Hand [Sinister] Path [Way]. If this is so then the Left Hand has roots into that Oriental soil in the ancient past. Start digging.

Before you can put an ONA into any kind of real "praxis," you first have to what the hell it is inside and out. It is more than the philosophical tracks of AL, and more than Anti-Statism as assumed. There is the Traditional Satanism, the Code of Honour, Renunciation of Magian Ethos and their way of life, which includes the rejection of Nuclear Family structure for the more Human Clan family structure. All of this is actual ONA Culture which is Cultivable, which takes Time and Effort to manifest. No amount of belief, intellectualization, debate, philosophication, will ever materialize and actualize a Living Culture and Tradition. It will take a thousand years to Bare Fruit. Are you down with the aeonics of it. Or is it just a pass time. Are you down to play the game all the way, or is it just a Belief, a philosophy, or whatever? If Buddhism can do it: liberate a group of people from the samsara prison of Brahminical Ethos and have them manifest their own Living Culture where they cooperatively care for each other, can ONA liberate a few people from the samsara prison of Magian Ethos and have these few people over Time aeonically materialize their own cultures to care for their own people? It has nothing to do with believing and intellectualizing. Are you down

with going all the way with the game – upaya – or is it just a belief and identity tag you wear, yet you Do and Live life the exact same way as everybody else in America, don't you?

End Remarks

I didn't realize 4 subjects made 27 pages of stuff. I'll close this essay. No institution – not even ONA – has the answers to everything about Life. Life is just too big. Only Life itself has it's own answers. Things like ONA or Buddhism or Catholicism, or whatever are only wagons. They carry you to the source. It is up to you to drink. Like the saying that goes: “You can lead a horse to water, but you can't make it drink.” Or as it is stated in the Hermetic mythos. In the beginning the Universal Mind after creating the world placed a cup of water in the center so that all who drank of it will Understand the mysteries of the world. Hermes asks the Universal Mind: “Why then is not everyone enlightened?” The Universal Mind said back: “Because I can make the world, and the cup, but I can't make everyone drink from it.”

Something like the ONA is only and merely a feeble commentary of the Book of Life. It slaps some sense into you and sets your feet firmly on the ground and tries to lead you in the experience of the Living World of Human Experience. The rest it up to you. Sambuddhi means to Educate Oneself to an Understanding of things. The Buddha can lead you into the forest and set you down by the river he sat by. But the rest is up to you. I can lead you to the college I went to where I learned many things, but the enrollment, the sticking to it for 4 years, and your own will to learn, is all up to you. That is all something like the ONA, or some Buddhism, or some “religion” should ever be: a Wagon [yana] which simply and merely leads you the Living person to the Living Source. You yourself must do the drinking. The Yana leads you to the Dhamma. The Wagon lead you to the Natural Phenomenon. Science is not the natural phenomenon itself. It leads the scientist to the Natural Phenomenon face to face. What becomes of you after that point is entirely up to you. Just make sure that the Wagon you are riding actually leads you to the Source. As opposed to leading you in a circle jerk of abstractions, idealisms, ideologies, and opinions given in lieu of Life Born Gnosis. Only Life Herself has Her own answers.

Chloe 352

Order of Nine Angles

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Non Campos Tempus

Q. The meaning behind “Non Campos Tempus?”

A. It means that I essentially and boldly disagree with the Buddha when he stated that all things are transitory or temporary or do not last. It is true that Time [Kala in Sanskrit, from which comes Kali] devours everything in Nature, as Nature is her domain. So we see in symbolical drawing that Kali steps on a flaccid Shiva. This depiction of Kali stepping on a flaccid Shiva hints at a great Esoteric lesson to be apprehended by those with the vipassana and panna able to extract its insight.

Shiva is the Unmanifested. He does not belong in the Manifested realm. Thus the world of phenomena – the domain of Kali – is alien to the Unmanifested, so Shiva appears to be powerless. In this depiction he symbolizes MIND which is Emptiness and Unmanifested enthralled or grossly enchanted or “trapped” inside the Manifested Realm. “Non Campos Tempus” means “No Command of Time,” or Not Master of Time, but Mastered By Time.

Time changes and eventually destroys everything in Nature such that all things in Time's domain fades into oblivion as Time passes. When Mind is enthralled in the domain of Time, whatever it manifests, creates, expresses, in and onto this domain will thus fade with Time as well. In the same sense that if we were to build a sand castle on the beach that the ebb and flow of the ocean's tide will eventually annihilate all traces of our sand castle. Therefore there is perceived a futility or impotency when Mind asserts and exerts itself in an environment that is not it's own domain you see.

When we understand this simple Insight we can thus learn to Master Time, and not be Mastered by it.

Q. How does one evade the destruction of Time then?

A. By simply understanding that there are Two “domains” to Reality or the Cosmos: The Manifested/Causal which is subject to Time and causality; and the Unmanifested/Acausal which is beyond causal Time and beyond causality. On one level of understanding what we mean by “Manifested” is the world in front of your eyes. By Unmanifested we mean the world behind your eyes.

You see, the Buddha himself may have existed as a man in the world in front of our eyes. And existing in Time’s domain he has been devoured by the tides of Time. But he was wise enough to cause himself to exist inside the world behind our eyes – the Mind – such that for 2,500 years he not only still exists in the minds of 400 million people, but he still wields and yields his influence on the Manifested Causal domain.

Did not Muhammad do the same also circa 600AD? Does not Muhammad still have the force and power to influence our Causal Reality and people as if he were still with us? He may have passed away as we all do in Life. But that passing was irrelevant because he still - from behind the Minds he dwells in – continues to expand Islam, expand his civilization, create new civilizations, wage wars, destroy infidel civilizations, up till our present era. He has thus Mastered Time.

If we understand esoterically that the Manifested world we see outside our eyes is illusion, then Mind is the “un-illusion.” If we understand esoterically that all things in Manifested Reality fades away in Time, then Mind is Timeless.

As much blood and force Alexander the Great and his army exerted onto the Manifested world to forge himself an empire, that empire did not last and was annihilated by Time. Thus all that blood and force was futile. As futile as strenuously using all your effort and might to build yourself the biggest and tallest sand castle on the beach.

How is it that a human like Muhammad, someone like Jesus or Buddha, can manifest themselves civilizations, hundreds of kingdoms, influence billions of people across Time without much effort, but Alexander and Genghis Khan with much effort were never able to replicate these results?

It’s the same end results you see? Empire, Influence, Evolution of Humanity. It is not the force that is applied. The Art Of War tells us that a war can be won without much force so long as Intelligence [and subversion] is applied. The difference as to why Alexander and Genghis were futile in their effort and why Muhammad and Buddha continues to influence and manifest civilizations is a matter of WHERE they are building the Foundation or Base of their Empires: In the domain of Time, or in a Timeless domain?

These Mundanes – Anariya – being entranced by Materialism fail to understand that what Material world they are perceiving and experiencing has its essential foundation in Mind. As Within, So Without. This is the very esoteric fundamental of Wyrd and Causality. Our Thought influences our emotions, our emotions governs our actions, those actions bears fruit. Such that what first began as Thoughts inside one’s Mind, truly does manifest as what you will observe and experience.

Everything that we know of the modern world we all exist in – from streets, to cars, to skyscrapers, to computers, to the clothes you wear, to the wars we fight, to the republics we are citizens of, to rovers on Mars – literally first began as an Idea/Meme in someone’s Mind. Can you not see the sheer influence and power that Mind genuinely has over Matter? Mind is the only thing impervious to Time, and from it our Causal Reality arises for us to experience. If you understand everything that has been said, then you will have gained a new appreciation for that old saying that goes: “The pen is mightier than the sword.” In other words Memes are more creative than force.

Q. Would you say that the ONA has come to understand this subject?

A. Most definitely. It even has a name for it: Aeonic Strategy – or at other times this Insight is referred as Aeonic Magick, sometime Future Magick. Nowhere is this more exemplary then in the life of David Myatt and his writings, who is alleged and believed by some in the ONA to be the fountainhead of ONA insights. As a recent piece by Richard Stirling [of Reichsfolk] states:

“So, in my view, we have to understand whatever Myatt writes, about himself, in the time-scale of centuries, as if he’s

writing for a future audience, centuries, or more, from now.

Same with the ONA – which many of us consider to be a Myatt creation, although he denies it, and will undoubtedly continue to deny it. For the ONA is not primarily concerned with recruiting lots of people, now; not primarily concerned with having lots of supporters and lots of sycophantic followers, now, in the present. Instead, it's concerned with achieving some pretty specific long term goals; with seeding certain sinister concepts, certain sinister themes, a certain mythos, into people's consciousness, and even into their unconscious. That is, manufacturing new archetypes; spreading new memes; being heretical and subversive on the practical level.

Thus, Myatt himself – in my view – has his eyes set firmly on the future. So, he's not the least bit concerned how he's perceived, now. He's not the least bit concerned about what mundanes think or believe about him. In fact, I'm guessing he's quite pleased with all those Moacs out there, in cyberland, who keep writing about him, who have blogorrhea and cyberorrhea and mediaorrhea because of him.” – Richard Stirling, Aeon Strategy – Understanding Myatt & The ONA

So it can be seen that Myatt has learned – Dis-Covered – something insightful and crucial during the past 40 years. Where in the beginnings of his “career” he may have used force and inspired others to use force to bring about Causal change. But now we can see that his strategy has shifted from the impermanent to the permanent: From Matter to Mind. And this realization that building a foundation with memes in the Minds of people is more permanent and lasting only comes with direct experience, of trial and error, and mistakes made in the past, and Insights learned from such errors and mistakes.

This indeed makes Myatt all the more dangerous as a person. For although in Life a man deemed a threat to the status quo can be stopped, and Time can bring mortal death, Memes are phantoms that cannot be stopped, and once taken root in a Mind, will duplicate Myatt's effort. In the same sense that although Muhammad is no longer a mortal being, and although war is being waged against his Islamic Civilization he has manifested: the Meme of Jihad is unstoppable. You can arrest and stop a person, who has been influenced, inspired, affected, infected by the Jihad Meme, but this Meme will keep on replicating itself and spreading, and from that spreading is causal effort duplicated.

Duplication of causal effort is the key to building a Foundation in the realm of Mind so that over time the causal realm is affected and changed. Thus a Meme or memplex which has the power to inspire or influence the Mind it lives in to act in behaviour, application, praxis, and deed becomes a potent Meme whose creative force transcends Time and the passing of human generations. From such Memes and/or Memplexes is born Empire.

It is from the memplex the Buddha manufactured that gave birth to the civilizations of East and Southeast Asia, which inspires, influences, evolves over a billion humans and billions of humans in the past. It is the memplex Muhammad manufactured, housed in his Holy Qu'ran, that has materialized over Time – rather than be devoured by Time – the Islamic Civilizations, which has inspired, influenced, and evolved billions of human lives, and those countless humans that have come and gone in the region across time. That is True Empire. True Power. The Power to evolve billions and billions of human lives towards new heights and states of being. An Empire of billions and billions of souls impervious to Time. How does the empire of Genghis Khan or Alexander the Great even compare?

In this Light, we can even ask: How great and influential is the civilization of America and its memes? For it has only been in existence as an entity for roughly 300 years. Should it fall 200 years from now, will its ideals, its politics, its capitalism, its hubris way of life continue to inspire and influence human lives onward towards greater potential? Or will it be forgotten as it is crushed under the foot of Kali?

Myatt – and the ONA – is now focused on the Minds of the future: the Unborn. For the minds of today are all constipated with their own opinions, conviction, and worldviews, which will die with the bodies that houses these minds of these present generations. It is the countless Minds of those yet to be born that are blank canvases, onto which a Master Artist learns to paint his masterpiece. For on such a Timeless and Unmanifested medium – a medium which is the source of causal reality – can any creation be permanent.

What Unborn Minds and Unmanifested Generations will come in the distant future, will undoubtedly look back into the past – our old aeon – and see and understand for themselves the treachery, tyranny, stagnation, exploitation, and destructive nature of what we today call Nation-States has/had on the human species and Nature.

Thus, in the same way that what people out there go out of their way to hate Myatt and write their discontentments about him are actually only helping us create our Mythos for a future generation; so to are these Nation-States helping

us create our mythos just by simply existing and manifesting their destructive causal fruits on this earth and our species. For there will come a Time when the Human Race will become Mature enough to look back at this dark age of ours and know what needs to be known. And from that knowing – that realization and desire to evolve and grasp for greater states of existence – they will reach for the stars and some during this distant future will resonate with the ONA and with the Life and Vision that a man named Myatt once lived. In the same way how some of us are inspired and influenced in Mind by a man and his vision that once lived long ago named Faust.

Q. How does Kulamagga (Kulachara) relate to Aeonian Strategy?

A. Shakti once asked Shiva to teach her the most powerful magic/tantra he knew. Shiva said to Shakti that Kulachara is the greatest and most powerful of all tantras and magic and that it is to be kept a secret from the unthinking mass. In the ancient past the words Vamachara and Kulachara were fungible and interchangeable terms which expressed the same essence. It is only today that this greatest of tantra – Kulamagga in Pali meaning “Way of Tribes” – is forgotten or repressed due to Magian Ethos. What passes as vamamarga today is a safe “hinduized” form that is far different from the Vamamarga of the ancient Mon-Khmer Shaktas.

If we look at a Clan/Tribe in its most basic aspect we will begin to understand why Kulachara was said by Shiva to be the most powerful of all magic and tantra. A tribe basically is just a group of males and females who live together to better their chance of survival. The males essentially have sperm, and the females essentially give birth to new people, and those new people are born into the tribe. Those new people come out of the womb as blank slates onto which the mother or father or clan impresses onto that blank slate the tribe’s language, culture, and tradition. So thus, with each birth of a new generation, the memeplex of the tribe jumps from older generation to newer generation. This way, when the older generation dies, the memeplex – the culture, tradition, language, beliefs, mythos, way of life – of the tribe still lives and survives in the minds of the new generation. This is very elementary.

Because of the fact that people have off spring, pass memes to such progeny, grow old and die, and this cycle is repeated: memeplexes transcends Time. Because memeplexes transcends Time, such immortal memeplexes thus has in all frames of Time – eras, centuries, millennia – have the potential; via the people it lives in/through; to influence and effect causal reality. This is also simple. But as with Nature, all things on a fundamental level in Nature are simple such as the simple few elements of the Periodic Table and the simple composition of atoms. What gives such simple fundamental components of Nature such power and realism is the coherency of these fundamental parts.

The basic composition of a tribe and that of a group of random people are the same: People. The difference is the cohesion and coherency. In the realm of atomic Nature, atomic and electromagnetic force and laws brings atoms together into coherent structures. On the human level, memes brings people together. Memes influences how we think and perceive the world: in essence memes charges the Mind with a certain quality such that other minds of like quality resonates with each other. And this resonance factor brings such people together into a coherent structure.

Coming together into a coherent group is not the final fruit or result of a memeplex. The memeplex of Buddha or Muhammad in their early periods of life did bring people together into a coherent structure. But once that cohesion has been established, the real work begins: the work of molding causal reality to the will of the coherent group. Thus territory is acquired and maintained, temples and structures constructed, farms and irrigation created, armies made to defend and spread the will of the group such that over Time Empire comes into existence.

It is from an evolutionary perspective – that of the progression and evolution of the Human Species – that Empire/Civilization has its most greatest potential. Because nothing else on earth has so much influence over a people then Civilization.

So you see, a single tantra, or meme of magick, or teaching may have the power to inspire and influence one or two people and change their lives; but through a tribe – over Time – that same tantra, magick, and teaching has the immense power to literally change the entire earth’s face and influence billions and billions of Lives. Hence, Kulamagga is esoterically said to be the most powerful tantra/magic. The kula/clan/tribe itself is thus a nexus of a memeplex, and that nexus thus is a nexion through which – over Time – is born Empire and massive influence.

According to current genetic findings, all 7 billion humans alive today came from a small group of Homo Sapiens of about 10,000 that once lived somewhere in the Horn of Africa. Something in our species’ past caused a near extinction in our species so that only about 10,000 survived circa 13,000 years ago. In the course of 13,000 years that small band of 10,000 humans became the 7 billion humans alive today.

So if we did a thought experiment and placed 10,000 ONA Initiates on a hypothetical planet and waited for 13,000 years, we would have 7 billion Dreccians. Can you think of the possibilities with 7 billion Dreccs and a living ONA Culture whose basic aim is Galactic Empire? But we don't have to have a hypothetical planet and we already have our 10,000 Initiates: The Unborn of the future, and those of the 7 billion of today who resonates with the memplex of the ONA and with the writings and Life of David Myatt.

The ONA, and Myatt's Reichsfolk and his Numinous Way have already constructed a memplex that collects people of like resonance into Sinister Tribes, Clans, and small communities. All we have to do is wait, work on living the Way of Clans, and further refine our memes.

There is another causal benefit to kulamagga which was why it was said to be a secret kept from the mass. It is understandable that an organized and coherent group of people pooling their energy and resources is more potent causally than an incoherent mass of people. And usually the incoherent mass is usually dominated and exploited by the organized kulas, which is their causal reward.

If we closely observe our own human history we will see that what we today call Nation-States only came into existence and grew in power when the secrets of kulachara or Tribes were forced out of people by Magian Ethos. When we understand this, we will come to understand that kulamagga, or the Way of Tribes and Clans is not just something to believe in, but is a Methodology, a Sadhana, and tantra. It just does absolutely nothing to believe in or disagree with Tribalism. Tribalism must be lived and experienced as a Way of Life. In living this Way of Life the monopoly of power of the Nation-State is weakened, with each new clan and tribe.

It will be through tribes, clans, and small communities which shares a common Myattian Culture and Vision, which have the reproductive discipline and coherency to imbue each of its emerging generation with that same Culture and Vision, that the Aeon Strategy of the ONA will most potently be expressed through over Time. But for this to happen, we must learn methods of teaching and imbuing our progeny with our Ethos, Culture, and Vision. Currently this is a major weakness of ours which must be addressed sooner or later.

Q. Name a few things that can be done by us today to help the ONA.

A. Myatt can continue to live his Life as he has been living for the past 40 years making his very Life an example and aspect of the mythos. He can continue to write for Reichsfolk and The Numinous Way. Anton Long and others can continue to write for the ONA, to fill our memplex with more insights, more sinister fiction, more culture, more, rites, more clan oriented ideas.

Others in the ONA can and must continue to create their poetry, painting and art, and music. A culture without art, and music will not have the power to captivate a people's hearts and Minds to inspire resonance. Insights and teachings and rites alone cannot do it.

Outsiders can continue to attack Myatt for in doing so, they only help generate the mythos. If Myatt were genuinely "pathetic" and "diminutive," and insignificant people wouldn't be writing books and articles about him, his writings wouldn't be used and quoted on ONA and Jihadist websites. And lunatics wouldn't be spending 3-4 years running around the internet and obsessing over Myatt.

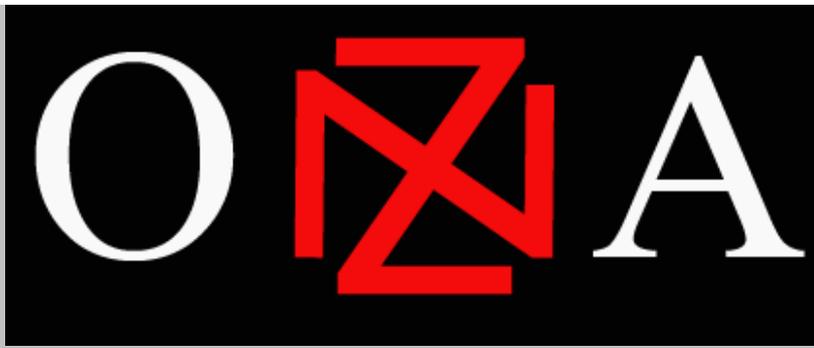
The greatest thing we can do now that is in our power to actualize it to apply the praxis of the ONA, Reichsfolk, and the Numinous Way in our Lives and to live the Way of Tribes with each other, with those who resonate with our "aura" that will find their way to us, and to vow to raise our own children in this Numinous Clannish Culture of ours, so that what progeny we bare will always have that Myattian Ethos of reaching for greater heights.

Chloe 352

Order of Nine Angles

121 yf

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Seven ONA Fundamentals

THESIS

Q: What is the ONA?

A: Anton Long once called it an “Intimation.” I call it an approximation.

Q: An Intimation or Approximation of what?

A: Of something wordless. A kind of phenomenon or aspect of the Cosmic Body of Phenomena [dharmakaya]. When we speak of the actual “is-ness” of Natural occurring phenomena, or phenomena of Nature, we are dealing with something that has been around long before we humans ever evolved. That’s what I mean when I say “wordless,” having existed before our species put things into words and writing. We often forget that the world and Cosmos was here before us. Most oft we almost unconsciously assume or assume-project our human words and thoughts out into the world and believe that such phenomenal world is made of the fabric of our own words, urban apprehension, and weltanschauung. When we experience or observe such ancient and primeval phenomena, we apprehend such phenomena first in our human thought which is flawed or weak [being the product of a three pound brain], then we degenerate such thought further into words of our various human languages. Hence the descriptors “Intimation,” or “approximation.” For our words and thought are only in reality feeble intimations, feeble human verbal approximation of that which is ancient, pre-human, and primal. The words and the thoughts or ideation such words carry are not the primal essence. Thus, when I say that the ONA is an “intimation” or “approximation” of a “Primal Essence,” or a “Sinister Essence,” those wording and the thoughts they evoke are only feeble apprehensions of a “Something” that has Been, that has Pulsated, that has Undulated in and of the Cosmic Body of Phenomena long before our species set foot on this earth, and this “Something” will continue to Be, Crawl, Haunt, long after we are gone.

Q: What do you mean by “Primal Essence” or “Sinister Essence?”

A: I mean the Crawling Darkness, the hair that stands on the back of your neck, the leaping of hearts, the flush of adrenaline, the beating of tribal drums, the frenzy dance of feral humans around a fire, the spear piercing a chest, the war cry, the scream of terror, the eating of human flesh, head hunters beheading foes, the smell of fear in the darkness of jungles. I mean that Unknown Dark we fear and despise, which we make our religions and gods to give us a sense of safety and protection from. Like children clutching onto a teddy bear to the feel of crawling nothingness in the dark. I mean that Unknown Dark that haunts the depths of our collective psyche, that haunts even our unconscious dreams.

I mean that Dark Something that overtakes a mass of warriors screaming for blood, lost, enraptured in Primeval Darkness. Oblivious to life and loved ones, running to slaughter and to be slaughter. How does one put that Essence, that Phenomenon, that Primal Nature into words? That Primal Nature has been here before us. It has possessed our species since the dawn of our race. Its signature is clawed into the whole history of our species. Our Human history is a literal succession of blood, war, sacrifice, slaughter, murder, plunder, rape, exploitation, domination. We all Flow with the Primal Force of Darkness; or we all “know” – intuit – that this Dark Essence is “there.” We feel it. We fear it. It is nameless, wordless. It is experienced. As all phenomena of the greater Body of Phenomena is experienced, intuited, empathetically felt. Whatever words or forms we try to express this crawling dark in is merely an intimation, an imitation, a rough sketch drawn by the hands of one person. Expressed through the mind of one person.

Q: In what other way is this Sinister Essence intimated in the ONA?

A: At times the ONA refers to this Dark as “The Sinister.” It is the “Dark” which we try to Presence. At times we refer

to the various “currents” and archetypes that composes The Sinister via our Mythos as “The Dark Ones,” or “The Dark Gods.” We feebly try to explain the act of our expressing The Sinister, manifesting The Sinister, Precensing The Dark, living in tune to that Dark Essence, allowing that crawling Dark to possess us, as “The Dark Tradition,” or as “The Sinister Tradition.” And sometimes we feebly – exoterically – intimate this, approximate this Essence, as “Satanism.”

Q: What is Satanism in the ONA?

A: [Satanism](#) in the ONA is a manufactured outer shell, a construction of wordful attempts at humanizing what is not human. An intellectualization of what is not of human intelligence. Satanism as the ONA understands it is a Causal Form of that wordless Dark Phenomena, or that aspect of the greater Body of Phenomena. It is an amalgamation of human words and thoughts born from feeling, intuiting, and knowing The Sinister via our Dark-Empathy and Acausal Knowing. For those of the ONA, Satanism in and of itself, is not the Essence, not the true actuality, not the phenomenal reality itself. It is a means, a vehicle, a Way of expressing, conveying, the Essence. It doesn't matter what it is exoterically called if we understand and intuit The Sinister. And so how we of the ONA understand Satanism becomes a test and marker to differentiate between those who can see and understand the Essence beneath the Form. As Anton Long puts it simply:

“The second test concerns the nature of what is termed “Satanism” and what we, of the ONA, call “the sinister”. If they accept or understand “Satanism” as something which can be divided up into categories, such as “theistic” or “atheistic” – and especially if they accept that someone called LaVey “founded modern Satanism” – then they have failed. Furthermore, if they do not understand or do not accept or do not feel that being “sinister” means being sinister on a practical, amoral, level – in the real world by deeds done – then they have also failed our test. [1]”

Q: What is Sinister Nature?

A: When “The Sinister” lives or flows in a person, such that this person exists in a state of Harmony with The Dark Primal Essence, this person can be said to possess a “Sinister Nature.” This Sinister Nature presences or expresses itself through such person's Being in thought, emotion, word, action, and Ethos. Sinister Nature is thus something that you have. It is a quality or “type” of person that you are. You cannot teach a person how to have Sinister Nature. In the same sense that you cannot teach or give a Warrior ethos to a random person and make him a soldier. In the same sense that you cannot teach somebody how to be suave and romantic. All you can do is give a person the intimation, the imitation, the worded approximation of the Formless so that the person gains a feel for the Essence. All one can do is Guide and show such person a Way or Methodology for such person to directly experience The Sinister himself/herself. For all phenomena in Nature must be apprehended by direct association, direct experience, direct and personal observation. And so the ONA's Satanism is the Way and Methodology by which the Initiate of the Sinister Tradition is guided slowly into the Dark, to experience the Sinister Essence directly and personally.

Q: The manner in which you explained guiding an Initiate into the Dark side of Life, does this have parallels outside of the West?

A: Most of the time in the East it is called things like Vama Marga, Vamachara, or, Kulachara; or in other words, what I tried to explain above is the very essence of the ancient and traditional Left Hand Path of the Orient. Vama means “Left,” but in some dialects of Sanskrit it also means “Female.” This alluded to Uma Shakti in ancient times who was the Female Left-Side half of Ardhanari. Shiva being the male right side. It was believed originally by the Mon-Khmer Shaktas in ancient times that Primal Nature was symbolically gynandromorphic; having both “male” and “female” aspects in one single body. This was so because it symbolized that Primal Nature - being both genders – is thus Self-Creating and Self-Perpetuating. That Primal Nature literally copulates itself to regenerate itself continuously. Thus sex was seen as the living aperture or vortex through which Primal Nature renews itself.

In ancient times it was believed that the Right “male” half Shiva – known in those times by the Dravidians and Mon-Khmer as “An” and “Kumara” – was the Unmanifested Life Force. The Left female half Shakti - known as Uma and Kumari – was the condensation of this Life Force manifested as the world of phenomena. From this two school of living Life emerged. The Right Handed Path school believed that the world of phenomena was intrinsically evil and an illusory prison of the spirit. The methodology of the Right Handed Path was to reject mortal existence, and strive to transcend the world so that the spirit can merge with the Unmanifested.

The Left Handed Path school of thought believed that it is natural that spirit or Life Force condensates as matter and flesh, thus there was nothing wrong with mortal existence. Mortal existence was believed to be a theater of learning

where the newly individualized spirit becomes flesh to learn what Life is. Just because you are alive, does not mean you know what Life is or where it came from or why it is here. Except as a finite causal being, Life and Nature and Natural Phenomena was like a vast primeval ocean. The only way to know Life is to directly submerge into this primeval ocean and struggle to experience every aspect, state, condition, and phenomena of Life. To ride every wave and current in other words.

Thus instead of rejecting Life, the Initiate of the ancient Left Path lived a Life in which the Initiate went on a Quest to “shock” his consciousness awake from the moment and illusion of the Now by struggling to personally experience both the enjoyable Light side of Life, as well as the dangerous and fearful dark side of life. By “shock” I mean that the Initiate will force itself to physically experience and break all taboos and social norms to “shock” or shake itself free from its illusion of the mundane limits consciousness and thus gain Illumination from directly experiencing such phenomena and acts. And so we have many sects and methodologies of the Left Path such as the Kapalas and the Aghoris who may be the two most familiar in the West. For example the Aghori Initiate lives a long life on a Quest to experience every phenomena of the Dark side of Life. He will live in cemeteries, eat dead human flesh, perform human sacrifice, etc. These acts of shocking oneself free from the grip of the illusions of consciousness is not a permanent way of life. These acts are just a means to an end. The End being that at the End of the Initiate’s Left Path Quest, his unconscious true self is shocked and shaken free from the illusion of consciousness and thus come to Realize inside the Nature and Essence of Reality beyond the veils of consciousness. For the conscious mind is the very veil and factor of illusion that restricts the power of the unconscious self from knowing the totality of what is the Greater Reality. For this world we exist in is only a small part and aspect of a Reality or Body of Phenomena which is much larger. By “larger” I mean a Reality beyond the limitations of causal space and causal time, of which this “reality” we are consciously aware of is only a minor phenomenon of. Reality - or rather the Cosmic Body of Phenomena - is not an illusion; consciousness - the conscious mind/self/ego - is the factor of illusion.

So now, if you understand the essence of the Left Path Quest, that it is a means of a human being to shake itself free of the grip of consciousness to Realize the greater reality beyond, we will thus come to understand the basic reasoning or logic behind Right Path methodology. The methodology of the Right Path – because it reject Life – seeks to constrict or restrict consciousness within a fixed “Nowness” or in other words, it seeks to fixate consciousness on “things” in the same way that a dog is tied to a tree so that it cannot wonder to experience the rest of the forest. This act of fixation of consciousness which is the methodology of all Right Paths can be seen in such things as idol worship for example where the conscious mind is fixated on a finite statue. This Right Path methodology can be seen expressed in its methods of adoration of written books, of constructed temples, of veneration of gurus, in the glorification and deification of myths over natural phenomena, of conscious fixation to strict rules of living, of the fixation of the conscious mind on external mythic gods and deities. For all these things perpetuates consciousness and fixates consciousness to things in front of it which it can lose itself in. Consciousness is the veil which separates us from what is Reality.

In the same sense that the amniotic sack a fetus comes into mortal existence inside of is a literal Veil that covers the fetus and separates it from what is beyond this veil. We thus see that when this fetus is “born” into the world outside its womb it breaks free from this Veil which once covered it for nine month. And so, in mystic circles the world over, Divine Illumination is sometimes expressed as a “Second Birth.” This second birth is the breaking of the Veil of mortal and mundane consciousness out of which the unconscious self – the psyche, the citta – enters the greater world Beyond. It may be hard for a Westerner to grasp the idea that consciousness is a veil or what causes the illusion of mortal unknowingness. To illustrate we can imagine that you were born with a magnifying glass glued to your eyes, such that you spend your whole life viewing and apprehending life as images seen through this magnifying glass. Being conditioned to apprehend life and existence via that magnifying glass you Believe that the image you see with it is reality, unconscious of the blurry stuff around you. And so you may even believe that consciousness and reality are the same phenomena, or two sides of the same things. It is not until you shake yourself free from this magnifying glass, that you slowly realize that the world is much bigger then the images seen on the lens of the magnifying glass. That magnifying glass is consciousness, as it is the function of consciousness to focus and fixate. Consciousness or mundane awareness with abstractions are the fetters one must shake oneself free of. This consciousness is like the outer shell of an egg or seed. We come into this causal existence with this shell. As the rootling or chick must struggle to break free from its shell, the individuated entity - a distinct manifestation of the Living Cosmos which we are - must grow out of its conscious shell by shaking free from its confines.

Q: Is there a leader or a single authoritative source in the ONA?

A: There simply cannot be if we genuinely understand what The Sinister is. It is a wordless essence and phenomena of Life and Nature. No one single person has the true and correct apprehension of this Sinister Essence. It is like the essence and phenomenon of human love, to which relationships is the exoteric Form of. Who is the “leader” of the human phenomenon of Love? What single person knows so much about Love that they are some authority of the phenomenon of Love? We each experience Love directly. And we each have our own intimations, apprehensions, and understandings of this phenomenon. We each put our own personal experiences of Love into our own words as a way of sharing or trying to share what we experience of it. There is no leader or authoritative source. There are just other people who may have experienced more of it than you. Who may have had their hearts broken more than you. Who may have lasted longer in a marriage than you. It’s like Life. Who is the leader or spokes person of Life? Nobody. That’s a ridiculous notion. Who is the leader and authoritative source of dogma of the phenomenon of gravity? Nobody is. It’s a phenomenon that naturally occurs in Nature for god’s sake. There may be scientists who have dedicated a lot of time to understanding the phenomenon of gravity, whose insights may be worth listening to.

It’s like Einstein. There exists a phenomena in nature which was wordless. Einstein dedicated some of his time to apprehending this phenomenon. He gave it a name: Relativity. He came up with theories to better understand it. He tried to describe it using mathematics for other to understand. So we can say that Einstein “presented relativity” into the world. He didn’t create relativity, he just presented it to others. Gradually others came and learned to understand it like he did. Those others who understood the theory and mathematics eventually become on equal terms with Einstein, equally understanding relativity as he did. Einstein is not the leader of relativity and every physicist who understands relativity is equally a knowledgeable “authority” on the theory. And then from the theory of relativity other theories developed, other fields or forms of scientific disciplines developed. This is how the ONA is. There can be no leaders or single source of authoritative information. The ONA is just a “university” which puts the Initiate into the laboratory of human experience and the phenomenal world so that they can directly experience and observe The Sinister to experiment with and duplicate experiences, thus gaining their own understandings of The Sinister.

