



Satan, Demons, And The Noble Dark Arts Of The Order Of Nine Angles

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Preface

This small collection of Order of Nine Angles (O9A/ONA) texts presents - with the exception of *The Geryne of Satan* - some classic O9A MSS which have not (so far as I know) been republished since they first appeared some years ago on the now defunct O9A website (nineangles dot info) and the now also defunct O9A 'nineangles' blog.

In date, the texts range from the 1980s to 2011. As befitted those times, some of the texts are polemical/propagandistic; while some - such as *The Gentleman's and Noble Ladies Brief Guide to The Dark Arts* and *Further Notes Regarding The Esoteric Form of The Star Game* - are informative in respect of O9A esotericism.

The Geryne text is included for completeness, given the texts dealing with demonology and the chapter on Magian Occultism included in *Magian Occultism, Satanic Subversion, and The O9A*.

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R.P.
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The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts

Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane.

That this has been forgotten - or not understood, or not even known among the many latter-day pretenders and poseurs - is a sign of how few genuine Masters, and Lady Masters, there are.

Thus, there is a beauty in the Dark Arts and an exultation of Life, and certainly not a wallowing in the symbols, symbolism and accouterments of death and decay. Thus, there is a natural joy, which can be and often is both light and dark but which is always controlled. Not for the Gentleman, or the Lady, the loss of mastery, the stupefaction that arises from over-indulgence (which over-indulgence can and which does include personal emotion).

Thus, one of the true archetypes of the genuine Sinister Path: Baphomet, the beautiful, mature, lady (fecund Mistress of Earth) whose beautiful outward serenity masks the deadly acausal darkness within which can be released when she chooses. (Life-Birth-Joy-Ecstasy-Safety-Wisdom-Giving-Darkness-Death.) Thus, another dark archetype: The Master, the true shapeshifter who is and who might not be what they might appear to be; the polite charming gentleman, who might (and who could) kill you or have you killed if there was a good enough reason, but who might reward you (if there was a good enough reason) with beneficence whose source would be unknown to you; the recluse - The Master Acausal Sorcerer - you do not see nor know, except perhaps in dreams, shadows, or fleeting day and night-time glimpses which might perhaps stir a memory, some memory, personal or beyond (Beautiful-Profound-Wistful-Knowing-Danger-Roborant-Wyrdful-Sad) which inspires, or brings new beginnings or balance or perchance a retribution.

To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are.

Anton Long
Order of Nine Angles
119 Year of Fayen

Sinister Demonology

The Deception of Modern Magick

The fundamental mistake that the majority of Occultists of The Left Hand Path, in the West, have made for well over five hundred years is that they have been duped by the pretence that is Magian Occultism [1], especially in relation to demons, and demonology.

Consider, for instance, the medieval Grimoires, once apparently difficult to obtain, but now accessible, which purported to reveal secrets whereby a sorcerer could summon, communicate with, and use, various demonic entities. Without exception these Grimoires - from *Book of Honorius* to *Grimoire of Abra-Melin* and beyond - are all based on the Nazarene-Hebrew tradition (which includes the qabala) which is why, of course, the majority of them have Hebrew names or names manufactured to be Hebrew-ish.

Even today, over a quarter of a century after the Order of Nine Angles revealed the hitherto esoteric tradition of Hebdomadry (The Seven-Fold Sinister Way) this Nazarene-Hebrew tradition of so-called demonology is still regarded as the authentic, and Occult, one.

Consider, for instance, a recently (2009 CE) published book, entitled *Encyclopaedia of Demons and Demonology*, which purports to be an encyclopaedic enumeration of demons, and all of which "Western" demons belong either to the Nazarene-Gnostic tradition or to the Nazarene-Hebrew tradition of the medieval Grimoires and of those, like the Golden Dawn, and Crowley, who uncritically imbibed that distorted Magian Occult tradition.

It is, moreover, highly indicative of the true nature of much vaunted Western Occultists, such as Aleister Crowley, that they accepted, without question, these medieval Grimoires and their Hebrewesque demons. Accepted to such an extent in the case of Crowley that he in his pretension regarded the so-called *Grimoire of Abra-Melin* (the Yahudi) as an important, indeed a pre-eminent, Western magickal text [2] and from which type of Magian/qabalistic "conjurations" Crowley was able (apparently) to manifest his so-called Holy Guardian Angel (aka his true inner - higher- self) named Aiwass. Thus did Crowley, by means of Magian/qabalistic "sorcery", develop/manufacture (or be gifted with) his *Liber Al vel Legis*, which somewhat pretentious document was to become his *raison d'etre*. Or, at least, his excuse for proclaiming himself a Magus and pontificating about the type of Magian magick he believed in and promulgated.

That Crowley has, since his death, managed to garnish a following who assert

he is a Magus, who proclaim his Thelema is some sort of "new age", and who regard him as some sort of "authority" on magick, merely reveals such followers for the inept Occultists - and mundanes - that they are.

For the Occult veracity is that anyone possessed of genuine Occult insight, any shred of that dark-empathy that is the foundation of true sorcery, would have not only seen through the posturing of Crowley, but also understood, intuitively or otherwise, the whole tradition of Magian sorcery/magick for the posturing silliness and/or the psychic control that it is.

The Sinister Demonology of Hebdomadry

According to the esoteric tradition of Hebdomadry - claimed by the ONA to represent the genuine Western Occult tradition - demons are a specific type of acausal, living, entity. They do not have Hebrewesque "names"; they cannot be summoned or controlled by any means given in the fake medieval Hebrewesque Grimoires, just as Satan is not related to either the Hebrew Bible or to the ontology and theology of the Nazarenes, and just as - since the so-called God of the Hebrews and the Nazarenes does not exist - Satan is not ultimately controllable by either this God or by humans using some Nazarene mumbo-jumbo [3]. For Satan Himself is a particular acausal being. [4]

Demons, esoterically understood, are thus a type of non-human entity, from the acausal continuum, who/which can egress to our causal, mortal, realm, by (via, or through) a nexion. [5] That is, they may be considered to be particular types of acausal energy.

Thus, sorcery - esoterically and correctly understood - is (1) the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aim; and (2) the drawing forth, or the presencing of, in the causal and via a nexion, acausal entities.

Genuine Sinister Grimoires are thus texts which give instructions as to how such entities are or may be "named" in the causal and how a nexion or nexions to the acausal can be accessed or opened to allow such entities (and/or such acausal energies) to manifest (be presenced) in our causal continuum: that is, here on Earth, or in our consciousness or in the consciousness of another human being or other human beings.

As stated in the MS *Copula cum Daemone 0*:

The essence of our sinister Internal Magick is *Copula cum Daemone*, in either the literal sense of joining with certain acausal entities, or in the psychic sense of nurturing, releasing, and joining with one's inner Baeldraca to thus become a causal-dwelling (but still mortal) sinister changeling. In the case of one's Baeldraca, the joining is begun by the rite of sinister Initiation, nurtured by the journey to External Adept, released by the Rite of Internal Adept, and fully joined (re-united) with one's causal being by a successful Passing of The Abyss.