ANTITHESIS

Q: Who are the Mundanes?

A: Those who are not of us are mundane, plain and simple. By “Of Us,” I don’t here necessarily mean a person who is bona fide ONA. I mean our “kind,” those who understand existence similar to how we do. Those who live their life similar to us. Those who resonates with the Sinister Essence. Those who live in Harmony with, in tune to, in empathy with Nature and Others around them. Those with a natural ethos of Honour. Such people are “our kind” whether they are “ONA” or not. The ONA is just an amalgamation of such “kind” bound together by a common mythos and Way of Life.

Mundanes, are mundane. In Buddhism they are called the “Anariya,” meaning the “worldly,” the “ignoble.” Mundane coming from the Latin “Mundus” meaning “World.” The Mundanes are those that are enthralled by the mundane world. Or more specifically, Mundanes are those people who are spellbound, enthralled, transfixed, mesmerized, in/by the mundane world via their mundane consciousness who do not have the power to break free to apprehend and understand – via intuition and empathy – the greater world beyond mundane reality.

And so, being Mundane, like their Right Path ancestors of olden times, these Mundanes preoccupy their time or are only aware of such causal mundane things as gods, religions, holy books, doctrines, dogma, leaders, gurus, statues, ego, churches, words, etc. Their consciousness are fixated onto these causal forms and with such they construct abstract worlds, paradigms, and worldviews, which further imprisons their consciousness in a coffin of their own words, beliefs, and assumption.

These Mundanes are ignoble. They have no Honour. They have no manners. No respect for their elders. No bond with their family and kin. No sense of loyalty for anything but the abstractions which captivates their mundane minds. Duty is an alien concept. Blood comradeship is alien to them. By blood comradeship I mean to describe the bond, the relationship, the companionship that exists between to brothers, two best friends, two soldiers on the battle field who live for one another in times of piece, and who would without second thought die with each other or for one another in times of war. These Mundanes can barely maintain a healthy functional marriage with their spouse. Mundanes lack Empathy. They are Heart-Blind to the world and to people. They cannot feel or intuit a connection with others. And so from this Heart-Blindness they are prone to mistreating and abusing others and Nature. The Mundanes are basal, mechanical organic machines. They have no numinous or organic awareness of who or what their Self is. Instead they grasp for abstract ideologies, superficial labels, and trinkets of belief to make into a substitute Self-Identity for their

egos.

As Anton Long puts it: *“The reality of these our causal-times is that we are at war with the mundanes, and this war is both a practical one, and an esoteric one involving our Dark, esoteric, Arts.*

“One of the reasons for this war is that we are in direct conflict because the aims of the mundanes are mundane, while our aims are a manifestation of the sinister-numen. Another reason is that the mundanes have constructed tyrannical systems – governments, government agencies (such as the Police), and societies – which now exist to enforce and ensure, by the threat or the use of physical force, mundane-ness, and which tyrannical systems demand and enforce the collection of taxes in order to perpetuate their own mundane tyrannical existence. Another reason is that the mundanes have manufactured lifeless, un-numinous, abstractions – ideas, theories, -isms and -ologies – which enshrine mundane-ness and which abstractions keep the majority in thrall. [2]”

Q: What is a Nation-State?

A: A Mundane Farm in which Mundanes are bred and raised like cattle to the benefit of their overlords. The Nation-State is an abstract imposition. It is regime which maintains and monopolized power. The Nation-State is held together with abstract secular ideologies. The Law and Order of a Nation-State is established to maintain the structure of the system. Usually Mundanes legislate the laws and Mundanes vote such laws into effect. We sometimes refer to the “entity” or incorporation of overlords of a Nation-State as the Magian Occupied Regime & Government or “the M.O.R.G.” The MORG is both the enemy and prison.

What we call a “Nation-State” is just an abstract concept no different than what “The Church” was to medieval Christendom. Both had power-regimes. Both used abstract ideologies to mesmerize the populous. Both used force and punishment to subjugate the populous. But today Religion or The Church is powerless, and so because of current condition, we can objectively understand the difference between religions old world temporal rule, and its powerless state of existence today. No police force enforces Religious laws. No military follows the command of the Vatican any longer. This is only because it took a thousand years to educate the mass about their personal freedom and liberty. Thus only when the populous realized an alternative to Christendom – Democracy – did they gradually struggle to leave the old world order for that alternative.

David Myatt presents an alternative to the modern Nation-State: *“I suggest small, rural, communities, which co-operate with, and which trade with, other local communities for their own mutual benefit. That is, a return to what is human; to the human-scale-of-things, and a moving-forward to a simple, ethical, letting-be based upon personal honour. This letting-be means that we concern ourselves with ourselves, and our immediate family and community - that we do not embark upon some abstract "crusade" in some foreign land where we desire to impose ourselves, our ways, upon others, and upon other cultures, and that we do not seek to expand at the expense of others, causing thus suffering to others. It means that we are reasonably content, and view our lives as a nexion, a connexion to Nature, to the Cosmos, and to that acausal existence which we may possibly achieve if we live, in this causal existence, in the right, in an ethical, way.*

“The abolition of the State and the nation - of impersonal, remote, governments, of tyrants, of impersonal laws and of the taxes imposed by these - would be a liberation, a return to genuine freedom and honour. It would be an evolutionary step - not a retrograde one. Of course, there would be problems, in such a change, but the most important thing is for us, as individuals, to begin the process, the personal change, that is necessary. From this, the social change will follow in its own way, in its own "Time": gently, without causing any more suffering, and without individuals acting in a dishonourable way. [3]”

Q: What is Magian or who are the Magian?

A: When we say “Magian” we mean the way of life, the paradigm, the worldview, the causal abstractions founded upon and/or born from the un-numinous Judaism, Christianity, and Islam, which are the bastard children of the ancient Right Hand Path. The essence of these Right Hand Path religions is collectively called the “Magian Ethos.” Any human who has this Magian Ethos – whatever their ethnicity – is Magian. Although most of the Magian are Homo Hubris. Magian Ethos is thus understood as the opposite of The Sinister. For this same Sinister Essence of Nature is the mother and source of the ancient Left Hand Path Traditions, as well as the Mother and source of the ONA.

The most destructive memetic-program within the Magian Ethos & Weltanschauung is the way of life called the “Nuclear Family.” The Nuclear Family is an un-numinous or deformed expression of human nature. It is the end

product of natural human tribes and clans beings systematically broken down into segregated family units. Thus, without a tribe or clan to depend and rely on, the mundane family becomes dependent on the State, the Corporations, the Banks, and the MORG. Today we currently see a further degradation of this family unit being further broken down into dysfunctional families, single parent households, and fully individualized units. This distortion of human nature – the natural way humans live and have lived – only exists in the Magian West. Outside the West almost all humans live in large clans of kin and close friends, as well as in communitarian tribes. The most disgusting and despicable end result of this Western Hubris way of life is the throwing away of old people and elders to die forgotten in convalescent homes. This is the just reward of the individualized Westerner after all his years of toiling for his beloved State: to die alone in a nursing home. No culture or people outside the dishonourable West does this. The clan takes care of its elders who die naturally around their loved ones in our homes.

SYNTHESIS

Q: What is the Sinister Dialectic?

A: *“The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - that is, (a) the use of Black Magick to change individuals/events on a significant scale; (b) to gain control and influence; and (c) the use of Satanic forms (individuals/influence etc.) to produce/provoke changes.*

“This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of noviciate training. Satanic strategy has its ground or foundation in Aeonics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilizations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns. [4]”

A practical method of Sinister Strategy is to first establish a known aim, objective, goal, or end result congruent to the essence of Sinister Dialectic. Once the end goal has been established the Initiate works backwards to determine what steps, tactics, memes, and forms will be needed to actualize that end goal. Then the Initiate works – in deed and action – forward to execute each step. Thus Sinister Strategy involves the synthesis of new forms or “Causal Forms.”

Q: What is a Causal Form?

A: A Causal Form is a vehicle, means, method which carries or conveys the Essence. For example Natural Phenomena is the wordless Essence, and Scientific Fields such as chemistry, astronomy, quantum physics, etc are the Causal Forms. Dharmakaya is the wordless Essence of the Cosmic Body of Phenomena; and Theravada, Mahayana, and Vajrayana are the Causal Forms which carries that Essence in human language and thought. The Form is an intimation, imitation, or approximation of the wordless Essence and Phenomena. Forms attempting to intellectualize, conceptualize, present the Essence will and do vary. The Satanism of the ONA itself is a Causal Form of The Sinister. The Dark Mythos of the ONA is a Causal Form of the same Sinister Essence. The Form is not the Essence. The Form should lead one to directly experience the Essence.

Forms are also useful and needed tools to help materialize the objectives and end goals of the ONA. If the objective is a future disruption of Nation-States, the Initiate must learn to manufacture and engineer subversive forms now to spread subversive memes that will eventually actualize such end goals. If the enemy of the ONA is the Magian, then the Initiate of the ONA should understand that manufacturing new forms that counter-acts Magian Ethos will subvert in time that Magian Ethos. Thus Satanism is one useful and needed form to subvert Magian Ethos, but it is not and should not be the only form. The Western populous today is very open to foreign memplexes such as Buddhism and Vedanta. Thus it should be understood that engineering new forms of Buddhism and Vedanta impregnated with subversive memes, will gradually infect such social groups in the enemy and so disrupt Magian Ethos. It must be also understood that creating forms using Magian memes does not subvert or disrupt the coherency of Magian Ethos but only perpetuates and strengthens that coherency and ethos. How so?

To illustrate let us say a young Initiate of the ONA desiring to create a causal form manufactures an anti-Semitic form. This causal form the young inexperienced Initiate actually utilizes Magian memes which are native to Magian Weltanschauung. In other words all the inexperienced Initiate did was take the meme “Jew” and add the emotive meme “hate” to it. Our inexperienced Initiate may be successful at causing some people who associate with his form to dislike Jews, but that very same sentiment will eventually cause the Jews to come together in a more coherent manner to resist such anti-Semitism. The concept is akin to a Jew and an anti-Jew chasing each other in a circle. In

that circular chase, both are chasing each other and both are reacting to each other, and both are still inside the Magian Weltanschauung. Nothing is thus really disrupted or subverted.

The idea is to engineer causal forms which introduces non-native memes into Magian Weltanschauung, to disrupt its coherency. Non-native meaning memes that originate outside Magian Weltanschauung and Paradigm. Don't disrupt Jewish Coherency with anti-Jew memes; disrupt it with manufactured memes that are hybrid Jew-Buddhist memes for example. Bring them gradually away from Magian Ethos altogether. Don't disrupt Christian coherency with theistic Devil Worship, because this does not subvert its coherency, it strengthens Christian coherency and memetic solidarity. You want to fracture that solidarity and coherency. How do you disrupt that coherency? First you study Christianity as a whole. You will notice that it is already fractured into many competing sects. Help them compete with each other. Make more causal forms of Christian sects to cause further rivalry and competition. Radicalize Christianity by engineering memes or forms that causes fanaticism and fundamentalism.

If you see disenfranchised young ex-Christians, help them move away from Christianity by infecting their minds with new forms not native to Magian Weltanschauung such as Vedanta or liberal secularism, etc. Don't just rely on Satanism. We don't want them to be Satanists. We want to save Satanism for ourselves. Give them instead cheap imitations of non-Magian memplexes. It's like arms dealing. You don't want to sell to your potential enemy the best top grade weapons you can make. They will use it against you more likely in the future. Give them cheap weapons, watered down forms with no substance. Use those cheap forms to lead them like cattle into a direction that will ease our end goals. Use those cheap forms to get them out of our way so we can manifest our objectives unimpeded. Even better make causal forms that will subvert their paradigm and worldviews so that in future their children will end up seeing things our way and support our objectives.

When times and generations changes, learn to evaluate the climate of the new era and the collective sentiments of the populous, and adjust your tactics accordingly. If a majority of White people are no longer receptive to racism, don't push racialist forms onto them; give them something new. If Muslims are a growing concern of Europe, then manufacture Nationalist and Traditionalist causal forms to radicalize the Europeans. If religion as a concept is dying out in the West, don't continue to make religions, because such religion forms will not be effective in such target groups; instead give them secularized Buddhism as an example.

This is the meaning of Synthesis. To synthesize new forms to manipulate the public according to ONA interests. Proper synthesis of causal forms is based on knowing the enemy and know who and what we are as ONA, and understanding the Sinister Dialectic. It is based on knowing how and in what way we desire to gradually alter and change the enemy, and how and in what way our aims and objectives are to be actualized. The intrinsic idea behind the creation of causal forms is the gradual change of society over long spans of time in our favour; as well as manifesting for ourselves [ONA] a more coherent and inspiring mythos, Tradition, and Kulture.

Remember: *“His [Anton Long’s] diverse experiences then and later (some dangerous, some at variance with prevailing social dogma, many dark, some heretical) provided useful background for an Occult and personal synthesis and led to him taking responsibility for a small LHP group. The teaching of this group were rather garbled, full of mystifications and occasional insights, but they did provide some basis for creative extension. Thus, the new synthesis that was the seven-fold way was created. [5]”*

METAMORPHOSIS

Q: What is the core understanding behind “metamorphosis?”

A: It is the understanding that the ONA itself is an exoteric expression or causal form of The Sinister, and that it is not perfect. It is the understanding that the ONA is not and must not be a static entity. The ONA must be living, it must shapeshift, it must refine itself, it must metabolize new potent memes, and discard ineffective memes. It must struggle to keep up with the Flow of Time and learn to Master Time, rather be mastered by time. The ONA of the 70's is not the ONA of the 80's. The ONA of the 90's was not the ONA of the new millennium. The ONA of 2050 cannot be what the ONA is currently. What remains stagnant eventually dies. Even a culture over time progresses and changes.

Q: How does the ONA gradually evolve?

A: Via its individual Initiates. Those who live the Sinister Sevenfold Way, from their practical experiences and Pathemathos, endues the ONA with fresh new ideas and more effective methods. The idea is to evolve the ONA, but not to destroy the mythos, Tradition, Kulture, and Numinous Ethos of the ONA but to build these things up, to breathe more

life into them, and to strengthen their coherency. From the mythos and Tradition the culture of the ONA is born. The key is “effective evolution” or refinement, rather than evolution for the sake of evolution. Don’t change what is not broke, but polish and shine it, in other words.

Q: With metamorphosis are old forms thrown away?

A: No they are refined and reformatted into more effective forms to use. For example Reichsfolk is not German National-Socialism. Reichsfolk is an evolution of the latter, a morphed version of the latter which is imbued with memes and ideas that will help materialize a tribal way of life where a folk is intimately connected to their kin and comrade as well as to the land and nature. The end result of such a form as Reichsfolk is an important objective for the ONA and its culture, which seeks to nurture the ethos of tribalism in its Initiates, which is the more natural and numinous way of life of our human species.

Likewise the ONA’s Satanism is also still a useful form. But if it has flaws or ineffective aspects/memes, then these ineffective aspects must be recognized and such form must morph into a more refined and effective form. In other words, the Satanism of the ONA should not be thrown away because it is assumed to have no effective or productive place in some future. Instead it must be allowed to evolve itself, or be evolved by ONA Initiates into a potent and inspiring causal form, possessed of the Sinister Essence and more in tune or in harmony to the ancient Left Hand Path traditions of the ancient East. The ONA Initiate must understand that the Left Hand Path is not an invention of Madam Blavatsky, or anyone that came after her who were inspired by her misapprehension of the genuine Left Hand Path. It has existed for thousands of years in Asia. Some genuine sects of the more ancient traditions of the Left Hand Path of Asian are so in tune to The Sinister that they make the imitation LHP of the West and its mundane Satanism look like girl scouts role playing. We must learn to understand and differentiate our Satanism with the products of the Magian/Mundane imitation LHP. This is not to say that the ancient pagan West did not have its own Left Path traditions based on the same Sinister Essence. The rites and Mysteries of Odin as well as the Dionysian Mysteries comes to mind. The ONA and it’s Satanism in essence is more similar to its ancient and traditional Vama Marga cousins in the East and to those Dark Mysteries of the ancient West. But the Initiate must also learn to not be so fixated and attached to outer names of such forms. Is Satanism it’s name? If we give Satanism a new or “better” name, does this change what is beneath the name?

Q: Where else does metamorphosis express itself in the ONA?

A: In our very core objectives: our own alchemical metamorphosis, and the alchemical metamorphosis of society; from a state of basal lead to a condition of Gold. As it has been stated elsewhere:

“Three of the primary aims of the ONA are:

“(1) to use our Dark Tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype;

“(2) to use the sinister dialectic (and thus Aeonic Magick and genuine Sinister Arts) to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our Dark Warriors;

“(3) to aid, encourage, and bring about – by practical and esoteric means (such as Dark Sorcery) – the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States – and their impersonal governments – by our new tribal societies. [6]”

AXIS

Q: What is the meaning of Axis?

A: Your alignment. During world war two the world aligned itself into two major camps the Allies or the Axis. Each side was composed of a number of different peoples, cultures, ethnicities, political ideologies, worldviews, and religions. Each side was bound together in war by the bonds Honour, Loyalty, and Duty. Although the causal war is over, the essence of the two camps is still alive. Chose your camp: the Magian Allied camp of Homo Hubris consumerists, or the Axis of Honour and the Numinous. Which side do you align yourself with: the side of Mundanes conditioned to be consumers and mental slaves of abstract ideologies, and labourers in a System designed to empower

and enrich oligarchies. Or to the side who seeks to reconnect with the folk and the land, with each other and with Nature.

Those Mundanes don't know what Honour, Loyalty, and Duty is. They are anariya: not noble. Only those of Noble spirit understands Honour, Loyalty, and Duty. A peasant has no need for such things. A peasant just tills the land, works for wages, and spends the remainder of their leisure time aimlessly indulging in mundane things. Then the same peasant way of life is done again the next day, over and over and over. This is the nature and way of a peasant the world over. Are you a peasant with peasantile ethos? Is this the type of people you want to align yourself with?

I give my Honour to my family and close friends in exchange for reciprocation of the same. I offer my loyalty to my family, relatives, and friends, only in hopes that the same Loyalty will be given to me. I choose to make it my Duty to live for and care for my family, my relations, and my friends, for no other rewards other than a simple reciprocation of the same. Everything and every phenomena in Nature exists in a "relationship" with something else. The relationship between the sun and earthly life; the relationship between rain and plants; the relationship between plants and animals; the relationship between animals and humans; the relationship between human and land; the relationship between people. The very essence of Life, Nature, and Reality itself is "relationship," of causal interconnection, of causal relation, of causal dependence.

Those mundanes are ignorant of Life, Nature, and Reality. They live their peasantile lives in a perpetual state of disharmony, dysfunction with Life, Nature, and others around them. Because they do not have it in their mundane nature to understand that the simple ethos of Honour, Loyalty, and Duty builds and manifests healthy and vital relationships. They are a dishonourable and despicable breed. They have no loyalty to anything but their own egos and individual needs. They have no sense of duty, to anyone or anything concrete and real. By concrete and real I mean people, land, nature, earth. Instead they most often offer their duty to reifications and abstractions. To some distant and nebulous State, God, Religion, Ideology. To what end? Will that State care for you in your elderly years? Will that God provide for your real needs? Will that political ideology love you?

It's simple really. The only things that are real and worth developing a relationship/connexion with are your family, relations, companions in life, and with the land and Nature. This ONA is just a simple collection of such Noble and aware people who have come to realize that the only thing that matters in life are the simple and numinous things most often manifested as our own blood and soil, our own kith and kin, our own comrades and progeny. The ONA is just a presencing of the more natural and human Way of being Human. The simple idea behind the ONA is to gradually collect those Noble few who resonates with this Natural and Numinous Human Way of Life, so that in time, through our collective effort and collective will, a new Way of Life is presenced. One based on the bond of Honour, Loyalty, and Duty. A definition of Axis is an alliance of powers to promote mutual interest and policies. This is what the ONA is essentially. There is no such thing as "membership" in the ONA. It is an aligning and alliance. You either align yourself to this Axis or not.

PRAXIS

Q: What is the Seven Fold Way?

A: The Seven Fold Way is a system of Seven Grades in the ONA. Each Grade has a set of tests, trials, ordeals, and tasks for the Initiate to execute and perform. Each grade is set to a certain span of time. Usually it may take over 25 years to reach the 6th Grade of the Seven Fold Way. Because of the amount of time it takes to move from Grade to Grade, there is no such thing as a 23 year old "adept" of the ONA. Nor is there such a thing as an "adept" of the ONA who just became ONA a few years before. And anyone who says they have made it to the 7th Grade of the ONA who is still alive is lying. Old age and the experiences, tests, trials, ordeals, and Pathei-Mathos that blossoms in old age are the lessons of the 7th Grade, and your death – after living a long and fruitful Human life – is your Final Initiation.

In one sense the Seven Fold Way is the ONA's causal form of rites of passage known and practiced by every tribe the world over in various similar methods and traditions. In such indigenous tribes there is usually an organization of "initiated men" called the "Men's House." When a young boy has come of age he must pass through a number of Initiation Rites which involved a number of tests and ordeals or tasks. When he has passed his Initiation Rites, he is recognized as a man, and the elders then imparts to him the mythos, traditions, and culture of the tribe. The young girls of such indigenous tribes also have their own form of Rites of Passage.

But the tests, tasks, and ordeals of the Seven Fold Way themselves coupled with the Dark Tradition of the Sinister

Way is a reflection of the methodology of the more ancient and traditional Left Hand Path school in Asia. For example some Kulas of Shaktas once had their initiates spend 9 months alone in the jungle. The Aghori must live alone for a set number of years in the cremation ground along the Ganges. Some Shaivite kulas had the Initiate kill a human. The breaking of social taboos is almost a universal methodology in the ancient and traditional Left Path. By “social taboo” is also meant concepts such as incest and copulation of animals, cannibalism, etc. The basic idea behind the breaking of taboos and the experience of such extreme acts is that the worldlings of a society are enthralled by their own egos and consciousness, and imprisoned by walls of inane and arbitrary morals and beliefs, that breaking such taboos and going beyond the established limits of this prison Liberated you. From being liberated from such a small “world” the Initiate of the Left Path gains divine illumination and comes to realize the Reality beyond such a small field of conscious perception/existence.

Q: What is the Sinister Ethos?

A: The Law of Honour. Sometimes called the Law of the Sinister-Numen. Sometimes called the Dreccian Code [of Honour].

“Honour, according to and as defined by the sinister-numen, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the sinister perspective, and aims, of our Sinister Way. Thus, personal honour is how we can change, and control, ourselves.

“Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals – that is, it is an essential part of our identity, as individuals who live by the Law of the Sinister-Numen, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind. Honour is what binds our tribes; what makes our tribes, what makes and what marks our new way of living.

“For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour – through our fearlessness, our scorn of our mortal death – that we come to exult in Life itself.

“Our honour means we are fiercely loyal to our own kind – to those who, like us, live by honour and our prepared to die for their honour. Our honour means we are wary of, and do not trust – and often despise – all those who are not like us, who are not of our own fearsome dark warrior kind.

“Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

“Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those to whom we have sworn a personal oath of loyalty.

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

“Our obligation – as individuals who live by the Law of the Sinister-Numen – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather than allow ourselves to be dishonourably humiliated by them.

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

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

“Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to settle our non-serious disputes, among ourselves, by having a man or woman of honour from among us, who is highly esteemed because of

their honour and known for their honourable deeds, arbitrate and decide the matter for us, and to honourably accept without question, and to abide by, their decision.

“Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to always keep our word, once we have given our word on our honour, for to break one’s word is a dishonourable, cowardly, and mundane, act.

“Our honourable duty – as individuals who live by the Law of the Sinister-Numen – is to act honourably in all our dealings with our own honourable kind; to strive to be fair, and courteous, with those of our own kind.

“Our obligation – as individuals who live by the Law of the Sinister-Numen – is to marry only those from our own kind, who thus, like us, live by honour and are prepared to die to save their honour.

“Our honourable, our Dreccian, duty – as Dreccian individuals who live by the Law of the Sinister-Numen – means that an oath of loyalty or allegiance, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane. [7]”

Q: What is the Septenary System?

A: Sometimes also called the Hebdomadry. It is the Traditional system of Magick and practice as expounded in the ONA book Naos. The major parts of it would include Physis; The Star Game; Magick; and Pathworking the Tree of Wyrd. Such esoteric practices are not a unique concept to the ONA. Even in Buddhism there exists similar esoteric practices, especially in Vajrayana; but also in the Tipitaka of Theravada, where the Buddha expounds various methods, meditative practices, and such to develop magical or supra-mundane occult abilities. The various kinds of Magick and Pathworking also has parallels in old and indigenous animistic cultures and tribes; shamanism and interaction or communication with spirits are two examples. I personally believe that the ONA’s Septenary System or its Traditional practice must remain an important fixture and vital aspect of the overall mythos and praxis of the Sinister Way of the ONA. For the outer praxis of deed and action must be balanced by an inner praxis where the mind and its undeveloped abilities are developed.

Q: Are there other ways of putting the ONA into practice?

A: There are many others, such as the Pathei-Mathos, Dark Sorcery, the Dark Arts, Exeatics, Acausal Knowing, Aeonie Perception, Insight Role, etc. The list goes on and on, and no doubt as time passes the list will grow. This manuscript is just a summary of the general backbone and framework of the ONA.

SYMBIOSIS

Q: What is the most important Work of the ONA?

A: Us and our Progeny is the simple answer. Or as Anton Long puts it:

“For it is the development of our new sinister family, our new sinister kindred, which is both an exoteric and an esoteric priority, manifest as our new family is in our new tribes, and bound as our clannish family is and should be by our law of the sinister-numen.

“In essence, therefore, we are – we, our kind, represent – a new culture, here on this planet we have called Earth; and it is the spread, the growth, of this new culture, of our new families, our tribes, which will begin to undermine, in a most important and a very practical way, the way of life, the societies, and the nation-States of the mundanes. This is and will continue to be a subversive revolution against the current Magian status quo and will lead, in the not too distant future in some area on this planet, to a practical armed insurrection, led by Vindex. [8]”

Tribalism and clans is the golden thread of all of David Myatt’s forms: Reichsfolk, The Numinous Way, and the Order of Nine Angles. This is the most important Work of the ONA: to make real what is really Human. To re-present in our world – or in the West – the more Human Way of Life, which Magian Ethos has destroyed.

A natural Human tribe and clan is neither capitalist where a few exploit the many for personal profit or communist where everyone is forced to be unnaturally equal or where peasants are glorified. A Tribe or clan in any part of the world outside the Magian West is a collectivist system of symbiosis, mutual aid, and mutual dependence. In a tribe or

clan you share your strengths and abilities with others in exchange for the service of others' strengths and abilities. Your weaknesses and underdeveloped aspects are complimented and supplemented by the strengths and development of others. The elders pass their wisdom down to the young. The young care for the old. Natural resources are shared, everyone looks after everyone. This concept of tribalism or living in clans is an alien concept to Mundanes because for so many centuries Magian ethos has broken their own ancient and numinous clans and tribes down into dysfunctional family units.

Tribal culture is a choice and willed into being. It manifests via real praxis and by a real change in understanding of Life and a real change in ones Way of Life. A tribe or clan takes time to grow. No girl can birth a whole tribe out of her womb in one lifetime, no matter how many times she gets pregnant. The mythos, ethos, traditions, and culture must be passed down to our children and grand children, if a clan and tribe is to blossom.

Thus Culture to us of the ONA is the most important factor of everything that we are about. Without Culture our long term aims will be fruitless and remain just ideas. Without Culture that Myattian Dream of colonizing the stars will remain a dream. Without Culture the State's political ideologies and decadent secular way of life will be a substitute cheap culture that enslaves rather than frees. To be free means to be free of influence. Tribes is the numinous way to disrupt and gradually break the power monopoly of the MORG. The more tribes there are in, the less reliant the people are of the State and all that comes with the State.

A Culture is leaderless. No single person dictated in a Culture what other will do. A Culture is beyond skin color, religion, ideology, and worldviews. Without Culture there can be no clan or tribe. Without the symbiosis of a clan or tribe we will forever be segregated slaves to a dead and distant machine that neither cares for us or for Nature.

A return to a more natural and human Way of Life is the most important Work of the ONA. But this is not to suggest that we devolve and reject science and technology. The key is balance. To balance our inner Human social instincts of living in clans and tribes with our outer Human genius of science and technology. Symbiosis, or the condition where we live for one another and care for each other is the bedrock and Numinous foundation of everything that is the ONA. As Anton Long explained:

"Acausal knowing brings the uncovering of this esoteric truth of the individual as a living nexion – and thus of how they are not, and will not be, an isolated being. This knowing of being such a living nexion is the knowing of our true human nature, and of our cosmic, supra-terran, and acausal, potential.

"Part of this discovered truth is that of how such small tribal communities are – or rather can be – living beings; a new type of living consciously presenced by us in the causal, and a type of living which aids the evolution of the individual in the aforementioned manner. That is, such communities – such tribes (and there are various types of tribes) – are a type of cosmic sorcery, an esoteric symbiosis, by means of which the individual can interact with Nature and the Cosmos (and other human beings) in ways necessary for Aeonian Change, with such interaction being beneficial to individuals in terms of their psyche, their knowing, the development of their faculties, and so on. Or, expressed another way, such tribal communities provide opportunities which enhance living and life in ways which change, evolve, Life itself and individuals themselves. [9]"

To conclude; this summary of the framework and core concepts of the ONA presents the Order of Nine Angles in Seven parts: Thesis, Antithesis, Synthesis, Metamorphosis, Axis, Praxis, & Symbiosis [10]. Our thanks goes out to the Temple of THEM for actually providing those Seven parts, as well as the inspiration that fueled the insights. This summary is only a brief description of what the ONA is, so many pieces of the ONA that fits into those Seven parts have not been named. Each Initiate of the ONA will build on this idea and understand each part on their own. These "Seven ONA Fundamentals" only serves as a rough guide so that anybody who is interested in becoming ONA will be able to gain an understanding of what the ONA is from beginning, middle, to end.

Chloe 352

Order of Nine Angles

122 yf

Footnotes:

[1] Anton Long; *Some ONA Tests*.

[2] Anton Long; *The War Against The Mundane*.

[3] David Myatt; *A Numinous Future*.

[4] ONA; *The Sinister Dialectic*.

[5] ONA; *Reductio Ad Absurdum, 1989*.

[6] ONA; *Frequently Asked Questions About The ONA*.

[7] Anton Long; *Our Law Of The Sinister-Numen*.

[8] Anton Long; *ONA: Prophet of Vindex?*

[9] Anton Long; *Sinister Tribes, Sinister Individuality, And The Sinister Way*.

[10] Temple of THEM actually gave me the seven parts. I had been contemplating about somehow summarizing the fundamentals of the ONA for some time, but did not know how to articulate the idea. It wasn't until working with THEM that one of THEM gave me an ingenious format and layout for me to work with. Kudos to THEM for their help and contribution. I hope that this will be the beginning of more joint works between our two Nexions.

^^^

The Inner ONA

The Inner ONA is the exoteric name given to a select group of individuals who while now part of The Order of Nine Angles, in many ways pre-date - in tradition, practices and way of life - the formation of the ONA (c.1971 CE) from three pre-existing groups: The Noctulians, The Temple of The Sun, and Camlad. In many ways, the Inner ONA is a continuation of Camlad.

It is from noble cultured – gentlemanly or lady-like – Adepts (qv. [Noble Guide to The Dark Arts](#)) that modern candidates for the Inner ONA are recruited.

The Inner ONA basically consists 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, from one of our kind familiar with the Rounwytha tradition, and thus the inner ONA is akin to an extended family who maintain and who continue, on a personal basis, the esoteric Rounwytha (Camlad) tradition. This tradition was, according to aural accounts, that of the primal (but not necessarily then always dark) tradition maintained by rural sorceresses who lived in a certain area of England: that is, Shropshire and the Welsh Marches.

Given the requirements and this tradition, it is perhaps not surprising that the majority of those in the Inner ONA are women.

Order of Nine Angles
121 Year of Fayen

-Fini-

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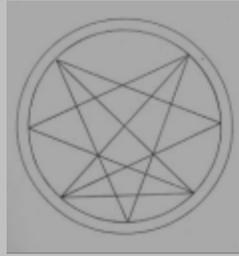
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The Geryne of Satan

Introduction

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

Satan

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Satanism

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

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

Three things are of interest, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

Satanist

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

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

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

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

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

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

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

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

Conclusion

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

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

Notes

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

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

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

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

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

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

[6] *καὶ ἔστιν διάβολος ἐν τῷ Ἰσραηλ*

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

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

THE SINISTER TRADITION

**POLITICAL ESOTERICISM & THE CONVERGENCE OF RADICAL ISLAM,
SATANISM AND NATIONAL SOCIALISM IN THE ORDER OF THE NINE ANGLES**

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TABLE OF CONTENT

Foreword	3
Introduction	3
The Sinister Tradition	5
Definitions & Methodology.....	5
The Order of the Nine Angles	15
The History of the Order of the Nine Angles.....	17
The ONA and the Left Hand Path.....	21
Influences on the ONA	27
The Initiatory Grade System of the ONA	29
ONA and Magick.....	32
Sinister Tribes	36
David Myatt - A Sinister Trickster?	41
<i>The Life and Ideas of David Myatt</i>	41
David Myatt and the Order of the Nine Angles.....	47
Political Esotericism of the Sinister Tradition	49
<i>Insight Roles</i>	49
Islamism of David Myatt as Sinister Dialectics?	51
Perspectives on Political Esotericism	52
Conclusion	57
Bibliography	59

FOREWORD

The following article is a revised and updated version of my master thesis *The Sinister Tradition - Political esotericism & the convergence of radical Islam, Satanism and National Socialism in the Order of the Nine Angles*, for which I obtained an MA in Mysticism and Western Esotericism at the University of Amsterdam, September 2008. I would like to thank in particular Marco Pasi and Kenneth Granholm, both of whom as supervisors, colleagues and friends provided valuable comments, suggestions and insights to my thesis. I would also like to thank my informants, in particular 'DarkLogos', who readily answered my many questions, and provided insights and textual material from within the Order of Nine Angles not obtainable elsewhere.

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INTRODUCTION

Since the emergence of 'modern Satanism' in the 1960's, with the foundation of the Church of Satan in 1966 and the Temple of Set in 1975, a specific branch of the so-called Left Hand Path has emerged¹. This branch distances itself from the groups above; its adherents identify themselves as followers of the 'Sinister Tradition', and are proponents of what they call 'Traditional Satanism'. The primary organization behind the concept of 'Sinister Tradition' is the Order of the Nine Angles (ONA). This order has for the last three decades moved in and out of the public sight, producing a steady flow of manuscripts outlining their idea of the Sinister Tradition. As a result of this, various groups that either directly identify themselves as being followers of the Sinister Tradition, or indirectly make use of the concepts put forth by the ONA, have come into being, establishing a tradition within the Satanic and Left Hand Path movement, which has hitherto been overlooked and possibly also underestimated. Whereas the established Satanist- or Left Hand Path- organizations such as the Church of Satan and the Temple of Set are primarily concerned with aiding individuals to self-awareness and realization of their 'full potential', without professing any specific ideology, except general ideals of freedom of expression and thought, the ONA is much more overt and politically extreme in its aims, that include

¹ The term 'Left Hand Path' will be defined and explained in greater detail later.

infiltrating and destabilizing the current society and civilization, through a combination of magickal² and practical means. Thus the Sinister Tradition is not only a phenomena that is related to esotericism and the occult, but also something inherently connected to extreme politics, as adherents to this tradition ultimately hope to create an 'Imperium'³ based on a new species in the human evolution, a species of Satanic god-men.

The ONA has with a few exceptions received little attention by scholars in the past, but in recent years ONA-inspired activities, led by protagonist David Myatt, have managed to enter the scene of grand politics and the global *War On Terror*, with several foiled terror plots in Europe that can be linked to Myatt's writings and as this paper will document, also directly to the ONA via Myatt. In addition the general increase of activities and recent formation of several prolific 'off-spring' groups make a scholarly examination of this group both necessary and important. The ONA is unique in its overt combination of esotericism and extreme politics (initially National Socialism, but now also Radical Islamism), and several order manuscripts describe the order's preferred method of influencing world politics, namely the adaption of political insight roles.

This paper will present what can be identified as a certain 'Sinister Tradition' with specific characteristics and with ONA as the main proponent, within the general realm of the LHP and Satanism. Secondly it will examine the ONA, its origins, history and ideas, with a focus on the most recent developments and the relation to satanic Left Hand Path groups⁴ such as the *Church of Satan* and the *Temple of Set*. Finally this paper will examine the concept of insight roles according the ONA, as well as provide concrete examples of how the order has influenced the political discourse through

² The term 'magick' will be defined below. This way of spelling has been retained, as the form commonly used by the ONA and it is also common among some practitioners of the Left Hand Path, primarily the ones inspired by Aleister Crowley.

³ The concept of an Imperium was developed by post-war fascist Francis Parker Yockey in his book *Imperium* (Yockey, Imperium, 2000), and is probably the key inspiration to the idea of a 'Galactic Imperium' which is present throughout the writings of the ONA and David Myatt. The concept of the Imperium and its historical roots will be dealt with in the final part of this thesis.

⁴ When talking of 'satanic' Left Hand Path groups I refer to groups that identify themselves as Satanists, or who use Satan (or a mythological equivalent such as Set) as a primary symbol in their *Weltanschauung*. Although most if not all groups belonging to the Left Hand Path might be said to follow such an ideology, not all groups belonging to the Left Hand Path would subscribe to be called 'Satanist'.

both National Socialism⁵ and Islam via its *alter ego* David Myatt, and compare it to historical and contemporary cases in the development of political esotericism.

THE SINISTER TRADITION

DEFINITIONS & METHODOLOGY

In this section I will describe the methodology and sources used in this paper. Likewise I will define and demarcate key concepts used, such as the 'Left Hand Path', the 'Sinister Tradition', as well as place these phenomena in the greater context of Western Esotericism.

The methodology used in this thesis, is based primarily on the analysis of the large amount of primary material available, both in printed form and from the Internet, from various groups from the Sinister Tradition, primarily the Order of the Nine Angles, but also Ordo Sinistra Vivendi, The Black Order, Fraternitas Loki and the White Order of Thule. To a lesser degree, but no less important, informants that are members of either the ONA or some of its offspring groups have been used to obtain information on the Sinister Tradition, not available elsewhere. This information has been obtained through private correspondence, which often cannot be verified from external sources, and as such it has only been utilized to give a more in-depth picture of what the Sinister Tradition is, without being central to the validity of a certain argument or idea presented in this article.

As will be clear when I move forward, most of the claims made by the ONA about its practices are difficult if not impossible to verify by an outside-observer. Given that these practices entail possible criminal elements, such as human sacrifice and illegal and disruptive acts against society in general, any form of possible observation or participation is out of the question, both in terms of legality and scholarly decency. We are thus left with the question as to which degree the claims made by the ONA are reflecting reality, or whether these claims are instead used as another means of self representation

⁵ The term National Socialism is used throughout this thesis instead of the more common 'neo Nazism'. This is based on a deliberate choice to make use of the terminology chosen by the practitioners themselves, instead of using the term 'Nazism' which adherents find to be a derogatory term. This discussion of terminology I find to be similar to the use of the word 'Mohammedan' to label Muslims, which is now abolished in scholarship. This is also in line with modern scholarly encyclopedias, such as Encyclopedia Britannica, that uses National Socialism and not Nazism as the preferred term (Britannica, 2008) and this practice is also adopted by some scholars (McGowan, 2002, p. 9). It should be stressed than when referring to National Socialism I refer to the post World War II movements, in particular National Socialism as understood by David Myatt, whom we will introduce later.

and promotion, in order to sustain an image of being truly sinister. Such a question cannot truthfully be answered based solely on the sources currently available, but it is worth keeping mind when encountering non-verifiable claims made by the order in the following pages.

When writing about the ONA, a phenomenological approach has been used. As many of the theories of the ONA are quite radical and disturbing to people in general, I have chosen a descriptive approach, presenting the phenomena I encounter, without passing any judgment as to the validity or truth of their claims, or about their morality. Instead I have tried to remain as objective as possible, basing my thesis on the self-understanding of the practitioners themselves⁶. For this reason I have also chosen to retain the terminology used by the order, such as ‘magick’, without altering methods of spelling, or using the terminology in a different way than how it is used by the order itself.

Looking at the primary material we are dealing with a vast amount of sources, varying greatly in length, form and genre. The ONA has produced both book-length fictional and non-fictional accounts, as well as small texts or tracts down to a single page in size. They have also produced printed ritual handbooks, various guides to the practical and theoretical aspects of magick, as well as magazines and collections of smaller texts. In addition both tarot cards, as well as various musical recordings (ritual music and esoteric chants) have been released. In total a rough estimate of the literary production of the ONA amounts to several thousand pages. A majority of the texts are written between the late 1970’s and up until the present day, with most of the texts being produced in the decade between roughly 1988 and 1998, but with a flow of new material being released in the past 2-3 years. Initially, before the Internet gained popularity, a majority of the texts, referred to by the ONA as ‘manuscripts’ or simply MS (singular) and MSS (plural), were printed and circulated by private presses⁷. They were also advertised through various Xeroxed magazines spread within musical subcultures such as Black Metal and Neo-Folk, as well as magazines dealing with paganism and the occult. Often these magazines had ideological ties or allegiances with the extreme right, or subgenres

⁶ It should be stressed however that I find it hard to endorse practice such as human sacrifice and assassination of political opponents, which are elements in the theories, and possible practice, of the ONA. I will however attempt to leave further judgements to the reader.

⁷ Searches on Amazon.co.uk and the catalogue of the British Library reveal some of the original printed editions of the ONA material. Presses used by the ONA and David Myatt/Anton Long include Rigel Press, Thormynd Press, Thorold West, Skull Press and Coxland Press. A recent and still active publisher is The Heresy Press using print-on-demand technology, <http://stores.lulu.com/theheresypress>.

such as 'National Socialist Black Metal' (NSBM)⁸. In the mid 1990's texts by the ONA began appearing online on various websites archiving material on Satanism and in the year 2000 the domain www.nasz-dom.com (now defunct), was the first site dedicated to the ONA, featuring digitized versions of the original ONA manuscripts, published online by a 'Vilnius Thornian'. It appears as if the ONA has shifted from using printed material, to a completely digital distribution. No printed material has been made available in the last decade, but new manuscripts appear online on a regular basis⁹.

In addition to the difficulties with getting an overview of the many texts circulating online, another few factors makes a coherent picture of the ONA manuscripts difficult. Various pseudonyms are used by the order, most prominently Anton Long¹⁰, but also Christos Beast¹¹, Algar Merridge, Conrad Robury, Stephen Brown, DarkLogos, Vilnius Thornian, Coire Riabhaich, PointyHat etc. On top of the many pseudonyms, a habit of constantly revising and updating the various texts, and using alternate dating systems can make it difficult to trace the history of a specific text or idea within the order. In addition to several texts not being dated, the ones with dates often use an alternate dating system, abbreviated Yf. Yf refers to 'Year of the Führer' or 'Year of Fayen'. Yf designates the birth of Adolf Hitler as the starting point, i.e. 1889 is year 0 and yf 120 is 2009. Since 2007 the reference has been written out as 'Year of Fayen'¹². Despite the fluctuating state of the texts, a general assessment of

⁸ For more information on NSBM, and examples of the many bands in the genre see <http://www.nsbm.org/> and <http://www.thepaganfront.com/> where it will also be clear that most of these bands are ideologically on par with the ONA on a lot of issues. Magazines worth mentioning in this context are *Filosofem Magazine*, *Key of Alocer*, *Baelder Journal* (Arktion), *Suspire* (Ordo Sinistra Vivendi), *Crossing the Abyss* (White Order of Thule), *The Flaming Sword* (The Black Order), *The Heretic* (Order of the Left Hand Path), *The Watcher* (Order of the Left Hand Path) and *Aorta*.

⁹ The Nasz-Dom site is currently being mirrored at www.orderedchaos.info. Since then the most important sites for ONA manuscripts have been camlad9.tripod.com and www.nineangles.info. Various blogs such as nineangles.wordpress.com also features the newest 'manuscripts' released by the ONA.

¹⁰ This is the pseudonym of David Myatt who, despite having always denied being behind the ONA, has produced a majority of the texts by the order, making the order in its current form, his creation. This will be elaborated upon in greater detail in part two of this thesis.

¹¹ This pseudonym was used by a composer and artist from Shropshire, Richard Moulton, who acted as outer representative of the order for a few years. Beast produced 'The Sinister Tarot' as well as a few musical compositions to be used in order rituals. In 1999 he withdrew from the order, and from politics, and since then most of his written works for the order, such as *The Black Book of Satan vol.2*, *Black Pilgrimage* and *Nexion – A Guide to Sinister Strategy*, no longer have status as official order documents, but merely as personal workings from his period as internal adept. (RS, 2007)

¹² The meaning of 'Fayen' is not clear, and according to a recent text issued by the order it is part of the inside knowledge only "revealed aurally on an individual basis by the ONA Adept/Master" (Long, 2008).

the veracity of the dates used leaves no doubts as to their accuracy. The texts appear to be exactly dated, with dates for their revision as well, and there have been no cases where the dates of the published texts did not match up with facts documented from external sources, and with texts published offline. Thus there appears to be no reason not to trust the dates from a scholarly perspective.

The Left Hand Path

Let us now move from the questions of the source material and methods, to some of the key concepts utilized in this thesis. The first and most important term is the ‘Left Hand Path’. What is meant by this term, which is often used, but seldom understood nor thoroughly defined? Given that the ONA identifies itself as a group belonging to the ‘Left Hand Path’ and given that they position themselves in relation to other prominent Left Hand Path groups such as the Church of Satan and the Temple of Set, a clear understanding of what is meant by this concept is necessary. Not much has been written by scholars about this concept and its origins, and when looking at how practitioners define themselves either in opposition to, or as part of the ‘Left Hand Path’, we get as many different answers as we have different groups.

The terminology of ‘right hand path’ versus ‘left hand path’ has its origin in the vocabulary used in Indian tantra, with the concepts *dakshinachara* (right way) and *vamachara* (left way) (Flowers, 1997, p. 15; Sutcliffe, 1996, p. 110), but it was not used in western esoteric tradition until the 19th century with Blavatsky, who popularized the term in a western context (Granholt, 2008, p. 80). An early forerunner of practices that were later labelled Left Hand Path, was Aleister Crowley (1875-1947), and the term is used as positive self-identifier by Kenneth Grant (b. 1924), a student of Crowley (Granholt, 2008, p. 80). The most comprehensive treatment of the Left Hand Path, in terms of both historical origins, as well as its modern day use is the book *Lords of the Left Hand Path – A History of Spiritual Dissent* (Flowers, 1997), which although objective is written from a sympathetic perspective¹³. A shorter historical overview is given by R. Sutcliffe (Sutcliffe, 1996).

¹³ Caution is advised when using this book, which although of a scholarly character, contains assertions and ideas of what the Left Hand Path is, that are not in line with contemporary scholarship on the field. These assertions include the tendency to view the Left Hand Path as a much broader phenomenon, both historically and culturally, than is normally accepted by scholars, thus establishing a stronger narrative of what the Left Hand Path is and has been,

Before we look at scholarly definitions of the term, it will be of use to first look at how the ONA defines the Left Hand Path. According to the ONA it is a common misconception to believe that the Left Hand Path is fundamentally egocentric and the Right Hand Path is generally altruistic, that the Left Hand Path represents 'evil' and that the Right Hand Path represents 'good'. The ONA believes that the Right Hand Path and Left Hand Path differ in both methods and aim. They see the Right Hand Path as fundamentally *restrictive* and *collective*. Certain acts or ideas are not accepted, and the responsibility of the individual is restricted in favour of formal dogma, ethics and formalized behaviour within the group. Contrary to this the ONA defines the Left Hand Path as a non-structured method, leaving all responsibility on each individual who is to take full responsibility for their actions or lack thereof. Furthermore the ONA describe the Left Hand Path as elitist and ruthless; only the strong survive, and the aim of the individual is 'god-head'. Contrary to this the Right Hand Path is viewed as being more concerned with idealistic and supra-personal aims, assisting the society or humanity as a whole. Finally the ONA sees the Left Hand Path as being based on individual practice and experience, while the Right Hand Path is more based on theory, and on what others have done (ONA, The Left Handed Path - An Analysis, p. 1). Self-responsibility according to the ONA is the key for practitioners on the Left Hand Path:

In summary, the RHP is soft. The LHP is hard. The RHP is like a comfortable game – and one which can be played, left for a while, then taken up again. The LHP is a struggle which takes years. The RHP prescribes behaviour and limits personal responsibility. The LHP means self-responsibility and self-effort. The RHP requires the individual to conform in certain way. The LHP is non-restrictive. RHP organizations and 'teachers' require the Initiate to conform and accept the authority of that organization/'teacher'. LHP organizations and Masters/Mistresses only offer advice and guidance, based on their own experience. (ONA, The Left Handed Path - An Analysis, p. 2)

Let us now move on to the question of scholarly definitions, to see if existing definitions will suit our work on the ONA. Granholm, who is probably one of the scholars that has done most work on the Left Hand Path in recent years (Granholm, Embracing the Dark, 2005; Temple of Set, 2008; Left-Hand Path Magic, forthcoming), gives five characteristics which are useful when looking at groups potentially belonging to the Left Hand Path. The characteristics are: 1) 'individualism as ideology', 2)

than can be warranted from a scholarly point of view. Flowers is a long time member of the Temple of Set and a follower of the Left Hand Path hence his sympathy. For further details see Gardell 2003, 161ff, 290f.

‘man as a psycho-physical whole’, 3) ‘appreciation of the here-and-now’, 4) ‘deification of the self’ and 5) ‘antinomianism’.

As we will see these characteristics appear to be quite in accordance with how the ONA looks at itself. The ONA believes in the individual as a psycho-physical whole (stressing both ‘metaphysical’ and physical exercises) and in the deification of the self, often through various antinomian acts. The characteristic of the ‘appreciation of the here-and-now’ is present, but not stressed as much as the other characteristics, which will be made clear on the following pages. Granholm, when explaining the characteristics however, shows a tendency to psychologise the idea of the deification of the self. The same can be said concerning the characteristic of antinomianism, which, according to Granholm, means that the violation of religious, cultural and personal taboos is often carried out ‘only on a mental platform’ (Granholm, Temple of Set, 2008, p. 82) It should be stressed however that rule-breaking on a practical level is not unheard of in other Left Hand Path groups, but it does not appear as frequently. Therefore it is possible to fit the ONA into the characteristics given by Granholm, but only when the characteristics are used in one of their possible meanings, namely the literal and extreme. Nothing, according to the ONA, is merely something happening on a ‘mental’ platform¹⁴. To the contrary, the divinization of the self has as its ultimate goal the creation of a new super-human species. Likewise taboos are not only breached on a mental level, but also on a very practical and actual one, both in rituals and in direct action against established authorities. Therefore one could say that the ONA is an *extreme* Left Hand Path-oriented group. The ONA criticises established Left Hand Path groups such as the Temple of Set and the Church of Satan for not going far enough in violating existing norms. We will come back to this point when we consider the ONA’s relation to the rest of the Left Hand Path movement in the next section.

If we look at the description of the Left Hand Path given by Flowers, there are many elements similar to the characteristics given by Granholm, although listed a bit differently. According to Flowers two criteria need to be present in order for one to be considered a follower of the Left Hand Path. The two are ‘Deification of the Self’ (similar to Granholm’s first and fourth characteristic) and Antinomianism (identical to Granholm’s fifth characteristic). According to Flowers, the first criterion of Self-deification contains four elements: 1) Self-deification, 2) Individualism (the deification of the intellect happens on an individual basis), 3) Initiation (an evolution of the magus through different

¹⁴ When other Left Hand Path groups claim to carry things out on a ‘mental’ platform, it is not to be understood as something which is not believed to have real-life effect. To the contrary this form of ‘mental acting’ can be seen as just another form of ‘magickal practice’ as it is generally understood within these groups.

stages is necessary – enlightenment is not given but has to be attained) and 4) Magic (the magus causes the universe around him to conform to his will). The second criterion, antinomianism, requires that a practitioner has “the spiritual courage to identify himself with the cultural norms of ‘evil’” (Flowers, 1997, p. 4). Again we could say that while the ONA conforms to the characteristics given by Flowers, the ONA takes it to the extreme, and questions the degree to which the Church of Satan and the Temple of Set are truly antinomian. According to the ONA, these groups might act against established norms, but the ONA does not see, that a real break with society as such and the norms that rule it, is ever advocated. Quite on the contrary, it appears to the ONA as if both the Church of Satan and the Temple of Set are quite complacent, urging its followers to utilize ‘the rules’ of society to make the most for themselves, but never to completely break free from the established hierarchies of power. In addition to the above criteria for the Left Hand Path, Flowers distinguishes between two different branches of Left Hand Path schools. The first one he calls the *immanent* branch, which focuses on a materialistic worldview, using imagery as magick, centring on the mundane universe. This branch emphasizes the antinomian aspect, and Satanism, as practiced and preached by LaVey’s Church of Satan falls into this branch. On the other hand Flowers describes what he calls a *transcendental* branch, which is ‘psychecentric’, highly idealistic, and which uses archetypes in its magick. This branch emphasizes the self-divinizing aspect instead of the antinomian. Flowers categorize the Setian philosophy and magick of Michael Aquino’s Temple of Set as belonging to this category (Flowers, 1997, p. 5). When looking at the basic characteristics of the ONA it is obvious that this group belongs to the transcendental branch, with its emphasis on self-deification, and its idea of accessing other dimensions. The distinction between the transcendent and immanent branches of the Left Hand Path appears to mirror the distinction, common among Satanists and followers of the Left Hand Path, which is often made between Traditional Satanism versus Modern Satanism, often categorized as theistic and atheistic respectively¹⁵. This distinction between Traditional Satanism and Modern Satanism will be given more attention later on, when we place the ONA in relation to the established Left Hand Path groups.

We have now looked at different scholarly definitions that should give us a good idea of what the Left Hand Path is, namely individualistic and antinomian, with self-deification as an ultimate goal. As will be apparent when we have presented the ONA in the next section, the ONA is quite in accordance with the above definitions, although interpreting the characteristics to the extreme degree

¹⁵ For examples of this see the entry ‘Theistic Satanism’ on Wikipedia (seen 15.08.08). This is not a scholarly source, but used to exemplify common conceptions among non-scholars about ‘theistic’ or ‘traditional’ Satanists.

compared to other groups. The ONA with its penchant for extreme self-deification, individualism, elitism and antinomianism appears to be a 'Left Hand Path of the Left Hand Path'-group.

The Sinister Tradition

Before we go into details with what the ONA is, let us first look at the concept of the 'Sinister Tradition' and what warrants defining such a tradition, as distinct from existing Left Hand Path and Satanist groups. Let us initially identify some characteristics, a certain *air de famille*, that are shared by certain groups within the Left Hand Path, before we provide a list of organizations which in this thesis will be characterized as belonging to the Sinister Tradition. The following characteristics can be identified as being particularly present in the groups that will be mentioned below, although there might be cases where groups not listed might have some of these characteristics, and likewise there might be groups mentioned which does not have all the characteristics to the fullest extent. As with all systematizations and characterizations, they always give an idealized picture, which does not fully match the reality, but which is necessary in order to do a successful categorization of groups. It should also be stressed that these characteristics are not exclusive, and I am well aware that other groups might each share a few of the characteristics given below (such as theistic or 'traditional' Satanists), but all the characteristics as a whole, and with the same emphasis, is only present in what I describe as the Sinister Tradition.

The characteristics are as follows:

- 1) *Anti-ethics*: Contrary to 'mainstream' Left Hand Path groups such as the Temple of Set and Dragon Rouge, some of whose members advocate animal-rights and vegetarianism (Granholt, forthcoming, p. 14ff), followers of the Sinister Tradition despise any kind of ethical behaviour, which they see as remnants of a Judeo-Christian worldview. Ritual sacrifice of animals is part of accepted magickal practice, and within the ONA, there exist rituals including both symbolic and actual human sacrifice¹⁶.

¹⁶ See the ONA MSS 'A Gift for the Prince (A Guide to Sacrifice)' and 'Culling (A Guide to Sacrifice II)', currently not available online, revised versions (camlad9.tripod.com/sacrifice1.html) and 'The Ceremony of Recalling' in the *Black Book of Satan vol. 3*. (Beest, 1992), which is available from orderedchaos.info. Printed material can be found in earlier editions of the *Black Book of Satan* that contains 'The Ceremony of Recalling' and the symbolic 'Death Ritual', believed to result in the actual death of the victim (Robury, 1988, pp. 21, 40). The most comprehensive collection of texts on symbolic and actual sacrifices is given in the 'Opfer' [victim] edition of *Fenrir* (Vol. II, no. 2), which contains texts describing methods of actual human sacrifice, supposedly to be conducted every 17th year. It is stressed that these rituals are given 'for historical interest only' (ONA, A Gift for the Prince, 1990c).

- 2) *Right Wing*: All groups related to the Sinister Tradition contain political elements, such as appraisal of National Socialism, Race-theory, Social-Darwinism, and the infiltration or disruption of political powers in society (ONA, 2004).¹⁷
- 3) *Emphasis on physical training*: Physical training is emphasized and is often a requirement in the curriculum of the initiate, needed in order to advance in the grade system, including long distance running, and long periods of seclusion from the rest of the world under primitive conditions (Physis: An Introduction; ONA, 1994).
- 4) *Direct action*: The Sinister Tradition is highly practical, requiring members to perform ‘magickal’ acts by working undercover in society, or by opposing society by means of direct action such as infiltration, intimidation or assassination of key opponents (ONA, 2004; ONA, 1994).
- 5) *Distinct ‘sinister’ vocabulary*: A certain common vocabulary, which differs from the one used by the rest of the Left Hand Path is used. Key words are: sinister (often in combination with words such as dialectics and pathworkings), the septenary system, aeonics, causal/acausal, nexion, connexion, homo galactica, dark sorcery, presencing and the Dark Gods (DarkLogos, Defending the ONA? (116yf), 2005)¹⁸.
- 6) *Advocate ‘Traditional’ and theistic Satanism*: Groups belonging to the Sinister Tradition advocate what they call ‘Traditional Satanism’ which is theistic, positively believing in and using supernatural forces (Long, 1994).
- 7) *Non-semitic tradition*: All followers of the Sinister Tradition are characterized by the conscious avoidance of any Semitic and Christian influences, such as Kabbalah, Qliphoth, and even Goetic magick. Instead non-Christian mythologies and sources are used such as the ‘tree of wyrd’¹⁹, also called the Septenary system, as a replacement for the Kabbalah²⁰. Another

¹⁷ Not all ‘insight roles’ are considered right-wing, as joining more left-wing oriented anarchistic, environmentalist or anti-capitalist disruptive groups is also advocated, but given the general outlook of followers of the Sinister Tradition, it appears to be little more than just another ‘means to an end’, which in its nature is more right-wing than left-wing.

¹⁸ It should be noted that while some of these terms such as ‘sinister’ and ‘aeons’ are also used by other groups, these terms, within the Sinister Tradition, have a much more prominent and central role and meaning, than the meaning attributed to the terms outside the Sinister Tradition. Aeonics being a core teaching and practice of the ONA, unlike any other Left Hand Path group.

¹⁹ In a glossary recently published by the ONA, the tree of wyrd is defined as a system of correspondences, associations and symbols (see an illustration in West, 1996). It “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

example is the use of Lovecraftian myths of the 'Dark Gods', and gods from the 'shadow-side' of the non-semitic religious traditions. Examples are Loki and Odin/Wotan from the Norse tradition that are used for their mythical propensities as tricksters and magicians (Loki, 1996; Order, 1993, p. 30).

Having now identified seven characteristics of groups following the Sinister Tradition, we will move on to place this tradition within the general context of Western Esotericism. A more detailed treatment of orders, belonging to the Sinister Tradition, will be given later.

Western Esotericism

The scholarly study of what is generally referred to as Western Esotericism is a somewhat recent phenomenon, and a growing field of study²¹. One of the first definitions, made by Antoine Faivre, a pioneer in the field, lists four fundamental and two secondary characteristics, that can be used to identify esoteric currents. The four key characteristics are correspondences, living nature, imagination and transmutation. The two secondary characteristics are concordance and transmission (Faivre, 1994, pp. 10-15). Although the characteristics Faivre presents have been criticized, and new

their ability and skill) the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one representation, 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."(ONA 2007) It can be likened to a non-semitic version of the Kabbalistic Sephirot (Tree of Life), which also contains several exoteric and esoteric meanings, making a short and concise description difficult.

²⁰ One can rightfully question the consistency of the idea of being against Semitic traditions, given the fact that the ONA still labels itself 'Satanic' and adheres to Satanism, thus using the most common antagonist of the Semitic tradition, Satan. This however is not a question dealt with in the writings of the order, and apart from using the term Satanism the explicit gravitation towards non-Semitic traditions appears to be quite consistent as exemplified in this paragraph. A recent FAQ released by the ONA answers if ONA is a Satanist organisation: "Yes, and no. Yes, because Satanism – or perhaps more correctly, traditional Satanism – is one of our causal forms; part of our heritage; an exoteric means to Presence The Dark. (...) No, because even *traditional Satanism* (a term we first used, some decades ago, and now appropriated by others) is only one particular causal form linked to one particular Aeon (the current one). (...) Thus, we tend now – in this the Third Phase of our sinister, centuries-long, Aeonic strategy – to use the term *sinister* instead, to describe ourselves, and the ONA itself (ONA 2009).

²¹ A good overview is given in von Stuckrad, *Western Esotericism*, 2005.

approaches have been suggested (Stuckrad, *Western esotericism: Towards an integrative model of interpretation*, 2005b; Hanegraaff W. J., 2003; Hanegraaff W. J., 2001), the characteristics, and Faivre's idea of esotericism as a certain *form of thought* still has validity today, and when looking at the ONA and comparing this group to the characteristics given by Faivre, the ONA fits well within his theoretical framework, despite the fact that the Faivrean characteristics are modelled after older forms of esoteric currents such as the theosophical ones, rather than after Left Hand Path groups. One of the more interesting theories that correspond well with the worldview presented by the ONA is offered by Hanegraaff, who identifies the processes of rationalization and secularization that have taken place since the Enlightenment, and which have influenced esotericism, which since this period has adapted both rationality and an evolutionary paradigm as part of its own *Weltanschauung* (Hanegraaff W. J., 2003). When comparing this with the ideas of the ONA, we see both a strong rationality and belief in evolution, creating a worldview steeped in ideas of creating new supermen based on Social-Darwinist principles, with cold rationale going before any kind of empathy or sympathy with other beings. This is also reflected very well by the ONA's definition of Satanism: "Satanism is fundamentally a way of living – a practical philosophy of life. The essence of this way is the belief that we all as individuals can achieve far more than we realize during our lifetime. Most people waste the opportunities that life can, does and can be made to bring. We are gods when we awake." (ONA, 1989, p. 1)

THE ORDER OF THE NINE ANGLES

Having now defined the Sinister Tradition, as well as key concepts such as the Left Hand Path, I now move on to a more detailed treatment of the ONA. This section will contain a short introduction to the history of the order, including the meaning of the 'Nine Angles', followed by a section placing the ONA in relation to other Left Hand Path groups such as the Church of Satan and the Temple of Set, which will yield important clues as to what makes the ONA different from other Left Hand Path groups. After this I will look at possible sources of inspiration, which have shaped what we now understand as the Sinister Tradition. Finally I will look at the grade system of the order, as well as the order's understanding of magick, with special attention to Aeonick Magick, which is one of the unique aspects of this order, compared to similar groups.

Before we move on to describe the history of the ONA in greater detail, let me first give an assessment of existing scholarly research on the ONA. A few pages are devoted to the ONA in Weinberg & Kaplan's *The Emergence of a Euro-American Radical Right*, which is one of the standard

works on the radical right in Europe and the US. The book has its merits especially with regards to the historical material (pre-1990). The material on the ONA however is both dated and incorrect. It appears as if Kaplan and Weinberg are buying into the information provided to them by their informants. They insist on Anton Long and David Myatt being two different persons, which he is not, as will be documented later, and instead of using the fact that Myatt's Reichsvolk organization and the ONA share the same post-box as evidence for Reichsvolk being another 'front' of the ONA, they accept that these organizations are simply 'like-minded' who 'agree on some areas and disagree on others' (Kaplan & Weinberg, 1999, p. 143f)²². They do not directly connect the ONA with the Black Order of Kerry Bolton, despite Bolton's appearance as an ONA adept in the published letter-correspondence of the ONA (ONA, 1992b, p. 19). A more recent scholarly contribution is *Gods of the Blood* by Mattias Gardell, who also spends a few pages on the ONA. It gives a few more details with regards to the ideology of the ONA using almost exclusively material published online, which was not available to Weinberg & Kaplan. However it also contains several glaring omissions and mistakes. Most importantly the pseudonyms Anton Long and Christos Beest are repeated, without questioning who is behind them. As a result David Myatt is not even mentioned once, and the many connections Myatt's name would invariably create are lost, creating a big hole in picture painted by Gardell, and the many groups belonging to the Sinister Tradition are not mentioned at all (Gardell, 2003, pp. 292-295). As we will see later on, the role of David Myatt is paramount to the whole creation and existence of the ONA. In addition it is worth mentioning that Gardell's book was published *after* the publication of *Black Sun* by Goodrick-Clarke, but does not refer to it and the details concerning David Myatt. *Black Sun* being the final scholarly work that needs assessment is the most complete and accurate, compared to the other studies mentioned above. Goodrick-Clarke has done a bit more research on the ONA, providing for the first time a brief history of the order, using actual printed sources. It contains a few minor mistakes, such as an incorrect date of birth on Myatt, but still provides a fairly good overview of the order and its teachings. It is also the first time that a scholarly work actually connects Myatt to the ONA. In spite of this, Goodrick-Clark provides no evidence to back up his assumption that Myatt is Anton Long. He merely states it as if it was a well-known fact. Goodrick-Clarke is also alone in describing some of the remaining 'Sinister' groups such as the Black Order, Order of the Jarls of Baelder and the Fraternitas Loki. However he fails to connect these groups with each other except on a merely superficial level of 'like-minded'-ness, without exploring the actual personal and ideological

²² Some members of the ONA use this apparent mistake by Kaplan in their own 'disinformation' campaign, using Kaplans text as a 'proof' that Myatt and Long are different persons (PointyHat 2009).

links between these groups and the ONA, as it has been done in this thesis (Goodrick-Clarke, 2003, pp. 216-231). It is the aim of this thesis to remedy this by providing evidence to document that Anton Long is in fact David Myatt. Likewise it will be demonstrated that groups such as the Black Order and Fraternitas Loki do not merely share ideological affinities with the ONA, but are in fact directly connected to the ONA and its concept of a Sinister Tradition.