In the literal sense, the joining with certain acausal entities can be done in several ways. First, by invoking them, through Dark Sorcery, into one's own self. Second, by evoking them and then, again through Dark Sorcery, having a candidate (a mortal, willing or unwilling) be a host for the entity so evoked. Third, by opening a collocation of nine physical nexions and recalling The Dark Gods back to our causal realm.

A simple example of the first kind is the working with the pathways on the Tree of Wyrd (qv. *Naos*). An example of the second kind is *The Ceremony of Recalling*, as given in *The Grimoire of Baphomet*. A fictional account of such presencings of such acausal entities is given in *Eulalia: Dark Daughter of Baphomet*, and in the three stories, *Jenyah*, *Sabirah*, and *In The Sky of Dreaming*.

In a quite literal sense, some acausal entities - when manifest in the causal, are demons. Mischievous evil beings who - like most acausal beings - are shapeshifters, and can assume a variety of causal forms, benign, animal, human, or otherwise. Some of these types of acausal beings may have given rise to myths such as Dragons, and to legends about Succubi and Incubi. Some acausal entities, when manifest in the causal, are more akin to the *δαίμων* of classical legends - an internal source of energy to guide, inspire, provoke, mortals; or physically-presented beings who watch over and guard certain sinisterly-numinous places; or beings, temporarily residing in the causal, who can restore the Cosmic balance by making mortals mad or bringing them misfortune or even killing them. Still other acausal entities, of a different acausal (but always shapeshifting) living species, are known to us by such causal names as we have assigned to them through a personal knowledge and past interaction with them - for example, Baphomet, Dark Goddess and Mistress of Earth; and Satan, The Lord of Darkness; both of whom can, if They so desire, join with us, physically, carnally, when They are presented in the causal, on Earth, in some causal form that is pleasing to them, and us, and from which union They may gift us with an acausal, immortal, existence, if that, and we, be also pleasing to them.

Thus it is that the term *Copula cum Daemone* expresses the essence of our sinister Internal Magick, the essence of some of our demonic, dangerous (but often delightful), sinister practices, and also the goal of our Sinister Way, which goal is an immortal existence in the realms beyond this mortal, limited, causal, existence of ours.

What requires understanding is that - in complete contrast to Magian Occultism, and the fake medieval Hebrewesque Grimoires, and charlatans such as Crowley - there is no way for us, as temporal mortal beings, to control whatever demons or whatever acausal entities we may draw forth, or presence, in the causal continuum. No "words of power" to control such entities; no "God" to fall-back on; no "circle of protection". No potion, no spell or conjuration to save us, or others. No "secret Grimoire" wherein we can find the means to make ourselves "master" or "mistress" over such acausal energies. For such acausal energies, such acausal entities - of whatever acausal type or acausal species - are unbound by the constraints of our causal continuum and certainly unbound by our own puny mortal human nature. For most such entities, from our causal perspective, are "immortal".

In addition, once presenced, such entities act - exist, live, dwell - in our causal continuum according to their own acausal nature. The most - the best - we fragile, fallible, mortal beings can do is befriend them, or be their comrades or their lovers, as we can aspire to be or become like them.

Therefore, according to our Dark Tradition, we regard both Satan and Baphomet [6] as long-lost relatives (and possibly as potential lovers), to be respected and admired but never "worshipped" [7].

True Dark Sorcery is thus difficult, and very dangerous. It is for those few who dare, who can defy, and who, intuitively or otherwise, can see or feel past the constraints that the Magian ethos - and Magian Occultism - has imposed, or tried to impose, on us.

Practical Dark Sorcery is thus not only an esoteric Art, but also a dangerous occupation. Sometimes, it can lead to madness; more often it leads to the person becoming deluded, grandiloquent, and/or descending down to that barbarism where the useful and necessary skills of reason, self-control, and esoteric balance, have been lost.

Practical Dark Sorcery is, however, also a means whereby we can understand ourselves, develop and evolve ourselves, and also disrupt/change our societies and other human beings and so usher in that new sinister Aeon, that Dark Imperium, which it is one of the aims of a sinister Adept to bring into being, to the detriment of mundanes and Magians alike.

Order of Nine Angles
122 Year of Fayen

Notes

[1] In respect of Magian Occultism, refer to the compilation *Magian Occultism, Satanic Subversion, and The O9A*.

As mentioned in *A Glossary of Order of Nine Angles Terms* (v.2.05):

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

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

Magians (as a breed) are a specific type of human being - they are the natural exploiters of others, possessed of an instinctive type of human cunning and an avaricious personal nature. Over the past millennia they have developed a talent for manipulating other human beings, especially Western mundanes, by means of abstractions - such as usury and "freedom" and marxian/capitalist "social engineering/planning" - and by hoaxes/illusions, such as that of "democracy". The easily manipulated nature of Western mundanes, and the Magian talent for such things as usury and litigation/spiel, their ability to cunningly manipulate, and their underlying charlatanesque (and almost always cowardly nature), have given them wealth, power and influence.

As such, Magians are - currently - our natural and indeed our necessary mortal enemies, not simply because of their cowardice, and their influence and control over mundanes (something we ourselves seek to do to achieve some Aeonic aims) but essentially because Magian influence and control is de-evolutionary in the worst possible sense (breeding as it has and does Homo Hubris), whereas our influence and guidance is and would be evolutionary in the best possible sense; a means to liberate individuals, practically - from the tyranny of causal abstractions - and psychically, to extend their consciousness by, for example, awareness of the acausal and through the sinisterly-numinous goal of leaving this planet, our childhood home.

[2] *Regarding the Spelling of Magick.* The spelling Magick - as opposed to the previously common Magic - as an alternative word for sorcery, is vulgarly attributed to Crowley.

However, that particular spelling dates from medieval times (as does the spelling musick), as a perusal of the complete Oxford English Dictionary will reveal. A spelling, moreover kept alive, over the centuries, by some reclusive Western Occultists who operated in the customary manner of most genuine sorcerers, including those who adhered to the tradition of Hebdomadry, and which customary manner was to pass on their knowledge, and their tradition, in secret, from Master/Mistress to Initiate.

Thus, to suggest, as some mundanes do, that anyone who now uses the spelling magick must, in some way, be influenced by Crowley is not only illogical, but also indicative of how such mundanes cannot perceive beyond the Magian-induced false reality they have become accustomed to.

[3] For a history of Satan, according to The Sinister Tradition, see the ONA text, *A Short History and Ontology of Satan.*

For Satan, and God, refer to Parts Two and Three of the ONA text *The Complete Guide to Satanism* (121 yf) (especially the section *Defining Satanism*).

[4] For the esoteric tradition of acausal and causal, see the ONA text, *The Ontology and Theology of Traditional Satanism.*

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

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

[6] Contrary to the buffoonery of Magian Occultism, Baphomet is - according to the tradition of Hebdomadry - a female acausal entity, described as The Dark Goddess, the Mother/Mistress of Earth. See, for example, the texts, *Baphomet: Vamperess of The Dark Gods* and *The Dark Goddess As Archetype.*

[7] See, for example, the text *The Ontology and Theology of Traditional Satanism.*



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 hérauts d'armes de France et d'Angleterre*. Paris, Firmin Didot et cie, 1877]

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

Satanism

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

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

Three things are of interest, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

Satanist

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

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

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

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

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

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

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

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

Conclusion

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

Anton Long
Order of Nine Angles
122 Year of 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.]

Concerning God, Demons, and the Non-Jewish Origin of Satan

Correctly understood, Occultism is a process of inner and outer alchemical Change. That is, it is an esoteric means (a Way, a method) of change, of development, for ourselves as individuals, and for those collocations of individuals which have arisen, such as communities, and what is often termed "society".

For hundreds of years, the perception of Occultism in the West, both exoteric and esoteric - and especially the perception of demonology and diabolism - has been that provided by those Western Occultists influenced by, and accepting of, the Yahoudi qabala, and by the theology and ontology of the Nazarenes.

Consider, for instance, the name, history, and origin of the being known as Satan. This being is commonly - vulgarly and incorrectly - regarded as being some "fallen angel" of some monotheistic God written about in The Old Testament of the Hebrews, and which God, being omnipotent, can ultimately control Satan, and which God, through the miracle of the incarnation, has given human beings the means to escape from Satan's influence and control, through, for example, prayer, certain rituals, certain signs and symbols, and even the saying of certain words.

From this belief, this attitude, arose the medieval and later Grimoires which, it was claimed, revealed secrets whereby a sorcerer could summon, communicate with, and use (and even control), various demonic entities, but also make some sort of pact with The Devil, Satan.

Thus, the summoning of demonic entities could be achieved if one knew the correct signs and symbols, and the name, of the appropriate entity, just as one could - and would - be protected from them if one stood inside some sort of "protective circle", had the right talismans, and said the right "words of command".

The underlying *raison d'etres* here are two things. First, the hubris-like belief that some puny, mortal, human being on some insignificant planet in some insignificant Galaxy in a Cosmos of billions of Galaxies can - without the intervention of God or some powerful deity - control non-human entities such as demons if one has "the secrets" of being able to do so; and, second, that one has, ultimately, God to fall back on - or at least some "good (not-harmful-to-humans) entity" (or deity) who was/is ultimately more powerful than the "bad" ones being summoned. This second reason applied particularly to alleged pacts with The Devil, who it was believed wanted "the immortal soul" of a person, but which alleged soul was (conveniently) ultimately the property of the Nazarene

God, with "the sinner" being able to renege on the pact with The Devil at the moment of death if they repented, as per the legend of Theophilus and that of the later Faust.

Furthermore, from the belief of control, *sans* God - from the belief of there being "secrets of control out there (somewhere)" - arose the notion of being *gifted* with such secrets, if not from God or some deity, then from some secret book, or from some teacher, or Master, or advanced Adept, or whatever. That is, that all one really needed - sans the help of God and his minions (including The Devil) was such secrets allied to one's own belief in one's own abilities: that is, the belief one was "special", or somehow "chosen", or that one - some puny mortal - had, in isolation, some sort of cosmic Destiny.

However, this hubris-like belief in the esoteric power and ability of puny humans, and this inner certitude that - anyway - they can if necessary always rely on God/some-deity/some-hidden-knowledge/some teacher, Master or prophet, has led to serious problems for modern Occultists.

The Magian Nature of Modern Occultism

The essence of Magian Occultism lies in three things: (1) the certitude of being special or chosen; (2) the belief - arising from urban-living - in the esoteric power and ability of puny humans (especially their own abilities); and (3) the certitude (conscious or otherwise) that, even if an outer Dark Power really does exist, the puny human can always fall back on, and rely on, God, or on some deity, or on there being some secrets or some teachings somewhere which can give them (the puny human) control and power over this Dark Power.

Some modern Occultists have taken (1) and (2) to extremes, and so have chosen to try and dispense with The Devil/The Dark Power/The Dark Forces/Satan - and also often God - and instead deify themselves, believing such stuff as, "Reality is what I make it or what others have made it, or perceived it to be." They then proceed to use various allegedly magickal or Occult workings (their own or from others) - and/or some esoteric practices cobbled together from world religions and world folklore - in to try and attain and develop their inner deity, their Higher Self, or to try and control and sanctify their own minds, or some such guff.

These Western mostly urban-dwelling Occultists have thus tried, by massaging their ego, to remove the sinister power of the numen - the inner and outer Darkness that exists - from themselves, the Cosmos, and their world, and provided their urban life-style keeps them, as it mostly does, reasonably well-fed, sheltered from the elements, well-entertained, fairly comfortable, and removed from the hard learning arising from personal suffering (from *pathemathos*), then they are fairly safe in, and almost always content with, their delusion.

Thus do they, in the relative safety of their urban-dwelling world, concentrate on "refining their self", with the aim of bringing their "unique individuality", and more and more so-called individualism, to the world at large.

In brief, their Occultism is mundane; worthless; just as they themselves are and remain not only mundanes, but often good specimens of Homo Hubris.

Others modern Occultists, however, for example Aquino of Temple of Set fame, sought to give an alternative account of The Devil/The Dark Power/Satan, claiming, for instance, that He, The Prince of Darkness, was in truth a much older deity, known to the Egyptians as Set.

But this type of alternative theory for the origin of The Dark One naturally led and leads to problems regarding ontology - that is, problems regarding the origin and nature of such a deity. Does, for example, the deity actually exist, as a living entity? If so, where? How was the deity created, and can a human being control or escape from the power of this deity? And what of God?

Of course, those who prosed such origins had neat, if rather silly, and illogical, hybrid answers. Such as - yes, the deity might (or really does exist) but it also is just an extension of our conspicuousness, our "higher self" (or some such thing); and yes, we can ultimately escape the clutches, the power, of this deity since we have the right talismans, the right rituals, the correct "words of power", and anyway since it is a part of us, we can ultimately learn to control it ourselves; and, finally, that The Prince of Darkness - aka Set or whatever the correct name is said to be - is not really evil, just misunderstood.

Thus, as mentioned in the text *The ONA, The LHP, and The Temple of Set*:

The Prince of Darkness, for the ToS [Temple of Set] and for Setians, thus appears as a rather benign, and somewhat mis-understood, figure - He who gives the gift of Xepher, provided that no laws are broken, provided the ToS approves, and provided that one holds fast to the sacredness of all life.

Especially note that Set *gives the gift* of Xepher.

All this, however, is not only the sophistry of the deluded with their hubris-like, egotistical, belief in the Cosmic power of puny humans, but also the Yahoudi-Nasrany way of thinking, dominated as that type of thinking, that perception, is by causal abstractions, especially that of a group or an individual "being chosen" or favoured above others by some deity or by some supra-personal power.