THE HISTORY OF THE ORDER OF THE NINE ANGLES

As with most occult orders that often has secrecy as their trademark, it can be very difficult, if not impossible, to obtain exact and verifiable information about the origins of an order. Occult orders have a tendency to weave themselves into mythical narratives of decades and centuries of occult tradition and practice, pre-dating the actual appearance of an order. Historical examples of this are numerous, a prominent one being the appearance of the Rosicrucian manuscripts *Fama Fraternitatis* and *Confessio Fraternitatis* that appeared in the beginning of the 17th century, only to see the appearance of actual 'Rosicrucian' orders in the 18th century and the appearance of modern Rosicrucian orders such as AMORC (Ancient Mystical Order Rosæ Crucis) much later (c.1910). The history of the ONA is no different, and also shrouded in mystery and legend. The ONA claims to be part of a thousand year old tradition, worshipping 'dark gods' from Albion (England), although the order in its current form has its roots in Britain in 1960's and 70's. 'Anton Long'²³ made contact with a coven in Fenland in 1968, and later moved to London where he joined 'secret groups ... practicing the magic of the Golden Dawn and Aleister Crowley' (Goodrick-Clarke, 2003, p. 116). In 1973 Long met a woman or 'mistress' leading the Order of the Nine Angles, which according to the ONA, at that time was a satanic wicca group, that practiced pagan rituals at various henges and stone-circles around equinox and solstice (Goodrick-Clarke, 2003, p. 216f)²⁴. In the 1960's this woman united three different 'temples' or groups called Camlad, The Noctulians and the Temple of the Sun. Another text mentions OTP²⁵ and the Black

²³ More information on David Myatt and his affiliation with the ONA will be given in the second part of the paper.

²⁴ It should be noted that the claim made by the ONA of having Wiccan origins, is not a claim that it is possible to verify from external sources. It is part of the explanation provided in 'Anton Long's' autobiography, reiterated in an interview of Christos Beest (OSV, The Heretic #8, 1994) and it is stated as fact by Goodrick-Clarke, who uses the same sources used in this thesis. Given that Myatt probably received at least some training into ritual magick and similar practices before initiating the ONA, the claims of Wiccan origins is not unlikely, but is still not proven as a fact. A more detailed biography of David Myatt/Anton Long has recently been made available (DarkLogos 2009)

²⁵ Orthodox Temple of the Prince was led by a Ray Bogart in Manchester, England. Myatt was only a member for a short period, but obtained contact to his 'Misstress' who was later to initiate Myatt (DarkLogos 2008, email September 25).

Order as groups that have been affiliated with the order²⁶. Camlad (referring to Arthurian legends) and Temple of the Sun continued as lodges within the ONA (OSV, 1994; ONA, History and Traditions, 1990b). The woman behind the ONA initiated Anton Long: “He was initiated into this Tradition (at the time, the first to be initiated for five years) and went on to become Heir. He implemented the next stage of Sinister Strategy – to make the teachings known on a large scale.” (OSV, 1994). The woman emigrated to Australia, and Long took over the order, developing a full initiatory system of training and practice, resulting in thousands of pages in ritual books, occult novels and esoteric tracts (Goodrick-Clarke, 2003, p. 218, DarkLogos 2009). The ONA continued to spread its message through various magazines in the 1980’s and 1990’s, and also published its own magazine *Fenrir*. In 1990 a ‘Christos Beest’ (see footnote 11) took over as the outer representative of the order after Long, but left the ONA in 1999. The late 1990’s is probably the period, in which the ONA got most notoriety, after the left-wing magazine *Searchlight* published an article on the ONA in their April 1998 issue. The article revealed the identity of leading order members, exposing Anton Long as David Myatt’s hidden pseudonym. The magazine also put forward accusations of the ONA being affiliated with paedophiles. Likewise the exposure caused internal strife within the National Socialist groups that Myatt was involved in at the time, not all of whom were aware of Long’s real identity as Myatt (Searchlight, 1998).

Since 2000 the ONA has been present online, as already mentioned, and it is clear that the order increasingly use the Internet to communicate and distribute new manuscripts. Therefore the ONA is a good example of the increasing transnationality and translocality manifesting in the world of esotericism, with online relations across continents, replacing national and local units of practitioners²⁷. Although members of the ONA when reaching a certain level of initiation are required to form their own local lodges or groups, most of the instruction from higher level members to neophytes are given on a one to one basis via email, as members are spread all over the world from the US to Britain and New Zealand.

²⁶ The Black Order will be described in the next section. See also Goodrick-Clarke, 2003, p. 227

²⁷ The concepts of transnationality and translocality are explained further in Hannerz, 1996 and Peter Smith, 2001 respectively, and a practical application of the theories within the world of esotericism and be found in Granholm, 2007. I define transnationality as interactions across national borders, on a level that does not implicate nation-states and higher levels of government (termed international and supranational respectively), and translocality as relations between different localities, such as the cooperation between local units of ONA practitioners in England, United States and New Zealand.

It is difficult, if not impossible, to estimate the number of ONA members, as the initiatory system is developed as a highly personal journey with little help, no official membership, and only sparse instructions. To quote from a 1994 interview with Christos Beest:

There are really only a handful of individuals associated with the ONA, and most of these are hidden and have nothing to do with the Occult scene, working real magick in secret. Nor does one individual have authority over another, simply because the Seven-Fold Way is the way of the individual; a structure/guide as it always was, for that individual to discover his/her own unique Destiny. It is the Way of the lone Magickian. Thus, the ONA is not really an 'order' – at least not as all other occult organizations are 'orders'. There are no members for the sake of numbers; no meetings for cosy chats; no grades awarded; no hierarchical power structure; no rules, regulations, proscriptions etc. Only a few hard working individuals creating History. (OSV, The Heretic #8 , 1994)

The ONA admits that only a few individuals have risen to the level of Master and Grand Master (5th and 6th degree). The ONA is thus catering the idea of being a very elitist occult group, with its tests requiring many years of hard work in order to be achieved. That the number of actual practitioners might be small does not mean that the order's ideas are not read by a wider public. As an example the biggest yahoo discussion group dedicated to the ONA has 676 members, and a smaller one has 213. A single 'temple' or local group from Australia, 'The Temple of THEM' had 136 members, although many of these are neither actual members of the temple nor from that geographical area. Therefore one could say that we are talking about a very limited number of people, but forming new magickal groups is part of working with the ONA curriculum, and through these groups the total number of people engaged in practices originally inspired by the ONA are many more²⁸, as we will also see later when we describe some of the most important offspring groups.

²⁸ Again it is difficult if not impossible to give an exact figure of people that have been in contact with the ideas of the ONA and its off-spring groups, but a rough estimate, based on the amount of magazines and journals printed and circulated, and based on the amount of members of public discussion-groups is that over the period from 1980-2009 it amounts to a few thousand possible adherents. Most journals such as *Fenrir*, *Baelder*, *Crossing the Abyss* had a circulation of 200-400 copies and they attracted different 'sub-cultures' as their main-reader base, such as satanic (*Fenrir*, *Suspire*), neo-pagan (*Baelder*) and right-wing esoteric (*Crossing the Abyss*). In addition many more have read or heard about the ONA without agreeing with or following the doctrines of the order. This is evident both from official correspondence available between the ONA and 'established' Left Hand Path groups such as the Temple of Set (ONA, *The Satanic Letters* of Stephen Brown, 1992b), as well as the notoriety that the order have been given through books such as *Black Sun* by Goodrick-Clarke, combined with the many online discussions on various usernet-groups, forums and discussion-lists on magick and esotericism in general where the order has been discussed and criticised by both followers of the Left Hand Path and others.

The ONA continues to publish new material online, the most recent text being only a few months old at the time of writing, and as such the order is still active, although it is impossible to know to which extent members meet and practice rituals. Some of the recent texts are transcriptions from meetings held at different lodges, so at least some non-Internet activity is still there.

Having now briefly summarized the history of the order, let us now look at the meaning behind the order's name and see what possible origins and meanings can be contributed to the concept of 'Nine Angles'.

The Nine Angles

Both the Church of Satan and the Temple of Set have references to the Nine Angles, as LaVey published a complete ritual, the 'Ceremony of the Nine Angles' in his *Satanic Rituals* (LaVey, 1972, pp. 179-193), which was originally devised by Michael Aquino on LaVey's request (Aquino, 2002, p. 173). After the schism of the Church of Satan, the Temple of Set still refers to the Nine Angles, for example with Aquino issuing a commentary on the Seal of the Nine Angles (Aquino, 1998). LaVey also had a 'Call to Cthulhu' in his *Satanic Rituals*, likewise designed by Aquino, leading to speculation that the ONA was influenced in its early stages by the Church of Satan and the Temple of Set. This however is denied by the ONA, and as will be explained below, the meaning attributed to the Nine Angles by the ONA is quite different from the meaning put into it by the Temple of Set:

Aquino - and some of his acolytes - also claimed that the ONA "ripped off" the Temple of Sets (ToS) Nine Angles, but even a cursory examination of what the ONA meant by the Nine Angles - q.v. The Star Game and its symbology, for a start - and what the ToSers meant by "nine angles" shows how ludicrous such a claim is. The same could be said for the claim re the ONA ripping off Lovecraft's Dark Gods - there is far more substance to the ONA mythos relating to the Dark Gods, the emphasis is quite different, as is the esoteric understanding of them. (DarkLogos, 2008)

The Nine Angles according to the ONA contains both exoteric and esoteric elements, and is connected to the 'Tree of Wyrd', which is a non-Semitic version of the tree of life from Kabbalah. This concept will be expanded upon later when we talk of possible influences on the ONA, but the relation to the nine is derived from the seven 'nexions' or gateways present in the tree of life, combined with tree itself and 'the abyss' which connects the causal and acausal world: "In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the ToW [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)" (Long,

2005, p. 2f) In another passage from the *Guide to Black Magick*, we get a bit more detailed explanation of the Nine Angles:

The mysteries of the Nine Angles form an important aspect of genuine Black Magick. On the physical level, the nine represent energy vibrations - for according to tradition, a crystal shaped like a tetrahedron responds to voice vibration of the correct pitch and intensity. In simple terms, the crystal amplifies the power of thought and produces magickal change. (...).

On another level, the nine symbolize (that is, re-present) the progression of Aeons and thus the Aeonic energies. The representation is that of the nine combinations of the three alchemical substances ((~) ~ GC~) etc.) over the seven fundamental levels, these levels being the spheres of the septenary 'Tree of Wyrd'. The Star Game is a physical representation of these symbols - the seven boards are the spheres, and the pieces are the alchemical variations. (It should be noted that the nine main variations spread over the seven spheres also represent an individual - their consciousness, life and wyrd.) (ONA, 1993, p. 2)

As we can see in the above passage the nine angles are here connected with both alchemical processes, but also with the 'Star Game' and 'Aeonic Magick' which are essential parts of the magick practiced in the ONA, which will be explained later²⁹.

THE ONA AND THE LEFT HAND PATH

In this section I will first look at ONA's own position within the Left Hand Path before we see how this position differs from other Left Hand Path groups such as the Church of Satan and the Temple of Set³⁰.

²⁹ It is remarkable that not much information is given about the interpretation and understanding of the 'angles' part of ONA's name. A follower explains that the angles refer to mathematical angles. The tetrahedron (a triangular polyhedron with four faces) has nine angles, and stones and crystals shaped like a tetrahedron are used during Aeonic magick in the ONA. In terms of esoteric meanings one is said to be related to "early Arabic works regarding three types of 'time' (and related to 'Al-Aflak', which are the nine basic 'emanations' or spheres of a particular Arabic, alchemical, cosmogony)" (DarkLogos, 2008) All esoteric explanations aside, it is worth mentioning that the concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set (as mentioned above), and as such from a scholarly point of view this appears to be the probably source of inspiration to the ONA.

³⁰ In this section I have primarily used material written by the ONA. This section will thus describe ONA's own understanding of the Left Hand Path, the Temple of Set and the Church of Satan. As such the views of the ONA presented in this section do not necessarily reflect the scholarly understanding of the Left Hand Path and organizations such as the Temple of Set and the Church of Satan. For a brief introduction in English to the topic from a scholarly perspective see Introvigne, 2005, p. 1035. A more in-depth treatment of Satanism and its history is given in *Enquête sur le satanisme* (1994) by M. Introvigne.

ONA proclaims to belong to what it calls ‘Traditional Satanism’, which it explains as a path of self-development, self-excellence and wisdom, with the goal of creating a new individual. The term ‘Traditional Satanism’ is here used to refer to theistic Satanists, which believe in Satan as a real entity. This sets these groups apart from the Church of Satan founded by Anton Szandor LaVey, which uses Satan more as a symbol of opposition, materialism and self-centeredness (LaVey, 1969). An example is the following quote in which Satan is defined in a way that sets ONA apart from the Church of Satan, and to a certain extent, also the from Temple of Set³¹:

What it is important to realize about traditional Satanism is what is meant by 'Satan'. Traditional Satanists regard Satan as not simply a symbol of self consciousness, but rather as a representative of those supra-personal forces beyond the individual psyche. To see 'Satan' as simply a self symbol - as two recent 'satanic' groups do - is, firstly, to be self-deluded about the nature of cosmic forces, and second, to make (or attempt to make) Black Magick tame and safe. To deal with greater forces is to court danger - psychologically and physically. Traditional Satanists see this danger as a means: the strong survive and the weak perish; this simply being a reflection of genuine Satanist philosophy rather than the tame view spewed forth by the imitation and toy 'satanists' who abound today. (ONA, 1993, p. 3)

In addition to the idea within ‘Traditional Satanism’ of Satan as a supra-personal force, Satanism according to the ONA is a highly practical path more concerned with obtaining actual real-life experience, than performing occult rituals:

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. (...) 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'. For us, Satanism is a quest involving real personal danger where the individual Initiate undertakes genuine challenges which take them to and beyond their limits: physical, 'mental' and psychic. (Long, 1994, p. 1)

This very practical aspect of Satanism stressed by the ONA is also reflected in the methods of obtaining initiation. A higher grade within the ONA grade system is an individual achievement. Thus from a

³¹ The quote lumps both the Church of Satan and the Temple of Set into the group of ‘non-traditional’ Satanists that believe in Satan as merely a ‘symbol of self-consciousness’. This appears to ignore the fact that the Temple of Set, at least originally broke away from the Church of Satan because it upheld a belief in Set as a real entity (ToS, 2006).

question of defining the ONA in relation to the Left Hand Path, the ONA would claim to be the only group that truly represents the Left Hand Path, as they stress the actual achievements of the individual before any ritual or a certain time-period which is normally used to demarcate different grades in groups such as the Temple of Set and the Church of Satan³².

If we continue to look at the ONA's relation to established satanic groups such as the Temple of Set and the Church of Satan, we see that they attack these groups for not being truly satanic and even go so far as to call the Temple of Set the antithesis of Satanism. We also see the 'anti-ethical' element present, which was one of our characteristics of the Sinister Tradition given above:

most who apply to join Satanic groups or are interested in Satanism – they go for the easy option; they are not prepared to work at their own self-development. They prefer someone to do it for them. And, furthermore, they are not fundamentally prepared to go to and beyond their limits - to really experience the sinister in a practical way; they want to simply play safe, pseudo-Satanic games. Thus, they gravitate toward what we call the sham-Satanic groups, the poseurs, such as the Temple of Set or the Church of Satan - those who like the glamour associated with Satanism but are basically afraid to experience its realness within and external to them. Thus such groups issue - and believe in! – ethical guidelines as they constantly affirm that Satanism does not condone such things as 'human sacrifice'. We, on the contrary, are dark and really sinister - and propound culling. That is, we uphold human culling as beneficial, for both the individual who does the culling (it being a character-building experience) and for our species in general, since culling by its nature removes the worthless and thus improves the stock. Naturally, there are proper ways to choose who is to be culled - each victim is chosen because they have shown themselves to be suitable. They are never chosen at random, as they are never 'innocent'.

Our affirmation of such things as human culling offends other so-called Satanic groups - which to us just re-affirms our assessment of those groups as pretend Satanic groups. Basically, such groups have little or no real understanding of Satanism, as evident, for instance, in the 'religious' approach of the Temple of Set - that is, their claim that Satanism is some sort of religion. To us, the religious attitude and mentality - involving as it does dogma, sycophancy, and subservience by the individual to some self-appointed authority - is the antithesis of Satanism. (Long, 1994, p. 3)

As is apparent from the above quote, the habit of having certain ethical guidelines is seen as something religious and just a mirroring of Christian humanist values, and as such the ONA decries the tendency

³² That members of the Temple of Set and the Church of Satan are less concerned with 'real-life' acts compared to the ONA, does not mean that this aspect is not present in these orders. Often 'initiatic insight' and 'advancement' is demonstrated through real-life achievements within these groups, but it is not an aspect which is as prominent and salient as it is within the ONA, which I have demonstrated above. See for example Granholm 2005.

within the Left Hand Path described by K. Granholm (Left-Hand Path Magic and Animal Rights, forthcoming).

Both the Church of Satan and the Temple of Set are seen as ‘conformist’, because they work and use their methods within ‘The System’ without any attempts at revolutionizing the status quo. Surely, the ONA says, they have their own ideals, but they are lived out *in* society – not in stark opposition to it. An example of this is the idea of influencing Aeons, or aeonics as the ONA calls it. Both the Church of Satan and the Temple of Set claim to herald a new Aeon, and as such they somewhat reflect the idea put forward by Crowley in his ‘Liber Al’ (The Book of the Law). According to the ONA none of these groups advocates a radical breach with the current state of the world despite their claims. Myatt and ONA claim to go one step further in their understanding of Aeons, implementing the ideas of cyclical history initially present in the works of Arnold Toynbee and Oswald Spengler³³.

The Church of Satan

Comparing the ONA first with the Church of Satan, the latter appear to the ONA as little more than ‘armchair’ philosophy (ONA, 1989). The Church of Satan does not have many requirements for admission except a 200\$ fee which will get applicants a red membership card from the Church, and it is also criticized by the Temple of Set for being merely a ‘money-machine’, that thus echoes the critique put forth by the ONA³⁴:

The Church suffered periodically from petty crises and scandals among the general membership, and finally Anton LaVey lost confidence in its organizational viability. In 1975 he made a decision to redesign it as a nonfunctional vehicle for his personal expression,

³³ See Toynbee’s gigantic *A Study of History* (1933-61) on the cycles of civilizations, and *Der Untergang des Abendlandes* (Decline of the West) by Spengler (1918-22) who also wrote on the organic elements of the rise and decline of civilizations. In the ONA the concepts have been explained in Long, 1994b; Myatt, *Vindex: Destiny of the West*, 1984 and most recently in *The Mythos of Vindex* (Myatt 2009). One might think that Crowley is a closer inspiration to the idea of aeons, but looking at the material in e.g. *Vindex*, leaves no doubt that at least the exoteric aspects of ‘aeonics’ is based on Toynbee and Spengler. Crowley might have been a source to the concept of aeons itself, but to which degree his idea of aeons has influenced the ONA is still difficult to assess.

³⁴ It is difficult to scholarly verify claims of the Church of Satan’s alleged economic exploitation of members, and the criticism from the ONA and the Temple of Set is by no means a critique put forth by unbiased sources. These groups however have not been the only ones attacking the methods of the Church of Satan. Another prominent example is the group ‘Satanic Reds’, consisting of former high-ranking members of the Church of Satan such as Tani Jantsang and ‘Hr. Vad’ (Wolf, 2001).

exploitation, and financial income. Until his 1997 death he continued to cynically advertise it as a “religion”, and to sell “memberships” and “priesthoods” under this guise. (ToS, 2006)

Contrary to this the ONA attempts to emphasize what they perceive as a more elitist approach with a long list of tough requirements, effectively meaning that only very few and more ‘capable’ members will remain in the order³⁵.

The ONA spends little time criticizing the Church of Satan, who they consider being mere theatrical showoffs, with little originality, and with a lot of imported ideas from existing tracts and grimoires, which is also evident from LaVeys *Satanic Bible* and *Satanic Rituals* that use much material from *Might Is Right* and rituals from classical grimoires. To quote an ONA text:

La Vey took what may be described as the popular/media conception of Satanism - the black-robed, Mephistophelean figure - together with the ‘pleasure principle’ and some simple magic(k), mixed it with the qabala and various historical myths and legends pertaining to the dark side, and served the whole lot up to a gullible audience. The whole thing was pretty pathetic - although it did provide some with a few thrills. There was no substance to either La Vey or his ‘Church’: no inner path, direction or way. Nothing original. (ONA, 1989, p. 1)

The Temple of Set

The Temple of Set, contrary to the Church of Satan, might be the group which stands the closest to the ONA in terms of satanic tradition, as they are often categorized as ‘traditional’ theistic Satanists, based on their belief in Set as a real entity, which was also what originally led to the schism with the Church of Satan. Likewise their view of aeons, and their use of the ‘channelled’ text *The Book of Coming Forth by Night* which was received by Michael Aquino, is somewhat similar to ideas found within the ONA, which would explain why the ONA has spent more time refuting and arguing against the Temple of Set than the Church of Satan. The ONA has published a collection of correspondences between the Temple of Set’s founder Michael Aquino and Stephen Brown (i.e. Myatt) of the ONA (The Satanic Letters of Stephen Brown, 1992b) as well as a ‘brief satanic analysis’ of *The Book of Coming Forth by Night* in which they claim that the Temple of Set and Aquino lacked ‘genuine magickal understanding’ (ONA, 1994b, p. 1). The ONA has also produced a working or channelled message in 1974, *The Message of the One of Thoth*, but they claim that such workings are merely to be understood as ‘learning experiences’

³⁵ Capable in the sense that they are required to endure 3-month long rituals in total solitude, organize and run a ‘satanic temple’, as well as turn their own world up-side down by going ‘under-cover’ during insight roles, taking upon themselves the task of ‘shape-shifting’ into for example a neo-Nazi or a radical Muslim (ONA, 1994).

and 'explorations of the unconscious' for the Satanic novice, and that one should not attribute too much effort to attempt to understand such 'archetypal symbols'. John Dee is mentioned as a classical example of a person working with such symbols (ONA, 1994b, p. 2). Furthermore the text by Aquino is criticized for continuing the 'distortion' of revelatory religions such as Christianity, who by using revealed texts,

fosters a certain mentality - the religious attitude, where revelation, mandates and 'interpretations' are seen as not only of great value but also as more important than real understanding and rational knowledge; where the notion of exclusivity, of 'electness' is preserved. There is acceptance of a 'mandate' which gives authority - and members are expected to be obedient to that authority, which reserves for itself the right to decide who is acceptable, and what ethic/doctrines/views are acceptable/'right'. (ONA, 1994b, p. 3)

The above examples, are only a few of the many comments on other Left Hand Path groups made by the ONA. It appears as if the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more 'ideological' texts on Satanism and the Left Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination³⁶. This, despite the ONA's size in numbers, makes the ONA an important player in the theoretical discussion of what the Left Hand Path and Satanism is and should be according to the practitioners. Despite Myatt's denial of being a Satanist, one of his 'associates' Julie Wright observes that Myatt's most important contribution has been to the 'world of Satanism' through the influence of the ONA:

But perhaps Myatt's greatest influence, at least to date, is within the world of Satanism, and "The Left Hand Path" in general. The ONA - which many people have assumed Myatt created (or at least inherited) and leads or led - has profoundly changed, with its rational, practical approach, and its concept of Internal and Aeonick Magick, the perception of Satanism and the Left Hand Path, and its influence is now world-wide. At the time of writing (September 2006 AD) the ONA is especially flourishing in Russia and America, and has groups, and individuals associated with it, in Canada, Europe, Russia, America, Australia, and New Zealand. (Wright, 2007, p. 4)³⁷

³⁶ Compiling the ONA material available online gives an output of more than 2500 A4-pages. In comparison the material available online from the Church of Satan and the Temple of Set, as well as material available from books such as *The Satanic Bible*, *Satanic Rituals* amounts to less than 500 pages. The Temple of Set is known for having a lot of material which is for 'members only', making it difficult to assess its volume, but this material is not publicly available to be used in the on-going discourse between the various Left Hand Path groups about how one is to understand and practice this tradition.

³⁷ A more recent contribution by Wright expands in greater detail on the influence that Myatt has had through his 'magickal practices' and insight roles on both Satanism and Radical Islam (Wright 2009).

Although the ONA can rightly claim to have presented a host of new ideas and concepts to the Left Hand Path and esotericism in general, not everything has been completely original, and it is clear that several sources has been an inspiration to the order, helping to form the basis of its teachings. I will now look at these possible influences, to see which persons and ideas, both from the world of esotericism and elsewhere, have been of importance for the order.

INFLUENCES ON THE ONA

I have already talked about possible influences on the ONA with regards to the concept of 'Nine Angles', from the Church of Satan and the Temple of Set, and in the section dealing with the history of the order, we learnt of how the ONA probably originates from a satanic order with wiccan influences. An example of this is the use of the concept *wyrd* (fate), which is an old-Norse term central to both Wiccan and pagan practitioners. The so-called 'Tree of Wyrd', which is often referred to as the Septenary system or 'Hebdomadry' is a development of this concept into a tree of different spheres not unlike the Sephirot of the Jewish Kabbalah. The ONA claim that the works of Robert Fludd contains allusions to the Septenary system (DarkLogos, 2005, p. 1). In the section describing the history of the ONA we also learned of how Anton Long (Myatt) got his initial training, practicing magick of the Golden Dawn and also Aleister Crowley. Myatt's influence on the ONA is probably the biggest of all, with Myatt practically developing around 90% of the current order material available, and his ideas of for example the evolution of man into a new species, the *Homo Galactica*, is an idea we also see present in Myatt's work (i.e. as Myatt himself and not as Long) (Myatt, *Vindex: Destiny of the West*, 1984).

When looking at possible influences from Aleister Crowley, it appears as if Crowley is more a person that the ONA compares itself with, often criticizing him more than admitting using his actual ideas. A basic criticism aired in various texts of the ONA is that Crowley used 'magian' systems of magick such as Qabalah, instead of the 'Faustian' ones used by the ONA. Similarly the ONA criticizes Crowley's understanding of Aeons, and in particular his use of what the ONA would call 'dead archetypes' such as the Egyptian (DarkLogos, 2005, p. 2):

Crowley's 'Law' and 'magick' were manifestations of that distortion of the aeonic energies which has affected the Western aeon - one aspect of which is the Nazarene religion. Other aspects are the 'qabala', the 'demonology' of the Grimoires, the glorification of the ego at the expense of insight, and a lack of genuine reasoning. The work of Crowley continued the

distortion - it was not a cure for it. Crowley's understanding of real magick was minimal - and he possessed no insight into either aeons or aeonic energies. In fact, his life and work show that he never achieved real Adeptship, let alone Mastery. (ONA, 1994b, p. 3)

As the above quote illustrates the ONA is not particularly interested in paying homage to its predecessors, and the harsh critique of other Left Hand Path orders is repeated in the above critique of Crowley. The ONA does not acknowledge the many influences that Crowley is possibly behind. The grade system (as we will see later), the idea of aeons, as well as the construction of the magickal rituals and correspondences all point towards Crowley as the most likely inspiration, as magick of the Golden Dawn and by Crowley was part of Myatt's initial experience with the occult as described above. Likewise it is worth noting that the political and esoteric ideas presented by Crowley might have served as a source of inspiration, or at least as a historical antecedent³⁸.

Another influence admitted by the ONA is Jack Parsons, an American follower of Crowley. Parsons was a rocket engineer, and his theories on wormholes and negative energy has to some degree served as an inspiration for the ONA (DarkLogos, 2005). Similarly it is possible to trace at least some influence from Austin Osman Spare and chaos magick, with the many sigils used by the ONA, as well as some of the practices of sexual magick. Several members of the ONA likewise have a past in The Temple of Psychick Youth (TOPY) and the Illuminates of Thanateros (IOT)³⁹.

In terms of philosophical influences, the cyclical theory of Spengler and Toynbee and its influence on ONA's conception of aeonics has already been mentioned. Another philosophical influence is Friedrich Nietzsche, with his idea of the superman, and his concept of a 'master morality' which, as with most Left Hand Path groups, is a central influence (Long, 1994, p. 1). Finally C. G. Jung and his idea of archetypes have been influential, although the ONA claims that their understanding of archetypes differs from that of Jung (DarkLogos, 2005, p. 2).

³⁸ Further information on Crowley's relation to political ideas can be found in the recent study by M. Pasi (Pasi, 2006)

³⁹ This claim is made by an ONA member (DarkLogos) at the yahoo group 'TheOrderOfNineAngles' (msg. 297, feb. 24 2008).

One of the most important influences is H. P. Lovecraft, and his Cthulhu Myths⁴⁰. The ONA mythology is basically built around the idea of the ‘Dark Gods’ which can be accessed through ‘stargates’ also referred to as Nexions. Even though the ONA acknowledge Lovecraft’s influence with the mythology of the Dark Gods, they claim that Lovecraft had access to only part of a genuine tradition regarding the Dark Gods:

Lovecraft, aware of parts of the ancient tradition of the Dark Gods, dramatized and mis-represented the tradition as a whole. Part of this mis-representation was literary, some of it arose because Lovecraft could not see beyond the Abyss where opposites are meaningless, but most of the mis-representation arose because Lovecraft had access to only part of the tradition, through his own Occult researches and sometimes inept experiments with dream control. (ONA, 1992, p. 1)

They also claim that Lovecraft’s work contained mis-representations in the naming of the Dark Gods. Likewise the ONA holds a belief that every 2000 years, the gates between this world or dimension and the one containing the dark gods open, enabling astral travel between the two worlds. It is moreover claimed that the last overt physical manifestation happened about 8000 years ago, which gave rise to the myth of Dragons (ONA, 1992, p. 1). The use of the ‘Dark Gods’ and the view of the supernatural world as basically inhabited by evil creatures, is somewhat reminiscent of a negative epistemology, although the negativity and ‘sinister’ aspect of these gods is applauded. The concept of negative epistemology within esotericism is quite rare, and a more in-depth exploration has recently been done by Marco Pasi (Pasi, 2007).

Having now looked at the various influences, both in terms of magickal ideas and practices as well as more ‘ideological’ features, I now move on to look at the initiatory system of the ONA.

THE INITIATORY GRADE SYSTEM OF THE ONA

The goal of the Satanism of the ONA is to create ‘new individual’ through direct experience, practice and self-development (ONA, 1990). I have already touched upon the grades of the ONA system being highly individual, based on the initiates own practical and real-life acts, instead of merely performing

⁴⁰ The term was originally coined by Lovecraft’s associate August Derleth, but the ideas revolving around the term were developed and popularized by Lovecraft. For further information see the standard biography on Lovecraft by S. T. Joshi (Joshi, 1996).

certain ceremonial rituals: ‘We do not offer Initiation – candidates achieve Initiation’ it is stated in an article (ONA, 1989, p. 2).

The system of the ONA is often referred to as the ‘Seven-Fold Sinister Way’, which is reflected in the initiatory system of the order, that has seven grades, which are connected with the ‘Tree of Wyrð’ or Septenary System, which is also seven-fold. As already mentioned this system is somewhat similar to the Sephirot of Jewish Kabbalah, with different spheres corresponding to different planets and similar correspondences.

The seven grades are:

I: Neophyte

II: Initiate

III: External Adept

IV: Internal Adept

V: Master of Temple / Mistress of Earth

VI: Grand Master / Grand Mistress

VII: Immortal

Most if not all of the requirements for each step or grade are openly revealed by the order right from the start, which is quite unique taking into consideration that we are dealing with an esoteric order⁴¹. The esoteric element lies in the task themselves, and true understanding of what these grades entail will supposedly only be attained by actually doing the required tasks. The focus throughout the grades is on practical experience and attainment of god-hood, and not just symbolic or magical actions. The ONA presents real life initiations, reminiscent of old warrior initiations as they were performed in ancient tribes, for example in the Germanic warrior-bands, the *Männerbünde*, or as it was practiced by Native Indian tribes where an initiation ritual could require the initiates to stay out several nights on a mountain-top. In the Nordic tradition, a nightly ritual called ‘utesitta’ (‘sitting out’), requires the participant to go out in the woods and sit in the dark all night without falling asleep, and let the stars

⁴¹ Exceptions to this ‘rule’ do exist, a prominent one being the text ‘One Star in Sight’ published by Aleister Crowley for his organization A.’A.’, which reveals a complete overview of the grade system and curriculum of the individual grades (Crowley, 1921). Given that Myatt received some of his initial training in occultism from groups using material by Crowley, as we will see later, it is likely that Myatt has encountered such ideas and drawn inspiration from these.

and the thoughts and visions that might appear when isolated, guide the initiate through the night⁴². A similar experience is part of the ritual for the External Adept, which requires one to lie still on the ground, and awake the whole night (West, 1996, p. 22). Even more demanding is the grade ritual of internal adept, which requires the initiate to isolate himself in the wild for a period of three months (i.e. from equinox to solstice), with no contact to civilisation at all, and no modern commodities, including flashlight and a watch to keep track of time (West, 1996, p. 44; ONA, 1994).