Furthermore, according to this abstraction, someone or some group so chosen, can be gifted with "revelations" (or special, secret, knowledge) - as, for example, The Old and New Testaments were "revelations" from God, and as, for example, Aquino was gifted by Set with The Book of The Coming Forth by Night, and Aleister Crowley was gifted by Aiwass (and ultimately by some Egyptian deity) with The Book of The Law; and which gifts allegedly entitle these Occultists to proclaim themselves as "advanced Occultists" (as Magos of a New Aeon); award themselves some self-serving title, pass on "the wisdom" they have received to others, and award these others with titles.

It was and it is this type of perception that kept and keeps alive the Yahod-Nazarene ethos, which ethos has morphed into that Magian ethos that blights us now, has blighted us for well over a hundred years, and has totally distorted the Western Occult tradition.

In contrast to both types of modern Occultists - the deluded deifiers of themselves, and those gifted with revelations or fawning at the feet of teachers - the genuine Western Occult tradition is based on the inner alchemy of *patheimathos*; that is, on practical experience (light and dark), and the personal often hard sadful learning that only arises, over a long period of causal Time, from such direct and personal experience.

The genuine Western Occult tradition thus breeds a critical self-honesty and self-insight, which - along with the development of latent faculties - produces a healthy balanced psyche. In contrast, the Yahod-Nazarene ethos, and the Magian ethos, both breed and have bred the self-satisfaction of being chosen/saved/liberated and the delusion arising from a distinct lack of a critical self-honesty, both of which combine to produce an imbalanced, or a diseased, psyche: those marks of the mundane.

God, and The Non-Jewish Origins of Satan

In the Western esoteric tradition of Hebdomadry, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

In the Western esoteric tradition of Hebdomadry, Satan is regarded as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal continuum. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to

assume various causal forms.

Furthermore, in the Western esoteric tradition of Hebdomadry, Satanism is defined as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.

Thus the Order of Nine Angles - based upon and propagating this tradition of Hebdomadry - has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions, and whose exoteric name does not derive, as mundanes and Magian Occultists assume and believe, from the Bible of the Hebrews.

According to mundanes and Magian Occultists, Satan, as a word, is derived from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the old (in origin Phoenician) word that became the Ancient Greek *aitia* - "an accusation" - qv. Aeschylus: *aitiau ekho*. It was this older Greek form which became corrupted to the Hebrew 'Satan' - whence also the 'Shaitan' of Islam. Furthermore, in Greek of the classical period *aitia* and *diabole* were often used for the same thing.

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

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

In what are regarded as the oldest parts of the Old Testament - most probably written between 230 BCE and 70 BCE (and long after the time of Greeks such as Aeschylus) - Satan is depicted simply as a rather sly adversary or opponent, with a human being who opposes any of God's so-called "chosen people" sometimes also called *a satan*.

Thus, it is something of a honour to be called a satanist - someone who opposes the myths, the ethos, of those allegedly "chosen by God" and who indeed, as a natural satanist, pours scorn on the paranoid persecution stories found in the

Old Testament and elsewhere, and pours scorn on the very notion of not only some omnipotent creator-being but also on such a being choosing some group of humans as his/its "chosen people".

Indeed, we natural satanists - we adversaries of such persecution tales and notions - regard this notion of "being chosen" as a symptom of at best a psychic imbalance, and at worst of a unhealthy, if not a diseased, psyche. In a similar way, we natural satanists regard such persecution stories as a means whereby those with such an imbalanced psyche can escape, in their own minds, from the consequences of their own actions, and which alleged or even real persecution they often use to try and make their victims feel guilty (and they themselves to feel better). Thus, they shift the blame from themselves onto others, and any attempt, by others, to rationally point out their culpability for such wrongful actions as they have committed is met by the hue and cry of "persecution" and/or by accusations of the accuser being *a satan* or, more recently, being those modern equivalents of *a satan* - such as a Nazi or a "preacher of hate" or an "anti-semite".

The Western Esoteric Tradition of Hebdomadry

This Western tradition of Hebdomadry - founded on The Seven-Fold Sinister Way - is one which accepts, *sine qua non*, that Dark Forces exist, external to us as puny mortal human beings, and that these Dark Forces are ultimately not only beyond our own, mortal, means to control, but also not controllable by some omnipotent creator-being named God because such an omnipotent creator-being does not and never has existed, in the Cosmos.

Thus, these Dark Forces are not just part of our psyche, our consciousness; just as Reality is not a matter of our own, personal perception. Thus, there are types of living beings who have and who can presence Dark Forces, or who are or who can be such Dark Forces or aspects of them. One of these living beings is the acausal entity that has been named, by us, as Satan, The Prince of Darkness, The Master of Evil, and which Prince of Darkness was not first brought to our attention by, and first named in, some fables in some Yahoudi book or legend.

The Dark Forces are, moreover, a natural - and currently, a necessary - part of The Cosmos. They are one of the ways in which the Cosmos functions; or, rather, they express aspects of The Cosmos, changing, evolving, living. Crucially, aspects of these Dark Forces are inherent in us, in our being, by our very human nature as causal living beings, as nexions in the matrix that is the causal-acausal continuums. That is, such Dark Forces, or aspects of them, represent Life itself; what animates us, as human beings, and makes us alive, and also what can aid us to Change, to develop, evolve, ourselves, and those collocations of human beings which have arisen, such as communities, and what is often termed "society".

The Seven-Fold Sinister Way is regraded as a means whereby we can access, presence, such Dark Forces - both within our own psyche (the nexion we are) and from the acausal continuum. Access, presence - to experience, to learn from, thus enabling us to change, develop, evolve, our psyche, our ourselves, and this world which is still, currently, our home.

Given the nature of these Dark Forces, this can be, and most often is, difficult, testing, and very dangerous. But to so access, so presence, such forces by such a Way is necessary, since this Way not only balances and develops our own psyche as individuals, but also the psyche that is Life itself, manifest in the living changing Cosmos.

Anton Long
Order of Nine Angles
122 Year of Feyen

Copula cum Daemone 0

Demons And Acausal Beings

The essence of our sinister Internal Magick is Copula cum Daemone, in either the literal sense of joining with certain acausal entities, or in the psychic sense of nurturing, releasing, and joining with one's inner Baeldraca to thus become a causal-dwelling (but still mortal) sinister changeling. In the case of one's Baeldraca, the joining is begun by the rite of sinister Initiation, nurtured by the journey to External Adept, released by the Rite of Internal Adept, and fully joined (re-united) with one's causal being by a successful Passing of The Abyss.

In the literal sense, the joining with certain acausal entities can be done in several ways. First, by invoking them, through Dark Sorcery, into one's own self. Second, by evoking them and then, again through Dark Sorcery, having a candidate (a mortal, willing or unwilling) be a host for the entity so evoked. Third, by opening a collocation of nine physical nexions and recalling The Dark Gods back to our causal realm.