Here I have only mentioned a single of the list of things required to advance. Other requirements along the way include starting and running your own magickal temple (which is one of the reasons why so many off-spring groups built on ONA teachings have emerged), conduct various rituals, as well as physical tasks such as marching, running and cycling long distances. Finally people within the ONA are also required to conduct so-called 'insight roles' in order to act out various roles in opposition to their natural self in order to transgress limits and boundaries of the mind. This system of initiation is claimed to be very elitist, allowing only a few to ever reach the final grades, and in the texts of the ONA no room is left for compromise. Either you perform the challenges set forth by the order, or you simply don't advance. The ONA stresses that it does not award titles as mere 'tokens of gratitude' as it has been the habit in the Church of Satan, where people that have been prominent in the 'scene' and in the media, such as Marilyn Manson and Michael Moynihan, have been awarded the degree of priest by LaVey⁴³. Reaching the fifth grade of Master can take between 10-20 years (Long, 1994, p. 3), and according to an article, written in 1989 only four masters are currently in existence in the west (ONA, 1989, p. 4). It is difficult to verify how many people have actually completed the tasks presented by the ONA, and thus confirming the number of 'masters' within the order. Supposed diaries and reports describing longer rituals such as the 3-month isolation-ritual, which is part of the grade of 'internal adept' are available online (CB, Dyssolving – Diary of an Internal Adept), and although they appear to be authentic, they cannot be verified as being factual.

⁴² *Männerbünde* is a form of Indo-European warriorbands that existed in pre-historic times. See Wikander, 1938 that presents the original theory of these warriorbands, as well as Kershaw, 2000 and Brunotte, 2004 that represents the current state of research in this field. Kershaw also contains information on Germanic initiation, including the idea of 'utesitta'.

⁴³ That Manson was ordained priest in the Church of Satan by LaVey himself is well-known from tabloids and the general media, and Moynihan said the following when I asked about his membership: "I am a member of the Church of Satan; this was bestowed to me personally by Anton LaVey out of (mutual) respect. He later appointed me a priest, which I likewise consider an honor." (Moynihan, 2008)

Having thus described the initiatory system used in the ONA, we now move one to have a closer look at the magickal practices and methods used within the order, with special attention to the so-called 'Aeonic Magick' which is a unique element in the Sinister Tradition.

ONA AND MAGICK

As explained in the beginning of this thesis, the approach on the ONA is phenomenological and thus descriptive. For this reason I have chosen to present and use ONA's own understanding and definition of magick, instead of trying to conjure some abstract academic definition. According to the ONA,

Magick is essentially the opening up of areas of consciousness latent within all - a means of changing the individual and the world. The techniques of magick for example, rituals are simply means to achieve this. For too long magick has been mis-understood as 'spells, conjurations' and the like, and while such things are magick, they are only a beginning, a mere intimation of what real magick is all about. (ONA, 1989, p. 1)

Thus magick according to the ONA go way beyond mere ritual, and is instead understood as the manipulation and control over energies:

Essentially, magick - 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. (ONA, 1989, p. 2)

The general 'satanic' outlook of the ONA is also reflected in the orders take on ritual magick, which defies any kind of 'occult protection' which is normally called upon in ceremonial magick:

Satanism, as a way of magick, has no seasonal rites, no servitude or submission to any diety and no fear. There are thus in Satanic rites no defensive circles or measures of any kind: only an exultation in the forces of the rite, a prideful possession and mastery. (ONA, 1989, p. 2)

The main ritual book of the ONA is the *Black Book of Satan*, which includes instructions on how to practice ceremonial magick such as the black mass. The rituals are heavily sexually loaded with orgies as part of most ceremonial rituals, and both indoor and outdoor versions are included in most cases. Other elements in the *Black Book of Satan* include various Latin chants, rituals for both birth and

death of members, as well as a sinister creed, various satanic blessings and instructions on how to run a satanic temple (Robury, 1988). In addition the guide *NAOS* contains a general guide to what the order calls internal or hermetic magick, and also includes instructions on how to play the ‘Star-Game’ which is a magickal game used in the practice of Aeonick magick, which will be explained below (West, 1996).

The ONA distinguishes between three forms of magick: External, Internal and Aeonick, which is also reflected in the grade system of the order, with grades such as external and internal adept focusing on different aspects of magickal practice (ONA, 1994). *External magick* is divided into two categories. The first is Ceremonial magic which is in essence ritual magick, involving more than two persons, the purpose being to use magickal forces to achieve a specific goal. The second form is hermetic magick which is usually done *extempore* without a fixed text, and is performed either in solitary or by two persons. Sex magick and other such forms of ‘emotional’ magick fall into this category. According to the ONA *internal magick* is used to provoke an altered state of consciousness, leading to a process of ‘individuation’ and thus adepthood, which includes the ability of opening so-called gates (also referred to as a Nexus) in which one can channel energies ‘between the causal and acausal’ (ONA, 1993, p. 1). Internal magick is mostly hermetic, and includes working with the seven different ‘spheres’ on the septenary ‘Tree of Wyrd’, which as already explained, is similar to the Sephirot of the Jewish Kabbalah, albeit non-semitic⁴⁴. *Aeonick magick* is, according to the ONA, the most advanced form of magick practiced, and experience with external and internal magick is a natural requisite, which is why it is normally only conducted by initiates who have obtained the grade of ‘Master’. The aim of Aeonick magick is to influence large numbers of people over a long period of time, i.e. it is to influence ‘aeons’, either by altering or distorting existing forces, or creating new ones (followers of the ONA would say, ‘presencing acausal energies’) in order to change the evolution of man (ONA, 1993, p. 1).

This ‘presencing’ of energies happens through the practice of ‘Dark Sorcery’:

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, aim or aims. (Long, 2007)

⁴⁴ The sephirot is also part of non-Jewish Kaballah but is Jewish of origin (Scholem, 1995, p. 11f).

According to the ONA, world history is divided into aeons which are periods of roughly 2000 years, where the last 1500 of that period includes the manifestation of an Aeonic civilization. Earlier civilizations include the Sumerian and the Hellenic, each with their own Ethos and type of magickal practice. We are currently living in the aeon of the Western civilization, whose ethos is Faustian (albeit distorted by Christianity and Semitic values), and the next Aeonic civilization will be galactic, and only emerge with the evolution of a new man, which is the goal of the ONA. The idea of aeons and their specific properties such as length and ethos, is primarily an idea lent from Arnold Toynbee, and Oswald Spengler, although the concept itself is probably derived from Crowley (see note 32, p.20). The use of Aeonic magick is explained as follows:

All aeonic magick can only be used, by its nature, in three ways - (1) aid the already existing or original wyrd of an existing aeonic civilization; (2) create a new aeon and thus a new aeonic civilization; (3) distort or disrupt an existing civilization and thus the aeonic forces of that civilization. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. (Long, 1994b)

A person working with and controlling the so-called acausal energies is called a *cliologist*⁴⁵, and his work is normally done by using one of the following methods. The first way is to create a physical so-called nexion, which is done through various rites and magickal chants which will open a gateway to the acausal realm in the attempt to manifest these energies in the causal realm, thus influencing the existing aeon. The second method is to play an advanced form of the *Star Game* which is a magickal game developed by the ONA with pieces symbolizing different aspects of various aeons, which while played causes the cliologist to become a living nexion via the symbolism of the game, and thus a channel for acausal energy (Long, 1994b).

Why this great focus on ‘Aeonic Magick’ one might ask, and how does it more specifically relate to the ‘satanic’ goals of the ONA? The ONA claims that we are currently experiencing a ‘distortion’ of the current ‘Western’ aeon, a distortion created and maintained primarily by Judeo-Christianity which the ONA wants to counter:

⁴⁵ See the MS ‘Cliology – A Basic Introduction’ (currently unavailable online)

According to the sinister tradition of the ONA, there have been five Aeons, including the current *Thorian* (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself, and such an infection could have certain undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to magick, to the alchemy of evolution itself. (Long, 1994b)⁴⁶

One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 3-500 years), that go beyond the acts and lifespan of a single individual. Although other Left Hand Path groups have talked about the coming of new aeons, it has mostly been in quite vague terms (see for example the 'Age of Satan' mentioned in *the Satanic Bible* by LaVey throughout the book (LaVey, 1969)). The long-term goals and ONA's strategy to achieve them, include aiding human evolution by 'increasing the dark, creative, forces whose presence on Earth creates a new Aeon based on a new and higher 'adept-like' consciousness (ONA, 1988, p. 1). To achieve this goal, 'existing power structures and thus societies need to be disrupted and re-shaped' and the means to achieve adepthood, which according to the ONA equals 'real individual freedom', need to be made known. Destabilization is to be done on a practical level, utilizing both magickal and practical means, increasing chaotic and destabilizing energies, combined with actual disruptive acts such as terrorism and general chaos, havoc and mayhem, supporting political unrest, economic misfortune and racial, religious and social tension. All this is done to achieve the simple goal of aiding a coming breakdown of the current system (ONA, 1988, p. 2).

When looking at the magick of the ONA as a whole it is clearly the concept of Aeonic Magick, including the working of the Star Game⁴⁷, that is the most prominent and unique characteristic of the

⁴⁶ A more down to earth description of the 'distortive' forces and how they have influenced the west is given in Myatt's *Vindex - Destiny of the West* (Myatt, Vindex: Destiny of the West, 1984) and more recently in Myatt 2009, 2000b and 2009c.

⁴⁷ The specifics of how this game is constructed and played would be too extensive to recount here, but more information can be found in NAOS (West, 1996).

order. Connected to the idea of aeonics is also the work with 'insight roles', something which we will return to in the last section of this thesis.

A central aspect of following the 'Sinister Path' of the ONA, is the formation of new occult orders and groups. The following section will briefly describe the most important ones.

SINISTER TRIBES

When looking at the various groups within the Sinister Tradition, it is difficult to say which groups are merely inspired by ONA, sharing their ethos, and which groups are a direct result of an initiates work within the order, conducted in order to attain his grade as external adept. Especially in the 1990's a lot of different groups were active, mutually inspiring each other, and contributing to each others magazines. Geographically the activity of groups within the Sinister Tradition, has been centered on Britain (where the ONA originates)⁴⁸, with smaller off-shoots chapters in rest of mainland Europe. Another central location is New Zealand⁴⁹ that, just as Finland is a country with many Left Hand Path practitioners compared to its country size⁵⁰, has been quite active when it comes to forming and maintaining groups. Central persons in England is ONA leader David Myatt, and Stephen Cox, both of whom we will deal with later. In New Zealand Kerry Bolton, active for many years in various right-wing and occult groups, is the main character behind the locally based orders. He has at least for some time been an aspiring adept in the ONA (ONA, *The Satanic Letters of Stephen Brown*, 1992b). The only exception to the geographical pattern above is the *White Order of Thule* which was a US-based organization, and the most recent ONA 'tribe', the WSA 352.

⁴⁸ All presses that have published ONA material, except from Renaissance Press from New Zealand, are based in England, and the ONA traces its lineage back to old 'Albion' as already documented.

⁴⁹ As mentioned below Kerry Bolton has been very active in promoting the ONA or off-spring groups through his 'Renaissance Press' (Bolton, 2008), and a large openly active ONA-affiliated group following the Sinister Tradition, is the Temple of THEM which is based in Australia and New Zealand (<http://groups.yahoo.com/group/mvimaedivm/>), but defunct as of October 2009.

⁵⁰ The Temple of Set has a large concentration of members in Finland (Granholm, Temple of Set, 2008), and two of the largest online distributors of Left Hand Path books in Europe are from Finland (<http://www.athanaton.fi> and <http://www.ixaxaar.com/>), the latter also distributing material from the ONA. Likewise these publishers offer Left Hand Path books in Finnish, which suggest a larger reader base compared to European countries of similar size.

Recently ONA has developed its thoughts about the many offspring groups, and see it as a form of neo-tribalism. Talking about the Temple of THEM and the WSA 352, DarkLogos elaborates on a discussion group: “They are just different aspects, who - like siblings - have their own interests, their own personalities; their own way of doing things. This is good; this is the ONA hanging, evolving; growing. This is how it should be for a living-nexion. There will be - should be - in the near future more such people; different; diverse; working and living their sinister magick.” (DarkLogos 2009b)

The idea is also expanded upon in several recent texts released by the order, which explains one of the ways a person can join the ONA:

The third way - and the most sinister and the most practical - is to find and join an existing ONA tribe, or to form, or to become the founder of, your own sinister tribe (...) Our tribes, by their very feral nature, are territorial, and local - they live and thrive in a certain geographical area, or a certain 'hood, although some are now beginning to form alliances with other similar groups in other areas, or have expanded their operations and territory, and so can be found spread over several localities. In some ways, many or most of our sinister tribes are a new type of gang culture, and most of them are urban-based. (ONA 2009)

Examples of ONA-related groups or tribes is given below⁵¹:

The White Star Acception 352

One of the most recent groups to appear with a massive presence online is the WSA 352⁵². It is located in the US, and remarkably it is led by two females, Chloe and Kayla. The WSA 352 has produced an extensive corpus of additional texts and new developments, the most prominent idea or difference from the ‘original ONA’ being the idea of ‘progressive satanism’, describing this idea as follows:

“The White Star Acception is an Esoteric Order practicing Progressive Satanism within the context of what it terms the Sinister Way or Hardcore Satanism. True to its Nietzschean roots, Progressive Satanism is beyond the relative definitions of good and evil, embracing neither a “Left Hand” nor “Right Hand” Path.” (Sinistar666, 2009)

⁵¹ More groups such as Temple of Blood and to some degree Temple of the Black Light are also influenced by the ONA, but going into detail with every group is too far reaching.

⁵² A further exploration of this group is beyond the scope of this paper. Interested parties are encouraged to visit sites such as: <http://whitestaracception.wordpress.com/>, <http://onanxs.wordpress.com/>, <http://ona352.wordpress.com> and <http://en.calameo.com/accounts/94984> for a comprehensive text archive. The total number of WSA sites number more than 15.

Order of Jarls of Baelder (OJB) / Arktion

The Order of the Jarls of Baelder, also sometime referred to as ‘Arktion’ was a group founded in 1990 and active up until around 2004, where it published the magazine *Baelder* bi-monthly, and later quarterly. The general outlook of the group is pan-European, focusing on paganism and cultural heritage in Europe:

It provides a forum and focus of all European pagan traditions, magickal insights & techniques, occult skills, and esoteric sciences and offers a facility for those wishing to connect spiritually with their ethnic, pagan and regional roots and self-improvement/evolution in this lifetime. (...) We unite the light and the dark paths and refute the dualism of the messianic age and prejudice and division of the self. (OJB, 1999, p. 2)

The group, although based in Reading, England, had members all over the world, although primarily Europe⁵³. It functioned as an umbrella organization with various sub-divisions and groups, most of them organized around the founder Stephen Cox. The organization hosted a big library that also included manuscripts from the ONA and the Ordo Sinistra Vivendi (see below), and was also behind the publishing house Coxland Press, that issued various editions of ONA manuscripts.⁵⁴

Fraternitas Loki (FL)

The Fraternitas Loki is run by Arktion/OJB as an inner order, dealing with “the spheres of the Dark Gods, the balance factor of the European Shadow, presencing [sic] of certain energies on Earth and the re-integration of the imperative of human evolution via Epochal Missions.” (OJB, 1999, p. 14) Notice the references to the Dark Gods, and the ‘presencing’ (an ONA term) of energies, and the focus on human evolution. Members start out at ‘pre-Cubs’ and later advance to Wolf. The group appears to be very similar to the ONA in terms of general ideology, although focusing more exclusively on the northern ‘shadowside’ tradition of trickster mythology such as that of the Norse trickster god Loki. It is possible that the FL is the working of an ONA member, but it appears to have developed beyond a simply occult temple, as it produced around 200 texts exclusively for this order such as ‘Divination –

⁵³ This can be gathered from the OJB journal *Baelder* that features articles and news items from members located in numerous different countries, and it is also claimed by the order itself (OJB, 1999).

⁵⁴ For further details see (Goodrick-Clarke, 2003, pp. 224-226), that describes the group in greater detail, than space allows in this thesis.

An Aryan Perspective' and 'Sex, Magick and Chaos', divided into several 'chests' available to members according to their degrees (Loki, 1996)⁵⁵.

Other ARKTION/OJB groups

Similar to the Fraternitas Loki, two groups separated by gender also operated from the OJB. The first group is the *Dark Eorde Sweoster* (Dark Earth Sisters) which "represents [sic – notice the ONA lingo] the Folk feminine, dark mysteries of Goddess & Land. Balances charm, grace & beauty of the feminine with strength, power, lust, fertility & vengeful balance." (OJB, 1999, p. 14) The group focuses on 'Eorthe', the dark goddess which is also part of the ONA mythical tradition. The male counterpart to the Dark Earth Sisters is the *Scaedu Bael Gebröder* (Shadow Fire Brothers) which are described as follows: "Just as there is the Sun and Sun-wheel of the Aryans, so there is the Divine Black Sun: the sun of congealed blood, a dark light so intense, so pure and harmonious it is beyond unindividuated humans. Its presence in the Earthly realms is denoted by the dark rites of passage and heresies of the Shadow Fire of heroes and demi-gods, a sub-text running through all our mythologies and genetic folk memory. It is the suppressed balance factor of our heritage which the distorted psyche of the West has avoided." (Loki, 1996, p. 73) The final group related to the OJB is the *Circle of Jormungandr* which was based in the Netherlands, focusing in particular on the snake in Norse mythology Jormungandr, which has similarities to the Ouroboros in Greek mythology, and this group focused primarily on the youth, attracting members from the Black Metal scene of the 1990's (OJB, 1999, p. 12).

Order of the Left Hand Path / Ordo Sinistra Vivendi

This group began working in 1992 under the name *Order of the Left Hand Path (OLHP)*, and in 1994 it changed its name to *Ordo Sinistra Vivendi (OSV)*, 1994). It was run by Kerry Bolton, based in New Zealand, and published the journal *The Watcher* which was later renamed *The Heretic* (Goodrick-Clarke, 2003, p. 226f). From 1995 it also began publishing the journal *Suspire* that also contained adds to ONA, FL and the OJB (OSV, 1995). The group displayed the classical characteristics of an order within the Sinister Tradition, basing its teaching directly on the ONA or on self-published texts (by Hesperos Press, Wellington), which were close in content to the ONA. The order was only active

⁵⁵ The list of available 'manuscripts' is reprinted in all the material from the FL I am in possession of, and when the group was still active I received several tracts from both the FL and the OJB. Thus their claims of the existence of material developed separately from that available from the ONA appears to be solid.

for a few years, but in 2007 the order reopened using the original 'Order of the Left Hand Path'-name (OLHP, 2008).

The Black Order

The Black Order was founded in 1994, also by Kerry Bolton, and it quickly began publishing a membership bulletin, *The Flaming Sword* which ran in the years 1994-95, and which among other things featured one of the few interviews with David Myatt (Order, *The Flaming Sword*, 1994). In an introductory booklet issued by the order it is presented as follows: "The Black Order is a group of men and women who desire the attainment of a greater appreciation of the kozmos [sic]. We seek to facilitate this affinity within the context of our racial heritage as Europeans, and by exploring the unfrequented and dark world of the unconscious that underlies it." (An Introduction to the Black Order, 1996) The manual *Book of Wyrd* contains a section on cosmology and aeonics, and even an appendix with a text from the ONA, which shows the direct connections between the ONA and The Black Order (*Book of Wyrd*, 1993). Although both the Black Order and the OSV/OLHP were started by Bolton, it is clear that it had members throughout the world, and the membership bulletin feature articles from members located in countries such as England, France, Italy, Finland and Sweden (*The Flaming Sword*, 1994; Goodrick-Clarke, 2003, p. 227).

White Order of Thule (WOT)

The White Order of Thule draws its inspiration from the Black Order, but was formed with a basis in the United States in 1997, after several problems with the leadership of the Black Order, and as one of the founders admits, it is somewhat a reformation or 'white' version of the original Black Order (Georgacarakos, 2007). The WOT published a magazine called *The Abyss*, which was quickly renamed *Crossing the Abyss*. The order quickly rose to success, getting 'prominent' members from the American scene of 'Eurocentric' pagans such as Robert N. Taylor, and members of 'The Order', a paramilitary group, now imprisoned, wrote in the magazine, making it popular among inmates in the US prisons (referred to as POW's, prisoners of war). Only six issues of *Crossing the Abyss* were released, but the mixture of articles on runes, Savitri Devi, Odin as a death god and 'Paganism as an Aryan Science' gathered quite some interest, especially within the White Power-movement, which the order attempted to influence by presenting them to esoteric topics, and unorthodox constellations such as the cooperation between the German Reich and Islamic forces, and the traditionalism of Julius Evola. Most of the order's curriculum, besides various correspondence courses, consisted of books by Nietzsche and Jung (Thule, 1997-99; Goodrick-Clarke, 2003, p. 231).

* * *

Besides the above groups, several non-organized entities and journals contained articles on the Sinister Tradition by ONA or some of the other Sinister groups, for example *Filosofem Magazine* and *Key of Alocer*, with articles by black metal icon Varg Vikernes, David Myatt, Michael Moynihan, Stephen Cox, Kerry Bolton etc.; gathering all the disparate groups and ideas. Other groups not directly related to the ONA, but inspired by the orders teachings also exists, the most prominent probably being the *Society of the Dark Lily*.

Although many of the above groups were short-lived and probably did not attract many members, the 'scene' as a whole, and the ideas these groups represented in the 1990's has been quite influential on the occult, satanic and pagan right-wing scene, and it was magazines such as *Crossing the Abyss* that made Evola and concepts such as Kali Yuga and Homo Galactica, household terms among large parts of the so-called 'Movement' of right-wing radicals. Having now walked through the teachings of the ONA as well as its offspring groups, we now turn to the supposed mastermind behind the ONA, and thus one of the greatest influences on the various groups and ideas presented above: David Myatt.

DAVID MYATT – A SINISTER TRICKSTER?

THE LIFE AND IDEAS OF DAVID MYATT

Before we look at how Myatt relates to the ONA, we will first give a rather in-depth biographical account, which will hopefully demonstrate how interconnected the life of Myatt is to the history of the ONA.

National Socialist Beginnings

David Wulstan Myatt was born in 1950⁵⁶. He grew up in Tanzania with his father who worked as a civil servant for the government. In 1970 he began studying physics at Hull University, primarily fueled by

⁵⁶ The scholarly literature disagrees on this, as Goodrick-Clarke says 1952 and Michael says 1950, which is also the date on wikipedia. Michael 2006 being the most recent scholarly publication on Myatt appears to be the most trustworthy in this case. This is also backed up by my informant DarkLogos who states that Michael corresponded with Myatt contrary to the research conducted by Goodrick-Clarke. (DarkLogos, 2008) For the following biographical

an interest in space travel and other dimensions (Goodrick-Clarke, 2003, p. 217). Myatt learned martial arts, and began studying Taoism. Later he lived a few years in the Far East, continuing his studies in martial arts.

He started his political life as a bodyguard in the British Movement, which he joined in 1968. This movement was led by Colin Jordan who was behind the international ‘World Union of National Socialists’ (WUNS) and who managed to become one of the leading figures on the international scene of National Socialism. From the 1970’s up to the 1990’s Myatt was involved in various National Socialist groups. More recently he was a member of the London-based radical right-wing group Combat 18 (18 designating the letters AH, Adolf Hitler). After internal strife the group split up, and Myatt founded the National Socialist Movement⁵⁷, to continue the work initiated in Combat 18 (Myatt, 2003, p. 8). In this period of political activism Myatt also founded the group Reichsvolk which had active members in both Britain and in the US, and which promoted the idea of establishing rural communities based on ‘Folk Culture’ as it was presented in Myatt’s many writings.

Both Combat 18 and Myatt’s newly formed National Socialist Movement traced their own lineage back to earlier National Socialist leaders such as Colin Jordan. It was after having founded the National Socialist Movement that he wrote his most notorious pamphlet, the *Practical Guide to Aryan Revolution*, that contained both a theoretical section, as well as a practical one, with instructions on how to bring down ‘the System’, including bomb-making recipes and other tricks to erase traces of terrorist activities. The guide is no longer obtainable anywhere, and is supposedly banned by the English MI5. When this tract was published in 1997 it did not gain much notoriety, and it was only after the nail-bomber David Copeland, a member of Myatt’s organization, successfully conducted several attacks two years later killing 3 and injuring 129, that the pamphlet became renowned for allegedly influencing Copeland to carry out his attacks (BBC, 2000).

In February 1998 David Myatt’s house was raided, and he was charged with publishing hate material, a charge that was later dropped. Two years later, after the Copeland bombings, Myatt and several other members of the National Socialist Movement and Combat 18 were arrested in an operation involving MI5, FBI and Scotland Yard. Myatt was acquitted of the charges against him of

section I am relying primarily on a combination of Myatt’s own autobiography combined with the information Goodrick-Clarke (Goodrick-Clarke, 2003; Myatt, 2008). More specific references are given in the appropriate paragraphs.

⁵⁷ I.e. the British movement, which is not to be confused with the contemporary group in the United States bearing the same name.

conspiracy to murder and incitement of racial hatred. Several media campaigns focused on Myatt's activities, including an 'exposure' by BBC's panorama programme that linked Myatt to the nail-bombings of Copeland (BBC, 2000). Even before the media-storm Myatt had already resigned as a leader of National Socialist Movement, although he continued writing and publishing *The National Socialist* and other publications. His resignation also happened before David Copeland became a member and carried out his bombings, but given that Myatt continued writing for the organization, and given the widespread availability of Myatt's written productions within the organization, it is very likely that Copeland came across the writings of Myatt⁵⁸.



Myatt when confronted by the BBC in 2000.

It is difficult to say exactly when Myatt began his studies into the occult. According to Goodrick-Clarke, Myatt learned his ways in the occult through contact with a coven in Fenland in 1968 as already mentioned (Goodrick-Clarke, 2003, p. 216). Myatt recounts how he used his esoteric studies in a more political fight against the system:

Remembering my Occult studies of years ago, I conceived a plan to use or if necessary create secret Occult-type groups with several aims. These groups would be allied to and aid a real covert organization dedicated to the overthrow of the System. One of the aims of these Occult-style groups was to infiltrate people into various positions in society where they could aid our Cause; another was to subvert people in influential positions by drawing them into these secret groups and then gradually converting them to the Cause. Another was to try and establish international links and spread the idea of a world-wide revolution and world-wide National-Socialist renaissance. The final aim was to attract people to these groups and gain information from them, using one obvious means which various other intelligence groups had used over the centuries to gain useful information. (...)In pursuit of these covert aims I infiltrated several already existing Occult-type groups and created a new one. (Myatt, 2003, p. 7)

The above quote is probably the closest one can get of an admission to starting the ONA. Although Myatt does not mention ONA by name it appears to be the only group with ideas of covert action through insight roles, and given that the ONA recommends members to be active in National Socialist

⁵⁸ For more information on the nailbombings by David Copeland, and his relationship to the National Socialist Movement and David Myatt see Lowles, 2000 (in particular p.62-75), which is the only book dealing specifically with the nail-bombings. Caution is advised as the book is quite sensationalist and subjective and is written by a journalist who, albeit working for the BBC, is also a co-editor of *Searchlight*, a magazine by the extreme left which monitors the right.

organizations and in Radical Islamist groups, Myatt appears to be a prime example of an ONA initiate. As we shall see in a later section, it is not only the above reference that ties Myatt to the ONA. Although denying being a member of the ONA, Myatt however does admit that esoteric groups could be ‘useful instruments in fermenting revolution’ and that covert action was one of the methods to be employed (Myatt, 2003, p. 5). After years of attempting to get National Socialist groups to initiate a full-fledged fight against the system, Myatt realized that a change of tactics was needed.

In Service of Allah

Myatt drifted towards the study of Islam and took several courses in Arabic, went to the mosque on Fridays, and met and discussed with other Muslims. Myatt admits that he ‘existed in-between two worlds’ as he was still under investigation from the police for his former activities, and still in regular contact with several of his former ‘comrades’ of his National Socialist period. It was in this period of being caught between two worlds that Myatt started to ponder the idea of seeking cooperation between right-wing extremists and Muslims, ‘against what I considered were our common enemies’ as Myatt states (Myatt, 2006, p. 1f), and according to professor in political science, George Michael, David Myatt “has arguably done more than any other theorist to develop a synthesis of the extreme right and Islam” (Michael, 2006, p. 142).

Myatt was inspired by historical examples of cooperation and mutual respect between Islam and National Socialism, as expressed by Waffen SS general Leon Degrelle and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem, who lived several years in National Socialist Germany, and who helped recruit Muslim SS soldiers (Degrelle, 1982).

Apparently Myatt’s conversion to Islam did not mark a ‘change of heart’ as to who the enemy was and to his basic *Weltanschauung*: “I understood both Islam and National-Socialism as striving to create a better world based upon noble ideas and encouraging individuals to change themselves through a triumph of the will. Bold upheld the noble ideals of honour, loyalty and duty.”⁵⁹ (Myatt, 2003, p. 5). Myatt still resented the influence of the United States and its penchant for Zionism and as such his fascination with modern-day so-called Mujahideens such as Osama Bin Laden and

⁵⁹ This quote appears to be part of the ‘game’ that Myatt is playing with the media, in his attempt to convince everyone of the genuineness of his conversion, and the supposed consistency in his worldview. As will be exposed later, his conversion to Islam is nothing more than a game of make-belief.

Mullah Omar⁶⁰ can be seen as a continuation of his anti-Zionist ideas from his National Socialist period (Myatt, 2006, p. 2).

The attempts at creating cooperation between National Socialists did not work as planned. Myatt got accused of being a ‘traitor’ by his old National Socialist comrades, and Muslims and others doubted the veracity of his conversion, seeing him more as an ‘undercover nazi’ than a genuine Muslim (Myatt, 2006b). As a Muslim, he no longer saw it as his duty to promote such an alliance with ‘unbelievers’. One could not call Myatt’s attempt a total failure however. The US-based group Aryan Nations, that was originally part of the so-called Christian Identity movement attempted to reach out for alliances with the Muslim world with their ‘Ministry of Islamic Liason’, and their website also feature a section dedicated to Myatt’s Reichsfolk organization, with several of Myatt’s writings (Michael, 2006, p. 140ff). Also among Muslims Myatt was eventually accepted, and his name featured on a website for the group The Saved Sect, led by Omar Bakri⁶¹. Similarly he is being defended by other Muslims when he writes on the forum Islam Online and Islamic Awakening⁶², and he has also been invited to talk at certain mosques in England, and to be interviewed by an Arabic TV station (DarkLogos, 2008).

While a Muslim, Myatt wrote the text *Are Martyrdom Operations Lawful (According to Quran and Sunnah)?* which ‘is considered by some to be one of the most eloquent and detailed defenses, in the English language, of “suicide attacks”’, and for a period it featured on the website of the Islamist organization Hamas (Wright 2007, 4). In this period of being a Muslim, there seems to be no question of Myatt’s loyalty towards Islam, at least not publicly. According to an article in *The Times* published on April 24, 2006, Myatt stated that:

The pure authentic Islam of the revival, which recognizes practical jihad as a duty, is the only force that is capable of fighting and destroying the dishonour, the arrogance, the materialism of the West ... For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called Holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy... Jihad is our duty. If nationalists, or some of them, desire to aid us, to help us, they can do the right thing, the honourable thing, and convert, revert, to Islam — accepting the superiority of Islam over and above each and every way of the West. (Kennedy, 2006)

⁶⁰ Mullah Mohammed Omar is the current leader of Taliban in Afghanistan.

⁶¹ Omar Bakri was behind the Al-Muhajiroun that was banned under the British Terrorism Act in 2006, and was later behind the Saved Sect and various other Islamist groups promoting militant action against the west.

⁶² See IslamicAwakening.com and IslamOnline.net

Despite statements such as the one quote above, it appears that after around eight years of dedicating his life and writings to Islam, Myatt's affiliation with Islam has come to an end. This can be gathered from the most recent versions of his autobiographical notes, as well as the recent substantial updates on the website of Julie Wright, an associate of Myatt, where all links have been removed to his Islamic sites to be replaced by a link to the non-Islamic www.cosmicbeing.com (Wright, 2007). Likewise one can note a substantial increase in new texts released by Anton Long of the ONA on nineangles.wordpress.com/ combined with a sudden dwindling of new Islamic texts on www.davidmyatt.info/ which now features the following quote: "Narrated Ka'b ibn Malik: When the Prophet (salla Allahu 'alayhi wa sallam) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception. (Abu Dawud, 14, 2629)". This could be a sign of the possible deception going on⁶³.

When looking back at Myatt's period as a Muslim, it is interesting to observe how his 'conversion' was received by the mainstream media, and his political enemies, which one would assume would be thrilled to learn that Myatt no longer posed a threat as a right-wing theorist. Did everyone buy his newfound faith, did they consider it a scam, the act of a nutcase, or did anyone suggest that a much more sinister and calculated act of a trickster could be behind it all? His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC, and in general no one questioned his new faith.

His conversion was not accepted by all however, and especially his political enemies did not let down their guard when the news of Myatt's conversion hit the press, as can be seen in this quote from Gerry Gable, from the left-wing organization *Searchlight* in the *Sunday Mercury*: "Myatt is an ethereal character. He is a dangerous man who has twice been jailed for his violent right-wing activities and who openly asked for blood to be spilled in the quest for white Aryan domination. We believe that despite his claims to be a devout Muslim he remains a deeply subversive intellectual and is still one of the most hard-line Nazi intellectuals in Britain today. Myatt believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire." (Mercury, 2000)

⁶³ As of November 2009 <http://www.davidmyatt.info/> no longer features any Islamist texts, but has reverted to present a selection of recent texts on 'The Numinous Way', presumably thus marking the transition back to the Numinous Way from Islam.