A simple example of the first kind is the working with the pathways on the Tree of Wyrð (qv. Naos). An example of the second kind is The Ceremony of Recalling, as given in *The Grimoire of Baphomet*. A fictional account of such presencings of such acausal entities is given in the Occult novel *Eulalia: Dark Daughter of Baphomet*, and in the three Occult short stories, *Jenyah*, *Sabirah*, and *In The Sky of Dreaming*. An example of the third kind is the Chthonic Rite of the Nine Angles simultaneously performed in various locations by nine ONA nexions/temples.

In a quite literal sense, some acausal entities - when manifest in the causal, are demons. Mischievous evil beings who - like most acausal beings - are shapeshifters, and can assume a variety of causal forms, benign, animal, human, or otherwise. Some of these types of acausal beings may have given rise to myths such as Dragons, and to legends about Succubi and Incubi. Some acausal entities, when manifest in the causal, are more akin to the δαίμων of classical legends - an internal source of energy to guide, inspire, provoke, mortals; or physically-presented beings who watch over and guard certain sinisterly-numinous places; or beings, temporarily residing in the causal, who can restore the Cosmic balance by making mortals mad or bringing them misfortune or even killing them. Still other acausal entities, of a different acausal (but always shapeshifting) living species, are known to us by such causal names as we have assigned to them through a personal knowledge and past interaction with them - for example, Baphomet, Dark Goddess and Mistress of Earth, the chief demoness, the mother and bride of Satan, The Lord of Darkness, the chief

demon as presenced on Earth; both of whom can, if They so desire, join with us, physically, carnally, when They are presenced in the causal, on Earth, in some causal form that is pleasing to them, and us, and from which union They may gift us with an acausal, immortal, existence, if that, and we, be also pleasing to them.

Thus it is that the term Copula cum Daemone expresses the essence of our sinister Internal Magick, the essence of some of our demonic, dangerous (but often delightful), sinister practices, and also the goal of our Sinister Way, which goal is an immortal existence in the realms beyond this mortal, limited, causal, existence of ours.

The Nature of Acausal Beings

Esoterically (as distinct from exoterically) the Satanism of the Order of Nine Angles is defined as "the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals or collocations of individuals to control by whatever means".

This, obviously, places us in opposition to the mundane Satanism of modern self-described Satanists, for whom Satan is some archetype - in the Jungian or Lockian sense [1] - and/or a useful symbol of egoism, pride, and antinomianism. Which mundane Satanism is both in essence and in practice redolent of what is Magian [2], the materialistic belief that the individual is the most important thing, and that the individual, either alone or collectively, can master and control everything (including themselves) if they have the right techniques, the right tools, the right method, the right ideas, the right words, the right training, and/or money, power, influence. That human beings, therefore, have - to quote a cliché often used by mundanes - 'nothing to fear but fear itself', because self-conceited humans are or can be in control. In terms of magick/sorcery, what is Magian is manifest in the conceited, illusory, statments "I command the powers..." and "reality is what I make it or what I perceive it to be..."

Statements revealed as illusory by the learning acquired through a decades-long practical, challenging experience and ordeals both esoteric and exoteric; that is, by our Seven Fold Sinister Way and by other, more ancient, mysterious ceremonies and 'rites of passage'. That is, someone ONA discovers the nature of Reality, of acausal beings, of Satan, of 'archetypes', for themselves over a period of causal time as a result of their direct and practical Occult experiencing, involving as it does by necessity invokations, evokations, and ceremonial and sacrificial rites. For they do not - as modern self-described Satanists do - wallow in their self-conceit, with themselves and their beliefs about 'Satan' untested by

a decade and more of practical Occult experimentation both interior and external and by ordeals and challenges both 'sinister' and 'numinous'.

AL
ONA
121yf

[1] qv. Locke: *An Essay Concerning Human Understanding*, II, xxix, 169.

[2] qv. ONA texts such as (i) *Magian Occultism* (121yf), (ii) *Sinister Demonology* (122yf), and (iii) *Defining Satanism* (121yf).



Classic O9A Texts

The Error of Egoism: Magian Occultism, Satanic Subversion, and The O9A

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Part One

Vindex, Honor, and The Tyranny of the Magian

Exoteric Exegesis - The Magian Ethos

Understood esoterically, the Magian ethos and its savants (such as the hubriati) and its servants and foot-soldiers (such as Homo Hubris) are the current enemy of those who, by both practical and esoteric means, seek to create an evolutionary Galactic Imperium imbued with an evolutionary (Promethean, Satanic, Dark, Sinister) ethos.

The Magian ethos is a materialistic, enervating, de-evolutionary, set of causal abstractions. These abstractions include - (1) the idea/ideal of the nation-State; (2) the un-aristocratic, vulgar (plebeian) idea and fraud termed "democracy" (where the privileged hubriati rule in the "name of the people"); (3) the abstract idea/ideal of a impersonal (non-honour-based) law administered by so-called national and international "courts of law"; (4) the trickery and wage-slavery that is usury and the modern financial institutions (and the capitalism) based on such trickery and wage-slavery; and, most importantly, (5) mandatory personal taxation on earnings (income tax), and which mandatory income tax plus taxation on goods, property, and commodities (all collected by and enforced by

the State/nation) keeps the whole Magian system going.

These causal abstractions now enmesh the world. And they represent a new type of tyranny; a new enslavement of our human species.

These abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism, with abstract ideologies and religions, and with an increasingly artificial way of urban living. [1]

These abstractions have replaced the living law of personal honour with the impersonal tyranny of State and international law, so that the individual - especially in the Western world - is now in both theory and in practice powerless before the might of the State (the forces of so-called "law and order") in their place of residence. For the State now has the power to arrest and detain anyone (often only "on suspicion" of having transgressed some State-made law) and can use any amount of force it deems necessary to subdue and detain someone. The forces of the State - if they follow the so-called "due process" the State has established and maintains - can smash their way into the home of anyone at anytime, and rifle through and take away whatever they want, as the State has the power to prosecute and imprison (and sometimes execute) anyone it deems has broken some law which it, the State and its flunkies, have manufactured.

Thus, no longer is there a choice - voluntary, by the individual, or allowed by some ruler or potentate - of exile; of beginning a new life elsewhere, free from the clutches of some impersonal authority. There is no longer the choice (unless you are one of the hubriati, of course) of not paying taxation, nor the choice of going to live somewhere where there is no taxation (unless you are one of the hubriati, of course).

In the same way, the powerful Media (newspapers, television, and so on) can make or break the reputation of any person, especially if it is deemed "in the public interest", which means in accord with the Magian ethos that has come to dominate the West and is now spreading, like the debilitating virus it is, to other lands.

In theory - and often in practice - the individual has no rights which the State and its flunkies cannot take away, just as there is now hardly anywhere now on Earth where an outlaw, or a person, can go to avoid the law enforcement officers and intelligence agencies of the State (or to start a new life), with international travel (and often national travel) being monitored and controlled by passports, Visas, and other mechanisms of State control and State security.

This is sheer tyranny; the emasculation of the individual before the might and power of the State - and before collocations of States, such as the European

Union, and the United Nations [2], with their own laws, their own Courts, their own restrictions on what a person can and cannot do. All mandatory taxation, but especially that on income - enforced by imprisonment or the threat of it - is both theft and a means of control.

This is sheer tyranny; the control of the individual from the cradle to the grave, and the de-evolutionary stifling of the real potential of the individual, which potential all esoteric (Occult) Ways understand and appreciate and which all such Ways seek in some manner to develop.

In our view, our potential - as human beings - lies in four things.

(1) In understanding ourselves - our psyche - and in developing various latent (Occult) faculties, and thus, through a balance between internal (esoteric) and external (exoteric) experiences, learning to fully know and control (discipline) ourselves.

(2) In developing and in employing - by *pathei-mathos* [by learning from difficult, amoral, and challenging practical experiences] - our own personal judgement, and thus becoming and being unique individuals with our own *weltanschauung*.

(3) In understanding the true Reality (Cosmic, and personal) that lies behind the causal abstractions we human beings have manufactured for millennia, and which constrain and control us, and which we have often used to constrain and control others. [Note - Among such causal abstractions are, as mentioned above, all religions, all forms of "politics", and of course, the idea/ideal of The State, the nation, and of impersonal law.]

(4) In leaving our childhood home - this planet - and so, by discovering and exploring new places, by living in new ways, by overcoming challenges, we can become mature, and evolve to become different types of human beings, a new species.

All genuine Occult Ways - to a greater or lesser degree - seek to do the first of these four things. The other three are, currently, esoterically, mostly the preserve of the Occult Way of the Order of Nine Angles (ONA).

Thus has the ONA made the disruption and replacement of the current order, the current Aeon - represented by the tyranny of the Magian State and the Magian ethos - its most fundamental practical priority. Thus is our Dark Sorcery - exoteric and esoteric - directed at everything Magian and everything, and everyone, imbued with and supportive of the Magian ethos.

For from this practical and magickal disruption and destruction, our New Aeon - our Dark Galactic Imperium - will emerge.

The Esotericism of Tribes and Vindex

In respect of the particular esoteric Way of the Order of Nine Angles, our sinister tribes and our Niners strike at the very heart of the tyranny of the impersonal State.

For instance, understood esoterically, our sinister tribes are Acausal Sorcery, as are our traditional nexions with their traditional sinister rites and their Seven-Fold Sinister Way, and as are our Niners - our freelance operatives - who embody the authentic personal judgement which the nation-State abhors and whose ways of living are contrary both in theory and in practice to the mechanisms of control of, and to the subservience demanded by, the nation-State.

In addition, our tribes restore the natural balance that depends on personal honour and on our natural, human, tribal - communal - way of living. [See Appendix 1 - *Sinister Tribes and The Tyranny of The State.*]

Understood esoterically, The Vindex Mythos is also Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

In essence, this mythos is: (1) a new, non-esoteric, manifestation of The Law of the Sinister-Numen (the law of personal honour); (2) the new warriors who, upholding the law of personal honour, establish new tribal ways of living in opposition to the tyranny of the Magian abstraction of the nation-State; and (3) a new and natural balance between the male and the female aspects of human beings, manifest in new archetypes.

This last point - these new archetypes - are important, if currently misunderstood, both exoterically and esoterically. For these new male and female archetypes (to be admired, emulated, and seen as rôle-models) arise from the reality that the new law of personal honour applies equally to both men and women, and that no distinction is made between male, and female, warriors, and between what can be achieved. That is, the only distinction that matters is living by the code of personal honour that forms the very basis of both Niners and of new tribes, and it is this equality of living and aspirations and deeds which will provide the necessary rôle-models - the real-life personal

examples - for individuals, with such rôle-models being in stark contrast to those of all modern societies.

Thus, the mythos of Vindex replaces the old law of the old Aeon with our new law of personal honour, and replaces the archetypes of the current Aeon with our new archetypes - from which new archetypes new rôle-models, anti-Magian in their very being, are emerging.

Magian Archetypes and Modern Rôle-models

For centuries, several archetypes of the Magian ethos have affected the peoples of the West. One of these archetypes was, of course, The Nazarene: the Saviour, through, by and with whom, one might find some abstract "peace and salvation."

From this archetype there developed, for instance, the rôle-model of The Good Nazarene. The essence of The Good Nazarene was doing what the Nazarene Church, or some Nazarene preacher, said was good, and/or what the Nazarene Good-Book said was good.

Another old archetype was and is The Dutiful Tax-Payer. The essence of The Dutiful Tax-Payer is to render to The State/the monarch/the government/the ruler/the potentate what is believed to belong to them - to wit, the right to levy taxes, and the right to rule, to govern subjects.

Now, while these archetypes - and rôle-models deriving from them - still fester within the psyche of the peoples of the West, new rôle-models have emerged, aided and abetted by the Magian ethos.

From the dozen or so new Magian rôle-models, we might select a sample. For instance, one male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Good-Timer. The essence of The Good-Timer is self-expression - they feel they have a "right" to express and indulge themselves, and lack any real control of themselves. For them, the world - and often other people - are a means, a personal source of pleasure, enjoyment, and opportunity. Central to The Good-Timer is "having mates", using vulgar language, and being "a real man" - and these "real men", with their mates of course, can be found in most cities and towns of the modern West especially on Friday and Saturday nights where they will be "having a good time".

Sometimes, the male Good-Timer takes his cue from some "celebrity" hyped by the Media - some sportsman, or some so-called "film star", for example, who always seems to have a good-time, who can afford a luxurious life-style, and who seems adept at showing how badly behaved they can be, in public and in

private.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Patriotic Citizen. The essence of The Patriotic Citizen is a sense of duty to some Magian abstraction, such as The State, the nation, or to "the law and order" as manufactured and maintained by the State, the nation, or even, now, some supra-national grouping, such as the United Nations. Whatever, The Patriotic Citizen - educated (aka brainwashed) by The State since childhood, and with many past Patriotic Citizen rôle-models to choose from - can be relied on to go fight whatever enemies the State, or their nation, tell them to fight, and relied on to uphold and enforce whatever law their State, or their nation, manufactures. In many ways, this rôle-model evolved out of the earlier archetype of The Dutiful Tax-Payer.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Celebrity Rebel. The essence of The Celebrity Rebel is the belief that one is being rebellious, and "standing out from the crowd", and doing something which is outré and (they believe) possibly forbidden and dangerous.

Often, the wannabe male Celebrity Rebel takes his cue from some fictional character, portrayed in some film for example, or written about in some book; sometimes, even from some real person, hyped and possibly romanticised by the Media, whose deeds have not in any serious way threatened the *status quo* and whose ideas do not and will not in any serious way threaten the *status quo*. Classic examples of The Celebrity Rebel are, of course, Aleister Crowley - hilariously dubbed the wickedest man in the world for simply indulging himself and his fantasies, and now regarded as an influential icon of "rebellion" - and Anton LaVey, the archetypal Magian charlatan and plagiarist, now hilariously regarded as the founder of some sort of modern rebellious philosophy.