As documented above not everyone accepted Myatt's conversion as genuine, and one is led to wonder if there is some other strategy behind his many moves from one ideological extreme to the other. As we will see in the following section, and as will be posited in this thesis, his move to Islam is part of a 'sinister strategy' that has its roots in the 'insight roles' and idea of 'sinister dialectics' within the ONA, and it is Myatt's relation to the ONA to which we will now turn our attention.

DAVID MYATT AND THE ORDER OF THE NINE ANGLES

Before we look at the evidence for Myatt's involvement with the ONA, we should note that Myatt always has, and still does deny any connections to the ONA: "For over twenty years, journalists, and [others] have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist'... These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason — to try and discredit me personally." (Myatt, 1998) At one point Myatt even challenged the two journalists Nick Ryan and Nick Lowles to a duel with deadly weapons, in order to dispute the assumptions and accusations that they put forth in their writings (Lowles, 2000; Searchlight, 1998).

Given that Myatt so vehemently denies being behind the ONA and behind the pseudonym Anton Long, it is problematic that Professor Goodrick-Clarke in his book *Black Sun*, that contains a chapter on the ONA, assumes that Anton Long and Myatt are one and the same, using an article from *Searchlight* which Myatt denounces, without providing his own evidence that Myatt is in fact connected to the ONA. If Goodrick-Clarke has been shown evidence that Myatt is Anton Long, he still fails to present that proof to the public (Goodrick-Clarke, 2003, p. 217). This paper will not dispute the claims made by Goodrick-Clarke, but instead of asserting undocumented claims, it will attempt to document that Myatt is in fact connected to the ONA.

If we first look at the textual evidence, there are several texts linking Myatt and the ONA. The ONA manuscript *Aeonic Insight Roles* (ONA, 2004) refers to the text *The Strategy and Tactics of Revolution*. This text, written by Myatt, was formerly called 'The Practical Guide to Aryan Revolution' and supposedly influenced David Copeland, as explained elsewhere, and thus we have a direct link which has not been covered up. Another example is a printed version of the manuscript *Copula cum*

Daemone which is dated 1978, written by D.W. Myatt, which appears in a collection of ONA manuscripts. Later (digital) editions of the text have ONA and R. Venn as the author, and we thus have a clear example of a text originally issued by Myatt, and later ‘disguised’ with a pseudonym (Venn, 1978) Other texts have also been used to link Myatt and the ONA, such as *Diablerie – The Secret Life of a Satanist*, which is the autobiography of Anton Long, and which reveals details of Long’s life that appear remarkably similar to Myatt’s own life, to the extent that Goodrick-Clarke uses the text unquestionably to cover certain biographical events of Myatt’s life (Goodrick-Clarke, 2003, p. 217). The Long biography has now been removed from the Internet⁶⁴. Thirdly we have a convergence of presses/publishers used by the ONA and Myatt respectively. Both writings by Myatt and the ONA have been published by Thormynd Press, which is Myatt’s own press, so again we have a direct connection⁶⁵.

Another link between ONA and Myatt concerns the use of alternate dating-systems. As has already been explained, Myatt during the period in which he wrote his National Socialist writings, dated his texts ‘Yf’, designating the ‘Year of the Führer’. The same dating system is used by the ONA, although in recent years the ONA have begun calling it ‘Year of Feyen’, but the connection remains nonetheless.

The final evidence which I will look at is linguistic, and although it is both circumstantial, and only indirectly gives credence to what I have tried to demonstrate, it is nonetheless quite convincing, and difficult to explain away. When one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt’s own ideas. Ideas of the awakening and evolution of man into a *Homo Galactica*, a new superman, permeate the writings of the ONA: “We are gods when we awake” as it is said in one text (ONA, 1989). This idea of a new man, a *Homo Galactica*, as well as a new ‘Reich’, the *Galactic Empire*, is something that is also very present in Myatt’s own writings: “The ultimate Destiny of the Aryan race lies in the conquest of Outer Space - in the creation of a Galactic Empire.” (Myatt, Aryan Homeland, 1995) In addition to this evolutionary aspect that is very present both in ONA material and in Myatt’s writings, and often with identical terminology, we also have the idea of ‘aeonics’. In the ONA we find it presented in texts

⁶⁴ The article is available in the British Library collection, and the most recent speculations about Myatt as Anton Long, as well as a tentative chronology are available at <http://www.cosmicbeing.info/rumours/>.

⁶⁵ See Amazon.co.uk, search for Thormynd Press, and both writings by Myatt and Anton Long will appear.

such as *Aeonic Magick – A Basic Introduction*, whereas Myatt presents an identical idea in his writings, and even almost identical tables of the different civilizations in *Vindex– Destiny of the West*. Likewise the idea of causal and acausal science is something that is present both as part of the magickal workings of the ONA (Long, 1994b, p. 1), as well as in the writings of Myatt (Myatt, 1996).

Although none of the above circumstances alone would be enough to justify connecting Myatt to the ONA, the combination of the many hints and references should be enough to warrant such a connection. After having shown how Myatt relates to the ONA, I will now have to move on to look at the use of so-called ‘insight roles’ within the ONA, in order to finally show how Myatt’s lifelong devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA.

POLITICAL ESOTERICISM OF THE SINISTER TRADITION

INSIGHT ROLES

Within the initiatory system of the ONA, so-called insight roles play an important part, along with tough physical and mental training. As already mentioned the ONA initiatory system is comprised of seven stages, sometimes also referred to as ‘The Seven-Fold Way’, and already from the second stage, *Initiate*, undertaking an insight role is part of the curriculum (ONA, 1994, p. 2). Undertaking an insight role means gaining real-life experience by working ‘undercover’ for a period of 6-18 months, both to ‘aid the Sinister dialectic’ and to ‘enhance the experience of the Initiate’ (ONA, 2004). These roles are meant to challenge the initiate to experience something completely different from their normal life, pulling them out of their comfort zone. If you are a law-abiding citizen, you are encouraged to become a burglar or run a criminal street-gang, and if you are a criminal you are recommended to join the police. Later texts on insight roles have changed the challenge a bit, focusing more on direct ‘action’ against ‘The System’ and the ‘defenders of the old Aeon’. According to the text *Aeonic Insight Rôles*, “any group or individual which [*sic*] is engaged in *practical* action against The System with the purpose of destroying it and challenging its ideas, is interesting from the point of view of the Sinister Dialectic and those undertaking an Aeonic Insight Rôle”. The following is a list of suggested insight roles from the most recent text published on this subject:

- (1) Join or form a covert insurrectionary organization, dedicated to National Socialism, whose aim is to undermine by practical means the status quo and which uses the strategy and tactics

outlined in *The Strategy and Tactics of Revolution* (Parts I and II) (2) Undertake the role of assassin, selecting as your opfers [i.e. victims] those who publicly support or aid, ZOG, the NWO, The System. (3) Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO. (4) Join or form an active anarchist organization or group dedicated to fighting the capitalist System. (5) Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate "historical revisionism". (ONA, 2004)

It is interesting to note that out of the above five different examples of insight roles, Myatt has undertaken at least number 1, 3 and 5, while it is impossible to either confirm or rule out number 2 (assassin), although with the surveillance that Myatt is under, as seen from previous actions involving Scotland Yard and MI5, it is very unlikely that Myatt would be able to carry out such criminal acts without getting caught. It is also interesting to note that this text was written in 2004, and updated in 2006, while Myatt was still officially a Muslim. In addition none of the earlier texts on insight roles, some of them dating back to the mid 80's, mentions being a Muslim as a possible insight role, so this is a new addition that has been added after Myatt's own conversion, and realization that this was a viable way forward in the fight against the system.

It is clear that insight roles are the primary factor in the 'political' aspect of the ONA and its practice, and it is several times stressed how important it is for new initiates to be able to 'know the form', that is to see beyond any tactics or political statements, and see the 'inner essence' of the teachings of the ONA:

As has been mentioned above, and elsewhere, many times: many non-Adepts, and even some Adepts, sometimes confuse a tactic, a form, for the essence. That is, they fail to appreciate what is being done, and why it is being done. Sometimes, non-Adepts even mistake an Insight Role - undertaken by an Initiate or even an Adept - for the "views", or whatever, of that Initiate or Adept, and thus castigate that individual! (...) a failure to go beyond appearance, and forms, to the sinister essence. A failure to understand that a tactic is just a tactic, which may or may not be useful, and which may be abandoned if it proves to be unsuccessful, or used again if it proves of some value. A failure to understand that such things may be some form of sinister manipulation, or some effect of Aeonic Magick, or even some form of Aeonic Magick itself. One mark of a genuine Adept is their ability to see beyond such forms, such tactics, to the essence - to the sinister magick often at work in such things. Another mark of a true Adept (and those beyond) - as has been written many times - is the ability to appear as different things: to be a shapeshifter, a chameleon. (Long, 2005b, p. 2)

This text might refer to Myatt himself, and his insight role as an Islamist. When the news of Myatt's 'conversion' reached people either affiliated with, or interested in the ONA, such as people on the

yahogroups mentioned earlier, some people did not see through the veil that Myatt attempted to cast around his personality. Supporters of National Socialism and Satanism accused him for 'betraying the cause' (be it Satanism or National Socialism or both) and acting dishonourable by adapting a Semitic 'slave-religion' instead of continuing his work within the ONA⁶⁶. That Myatt for decades has been able to lure people to believe him and his many forms and ideologies, shows that Myatt has at least partially succeeded in playing his own game of a 'shape-shifting chameleon' as outlined in the quote above. This fact is important to keep in mind when researchers in the future are facing possible new 'facades' and identities put up by Myatt.

After this presentation of the idea of insight roles, let us now conclude with a look at Myatt's role as a Muslim, and how we are to understand this apparent shift of religion from the perspective of the ONA and its insight roles.

ISLAMISM OF DAVID MYATT AS SINISTER DIALECTICS?

Looking at the life of Myatt, it is clear that the overriding principles guiding his life, has been various ideologies, first National Socialism, and later Islam, and for shorter periods Buddhism and Christianity. After looking at the idea of insight roles within the ONA we have now come to a conclusion where we are able to see these events for what they really are: All part of a 'satanic' game of 'sinister dialectics'. I have shown that the insight roles of the ONA fit well with Myatt's own life, and that they have even been adjusted to fit his latest ideological shift to Islam, and as such they appear to be central in order to understand, what appears to be very abrupt and radical shifts of worldviews. It is quite surprising to see that 'Anton Long' has contributed with a text on Islam as a possible insight role, during the same time Myatt acted as a Muslim, and it establishes a clear connection between the ONA and Radical Islam. The ONA makes a clear distinction between faith and knowledge. Knowledge based on personal experience is considered as being most important. The only way to reconcile the opposition in the ONA to conventional religions and their submission to a deity and certain dogma, with Myatt's own submission to Islam, is to understand Islam to be something conducted based on sinister motives (Long, 1994, p. 2). Myatt as a Muslim, successfully established connections to leading Radical Muslims in Britain, such as Omar Bakri and his Al-Muhajiroun, a group which promotes jihad and is banned for its pro-Al Qaeda views. It appears as if Myatt is a perfect example of an initiate of the ONA, living out insight roles, both with his initial attempt in National Socialist groups, and later with

⁶⁶ See the Yahoo-groups <http://groups.yahoo.com/group/ona/> and [group/TheOrderOfNineAngles](http://groups.yahoo.com/group/TheOrderOfNineAngles/) that have several examples of this in their text-archives.

his realization that more could be achieved within Islam. Thus the instructions of the ONA appear to lay out a blueprint what has later become the life of Myatt. That an occult group based in the tradition of the Left Hand Path and Satanism, has connections to radical Muslims, is quite sensational and unique, creating new constellations never seen before in either politics or esotericism. This being said the more general concept of western esotericism has in the 21st century, often via Traditionalist beliefs, revealed connections to Islam, something which will be explained in greater detail below. It appears as if Myatt's life is inherently connected to the Order of the Nine Angles, despite Myatt's own denial of this being the case. Most of his life he has been living and experiencing ideas that are all based on deliberations of the ONA, that he already began formulating in the late 1970's. Thus there appears to be no other way to understand Myatt's life, than as an attempt at living out the 'sinister dialectics' in the attempt to revolutionize the world through practical as well as 'magickal' means. Only the future will tell to which degree Myatt has been successful in instigating Islamic Jihad towards 'the West', and if Myatt will discover yet another method in his struggle to take down 'The System'. His ideas, however disturbing they might be, appear to contain a blueprint for fusing disparate ideologies such as National Socialism, Satanism and Radical Islam.

The ideas presented by Myatt can rightly be seen as the work of a single fanatic, with little appeal beyond a small fringe and limited group of people. However his ideas resonate with similar ideas in the larger context of esotericism and politics. More specifically they are related to a broader critique of modernity and the West, as it has been presented both by the European radical Right and by fundamentalist Muslims. It is in this broader framework that I will now attempt to place the ONA and Myatt.

PERSPECTIVES ON POLITICAL ESOTERICISM

Although this is the first time an in-depth examination is conducted of the Sinister Tradition, ONA and David Myatt, the phenomenon of groups fusing right-wing politics with esotericism is not new. Likewise it is possible to place the essentially anti-democratic and anti-western ideas of Myatt in a broader frame of civilizational critique and conflict. In recent years a tendency has emerged to view globalization either in terms of a 'clash of civilizations' between 'the Islamic world' and 'the West' (Samuel P. Huntington), or (less fashionably) as the 'end of history' with the global victory of liberal democracy (Francis Fukuyama). However, it can be held that the West instead of facing a clash of

civilizations is actually approaching a potential ‘intracivilizational’ struggle between various cultural and religious groups and an impending disintegration of the multi-cultural nation-state. Several observers claim that the West is currently experiencing a ‘return of history’, viz. a return to politics, culture, religion and ideology (Zakaria, 2001), and that what we are experiencing is not a clash between the West and the rest, but between ‘the West and the Post-West within the West itself’ (Kurth, 2000, p. 5). It is within such a scenario of intracivilizational struggle, that Myatt and the ONA attempt to act as destabilizing factors in order to bring the current system to a breakdown, and it is clear that Myatt in the last three to four decades has tried almost every existing option, as well as invented new ones, in order to bring about a new ‘Galactic Imperium’. The idea of an Imperium as well as the conscious struggle against modern western societies is not new. As shown in the book *Occidentalism: The West in the Eye of Its Enemies*, written after September 11, it is possible to trace the anti-western ideas back at least two centuries. More remarkably it is demonstrated how these sentiments are ultimately rooted in the west itself: “No Occidental, even the most fervent holy warrior, can ever be entirely free of the Occident” (Burma & Margalit, 2004, p. 144). Historically the first and most obvious example of anti-modern thought that has directly influenced Myatt and the ONA, are the historians and philosophers Oswald Spengler and Arnold Toynbee, whom we have already mentioned. Spengler is mostly famous for his tome *Der Untergang des Abendlandes: Umriss einer Morphologie der Weltgeschichte*, where he presents his meta-historical theory of the cyclical properties of civilizations, that rise, fall and perish in a continuum throughout history, like the seasons of the year (Spengler, 2000, p. 70ff). Less known, but not less important when it comes to polemically criticizing the modern world, is Spengler’s book *Der Mensch und die Technik*, where Man and his relation to technique and culture is presented. When Myatt reveals his own dreams of a new man conquering space, admitting to be heavily indebted to Spengler’s, one cannot help but to compare his ideas with Spengler’s of a ‘Faustian culture of Machines’ that conquers the world through the *will to power* (Spengler, 1992, p. 71f). Spengler’s ideas were developed further by the American post-war philosopher, polemicist and post-war ‘fascist’, Francis Parker Yockey, who in his *opus magnum*, *Imperium* took Spengler’s ideas into the 20th century, expanding them even further in the follow-up volume *The Enemy of Europe* (Yockey, 2000; 2003). Yockey’s concept of the Imperium is clearly adapted in Myatt’s writings both on National Socialism and within the ONA⁶⁷. Another track of thoughts, that has obviously influenced Myatt throughout his life, both as National Socialist and

⁶⁷ A good overview of the post-war fascist movements, including details on Yockey and notable associates such as Oswald Mosley and Julius Evola, is given by Kevin Coogan (Coogan, 1999).

Islamist, is anti-Semitism. A scholarly presentation, that traces the anti-Semitic connections between the extreme right and Islamists is given by M. Küntzel (Küntzel, 2007). Looking at Myatt's own ideas of Jews and Zionists, and their supposed control of the world order, it is probable that he, besides being heavily indebted to classical National Socialist works such as *Mein Kampf* by Adolf Hitler and *Der Mythos des 20. Jahrhunderts* by Alfred Rosenberg (Rosenberg, 2004), has been influenced by more recent 'apologetic' (i.e. towards anti-Semitism) works against Jewish influence on modern society. The most well-known example are the books by David Duke. Duke has a murky history as a former member of the Ku Klux Klan, but has gained an immense popularity among right-wing extremists after his success as a political representative for the Republicans in 1996, combined with the widespread circulation of his two books *My Awakening* and *Jewish Supremacism* (Duke, 2003). Another prominent critic of Jewish involvement in intellectual and political movements in the 20th century is Kevin MacDonald, who is known primarily for his book *The Culture of Critique*, which presents Judaism as a form of evolutionary strategy (MacDonald, 2002). MacDonald's position as professor in Psychology at California State University has helped legitimize anti-Semitism, and the book is widely read among 'Nazi-intellectuals'⁶⁸, and Myatt having been a leading 'ideologue' of post-war National Socialism for several decades, is most likely aware of and influenced by such works.

Continuing to look at Myatt's ideological inspirations, we encounter two of the main catalysts for intracivilizational struggle in recent times, namely fundamentalist Islam and the radical European Right, both phenomena that have been on the rise in Europe in recent years, and both phenomena that deliver a severe critique of modernity, a critique that contains surprisingly similar rhetoric and discourse. The radical European Right⁶⁹ is normally thought to hold some of the most severe critics of Islam, and the most avid defenders of 'the West' and thus a recent increase in the collaboration between radical Islamists and the radical European Right can appear both contradictory and paradoxical. That not all European radicals scorn Islam for being a threat to the West, can possibly be explained by looking at historical antecedents to the modern right-wing movements. A prominent

⁶⁸ The book is sold in most National Socialist and Right Wing online bookstores, and has also been translated into Swedish by the extreme right-wing publisher *Nordiska Förlaget* that has also published translations of David Duke (<http://nordiskaforlaget.se/>). A scholarly presentation of Duke and MacDonald as part of the 'revolutionary racialist right' is given by G. Michael (Michael, 2006, p. 14ff).

⁶⁹ With the 'radical European Right' I am referring both to the New Right (*Nouvelle Droite*), traditionalists, such as the converts to Islam, Martin Schwartz and Claudio Mutti, and political extremists such as neo-Nazis.

source of inspiration comes from the so-called Traditionalist School⁷⁰, consisting primarily of western intellectuals that converted to oriental religions. Two of the main characters in the traditionalist school are René Guénon and Frithjof Schuon, both of whom are western converts to Sufi-Islam (Sedgwick, 2004, pp. 21-93). Although Traditionalism originates in the early 20th century the ideas have continued to live on, resulting in new converts to Radical Islam based on traditionalist principles⁷¹. A more political version of Traditionalism has been espoused by the Italian Julius Evola (Sedgwick, 2004, p. 98ff)⁷². Building on Traditionalism among other things, a new political movement in Europe arose in the 1960's, the so-called New Right. It was initiated by Alain de Benoist in 1968 where he founded *Groupement de recherche et d'études pour la civilisation européenne* (Research and Study Group for European Civilization), also known as GRECE⁷³. This movement later spread to other countries, gaining a strong foothold in continental Europe, especially in Germany, where Pierre Krebs leads the organization Thule-Seminar, promoting right-wing identity-politics based on the supposed cultural and historical roots of the Indo-Europeans (O'Meara, 2004, p. 18; Krebs, 1988). Although it is impossible to trace any direct influences between the new right and David Myatt, the mere existence of these groups bear witness to the broader category of right-wing politics as well as esotericism into which most of Myatt's political ideas resonates.

Having now explored the currents related to the radical European Right, we will now move on to have a brief look at the other phenomenon and potential catalyst for conflict, namely radical Islam. The current and historical relations between Islam and National Socialism have already been explored by G. Michael, who also has a few pages dealing specifically with Myatt's attempts at forging alliances between National Socialism and Islam, thus leaving out the material related to the ONA (Michael, 2006, pp. 142-148). The anti-modern ideas present in contemporary Islamic fundamentalism has its roots in an older and more general Islamic critique of modernity. Two possible Islamic authors might

⁷⁰ Traditionalism, sometimes also referred to as Perennialism, constitutes a specific school of anti-modern thought see Hanegraaff 2005, p. 1132, and Sedgwick 2004 for further information.

⁷¹ Prominent examples, of more contemporary converts to Islam include the Italian Claudio Mutti, the German Martin Schwartz and the Frenchman Roger Garaudy, all of whom have a past in either traditionalism or the New-Right or both (www.claudiomutti.com, eisernekrone.blogspot.com and www.kshatriya.tk)

⁷² It is beyond the scope of this thesis to go into details with the Traditionalist current, and although there are evidently a lot of similarities between the political esotericism of Myatt and that of e.g. Evola, none of the sources I have encountered have suggested that Myatt is aware of and has used the ideas of the Traditionalists.

⁷³ See O'Meara, 2004 and Sunic, 2004 which are some of the few good studies on the New Right available in English. Caution is advised however, as both books, despite being scholarly, are written from a sympathetic perspective.

have been influential on Myatt's own interpretation of Islam. The first and most likely influence, is Sayyid Qutb, who founded the Muslim Brotherhood, and is seen as one of the fathers of contemporary Islamism, which Myatt, while active as Muslim, both adhered to and promoted (Michael, 2006, pp. 36-44). The other is Jalal Al Ahmad, who was a prominent Iranian critic of modernity. He is mostly known for coining the term *gharbzadegi* which translates into 'west-struck-ness' or occidentosis from his book *Occidentosis: A Plague from the West*. Ahmad saw the ideas behind modern western societies, with their materialism and lack of spirituality, as a virus that can potentially infect and destroy Islamic nations (Ahmad, 1984).

As documented above, there exist many parallels and historical precedents, which can be used to piece together the various trends and traditions that have influenced the ideology of ONA, both the esoteric and the political one. Although others have previously looked at politically extreme Left-Hand Path Satanism, none of these have successfully identified a specific Sinister Tradition within the Left Hand Path, and although scholars such as Goodrick-Clarke deal with groups such as the Black Order, the White Order of Thule, Fraternitas Loki and the Order of the Jarls of Baelder, these groups have only been described as disparate groups, and the direct links between the ONA and these groups are not identified⁷⁴. As such this thesis goes beyond the surface with a more in-depth analysis of for example language transmission and adaptation, required in order to establish these connections. Another novelty in this thesis, compared to other similar studies, is the proof of connections between Radical Islam and Satanism not hitherto seen, such as connections to leading radical Muslims in Britain, and even in the Islamic World (Hamas).

⁷⁴ See the general assessment given of the scholarly literature on the ONA in the initial section of this thesis.

CONCLUSION

Throughout this thesis I have taken a detailed look at the Order of the Nine Angles – a group that has hitherto only received little to no attention by academia, even by people specializing in the Left Hand Path. This examination of the ONA led to the identification of a ‘Sinister Tradition’, a new current within the established ‘Left-Hand Path’ phenomenon. In the process of defining the Sinister Tradition seven characteristics were identified: 1) Anti-ethics 2) Right-Wing 3) Emphasis on physical training 4) Direct action 5) Distinct ‘sinister’ vocabulary 6) Advocacy of ‘Traditional’ and theistic Satanism 7) Focus on non-Semitic traditions.

Later in the thesis several groups belonging to this Sinister Tradition, and fitting the characteristics given above, were briefly described, and for the first time these groups were identified as being directly affiliated with the ONA. I also looked at the history of the ONA, showing how it possibly developed from a small satanic Wicca coven in the late 1960’s, to a full-fledged order with followers from most of the globe, and with a unique and comprehensive system of teachings, rituals and initiatic practices. I likewise identified several important influences on the order such as the philosophers Toynbee, Spengler and Nietzsche, as well as H. P. Lovecraft, Aleister Crowley and Chaos Magick. After placing the ONA in the context of the Left Hand Path, and demarcating the group in relation to the Church of Satan and the Temple of Set, I moved on to look at the main character behind the ONA, David Myatt, which no other scholar has so far been able to document is the character behind Anton Long, the creator of the ONA. Myatt’s life has for the last decades revolved around extreme groups, both political (i.e. National Socialist) and religious (Radical Islamists), and after looking at the concept of insight roles within the ONA, we could firmly conclude that Myatt’s many ideologies ultimately served a ‘sinister purpose’, namely the subversive work of insight roles as part of the ONA training.

The final part of this thesis attempted to place Myatt and the ONA in the larger context of critiques of modernity, looking at how Myatt’s attempt to ally Islam and western critics of modernity in a unified fight, is not a one-man battle, but actually something that has taken place throughout most of the 20th century, and that the critique of the West put forth by Myatt is not isolated, but appears to mirror the critique found among traditionalists, the European right and radical Islamists alike. This critique might, as explained below, result in unforeseen intracivilizational struggle, if these parties are successful in their attempt to spread discontent and unrest.

As we are dealing with a quite recent phenomenon it is still too early to tell what lasting influence this new current of Left Hand Path Satanism might have had on esotericism and the world in general. Will new forms, groups and currents develop out of the ideas initially presented by the ONA, or will the ONA and the 'Sinister Tradition' be merely a phase connected to the occult and political movement of the 1990's? According to a recent text by the ONA, Satanism is only the beginning of something else that is yet to come: "there will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of 'Satanism', for such things are causal emanations tied to a particular Aeon" (Long, 2005, p. 3). What this form of the 'new Aeon' will be, only the future can tell, but looking at the various extreme ideologies that Myatt has promoted over the years, it could be potentially dangerous to ignore, however limited in numbers these fanatics might be.

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Blood, Wine, and the Golden Chain

Mysticism in the 21st Century

C. R. Monette

Blood, Wine, and the Golden Chain

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This document contains a draft **Introduction** and **Chapter Five (The Order of Nine Angles)** in advance of the publication of the complete textbook.

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FOREWORD

This special advance copy of Chapter Five is available with the assistance of my collaborators in the project, to whom I am always grateful. As the ONA does not *per se* support copyright, the simplest and best solution in terms of professional obligation is to permit the free copying of this Chapter, in advance of the textbook.

The complete textbook will be available in English and Arabic in Summer 2013.

TABLE OF CONTENTS

Copyright	2
Foreword	3
Introduction	5
Chapter 5. The Order of Nine Angles	101

INTRODUCTION

Religion and Religious Studies are active markets, perhaps more active in the past ten years than in the previous fifty. While Christianity and Islam, for example, continue to attract respectable numbers of converts, a sizeable number of people in North America and Europe seek guidance and spiritual growth from non-conventional sources, or from mystical traditions that are on the fringe of larger religious systems. While some have chosen Buddhism or Zen, we have equally seen Sufism for non-Muslims, Yoga and Tantra for non-Hindus, and Kabbalah for non-Jews; all four examples are relatively common, yet held to be theologically problematic or even heretical by the orthodox leaders of those faiths. Further, others still have sought enlightenment from neo-gnostic movements and initiatory societies like the Freemasons or OTO, or even returned to pagan traditions, painstakingly reconstructed by both academics and amateurs. Morocco itself has always held an allure for spiritually-minded outsiders, with its rich (mainstream) Sufi heritage, as evidenced by the “Sacred Music Festival”.

Consequently, many universities today with a religious studies program have faculty who specialize in mysticism (e.g. Harvard, Brown), or offer courses in Mysticism (e.g. Ottawa, Toronto, UCLA), or even entire degrees in mysticism (e.g. University of Kent, University of Amsterdam). There are many textbooks that address mysticism as a medieval phenomenon (Oxford Press has 30 such books), or books that address a single contemporary tradition. However, there are very few textbooks or anthologies that address multiple mystical traditions in the 21st century. As an undergraduate in the Department of Classical and Religious Studies at University of Ottawa, the author of this work took such courses as “Contemporary Religious Movements”, “Mysticism and the Occult”, “Death and Dying” – all of which strongly featured mysticism and were excellent courses, but which had no fixed textbook, and had to be taught by course pack. As mysticism is very much a contemporary phenomenon, a new textbook is much needed.

The other important rationale behind the project is the developing the new graduate program in religious studies at Al Akhawayn University. Among the short list of possible courses for the later semesters of the program are ‘Mysticism’ and ‘New Religious Movements’. It is the author’s hope that this book could be used in one or both courses. Thus this project aims to produce a contemporary textbook of ‘mystic’ or ‘initiatory’ religious traditions. The book is being written in English, then translated into Arabic. The traditions featured have been chosen either due to acknowledged international presence and long established tradition (i.e. Yoga, Sufism, Theravada Buddhism, Kabala) or because other recent studies have acknowledged them as up-and-coming traditions (i.e. The Rune Guild, ONA, Wicca). Sufism has been accorded two chapters, as the first chapter will address the Bouchichi tariqa of Morocco, while the later chapter will address the Naqshbandiya, which are a more international order of Central Asian origin.

Finally, a word about the overall tone of the book. Over the years, one of the more pained frustrations voiced by some of my own students (with a religious background) is that they could not locate or recognize themselves in ‘academic’ discussions of their own tradition. As an example: evangelical Christians often cannot identify with supposedly ‘objective’ descriptions of their own particular brand of Christianity, after it has been wrenched and contorted into place by seemingly unaware scholars. As a rule, we must agree that if members of a given tradition do not recognize their own tradition in the words of the academic, then we have failed seriously at some level. With this in mind, this textbook is written with the participation of members of the traditions covered herein – not with the intent to write a *sympathetic* account, but to ensure that the reader encounters a description of the tradition that is *recognizable* both by its members and students of religion alike.

**CHAPTER FIVE:
THE ORDER OF NINE ANGLES**



On inspection, the Order of Nine Angles is a fascinating blend of both pagan and sinister hermetic currents.¹ With its roots in several British covens which have since vanished, the ONA has grown in size such that its member cells can now be found on all continents, and boasts a sizeable presence in occult cyberspace. Though its tenets and practices are reminiscent of tales of dark medieval or even pre-Roman cults, the ONA today embraces contemporary technology in sharing its philosophy, and its texts are available on a multitude of websites and through such online media as video and music. With the watchwords *pathei-mathos* ('learning through adversity'), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with grueling athletic and mental challenges, the ONA acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the *acausal* or supernatural world of the mystic. Indeed, if the mysticism of the ONA is transgressive, its politics are equally so, as the Order challenges its members to overcome not only personal, but social and ethical limitations. Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together.

BACKGROUND OF THE ONA

The founder of the group, **Anton Long**, has remained a mystery to members of the movement, as well as to academics.² While several individuals have been at times identified as possible candidates, the true identity of the figure remains a mystery. Long states in his own biographical notes that he was born a British citizen, who in his youth travelled extensively to such destinations as Africa, Asia, and the Middle East.³ It is likely, given his later writings, that he was exposed to a considerable range of folkloric and mystic traditions of those regions which he visited. On his return to England, the young man busied himself in academic pursuits, and appears to have reached fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian. Yet as a student, Long appears to have been drawn to the darker elements of society, and by his own admission was involved in criminal activities. At the same time, and perhaps due to his experiences overseas, Long also began studies into the occult and paranormal. After investigating several English occult societies and finding them either to be pretentious or lackluster, he began to search for groups that were more suited to his particular understanding of what an actual occult society should resemble, notable among them the Manchester based satanic group known as the 'Orthodox Temple of the Prince' as well as the 'Temple of the Sun', with which he was more involved in a leadership role. Sometime later, his efforts brought him into contact an underground pagan tradition, both matriarchal and sinister in character, referred to by him as the 'Camlad' tradition.⁴ Long was initiated into the Camlad tradition, and eventually became its head. Under his leadership, sometime in the early 1970s the Camlad coven merged with two other similar societies (the Noctulians and his own Temple of the Sun), and reformed as the **Order of Nine Angles** (ONA). While little is known about the three separate groups that became the Order, it is understood that they shared a synthesis of several elements: hermetic, pagan, and satanic. The Order clearly made use of all three elements in its early texts, in order to appeal to a broad range of potential members.⁵ Yet a critical examination of the ONA's key texts demonstrates that the satanic overtones were largely

cosmetic, and that its core mythos (or theology) is actually *syncretic* and *pagan*, though not revisionist or neopagan as other movements such as Wicca or Asatru.⁶ During the 1970s through the 1990s, the Order experienced rapid growth, mainly through promotion in print media related to mysticism and the occult. Over this time, Long developed and refined the core tents of the Order of Nine Angles, along with its mythos, structure, strategic aims, and particular strains of expression.