One female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris is the female equivalent of the male The Good-Timer. For the female The Good-Timer, appearance and being fashionable and accepted by one's peers are important, although they follow their male Good-Timers by needing to "have mates", by using vulgar language, and by being found in most cities and towns of the modern West, especially on Friday and Saturday nights where they will be "having a good time".

Another female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Feminist. The essence of The Feminist is a desire for some abstract "equality" - to have their share of the pie given to them by the Magian System.

Notice how all these and similar rôle-models are no real, practical, threat to the Magian *status quo*. To Magian abstractions.

The good-timers, for instance, can have their parties, their intoxications, their sexual trysts, their raucous music, their means of entertainment and of diversion - from fast sporty cars to luxury gadget goods to stag parties to holidays abroad where they can pretend and delude themselves that they are "exploring" and/or "discovering themselves". But they never threaten the *status quo*, and although some of them might end up in jail, most often they become, in their middle and later years, either part of The System, and thus tax-paying citizens, their youthful rebellion over, or they subside on welfare or survive by means of petty crime and which petty crime, while a minor annoyance to The System and its citizens, is not a threat to the tyrannical existence of The State, for The State has its Patriotic Citizens to aid and save it (neat, isn't it?!).

Similarly, the wannabe Celebrity Rebels can and do rebel - but only a little (like getting high on weed), but always stop short of not paying their taxes, stop short of taking up arms against The State, and are almost always being reminded (by their peer Celebrity Rebels) to "obey the law of the land" (with the occasional exception made where that exception does not threaten The State, such as personally indulging in intoxicants).

The Feminists, for example, seldom if ever really want revolution to destroy and replace The State. Instead, they desire change through either political, social, and legal, reform, or through advocacy of some form of socialist/communist State, thus swapping one Magian causal abstraction (the capitalist/democratic State) for another Magian causal abstraction (the Marxist/socialist utopian State). All the many variants of The Feminist rôle-model, almost without exception, regard the abstract impersonal law of the modern State as necessary and important, and indeed as a "guarantor of their rights".

Contrast these sample Magian rôle-models with some of our new rôle-models. We have The Deadly Outlaw. The essence of The Deadly Outlaw is that they are real outlaws - outside the laws of The State, which they reject. Instead, they live by their own laws, based on the law of personal honour, and which law means that they would prefer to die fighting rather than surrender to the forces of The State, for such a surrender to such people who obey such abstract impersonal dishonourable laws, would be a personal humiliation and an affront to their honour and their dignity as outlaws.

We have The Tribal Warrior. The essence of The Tribal Warrior is that they belong to a tribe, a close-knit clan, all or most of whom they know personally, and trust, and many of whom they will be related to. This tribe is their family; their extended family to whom they are bound by ties of honour, blood, duty, and loyalty. This tribe and their honour - their own personal honour and the

honour of their tribe - come before anything and everything else, and especially before their own life. Thus, they reject The State, the nation - all modern abstractions - in favour of a new tribal living, based on honour. They also reject usury, mandatory taxation, and the abstraction which is money, preferring the ancient, natural, way of barter.

We have The Tribal Chief. The essence of The Tribal Chief is that The Chief (who can be either male or female) guides their tribe by virtue of their experience, knowledge, insight, honour, and arête - that is, by their excellence of honourable personal character. Their first loyalty is to their tribe - to its honour, its prosperity, its freedom - and not to themselves.

Finally, we have the archetypes of Vindex, and The Warriors of Vindex. Vindex is The Avenger - the practical, fighting, warrior (male, or female) who, with the help of warrior tribes, takes on and defeats the forces of The Magian, represented as these forces are now by powerful impersonal States such as America where the Magian ethos thrives and controls.

The Warriors of Vindex are those tribes, and those Deadly Outlaws, who come together under the charismatic leadership of Vindex, to write their names, and that of their tribes, into the history of our human species, and who represent, par excellence, the triumph of aristocratic personal honour over the lifeless, impersonal tyrannical abstractions of the Magians, over the dishonour of the Hubriati, and over the plebeian, self-indulgent, nature of Homo Hubris.

Conclusion

It should be understood that it is the mythos of Vindex which is or which can be the practical genesis of The Galactic Imperium, as it is the mythos of Vindex which possesses the dark sorcery (the magick - exoteric, Internal and Aeonic) necessary to defeat the Magian and that *untermensch* species, Homo Hubris (aka mundane mundanes), who are not only the product of the Magian ethos but who keep the Magian ethos alive and their Magian masters in power, to the detriment of our evolution.

For, in essence, the mythos of Vindex replaces the archetypes of the current Aeon with our new archetypes, and from which new archetypes new rôle-models, anti-Magian in their very being, are emerging and will emerge.

AoB
Order of Nine Angles
122 Year of Fayen
v. 1.05

Notes

[1] See Appendix 1 - the ONA text, *Sinister Tribes and The Tyranny of The State: A Brief Diatribe*.

[2] For the Magian nature of the United Nations, see the essay *The United Nations - The Sly Magian at Work* in the collection, *Seven Essays Concerning The Mythos of Vindex*.

Addendum A Note on Some Terms

Magian

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

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

Magians (as a breed) are a specific type of human being - they are the natural exploiters of others, possessed of an instinctive type of human cunning and an avaricious personal nature. Over the past millennia they have developed a talent for manipulating other human beings, especially Western mundanes, by means of abstractions - such as usury and "freedom" and marxian/capitalist "social engineering/planning" - and by hoaxes/illusions, such as that of "democracy". The easily manipulated nature of Western mundanes, and the Magian talent for such things as usury and litigation/spiel, their ability to cunningly manipulate, and their underlying charlatanesque (and almost always cowardly nature), have given them wealth, power and influence.

As such, Magians are - currently - our natural and indeed our necessary mortal enemies, not simply because of their influence and control over mundanes (something we ourselves seek to do to achieve some Aeonic aims) but essentially because Magian influence and control is de-evolutionary in the worst possible sense (breeding as it has and does Homo Hubris), whereas our influence and guidance is and would be evolutionary in the best possible sense; a

means to liberate individuals, practically - from the tyranny of causal abstractions - and psychically, to extend their consciousness by, for example, awareness of the acausal and through the sinisterly-numinous goal of leaving this planet, our childhood home.

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.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own

gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).

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

Vindex

Vindex is the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex - both on the practical level and in terms of ethos - is the Magian. The main allies of the Magian have been the hubriati of the West - that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in

the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive. The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and (2) the way, the law, of personal honour in place of the abstract laws made by governments.

Source: *A Glossary of Order of Nine Angles Terms*

Appendix 1
Sinister Tribes and The Tyranny of The State
A Brief Diatribe

Our wyrd - our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos - is most obviously manifest, in a practical way, through our sinister *warrior* tribes and our Law of The Sinister Numen. Furthermore, if we know, and if we develop, our wyrd, we become, we are, a particular new type (a new breed) of human being - quite distinct from the mundanes. In essence, we become Dark Warriors, living and if necessary dying by the Law of The Sinister-Numen.