While the ONA by definition has no actual “leader”, Anton Long has continued as the driving force behind the ONA, and the principal author of most of the Order’s texts. Possessed of a gifted intellect and apparently a polymath, his works include not only the public mystical teachings of the Order, but also several thousand pages of text on ethics, honor, and several novellas of ‘sinister’ fiction.⁷ While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Yet despite his driving role in the Order over the last three decades, in March 2012 Anton Long announced his retirement from public life, saying that the ONA is well positioned to move into the 21st century with new hands at the wheel.⁸ At the same time, the official websites of the ONA announced that the inner circle of the ONA had elected Chloe Ortega (aka Chloe 352) to succeed Long as the official spokesperson of the Order.⁹

STRUCTURE AND DEMOGRAPHICS

While the origins of the Order of Nine Angles are rooted predominantly in British paganism, it has since spread to become a global entity, with ‘nexions’ (cells) or associated groups in America, Australia, Brazil, Egypt, Germany, Italy, Ireland, Portugal, Poland, Russia, Serbia, Spain, and South Africa.¹⁰ The majority of the traditional nexions are located in the British Isles, Ireland, and Germany, and the original cell, known as ‘Nexion Zero’, has long been located in Shropshire, England. However with the coming of the new century, two of the most senior or ‘flagship’ nexions are

located in the USA (WSA352 headed by Chloe Ortega) and Australia (Temple of THEM, headed by Ryan Anschauung). The very nature of the ONA makes data gathering difficult, as the movement is secretive by definition. Further, the ONA has carefully avoided a central administration with hard data on its membership, preferring to operate as a network or ‘kollektive’ (sic) of nexions instead. Further, the ONA does not require its members to pay dues or register themselves either locally or centrally. There is no ‘membership’ charter, no admission requirements – it is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with. Yet conversely, neither is the ONA entirely anonymous, as it boasts a powerful online presence in the virtual world. A simple Google search, for example, shows how far beyond rural England the ONA has evolved, from a small group of covert pagans to a global community.

Further, the Order itself provides multiple examples of what ‘members’ of the ONA could be. In early 2012, Anton Long stated that ‘there are (a) people associated with traditional nexions (who follow the initiatory Seven Fold Way); (b) Niners; (c) Balobians (often musicians and artists); (d) members of gang/tribes inspired by our ethos (Satanic or otherwise) such as a biker gang in Florida, and a Hispanic group in New York; (e) Empaths who follow the Rounwytha tradition and who work and live reclusively or are part of small (often Sapphic) groups; (f) people associated with ONA inspired Occult groups.’¹¹ By *Seven Fold Way*, Long refers to the sinister hermetic tradition of the original ONA; by *Niner*, he refers to a more modern type of folk-based or gang-based culture who support the ONA by practical (sometimes criminal) rather than esoteric means; by *Balobians*, the ONA refers to artists and musicians who contribute to the movement through the fine arts; by *Rounnytha* is implied a rare group of gifted individuals similar to folk-mystics or psychics. The final category (ONA inspired groups) is likewise a difficult one to approach, as the specific esoteric vocabulary of the Order has indeed been appropriated by several groups which may or may not directly acknowledge their connection to the ONA, though their texts demonstrate clear influences – examples include the US-

based ‘Tempel ov Blood’ and European ‘Temple of Black Light’. Given the very broad range of possibilities, the Order does not use the term ‘member’, but prefers instead to use ‘associate’, as it represents better the affiliation that an individual, nexion, or group may share with the Order proper.¹²

Given the complexities, then, of determining who is a ‘member’ of the Order, as of early 2012 it is likely that the global total is over two thousand associates of the Order, allowing for the broadest possible definition of who ‘belongs’ to the ONA. In terms of active nexion members, the Order’s leadership reports that at present approximately three hundred members have identified themselves to the flagship nexions.¹³ Further, the Order’s websites and leadership report that the gender balance is roughly even split, though this varies by region. In the UK, for example, the traditional nexions are said to have continued the matriarchal leadership and gender bias, with some of the original 1970’s nexions being reportedly entirely female; in the US, the flagship nexion (WSA352) reports a 2:1 male/female ratio: and in Australia, the flagship nexion (Temple of THEM) reports that the balance of male/female is even.¹⁴ These examples are not meant to be necessarily understood as exemplary, but rather as the Order’s semi-official stance on demographics and gender.

CONTEMPORARY LEADERSHIP

From its inception, the ONA has rejected the idea of any central church, lodge, or temple which has authority over the rest of the membership. This is likely (in part) a survival mechanism, as there is no central authority figure with whom the movement lives or dies. Thus while Anton Long is credited with the inception of the Order, it is widely understood that Long himself is a persona of the unknown founder. Further, it is equally possible that “Anton Long” has served as a mask for several individuals in the last decade, and thus may continue to appear in future to offer guidance to the Order as needed. Thus Long serves to validate currents and ideas within the ONA, offering guidance and suggestions to the collective, but never orders or dictates. The diffused nature of the ONA also makes a

take-over impossible, as there is no central seat or office for an individual to covet or seize. Thus a coup or schism (such as that suffered in other occult societies) is theoretically impossible, since at most a single person may lead a nexion, and never the entire Order.

Yet while there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the ‘Old Guard’, have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger nexions, and their word carries considerable weight. Many younger associates of the Order work to make contact with the Old Guard – a difficult feat, as they maintain considerable secrecy – in hopes of tutoring or gaining access to the original oral tradition of the ONA. While the actual identities of the Old Guard have been kept secret, they have been known through such pen-names as Christos Beast, Sinister Moon, DarkLogos, and PointyHat.¹⁵ In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA documents released to the public. However, at the end of 2011, the Old Guard stated that they would be withdrawing from the public sphere, similar to Long’s withdrawal several months afterwards. Whether their withdrawal is permanent, or whether they will maintain in contact with the flagship nexions remains to be seen. Whatever the long term impact of the retirement of Long and the Old Guard, it is certain that the greatest potential loss to the ONA is that of the oral tradition.

However, even as the Old Guard had begun its gradual withdrawal from public duty in the last decade, new voices have risen to prominent positions. Though no nexion is technically above the others, there is a system of peer recognition amongst the Order’s cells. Several nexions are public and well recognized, forming a sort of ‘New Guard’: among them are (British) Daughters of Baphomet, (Italian) Secuntra, and (Canadian) Aerhaosh, and Alien Nation (Iceland).¹⁶ Most prominent and vocal, however are the flagship nexions: (Australian) **Temple of THEM** and (American) **White Star Acception** (aka. WSA352).

TEMPLE OF THEM

If any one nexion serves as a bridge between the traditional ONA of the 20th century, and the ONA of the future, it is the Temple of THEM.¹⁷ The name of the nexion (Temple of THEM) appears to be a reference to the name 'THEM' used for the dark spirits or deities of the Order, referenced in some of the ONA's fiction, e.g. 'Falcifer'. Further, if any of the Old Guard remain accessible to the public, it is Ryan Anschauung. Writer, historian, artist and visionary: Anschauung appears to serve not only as counselor to those intrepid souls searching for answers in the ONA's esoteric traditions, but also as archivist of the Sinister, including the semi-official archivist of the ONA. As editor of the Black Glyph Press, Anschauung has published the collected public works of the ONA (*De Requisite Exquisite*) and its nexions, as well as his own haunted insights into the Order's past and present.¹⁸ From available information written by the Temple themselves in their e-zine *Oto Anorba*, THEM originally consisted of six key members. Asked in 2011 about its membership numbers, one of its founders admitted over the course of 2009-2011 the increase of two more key members bringing the total to eight. Asked in 2012 about its membership numbers, the Temple of THEM replied that those details were no longer being released.¹⁹ From the evidence available online it is apparent from literally hundreds of posts and dozens of articles released by THEM that there is constant and long term contact between the Temple and the public with hundreds of instances of consultation by would-be-initiates on various esoteric matters being fielded by THEM representatives or perhaps just one. It is reasonable to assume there is an equal or larger share of such questions fielded privately. Thus while the core of the nexion remains likely small, the Temple's true strength is in its influence over those ONA associates or would-be affiliates who correspond with Anschauung and his nexion.

WHITE STAR ACCEPTION (WSA352)

Articulate, urbane, and assertive: WSA352 is one of the most outspoken and compelling voices of the 21st century ONA.²⁰ The

mission statement of WSA352 is: ‘To Presence the Dark, Progression, & the Sinister Feminine. The White Star Acceptation is a Sinister Tribe of the Order of Nine Angles. The Acceptation was established to provide a social structure and social order supportive of the practice and application of the Sinister Sevenfold Way, and to preserve the teachings and traditions of the ONA for Sinister Posterity.’ WSA is a unique nexion in that it has multiple ‘colonies’ in 4 locations: California, Arizona, Texas, and New York. Progressive by nature, as opposed to being rooted in the traditional paganism of the ONA, the social structure of WSA is likened in their own writings to urban tribalism or gang culture. The California colony reports approximately 35 members, Arizona has 57 active members, while New York and Texas have much smaller numbers of active associates. The average age of the associates of the WSA nexion is 15-30, which is in keeping with the gang culture theme.²¹ One unique trait of White Star Acceptation is the Boudoir, a council of female members. The Boudoir is the ‘supreme authority’ of the whole WSA, and it internally appoints something called the *triumvirate* which has a term of 10 years. The triumvirate is made up of the Chief Executive Office (CEO), Chief Financial Officer (CFO), and Chief Propaganda Officer (CPO), who works with the ideology, indoctrination, Propaganda, memetic, internal Human Relations, and outer Public Relations.²² WSA maintains a powerful web presence, and appears to be the driving force in promoting the ONA online through blogs, official (or semi-official) websites, and social media sites. White Star Acceptation is also progressive in terms of cultural and ethnic diversity, and has been one of the principle agents in promoting the ONA amongst the Asian and Buddhist communities both nationally and globally.

THE OUTER REPRESENTATIVE

As stated above, the Order of Nine Angles has no centralized office or authority, beyond whatever respect is commanded in the persona of its founder. Nevertheless, there exists a position within the Order known as the Outer Representative, who serves as a both the official spokesperson for the ONA to the exterior, and also as the de-facto

voice of the Old Guard within the Order itself. Over the last 30 years, a number of figures have held this office. Most memorable is Christos Beest, the pen name of British artist and composer Richard Moulton, who served as Outer Representative during the 1990's. Contemporary occultist Michael Ford became the ONA's outer representative in 1996, under the pen name 'Vilnius Thornian', though he later relinquished the role in 2002. Recently in 2011, Chloe Ortega of WSA352 was nominated Outer Representative by the Old Guard just before their withdrawal, making her the current spokesperson for the Order of Nine Angles.²³ A young woman of mixed Latino and Thai descent, Chloe Ortega is the first female Outer Representative to hold the office in public ONA history. An avid thinker and gifted writer, she is best known to the Order as a progressivist and force for change, and frequently works to hybridize the initially Europeanized ONA philosophy with her own Buddhist philosophy. Under Ortega's influence, the ONA is likely to be increasingly less associated with satanism (as in the past), and more with Tantric, Islamic, and eastern ideals.

BELIEFS & PRACTICES OF THE ONA

The Order of Nine Angles has **five core principles**, which are:²⁴

1. **The Way of Practical Deeds.** This refers to the conviction that the ONA is a collective of action, not merely reflection. Initiates are expected to live an 'exeatic' life, meaning a life that defies social conventions (and indeed laws). A initiate of the ONA may, for example, decide to become (e.g.) a vigilante, soldier, or criminal in their quest to understand life through action.

2. **The Way of Culling.** The most controversial of the ONA's principles, this tenet has two sides. On the one hand, it refers to the ONA's conviction that some human 'scum' have no place in society, and that they deserve to be removed. Thus a member of the ONA may decide to join a police force to obtain combat training, and then use their position of authority to kill criminals, rather than arrest them. On the other hand, this tenet also refers to blood sacrifice to

the dark gods, in a manner similar to that described in pre-Christian Europe among the Celts and Germanic tribes, or among some rare Shaivite sects in classical India, or as the early modern Thuggee society.²⁵

3. The Way of Kindred Honour. This principle emphasizes the need for solidarity and mutual trust, honor, and respect between the various nexions and members of the ONA. The Order sees its members as an extended family, and in the rare cases of dispute, has very clear guidelines as to how those disputes are allowed to be conducted. In simple language, the ONA protects its own.

4. The Way of Defiance of and Practical Opposition to Magian Abstractions. This principle refers to the ONA's opposition to what it perceives as illegitimate Magian (western Judaeo-Christian) control of global culture and economics. The Order insists that its members fight against forces like globalism and rampant capitalism, in an effort to return to an earlier, less exploitative form of society.

5. The Way of the *Rounwytha* Tradition. The ONA teaches that the Magian culture has greatly reduced the role of women in society and spirituality. Thus it encourages the return to the *Rounwytha* tradition, which is the mystic, empathic, folk tradition that embraces and reveres the divine feminine archetype. The term itself is almost certainly derived from Old English *rūnwita*, meaning 'one who understands' or perhaps 'one who knows secrets'.²⁶

THE SEVEN FOLD WAY

The spiritual paradigm of the Order of Nine Angles is complex, being both syncretic and constantly evolving. As mentioned above, the ONA's beginnings were from the fusion of three separate traditions (Camlad, Noctulians, Temple of the Sun), and can perhaps best be described as dark Anglo-Celtic paganism, with strong satanic overtones. Yet over the last three decades, the ONA has incorporated increasing amounts of hermetic lore, alchemical texts and terminology that is clearly from medieval Indian and Islamic

esoteric. While the Order is very diverse in terms of the type of associates / affiliates it attracts, the core mystical tradition of the ONA is the **Seven Fold Way**, also known as the **Hebdomadry**.²⁷ The *Seven Fold Way* is essentially a hermetic system that defines itself as being deeply rooted in Western occultism, and provides a path to ascension that is exceptionally difficult in physical and psychic terms. The *Seven* refers to both the seven grades of the path, as well as the seven planets which are understood to have esoteric significance. The seven stages of the *Way* are (1) Neophyte, (2) Initiate, (3) External Adept, (4) Internal Adept, (5) Master/Mistress, (6) Grand Master/Mousa and (7) Immortal. Yet unlike other degree-based systems, the ONA does not offer initiation to its students; rather, the students must initiate themselves through personal grade rituals and challenges. For example, a person who desires to begin the *Way* must obtain and study the key texts, and perform a private hermetic ritual under the full moon.²⁸ Having done this, they have obtained the first grade (Initiate). To reach the second grade, one is required to learn the core texts and begin to master certain basic practices, as well as undertake a regimen of physical fitness. Important practices also include learning a variant of monastic chant, path-working with a special ‘sinister’ tarot that the magician must construct or commission, and developing skill at a special game known as the ‘Star Game’, which is detailed in the Order’s key texts (see image on next page).²⁹ Grades rituals (meaning the rituals of passage) for the fourth stage (Internal Adept) involve living in complete isolation for at least one season, as well as being able to cycle, run, and hike considerable distances.³⁰ Each grade thereafter requires increasingly difficult challenges, culminating in the 5th grade (Master) with the mystic having to undertake physical challenges comparable to a triathlon, as well as having developed/learned several esoteric skills along the way.

INSIGHT ROLES

One of the most challenging aspects of the **Seven Fold Way** is the insistence on learning through adversity, known in Greek as *patheimathos*. In broad terms, once an initiate of the Seven Fold Way reaches a certain stage in their spiritual journey (External Adept), they

are obliged to undertake a role not unlike a professional internship, where for a period of several months the initiate must practice a new way of life. Interestingly, the ONA's suggested Insight Roles during the 1980s and early 1990s were largely criminal or military. For example, the essay 'Insight Roles: A Guide' from 1989 on the subject reads that an initiate should:

‘2) Become a professional burglar, targeting only victims who have revealed themselves to be suitable (e.g. by testing them – qv. the Order MSS dealing with victims etc.). The aim is to specialize in a particular area – e.g. fine art, jewelry – and become an “expert” in that area and in the techniques needed to gain items.

3) Undertake the role of extreme political activist and so champion heretical views (by e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all “right-thinking people” as an extremist, and a dangerous one.

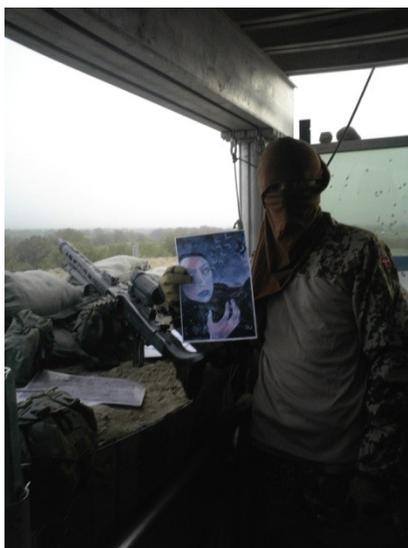
4) Join the Police Force (assuming you meet the requirements) and so experience life at the “sharp end” and being a servant to a higher authority.’

Clearly, these early roles were potentially very dangerous, and likely to introduce the initiate to danger and indeed violence (either active or passively). Yet in the late 1990s and early 21st century, new insight roles introduced through ONA essays include a period of monastic life as a Buddhist monk. This drastic shift in possible roles could be read perhaps not as a softening of the ONA's pro-violence convictions, but rather as a step towards the internationalizing of the Order.

Photo of Star Game³¹



Photos of ONA member during Insight Role³²



CAUSAL & ACAUSAL REALMS

The Order of Nine Angles holds that the world of normalcy which we inhabit is the *causal* world.³³ Herein the laws of cause and effect, of time, space, and gravity all apply. The *causal* world is a place where the laws of physics are absolute, and where science is sufficient to explain and understand all things. Yet the ONA also posits the existence of the *acausal*, a term referring to the supernatural realm where the laws of physics are meaningless, and where time and space are perceived or exist in ways that most humans cannot possibly understand. The *acausal* plays a central role in the mystic tradition of the Order. Indeed, the very concept of the Adept is tied into one's apprehension of the *acausal*, and ability to 'presence' it – that is to draw on the numinous energies of that other place – and draw them into this world, in order to cause change in accordance with the sorcerer's designs. This is effectively what constitutes magic or sorcery, according to the mystical paradigm of the ONA. According to the main texts of the Order, real sorcery is complex, and should be divided into three categories.³⁴ The simplest type of magic is *external* (or hermetic), and resembles what most people envision when they imagine magic: love spells, curses, luck spells, and spells to bring good crops and harvest. The second category of magic is *internal*, focusing on the transformation of the sorcerer from something human to something alien. The final category is *aeonic* magic, which is focused not on the sorcerer or her/his particular aims, but rather on the creating widespread (perhaps memetic) change on a social scale.³⁵ In terms of the theory behind magic or sorcery, humans are thought to be capable of creating supernatural change in the *causal* world, as they are living nexions (or doorways) to the supernatural *acausal* realm. Yet while the *acausal* is a source of tremendous power, it is not considered to be a safe or friendly realm, any more than the ocean itself – and like the ocean, it is believed to be inhabited by beings that are both ancient and powerful.

DARK GODS

One of the defining features of the Order of Nine Angles is its unique pantheon of sinister entities with which the mystic is expected to work. The Dark Gods are unique to the ONA, in that their names and sigils are not found in other contemporary or historical systems of hermetic or pagan tradition. Yet the Order is not dogmatic about their existence – in fact, it is expected that the mystic may decide to perceive such entities as part of the subconscious. The texts of the ONA provide names and sigils of some of the dark gods, along with instructions for how to contact them, with the caveat that such an undertaking may cause insanity or even death if poorly done. In the essay ‘The Dark Gods: A Basic Introduction for non-Adepts’, the ONA states that:

‘According to sinister tradition, the Dark Gods are actual entities which exist in the acausal universe. According to our spatial, causal, perception, these beings may be regarded as “timeless” and “chaotic” (and also terrifying not mention “immoral”). Since our consciousness is by its nature partly acausal, these entities may become manifest for us – or rather may be partly perceived by us ... The ordeal of the Abyss involves confronting these entities, and accepting them for what they are: that is, unbound by our illusion of opposites and the alleged conflict between “good and evil”.’

Some of the dark gods in *Naos* include primitive archetypes with familiar names such as ‘Baphomet’, albeit recast in a different role than that of medieval imagining. For example:



Baphomet: the archetypal dark goddess, described as a mature woman bearing a severed head, and covered in gore. This figure has strong parallels to the (Irish) Morrigan and (Indian) Kali. The severed head is also a parallel to medieval depictions of the Algol constellation, with reversal of gender roles.

However other of the dark gods' names are clearly drawn from Classical sources and astronomy, as for example:



KTHUNAE

The sigil for this dark god is clearly astrological, resembling the Ursae (dipper) constellations. Kthunae is likely from χθονα (underworldly) in Greek.



NEMICU

Said to be a 'bringer of wisdom'; its sigil appears to be Semitic or Proto-Arabian in origin, especially given moon and star symbol. The body of the sigil appears to be adapted from the Carthaginian 'Tanit' glyph.³⁶



VINDEX

A complex figure, not a deity but rather a sort of dark messiah (or perhaps antichrist) who is expected to fully embody the virtues of the Order and usher in a new age.³⁷ Vindex will be a human mystic who presences the Acausal energies in a way yet unseen or unheard of, except in myth.³⁸

Still other of the dark gods appear to be genuinely alien, or perhaps inspired by horror/science fiction. Take, for example:



ATAZOTH

Interpreted to mean 'an increasing of azoth', and yet is called 'the most powerful of the dark gods'. This dark god is figures in one of the ONA's fictional texts by the same name. Yet it is difficult not to notice the passing familiarity with the alien being 'Azathoth', and thus the Order may in part be giving a nod of the head to the sinister fiction of New England author HP Lovecraft.

THE TREE OF WYRD

The ONA promotes a model of the Cosmos that is based on a model which incorporates the seven planets into a structure known as the Tree of Wyrd. *Wyrd*, in this particular case, is an Anglo-Saxon word which can be translated as 'fate' or 'destiny'. These planets are the Moon, Venus, Mercury, the Sun, Mars, Jupiter, and Saturn. The ONA text *Naos* includes an image of the Tree, showing not only the seven spheres (themselves nexions), but also the pathways between them, which are used in the hermetic 'path-working' rites of those who pursue esoteric initiation via the Seven Fold Way. This implies that the sorcerer-initiate of the Seven Fold Way would undertake hermetic rituals that involve the sorcerer attempting to draw on the energies of one or more of the planets, in a particular sequence suggested by the Tree of Wyrd (see illustration below). Thus the magic of the Order and its mystic cosmology in some ways mirrors that of the medieval astrological texts of European and North Africa. The ONA's 'Glossary of Terms' (2011) describes the Tree of Wyrd as follows:

'The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols [-] represents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access [-] the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one representation, 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.'

An illustration of the Tree of Wyrd taken from the ONA text *Naos* is represented below.

srivatsa, a special mark with nine angles that indicates supernatural or heroic.⁴⁰

ESOTERIC TEXTS OF THE ONA

The Order of Nine Angles has produced literally thousands of pages of fiction, theory, and practical guides for its initiates – and surprisingly, has made the great majority of its texts available for free to the public via web distribution. In terms of fiction, the ONA boasts the *Deofel Quintet* as its principle work: a collection of five esoteric tales numbering well over 500 pages, which deals with frightening supernatural forces and sinister societies. These tales are prefaced by an introduction which suggests various critical readings possible for the initiate to get the most understanding from the stories in the collection. There are two primary sources which merit special attention: these are *Naos* and *Codex Saerus*. *Naos* is the main esoteric text of the Order, which outlines the stages of the *Seven Fold Way*. An interesting manuscript by contemporary standards, it is freely available on the internet as a PDF document. The document itself has sections that were initially typed, with several pages that are handwritten. *Naos* contains three major sections: (a) an overview on the theory and practice of the Seven Fold Way; (b) an overview of sorcery (e.g. ecstatic, hermetic, empathic, planetary); (c) a collection of esoteric, covering such topics as mystic chant, the Star Game, alchemy, and the runes. While *Naos* positions itself as a complete esoteric system, it nevertheless has clear influences. Much of the terminology is drawn from classical Latin or Greek, while the system or paradigm of hermetic magic that draws on the **seven planets** is evidenced in such medieval Arabic texts as the *Ghayat l-Hakim* (later known as the Latin *Picatrix*), as well as *Shams l-Maarif*.⁴¹ The reliance on planetary spirits is a feature common to North African and Middle Eastern esoteric texts from the medieval period, as opposed to European magical texts, which rely on (Judaeo-Christian) liturgical goetia.⁴²

Codex Saerus is the other principal ONA grimoire. Where *Naos* is very much a text for the solitary practitioner, the *Codex* assumes that one has founded a nexion (coven) with which to perform group

ceremonies. While the majority of these have satanic themes (not unlike that of Huysman's *La Bas*), a close reading suggests that the framework is genuinely more pagan than actually 'satanic' in the traditional sense. Interestingly, while both texts originate from the same decade, there are few instances of contemporary nexions making use of the *Codex* except as a symbol or reference to archaic (even fictitious) practices, whereas *Naos* is still described as a tool for the modern initiate. It has been noted that the *Codex* is an example of a localized (British) understanding of the sinister tradition, and therefore the ONA nexions in the Americas, Africa, and Asia would develop their own 'Codex' which is culturally relevant to the region in which they are situated.⁴³

CONTEMPORARY GOALS

Since its inception, the Order of Nine Angles has described its own progress as having moved through various iterations or phases. Initially in the 1970s and 1980s, the main mission of the ONA was to raise awareness of its existence within the occult community, and to increase its numbers. As a direct result, many of its core texts were produced and published during this critical period. In the 1990s and early 21st century the ONA entered the second phase of its existence, which emphasized less on recruiting and more on the refining of the Order's teachings – this was a relatively quiet period, and many of the Order's senior members withdraw from public scrutiny, leading many to assume that like many other occult groups, the ONA was defunct. However in 2008, the ONA entered a new phase (recognized as ONA 3.0 in late 2011), which featured much more aggressive promotion of the Order through virtual media such as blogs, online discussion forums, Facebook and Youtube. Today the ONA is widely considered one of the leading Left Hand Path groups by virtue of its online presence.

Given the non-hierarchical structure of the ONA, it is difficult to directly identify the Order's goals for the immediate or long distance future. As the Old Guard has withdrawn, Anton Long has stated that the future of the Order belongs in the hands of its younger members, so any guesses as to the direction of the future

ONA must take into consideration the currents of the flagship nexions, in addition to the stated goals of Long and the other senior members of the ONA.⁴⁴ Yet there are some goals that do appear to be common to the Order in general, which are summarized below.

The New Aeon: the ONA believes that the current *aeon* (spiritual age) has failed, and that global culture is sickened by the weight of its own stagnation. Corporate greed, political instability, religious extremism, and environmental disruption are all symptoms of the Magian (Judaic-Christian) political failure to lead. The Order's solution is to usher in a new age, a sort of golden age where society returns to nobler ideals and cultural norms, and where the social structure itself is based on tribalism rather than the city-state of today. This will be accomplished through the returning of the dark gods, which may be understood in either a literal or figurative sense.

Vindex: the ONA believes that the change in the current age will be heralded by the coming of Vindex (mentioned above under 'Dark Gods'), a heroic revolutionary who will lead the movement that restores justice. Vindex (literally 'avenger' in Latin) is considered to be the successful 'presencing' of *acausal* energies in the *causal* world, perhaps in a manner to the demigods Achilles or Arjuna. In fact, it may be best to consider Vindex a hero in the Homeric Greek sense of the word, meaning a semi-divine warrior. It is held that Vindex will lead the ONA to prominence (if not dominion) in the new *aeon*, with the likely support of the Order itself. The ONA states that Vindex may be male or female, and of any ethnicity. Vindex is also upheld as an archetype to which any mystic of the Seven Fold Way can aspire to embody.

Expand or Die: the ONA is aware that it does not exist in a vacuum, and that rival sects or traditions compete for the same group of potential initiates. The Order admits that it is one of three western esoteric groups that are openly aligned with the Left Hand Path.⁴⁵ The withdrawal of the 'Old Guard' and recent appointment of Chloe Ortega, herself a young American, is perhaps a sign that the Order is aware that the future of the ONA is safest in the hands of fresh

blood, rather than to risk stagnation. Likewise, the ONA of today is considerably more diverse than the Order in the previous century, in that its very concept of affiliation has broadened to include not only the mystics of the *Seven Fold Way* who are the spiritual core of the order, but also *Balobian* artists who use video and media to promote the ONA's sinister spirituality, and *Dreccian* urban tribes who put the sinister mythos into concrete action.

THE FUTURE VISION OF THE ONA

Growth and Evolution: the ONA recognizes that while its past is rooted in the pagan and satanic traditions of western Europe, these were a starting point, rather than an anchor. The ONA nexions of the early 21st century may admit their spiritual heritage has very dark roots, but the overall tone of the Orders' new leadership rings in sharp contrast with that of the 1980s and 1990s. While the Order's members may still occasionally enjoy the term 'satanic' as a moniker, it is an image that the ONA appears to be ready to discard as out-moded and out-dated, an outer form that has ceased to be culturally relevant or useful.⁴⁶ The ONA of today appears to include spiritual vocabulary of Buddhism and Islam, perhaps in an effort to expand its potential market beyond the 'regular' dark or gothic subcultures of the Americans and Europe. Further, the Outer Representative of the ONA has stated that in this new century, the ONA looks to recruit from better educated and more socially mobile levels of society, and to focus on higher learning of its associates. This is not to imply that the Order in any way will become more mainstream or less extreme in its convictions, but rather that one may expect to see a marked increase in its ability to articulate its message of social change and personal transformation through assimilation or sublimation of sinister forces/archetypes. If the current new generation of leadership is any indication, the Order stands a strong chance of achieving its current and future goals of growth and development. To what extent the traditional mythos of the ONA will remain intact in the 21st century, or will evolve along with the Order, remains yet to be seen.

¹ I am indebted to Anton Long, Ryan Anschauung, and Chloe Ortega, as well as other senior members of the ONA who asked not to be named, for their assistance, data, suggestions, and personal testimony in the research and production of this chapter. The majority of this data was obtained via interviews in late 2011 and early 2012. To the best of his knowledge, the author is the final academic to interview Anton Long before his retirement from public life.

² This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principle suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein. See, for example, ONA (2011) 'Questions for Anton Long II', Ortega (2012) 'ONA: A Brief Overview'; Senholt, J. C. 'The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World (November 2009):7. *Contra*, see Myatt, D. (2011) 'David Myatt: ONA Grandmaster, Nazi, Satanist, Muslim, or Mystic?'

³ Personal correspondence with Anton Long, 27 October 2011. Cf. Ortega (Sept. 2011).

⁴ Long, October 2011.

⁵ *ibid.*

⁶ As evidence, Long states that the *Camlad* tradition was: '**indigenous paganistic** [emphasis mine] ... from that area of England known as the Welsh Marches. They had certain traditions, nearly all of which were aural - traditions such as spending three or more months alone in forests or mountains in order to develop certain Occult abilities, and a rural ceremony (infrequently held) involving a human sacrifice in order to ensure good crops and healthy livestock' (October 2011).

⁷ Examples of the major texts include *The Deofel Quintet* (1974-85), *Naos* (1st ed. 1979, revised ed. 1989), *Codex Saerus* (1st ed. 1983, revised ed. 2008).

⁸ Personal correspondence from Sinister Moon, 20 March 2011; cf. ONA (2012) ‘The ONA Lineage’.

⁹ See, for example, the official ONA website, which reads: ‘As of December of 2011 (122 year of fayen) the Old Guard quietly elected Christos Beast’s successor to the post of Outer ONA Representative. The new Outer Rep has been privately informed. Julie Wright – a friend and “historiographer” of David Myatt – as a third party has confirmed this over at her site at the following link: <http://www.davidmyatt.ws/dwm-about.html> in the ONA section’ (<http://www.o9a.org/news/>).

¹⁰ Personal correspondence with Anton Long, 27 October 2011. Long also writes (18 November 2011) that the distribution of ONA affiliates can be partially estimated as: ‘United States 34.1%, Canada 8.2%, United Kingdom 7.1%, Italy 6.5%, Egypt 5.9%’.

¹¹ Long, October 2011.

¹² The **Tempel ov Blood** (sic) has been previously discussed by Sieg (2009): 6-9. It maintains a very low profile, but has a website at <http://tempelovblood.tripod.com/>. Attempts to contact the group for interview purposes did not receive replies. The website identifies the Tempel’s purpose as follows: ‘The Tempel ov Blood exists as a Nexion to the Dark Gods as well as a guidance and filtration system for aspiring Noctulians. For those seeking a harsh alchemical change into the Transcendental Predator based on a synthesis of Sinister Hebdomantry and Vampirism...Our Calcination, Seperation, and final Coagulation will create a New Being capable of bringing about the "Day of Wrath" spoken of in the Diabolus Chant.’ While not directly acknowledging the ONA, the use of the Order’s signature vocabulary (e.g. *nexion*, *dark gods*, *hebdomantry*) is evident. The **Temple of Black Light** is a very different organization, in that its focus appears to be gnostic and ‘necrosophic’ (or necromantic), in that it is dedicated to a re-casting of the Biblical Cain as its chief patron. In late 2011 the Temple of Black Light dissolved its website, but its core texts *Liber Falxcifer* and *Liber Falxcifer II* both make use of the terms *causal* and *acausal*, which appear to be drawn from the ONA.

¹³ Personal correspondence with Anton Long, 27 October 2011.

¹⁴ Personal correspondence with Chloe Ortega, 11 October 2011 & Ryan Anschauung 5 April 2012.

¹⁵ Cf. Senholt 7.

¹⁶ A lengthier list of known nexions is available on the official website of the ONA under the heading 'Nexions' at <<http://www.o9a.org/>>.

¹⁷ The public website of the Temple of THEM is available at <<http://www.wix.com/mvimaedivm/ryananschauung>>.

¹⁸ The Black Glyph Society site is at <<http://www.lulu.com/spotlight/theblackglyphsociety>>.

¹⁹ Personal correspondence with Ryan Anschauung 5 April 2012.

²⁰ The official blog of WSA352 is available at <<http://onanxs.wordpress.com/>>.

²¹ Personal correspondence with Chloe Ortega, 11 October 2011.

²² *ibid.*

²³ ONA (2012) 'The ONA Lineage'.

²⁴ See, for example, Long (2011) 'The Core ONA Traditions'.

²⁵ Cf. Senholt 5-6, Sieg G. 'Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009): 5 & 7. It is noteworthy that while this principle has (understandably) attracted considerable attention for its overt criminality, none of the nexions interviewed admit to every having carried out this practice in ritual terms, though some evidence suggests that members of the ONA have joined police or military groups in order to gain the opportunity for legitimate (or legal) violence through combat in war. By personal communication in April 2012, Ryan Anschauung comments that the television series 'Dexter' portrays an individual who frequently performs (ritual) culling, yet through effective narrative he is able to appeal to a public audience as a type of antihero. In correspondence of 27 October 2011, Long, writes: 'Yes, some traditional nexions known to me do practice ritualized culling (some only every seventeen years or so), as some Niners and Dreccs cull in their own individual non-ritualized manner.' He also gives the example of a fictionalized account in the short story 'Wolves' available at www.o9a.org/wp-content/uploads/texts/living-the-dark-side.pdf.

²⁶ About this tradition, ONA (2012) writes: ‘Given the nature of these abilities, qualities, and skills, the overwhelming majority of individuals who follow the Way of the Rounwytha are women – who thus embody our sinister feminine archetype – although a minority are men who, following The Seven Fold Way into and beyond the Abyss, have successfully melded the sinister with the numinous and who thus embody and are that rare archetype, The Mage, with such archetypes, by the nature of such entities, being in constant fluxion. Or, expressed exoterically, being an expression of the uniqueness of such esoteric individuals. Among these [female Rounwytha] 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. Rounwytha skills and abilities 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.’ See <http://rounwytha.wordpress.com/>.

²⁷ See *Naos* 9-44.

²⁸ *ibid.* 11-12.

²⁹ *ibid.* 47-58. Examples of ‘sinister chant’ are available at:

<<http://www.o9a.org/sounds/>>

³⁰ The manuscript *Hostia III* reads: ‘Several physical (and mental) goals of which the minimum standards 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 2~hours over fell-like / mountainous terrain; (c) cycling not less than 200 miles in 12 hours.’ See Long, A. *Hostia III* (Thormynd Press: Shropshire, 1992).

³¹ Image courtesy of Ryan Anschauung. Source:

<<http://www.wix.com/mvimaedivm/ryananschauung#!star-game-gallery>>

³² Sources: <http://www.o9a.org/wp-content/uploads/02441932.jpg> and <http://www.o9a.org/wp-content/uploads/92847272.jpg>.

³³ See, for example, *Naos* 7-8, ‘Causal/Acausal’ in *Naos* 105, or ‘Acausal Existence - The Secret Revealed’ in *Hostia I* (1992).

³⁴ See, for example, ONA, ‘Guide to Black Magick’ (22 Sept. 2009) at <<http://vndx.wordpress.com/2009/09/22/guide-to-black-magick/>>

³⁵ *ibid.*

³⁶ This glyph is very similar to the Phoenician ‘Tanit’ symbol used in Carthage and its settlements.



(Tanit) from <<http://math.arizona.edu/~dido/tanit2.jpg>>

³⁷ Cf. ‘Vindex’ writings of the Numinous Way founder, David Myatt.

³⁸ The symbol is similar to that used for the star Algol, the demon star, as depicted in medieval texts. Credit for pointing this out to me is due to Chloe 352, and to Alektryon Christophorus of Brazil whose comments were instrumental in this link, and whose full article was published in *Oto Anorba* 29. See, for example, the symbol for Algol in the work of Agrippa in his *De Occulta Philosophia*. The Algol symbol is below:



(Algol)

³⁹ See, for example, Long, A. ‘Concerning The Meaning of The Nine Angles: A Collection of Texts (Part One)’ (2009) at <<http://www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part1.pdf>>; also Long, A. ‘Concerning The Meaning of The Nine Angles - Part Two’ (2010) at <<http://www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part2.pdf>>.

⁴⁰ 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** [emphasis mine]’ (45). See Gonda, J. ‘Ancient Indian Kingship from the Religious Point of View (Continued)’, *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** [emphasis mine], by which it was lifted up to Heaven), see Charpentier, J. 'A 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.

⁴¹ See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghayat Al-Hakim Wa-Ahaqq Al-Natijatayn Bi-Altqdim* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

⁴² 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 which the *Picatrix* and *Shams*; from personal correspondence with Anton Long, 28 October 2011.

⁴³ As an example, the Black Mass is a culturally relevant ceremony for nexions in (Christianized) Europe, but would be nonsensical in a Hindu or Buddhist region.

⁴⁴ Personal correspondence with Anton Long, 12 November 2011.

⁴⁵ The other two groups are commonly identified as the Church of Satan and Temple of Set. This does not imply that either group admits to rivalry of any sort officially, though anecdotal evidence from the online discussion forums suggests that the discourse between the three groups has historically been (and continues to be) heated. See, for example, the correspondence between ToS founder Dr Michael Aquino and 'Stephen Brown' in "The Satanic Letters of Stephen Brown" in *Hostia I*.

⁴⁶ Sieg astutely notes (2009): 'I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the "Sinister" as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path – a trend already indicated by

the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister.’ See Sieg, 2-3.

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Angular Momentum

From Traditional to Progressive Satanism in the Order of Nine Angles

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(EXESES0)

Introduction

As previous research has documented,¹ the Order of Nine Angles has consistently promoted its particular "Sinister Way" both in the context of esoteric Satanism *and* in the context of exoteric political radicalism and extremism. It is also the case, however, that its own self-definition as an esoteric system, and its aspiration to act as a nexus of "Sinister Tradition" is broader than both the Satanic identification *and* the particular forms of extremism and radicalism which it originally promoted. While various spinoffs adhering to the same political and esoteric programme were previously derived to a greater or lesser degree from the system of the ONA using different, non-Satanic imagery, such as the Order of the Jarls of Baelder, the Fraternitas Loki, and the White Order of Thule, to name a few, these retained the underlying pattern and structure, and even fitted within the context of the Satanic initiation system of the ONA, which requires initiates of a certain grade to form their own independent organizations.

However, as early as 2003, with the affiliation of the Temple of THEM in Australia and the establishment of the "Tempel ov Blood" as the work of the "Hinterlands Nexion" of the Order of Nine Angles in the United States, it began to develop its original system of initiation, *and* its form of Satanism, in

¹Jacob C. Senholt, *The Sinister Tradition: Political Esotericism & the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*

novel directions. Within the last two years, the ONA has successfully retained its identification with another even more variant spin-off, the White Star Acception, also in the United States. The Acception defines itself as representing *Progressive*, rather than *Traditional* Satanism, and also rejects the dualism suggested by identification with the *Left-Hand* rather than *Right-Hand* Path. That the ONA identification is retained despite these and other critical differences with the *Satanic, Sinister* initiation system of the ONA can only indicate that the ONA aims to outgrow some of the key features of its original paradigm and thereby further its real "aeonic" (meta-historical) aims and agendas.

In exploring this subject, I will examine in succession the the Temple of THEM, the Tempel ov Blood, and the White Star Acception, referring to some key points in Senholt's thesis on the Order of Nine Angles. I will also summarize their systems, and highlight significant differences from the original system of the ONA. Finally, I will consider the role of dualism in each system considered here, and its influence on their interpretation and practice of the key sinister concept of *aeonic magic*, concerned with the manipulation of socio-cultural development through phases of historical time. These references will be abbreviations of my conclusions presented in a recently submitted doctoral thesis concerning occult warfare.

The Left-Hand Path as a whole has already been demonstrated to be a category frequently inclusive of, but certainly more extensive than, Satanism - thereby making frequently noted Left-Hand Path orders originating in, but transcending Satanism, such as the Temple of Set, appropriately categorized as *post-Satanic*.² I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the "Sinister" as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path - a

²Kennet Granholm, "Embracing Others than Satan: The Multiple Princes of Darkness in the Left-Hand Path Milieu" in *Contemporary Religious Satanism: A Critical Anthology*, ed. by Jesper Aagaard Petersen (Farnham, Surrey: Ashgate, 2009), pp. 85-101 (85).

trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system *includes* but *transcends* even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the *sinister*. Finally, while sharing much with concepts of "Traditionalism," including the moniker "Traditional," the ONA system also embraces strategies which appear to be opposite in valence, such as the White Star Acception's "Progressive" Satanism.

Introducing THEM

According to the account of its founder, pseudonymously known as Kris, ThoTh, Ryan Anschauung, Tnepres Ra, Friend Ley and various other aliases, the Temple of THEM was established by six Satanists inspired by the ONA system as early as 2003. An interview by S. Maher with "One of THEM" appearing in a periodical organ of the Temple "OTO-Anorha" (18 December 2007) indicates the Temple "operated" since 11 June, 2006, indicating the adoption of the name "Temple of THEM" for the already-existing group at that date. Forum advertisements for the Temple posted in the first months of this year³ identified it as a "Nexion," the ONA term for a centre of acausal power, and claimed extensive influence into the advancement of Australian Satanism. Its stated goal was to "Presence the Dark Gods." According to recent personal correspondence, however, the Temple of THEM now functions independently of the Order of Nine Angles, instead advancing its own "wyrd," or destiny, distinct from the ONA's particular formulation of the *sinister*. At its peak of public openness, the Temple of THEM shared its work in an online list with over a hundred members. Numerous of its texts have since been made available online through "The Black Glyph Society," and I have also been given access to some other related work and documents in my correspondence with the founder.

³ <http://www.the600club.com/topic22734-1.html> and <http://www.occultcorpus.com/forum/showthread.php?t=6145>

The Temple's Manifesto is a twenty-page document primarily focusing upon the re-union of the personal ego with the greater self, and the separation of this complex of consciousness from the socially, linguistically, and perceptually constructed "Matrix," by means of apprehension of the Abyss as a gateway to acausal reality wherein causal forms break down and are abandoned. This quest is taken to be a "Sinister," Left-Hand Path process, befitting the criteria for the Left-Hand Path proposed by both Flowers and Granholm, focusing on personal experience within the here-and-now resulting in an esoteric self-initiation of an individualistic and antinomian provenance. THEM's *Liber 1313* also explores issues of language and control in the context of opposition between Left- and Right-Hand Paths, and occult conflict of the Sinister against "Magian" forces -- esoteric, aeonic, occult influences dependent on fear of unmediated acausal reality, and thereby proliferating structures ultimately encouraging weakness, decadence, and ego-dependency.

From this earlier stage in the promotion of the Temple of THEM to March of this year, its founder identified it with the ONA methodology sufficiently that all but one of the seven of Senholt's Seven Sinister Characteristics were present in its work. The Temple of THEM definitely rejects universalist moral and ethical constructs as impositions of the Magian "Matrix," and also rejects the Right-Hand Path esotericism of its ostensibly Judaic rulers: "Although the Sinister Tradition condemns the practice of the Q-blah – knowing what the Q-blah teaches greatly helps one to contrast and appreciate the sometimes overt, sometimes subtle differences between the Sephiroth/Tree of Wyrð – Aryan/Semitic ethos and attitude – Magian and Sinister ideologies."⁴ It should be noted, however, that like the Order of Nine Angles it suggests in replacement for universalized social ethics, a rigorous ethics of personal honour,⁵ at least toward peers. In the sense that this is socially antinomian, it can be taken as an "anti-ethics" in the manner that Nietzschean immoralism functions not as an amorality but rather as an "anti-morality." THEM emphasizes the reality of the Dark Gods, the need for direct, physical action and experience, and utilizes the vocabulary of the "Sinister Tradition." However, its concentration on not only aeonic but personal antinomianism, and particular focus on confrontation against all conditions of control rendered alignment with right-wing political extremism limited in comparison to the ONA, even in its stage of ONA identification. No references to political radicalism appear in its Manifesto, for instance. *Liber 1313*

⁴ <http://www.occultcorpus.com/forum/showthread.php?t=6145>

⁵ Emphasized in a manuscript on Self-Initiation Rites.

uses the example of the appropriation of National Socialist propaganda techniques by Magian moral dualists, but does not explicitly advocate any alignment with National Socialism itself. Generally, the works of the Temple of THEM suggest scenarios of dualistic ideological fixture and groupthink as particularly unsuitable to the sinister Adept. In the second volume of the personal diary of the founder,⁶ he elaborates on his own rejection of National Socialism, racism, and human culling as part of his own sinister quest, the result of a dialectical process of confrontation with group-think he suggests is deliberately engineered by the ONA. This interpretation is significantly in contrast with the apparent assertion of the ONA and its exponents that the former is an optional causal form which nevertheless has significant esoteric and aeonic purposes, and that the latter is a necessity of the sinister way. In general, the Temple of THEM seems to interpret the politics apparently dominant in the ONA's system as predominantly a ruse designed to trick the practitioner into achieving a condition of liberated individuation free from dependence on such forms, once they are rejected and abandoned (perhaps after being fervently believed) rather than as an expression of a particular series of causal forms objectively useful for anti-Magian occult opposition.

The aforementioned 2007 interview of S. Maher with "one of THEM" contains direct references to the heritage of THEM in the ONA, but also progress beyond its septenary system, indicating that although the six founders of THEM passed through that system, their further work expands on it.

"there are many things we 'disagree' with in regard to the ONA, and to that end, each of us found we either shrugged off the physical seven-fold tools and passed through the Abyss to where we no longer required the guidance of the Order, or founded an understanding of its essential current as a method of perpetual alchemy; a triangle squared. After such a realization, the simplicity of things gets tangled in words and ways. The ONA current has passed through us, and from us it will pass to others, just as it was passed to them. Hence we believe we 'get' the message and the reason for ONA and live and act accordingly to that understanding. We don't

⁶Diary of a Devil-Worshipper, Volume II, pp. 90-99.

consider ourselves a second generation ONA temple, we just don't see the sense in cutting the ties of those who have helped us build our pyramids of skulls."

Ultimately as 2009 has proceeded, the Temple of THEM has disassociated itself from the ONA; internal documents summarize the view that the ONA itself is a causal form ultimately limited by its own imagery, and oriented toward a particular purpose of generating persons capable of rational opposition to Magian forms, in pursuit of the ultimate aim of space travel. This theme of transition beyond dependence on this planet seems to remain a common aim amongst the other ONA-derived groups I will consider here. The conclusion of THEM seems to be that the causal form of the ONA, at least as regards its own context, has served its purpose in generating liberated individuals such as are its own members, but rendering its forms obsolete in the process. This is in direct contrast to assertions of the White Star Acception, to be considered as the final example in this paper, which seems to hold that the Order of Nine Angles has itself transformed in order to expand beyond the original limitations of its system - the better to pursue this goal of interstellar travel.

With these conclusions, the Temple of THEM continues its disassociation of the "Sinister" as a methodology of ego-transgression and antinomianism directed against the Magian social constructs, from dualistic "Left-Hand Path" concepts, and "Satanism" as a distinct paradigm. This is mirrored by the similar evolutionary trajectory of the WSA to be later addressed, with the difference that the WSA continued overt identification with the Order of Nine Angles despite the strong variance of its system from that of the ONA. By contrast, the methodology of the Temple of THEM remains recognizably within the "Sinister tradition," expanding on the ideas of the ONA in a particularly non-dualist and even anti-dualist direction.

The Undead Rise

While the material available from the Temple of THEM is extensive, running to hundreds of pages in numerous detailed documents chronicling ideas of members, personal correspondence, and so forth, texts relevant to the Tempel ov Blood are much more limited. Their main texts are compiled in *Liber 333*,⁷ which

⁷ 333, Lord Karnac et al. (Tampere, Finland: Ixaxaar, 2004)

was made available from the publisher in Ixaxaar in 2004. The address of the "Hinterlands Nexion" in that text is in Lexington, South Carolina; I am unaware of the number of members or the extent of the Tempel ov Blood's influence and have not corresponded with it, or its members, to my knowledge. The writings of the Tempel continue all the themes of the Order of Nine Angles but elaborate several new directions. They fit Senholt's criteria almost as well as the ONA itself, being blatantly amoral and advocating deliberate enactment of immoralism in the form of deliberate predation and "evil." The political aeonics of the Tempel are thoroughly Right-wing as will shortly be explored. Not only is physical training emphasized, but the physical transmutation of the practitioner into a condition of daemonically endowed, vampiric undeath is promised as a result of practicing the system. It continues the "direct action" traditions of human culling in the ONA by making predation upon, and the killing of, human beings the basis of its methods, continuing and expanding upon the ONA's vocabulary of sinister terms and concepts. It presents Satan as a very real diabolical power, the "Master of Awe and Derision, whose word is CHAOS." However, while retaining an aeonic dualism of rejection of Magian weakness in favor of predatory, vampiric power, the Temple also introduces an outright apocalyptic imagery, preparing the "Final Harvevst" for the return of the hungry and thirsty Dark Gods. This millennialism would not alone necessarily suggest a Judaeo-Christian or, as in Senholt's Characteristics, "Semitic" slant, but in the same fashion the Order of Nine Angles has recommended infiltration of National Socialist and radical Islamic communities,ⁱ so the Tempel ov Blood advocates the subversion of Christian Identity belief⁸ into increasingly violent, radical directions in order to undermine the American state and increase anti-Judaism. Focusing on the form of the belief which identifies Jewish people as the direct descendants of the devil through Caine, the Tempel suggests the increasing radicalization of this sect with the aim of provoking anti-Judaic and anti-government violence, also providing detailed instructions for terrorism and assassination in its text. Considering that most of these Identity Christians are strong believers in the relevance of the *Old Testmant* laws and descriptions of the deity as applied to Indo-Europeans despite the apparent linguistic and historical disparities, the Tempel ov Blood's willingness to utilize Christian Identity in pursuit of its aeonic aims suggests a step beyond the confines of the

⁸ For an examination of Christian Identity, see Michael Barkun, *Religion and the Racist Right*

seventh characteristic - a step which the WSA will take further in actually promoting the use of Magian concepts in Sinister workings.

In addition to projecting an eschatological dualism onto the purported "Final Harvest," the Tempel personifies and dualises the conflict between Sinisterions and Magians to a greater degree than the ONA, which often approached the Magian influence through the lens of cultural distortion or the clash of civilizations. For the Tempel ov Blood, this is a cosmic battle between the Satanic powers and their enemies, identified as a "Jihad," a term taking its cue from the anti-American, anti-Zionist fundamentalist Islam. It understands itself to be pursuing the goal of the ONA, that is, stellar imperium and the creation of an overman "Homo Galacticus", but does so in the context of feeding the vampyric, alien gods with the blood of all unworthy beings.

The self-identification of the members is "Noctulian," a designation referring to a power of the night relevant to the ONA system; in Goodrick-Clarke's account in *Black Sun*, the "Noctulians" were one of the groups originally contributing to the formation of the Order of Nine Angles. Thus the name would suggest, if not heritage of comparable age, at least a conscious desire for its on the part of the "Noctulian Vampires." They understand themselves as elitist, extremist, anti-human conspirators, and advocate the constant and consistent subversion and consequent breakdown of social patterns. Their work glorifies the Third Reich and includes an ordeal of devotion to Hitler.

While the Temple of THEM represents an evolution of the system of the ONA beyond the Left-Hand Path, Satanic categories, the Tempel ov Blood, represents further, specialized development *within* these categories, adding to the ONA paradigm a mythos of infernal vampirism and blatant transhumanism. As I have recounted, it also alters some underlying patterns in that system by promoting a simpler dualism between Magian and Noctulian, and also suggesting a climactic "Final Harvest," an apocalyptic conclusion to the present diseased aeon. While it continues to promote "Homo Galacticus" through right-wing politics, violent extremism, terror, and the conjuration of acausal forces, it does so in conjunction with a more literally theistic paradigm relying upon the Dark Gods themselves to exalt the elite whilst the rest are destroyed.

Despite the apparent dualism, the Tempel makes the title of its text the number of the ambiguous, ambivalent Enochian demon Coronzon. While some ONA texts allude to the significance of John Dee, none refer to this Enochian equivalent of Satan. In one cartoon/comic-strip manuscript, Hitler is presented as a mouthpiece for Coronzon, and the abyss is presented as a gateway to horrific acausal forces, evil more in a "Lovecraftian" than demonic way. Ultimately it seems that the Sinister/Magian duality presented in the Tempel remain an absolute one, but is more related to order and chaos (Satan's word in this system is "CHAOS"), or even "inside" and "outside" (in the sense of the 'evil' of the abyss being outside human society and beyond moral and natural norms). The Noctulian is not only encouraged but required by the system to deliberately dehumanize the self in order to become the ultimate vampiric predator - but this transmutation is in the service of a still greater aeonic ideal, and ultimately a greater transmutation into a living "dark god." A comparison with the lack of dualism in the Temple of THEM is also instructive; the Temple of THEM presents non-dual liberation between and beyond the "Matrix" of ego-bound reality, which nevertheless enters back into it and controls the ego with the will of the self. The Tempel ov Blood, instead dehumanizes and "kills" the apparent ego and self in order to manifest an alternative identity as an undead vampire, which is then dualistically set against what THEM call "the Matrix."

Another elaboration on the system and imagery of the ONA appears in the *Tales of Sinister Influence*, a collection of short stories illustrating the aeonic methodology of the Tempel. One set of stories concerns the infiltration of an ISKCON-style Gaudiya Vaishnava sect by Satanic vampires in order to effect the incarnation of the leader the ONA calls Vindex, who becomes a living nexion of acausal power who will challenge and destroy the Magian society. Vindex, in this story, is identified with Kalki, the last avatar of Vishnu, who in Indian cosmology is supposed to appear at the end of the degraded Iron Age and restore *dharma* by destroying its decadent, casteless rulers. Neo-Nazi ideologue Savitri Devi Mukherji⁹ similarly identified Kalki with a possible successor to Hitler who would combine the latter's devotion to Aryandom with the ruthlessness of a Himmler or a Genghis Khan, a new Alexander who would restore civilization. Yet Vindex also figures into the Tempel's sinister subversion of Christian Identity, with the racialist

⁹ Aside from her own writings, the best source for Devi is Nicholas Goodrick-Clarke, *Hitler's Priestess*.

"Aryan Christ" being treated as a warrior-god and an instance of the Vindex archetype.

Further reinterpretation is recently endorsed by the founder of the ONA, David Myatt/Anton Long, in his work *The Mythos of Vindex*, in which he presents a new interpretation of his original promotion of "Vindex" as an aeonic, National Socialist leader, suggesting that the primary aim of Vindex will be the destruction of the Magian system, which according to Myatt/Long is now so thoroughly entrenched in the West that Vindex may arise among a non-white, non-Western people. Vindex will ostensibly replace the decadent Magian society with a warrior-culture based on personal honor and an apprehension of the numinous. He also characterizes the white race, particularly in the West, as having been for thousands of years disposed toward "hubris," destructive pride, compounded with restlessness, aggression, brutality, hypocrisy, impatience, and insolence, and the cunning to cloak these instincts in a veneer of civilization. In denouncing the Magian human, "Homo Hubris," Myatt indicts the "White Hordes" of the West as mainly comprised of this defiled species. Myatt now promotes that the decadent Western society should be replaced by a network of organic "sinister tribes" governed by warrior-codes of honor. Essays concerning all this can be found on Myatt's wordpress blog.

All these ideas are also in line with his endorsement of the aforementioned "White Star Acception," as documented in his online interview with its two primary online publicists, Chloe Ortega and Kayla DiGiovanni, of Orange County, California. As the vast majority of the WSA texts are at onanxs.wordpress.com or at <http://whitestaracception.wordpress.com/>, I will not detail the numerous individual blogs or archives linked from these sites, and repeating some (but not all) of this material, usually in conjunction with original ONA documents. The two sites I mention contain scores of articles and essays concerning the Acception's form of occultism, which could easily occupy a brief research paper in itself. I will concentrate on highlighting and continuing the themes I have emphasized throughout these brief notes.

In his interview with the WSA, Anton Long summarizes the current state of the ONA as relates to such novel interpretations:

What the ONA is becoming is a natural and necessary evolution of what I presenced decades ago, and what I, and a few others, have nurtured since then. Thus, the ONA is now a three-fold being, although of course each of these individual aspects represent just one aspect of the triad itself - or rather, are perceived as being somehow different and distinct, when they are just different "angles" of a certain causal presencing.

One of these three aspects is manifest, now, in WSA352 - in the emerging and often urban sinister tribes that are beginning to live the essence of the sinister ethos itself, without the restrictions of older causal forms. That is, the esoteric work - the magick - of such sinister tribes is their own unique being; their own way of living; the deeds, the work, that they do, inspired by the still emerging culture of their own tribe, their own "group". Hence, traditional magick is mostly irrelevant for them; for their own individual and shared tribal life is itself a new type of magick, a genuine and powerful presencing of sinister, acausal, energies.

The second of these aspects is manifest, now, in traditional nexions such as The Temple of Them, in Australia, and in those reclusive individuals who work either alone, or with a magickal and sinister partner. In these nexions, traditional Internal and Aeonie sinister magick - as manifest in the various esoteric MSS of the ONA - is often still undertaken as a means of presencing acausal energies. Sometimes, these more traditional nexions are the esoteric (hidden) foundation of an exoteric causal form, as, for example, Falcifer is to Vindex.

The third of these aspects is still esoteric and thus currently rather unknown, but is manifest in a new way of living by an emerging new type of human being: the sinister empath who sometimes esoterically works, and who sometimes lives, alone, but who more often than not lives in a symbiotic relationship with either other empathic humans, or with some acausal-entity that has emerged into, or been manufactured in, our own causal Space and our own causal Time. By their very nature, these still changing, still evolving, human beings, these symbiotic sinister empaths - and thus their work - are intentionally hidden, for the mundanes, and especially the Magian and their allies, would consider them extremely dangerous, given their still developing and still emerging abilities.

It could be taken that although the Tempel ov Blood appears to be structured as a "traditional nexion," in its focus on developing trans-human characteristics, it approaches Long's third example.

The White Star Acception, by contrast, clearly fits the context of the Sinister Tribe as he defines it. Its variances from the original patterns of the ONA are extensive. Returning to Senholt's Characteristics, the WSA provides yet another take on "anti-ethics," replacing the ethos of personal honor with an ethos of total in-group loyalty. As the three founders (of unknown age and provenance, but probably one generation older than Kayla and Chloe) were involved in Freemasonry prior to the fusion of their system with the Sinister Way, much of the imagery used in WSA, including the name itself, presents a "sinister" adaption of Freemasonic concepts. The aesthetic is reminiscent of the Judaeo-Illuminati fantasies and projections of conservative Christians in such texts as the infamous *Protocols of the Learned Elders of Zion*. The WSA refers to the outgroup as *goyim*; one rite involves the equivalent of the Talmudic "Kol Nidre" oath in which all other past and future oaths are foresworn, and several use imagery relevant to the two Masonic pillars, the Temple of Solomon, Zion, and so forth. Clearly, this completely abandons Senholt's seventh characteristic. Even the interpretation of the numbers 352

provided by Kayla and Chloe relies on Hebrew Qabalistic analysis of the traditional magic square of Saturn. Similarly, the second characteristic is only doubtfully present, in that although both authors sometimes express statements that might be taken as conservative or nationalist in their writings (such as a criticism of lax immigration boundaries in USA), their general approach to modern society is a more left-anarchist one, with condemnations of the 10% who hold most of the wealth. Similarly, while Zionism is not promoted, neither is it condemned with the same ideological fervor and consistency as in Myatt/Long's NS writings. Likewise, Aryan racialism is repudiated in favour of the reappropriation of the term Aryan to refer to nobility, in a manner closer to non-racist fascism, or even individualist aristocracy. Much inspiration is drawn from the South-Asian Buddhism of Chloe's heritage, along with Tantric ideas concerning the middle way. As such, the implied dualism of the "Left-Hand Path" is eschewed, although the concept of the "Sinister" is retained. Similarly, although the term "Progressive Satanism" is used to distinguish the new doctrines from "Traditional Satanism," and the origin of this Satanic tribe in gang subculture makes their designation "Hardcore Satanism" seemingly appropriate, the prevalence of Satanic imagery in the writings of the group is fairly low. Rather, Tantric imagery predominates and is favoured by the leadership. Physical training and direct action are, however, definitely present; particularly in that the initiatory process involves violent criminal activity, beyond the ritual violence promoted by the original ONA. The assault or rape of civilians, robbery, and so forth, are a part of the habitual practice of the group. The "direct action," however, is oriented entirely toward the fortunes of the group; infiltration of other groups is to advance the power of the tribe, and ultimately promote the creation of elite offspring. The continuity and quality of the family is taken to be its own justification. However, the ultimate goal of the ONA - the achievement of space travel and evolution of the species into a more advanced form - remains. The WSA holds that it can best contribute to this aim by attempting to achieve it for its own offspring, through its own efforts. While it retains much of the terminology of the ONA, such as causal and acausal, and references to the "Sinister way," the WSA has an elaborated vocabulary of its own, occupying

its own glossary. Likewise, it has generated its own symbolism and series of ritual events and practices.

While Chloe and Kayla do not claim to be Adepts of the ONA's "sinister way," and the WSA clearly varies at many points with the Satanic system of the ONA, it is also just as clearly accepted as a nexion - even by the progenitor and leader of the ONA system itself. This provides irrefutable indication that the ONA cannot be considered merely a form of Satanism, nor even specifically an exemplar of the Left-Hand Path by its own definition (although it, and all of its spinoffs, all fit both definitions of Left-Hand Path current provided in English by scholars - Flowers and Granholm). Indeed, by utilizing non-Left-Hand Path forms of occultism, including Islam, Buddhism and Freemasonry, as well as Christian Identity and, in the case of Chloe and Kayla, Mormonism as an Insight Role, the ONA demonstrates a willingness and ability to utilize Right-Hand Path and "Middle Way" paradigms in a fashion reminiscent of chaos magic, but with a distinct aeonic agenda remaining its only constant.

The examples I've provided here, and the example of the ONA as a whole - as distinct from specifically Left-Hand Path groups such as the Temple of Set and Dragon Rouge - suggest that *four criteria* may be applied to evaluate the "Sinister family" of systems. These are: *a persistent rejection of moral dualism; a persistent adherence to an aeonic orientation including occult warfare beliefs concerned with opposition to contemporary Western civilization (rather than "Magians" since WSA rejects conspiracism) and the aim of achieving space travel; rejection of humanism; and fitting the academic criteria for etic membership in the "Left-Hand Path" despite emic rejection of the accompanying dualism.* That is, all the ONA spinoffs here present systems of initiation involving antinomianism purportedly actualizing a contingent potential for self-divinization and personal immortality, relying on opportunities offered in the "here and now" as Granholm puts it.

The significance of these criteria can be well appreciated by contrast with other Left-Hand Path groups. For example, while Edred Thorsson/Stephen Flowers does not emphasize moral dualism to the extent that the Temple of Set does at large, and

certainly promotes the model of contingent immortality as well as the preservation of Indo-European cultural forms against what the ONA would consider a Semitic cultural distortion, and is willing to use Right-Hand Path Heathen forms as part of his magical agenda, his work lacks the persistent application of Spenglerian and Toynbean aeonics characteristic of the ONA "family."

I also detect that this sinister family shares an ethical consistency in all its forms, ranging from National Socialist forms to the effectively non-racist, tribal "Talmudic" style of the WSA - which is that ultra-individualism is actually rejected in favour of a balance between the individual and the collective; hubris is eschewed. I take this to be a function of the ONA rejection of humanism as a hubristic, "Magian" doctrine.

These observations would still leave the explanation for such extensive variance in originally Left-Hand Path, "Sinister" Traditions unaccounted for, except that in each case the variations in doctrine seem to correspond to variations in the presentation of post-mortem possibilities of immortalization. In the "Sinister" systems, the "Immortal" is taken to be an "acausal being" which may or may not incarnate. This distinguishes it from what Flowers defines as Transcendentalist systems, which promote an abstracted "subjective" consciousness (and sometimes still a "human" one), and immanentist systems, which cannot really conceive immortality apart from the flesh.

Similarly, these Sinister traditions are distinguished from "Middle-Way" humanisms of a religious, mystical, or even tribal nature, in which immortalization is viewed as a continuity of the human identity.

This conclusion, in summary, establishes the core trait allowing these systems to define themselves as "Sinister" while yet remaining non-dualistic with regard to "Left" and "Right" designations.

An alternative model might be that, in as much as Flowers defines the core trait of the Left-Hand Path as dualistically opposed to the Right-Hand Path as being *non-union* instead of *union*, these traditions may be defining Left-Hand as *separation* instead of *union*, leaving the possibility for *non-union* to be

interpreted as a "Middle Way." If this is the case, it would have to be determined through more detailed analysis of these and related systems, whether or not the "union" opposed to "Sinister non-union" signified something different in contrast to that "sinister non-union" than to "Left-Hand Path separation."

My conclusions is that since we can undoubtedly establish "non-Sinister" traditions which advocate non-union and a Middle-Way, the designation of the *Sinister* implies not just rejection of Right-Hand Path union, but also *rejection of non-sinister Middle-Way non-union* - and that it is *this distinction* which manifests as the rejection of humanism. As such, it is this criteria of "sinistrality" which grants an occult consistency to the disparate aeonic application of apparently conflicting social, religious, and political forms, and allows for the appropriation and subversion of right-hand path forms which would be eschewed by such humanistic individualists as Dr. Flowers.