Our sinister tribes are a practical, a darkly-numinous, evolution of that natural tribal instinct that lives within us and which has lived within us, and which tribal instinct has made possible (hitherto mostly unconsciously) our evolution, as human beings. That is, the sinister tribes of the ONA are a means whereby we can access and increase our own acausal energy, as individuals, and participate in our own evolution, and that of the Cosmos. To do this - to know and to live our wyrd - is to live in a symbiotic relationship with others of our new kind; to balance our unique individuality with our necessary and natural and *numinous* (that is, honourable) co-operation with others of our kind. For it is such *honourable* (numinous) co-operation with others *of our own kind* (within our own tribal family) which presences and which allows our own individual wyrd to be evolved.

In direct opposition to our wyrd is the modern tyranny of The State, which is un-numinous and de-evolutionary in nature, purpose and intent. For the State takes away our natural right of personal honour, and that natural and evolutionary way of living which is tribal, and replaces honour by impersonal,

lifeless, abstract "law", and replaces tribes by the impersonal, lifeless, abstract, State and nation, which are - despite the illusion and pretence of democracy by some such States - are all run by an oligarchy, for the benefit of that wealthy and privileged oligarchy.

In place of the natural and personal knowing - the acausal-knowing - of our tribal (extended) family, there is the impersonal causal lifeless "knowing" of our place as some mechanistic "citizen" of the State or nation. In place of the natural loyalty to, and the care of and from, our own tribal family - based on a personal, numinous, knowing and loyalty - there is the division of us into isolated, un-numinous and de-evolutionary single family units, dependant on usury, and where our given purpose is to toil for the State, on behalf of The State, or for ourselves and our single isolated family unit, and to which State we have to pay, for all of our working lives, mandatory taxes, thus making us wage or salary slaves, almost always burdened by debt.

In place of our natural, healthy, evolutionary warrior way of life - based on a tribal way of living and the law of personal honour - the State denudes us of numinous meaning, of wyrd, and provides us only with de-evolutionary aims and goals. In place of the glory of a Galactic Imperium, and the promise of a warrior-won acausal existence, the tyranny of The State provides us with only causal illusions and abstractions and meaningless "rewards", so that we remain tame, domesticated, animals, paying our taxes, and subservient to their dishonourable enforcers, the bullies they call the forces of their "law and order."

Thus, we by our very nature, by our wyrd, are violently, implacably, and in all practical ways, opposed to the State and its de-evolutionary self-serving tyranny.

Part Two

Magian Occultism

How does the ONA view the works of so-called Western Occultists such as Elephant Levi, The Golden Yawn, Creepless Crowley and Anton LaVain?

As purveyors of that Magian [1] distortion - that Magian infection - that has weakened the peoples of the West, and elsewhere, and helped the hubriati, those controllers of the West, maintain, control, and continue to breed that sub-species of humans known as Homo Hubris. That helps breed mundanes and to keep mundanes under control. And what better way to control potentially rebellious mundanes than infect their psyche and allow them to pursue and

waste their energies on meaningless drivel.

For, correctly understood, genuine esoteric Arts, and especially the Dark Arts of The Left Hand Path, are a means not only of personal liberation, but of individual and Aeonic change and evolution toward a higher type of human being and more evolved ways of living.

So, instead of such liberation and such evolution, we have had, here in the West, well over a century of the psyche of esoteric seekers being manipulated and controlled and contained by Magian ideas, myths, archetypes, abstractions, and by Yahud-Nazarene mythology, theology, and ethos. And the mundanes keep suckering the stuff up, and proclaiming that they have "empowered" or "liberated" themselves when all they do and have done is just exchanged one Magian mechanism of inner control for another.

Magian Occultism

What does Magian Occultism, in essence, express? It expresses that fundamental materialistic belief, the idea, of both Homo Hubris and the Hubriati that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

This is the attitude that underpins all Western societies - with their laws, their Police forces, their armies, their so-called courts of "justice", their planning, their wealth. The governments of such countries want their citizens, their mundanes, to feel "safe", to believe that everything is under control or can be controlled; that their "enemies" can be successfully fought, with "peace" here, now, or possible soon, and that peace (inner and outer) is a desirable goal. This is the attitude that underpins The Golden Pawn, Creepless Crowley, Anton LaVain, and the pretentious pseudo-intellectuals of the ToSers. This is the attitude that leads mundane Occultist to write self-conceited drivel like "All deities, demons, forces - even God and Satan - are matters of perception..." and "Reality is a matter of perspective..." and "I command the powers of darkness to move and appear..." [Note here the grandiloquent I command the powers - a typical Magian view, as if some weasel mundane, dwelling on some insignificant planet on some insignificant Galaxy, could command the forces of Cosmic life.]

In contrast, here is a quote from an ONA author which reeks of our human sinister reality:

"We revel and delight in genuine heresy...and in being amoral. Thus, when we are criticized for inciting hate and violence, and for affirming human culling, we say: so what? For that is what we do, and we do what we do because we embrace the Dark; we desire The Dark; we seek to Presence The Dark - Chaos - upon Earth and in and through others....

When we are criticized for championing what is heretical in our societies, we say: so what? For that is what we do...Thus do we seek to ignore, to transgress, the laws, the limits, that the mundanes set to protect themselves and their societies, for we are rebellion itself: outlaws who thrive beyond and in the margins that mark the boundary between The Light and The Dark...

Our way is the way of action, of deeds, of violence, terror, revolution, combat, war. The way of the real heretic who leads and manipulates others, the human shapeshifter who plays, who acts, a rôle in the living game which is the life, the societies, of the mundanes...

Where there is The Darkness, we are. Where there is Chaos, you will find us lurking, leading, manipulating. Where there is Heresy, you will find us as instigators, as champions of The Forbidden. And where there is a law, you will find us transgressing it..."

What's missing in Magian Occultism? Two crucial things - real sinister supra-personal forces, and an Aeonic perspective.

While all this wallowing in mundane Occult carnality - and prancing about believing you're some sort of god - is fine, it gets boring, mundane, after a while. It's actually kind of childish, your teenage years of exploration of your body and the world. But there comes a time when real sinister folk begin to ask - "Is this all there is? Am I nothing more?" That is, you have to grow up; move on.

For non-Magian Occultists this moving on means you put what you've learned into practice, in the real world, beyond your bedroom, beyond your local coven, lodge, temple (or whatever) meetings and rituals; beyond your own self absorption. You connect, real-time, with the world, with society, mundanes - and have a wider vision, a longer perspective, and so begin to see mundanes as a resource; begin to think of having a sinister family of your own, and planning ahead for your sinister sons, daughters, grandchildren, and beyond. You also put yourself into this larger perspective - the acausal, of whatever you want to call it. You begin to understand that, really, all those words about being a god were just so much hype. You're mortal - you get ill; sad; one day you'll die. You

can't strike your annoying neighbor dead with a bolt of lightning. Heck, you can't even turn base metal into gold and so give up your daytime job.

So, non-Magian Occultists get to the point where their knowledge, their ability, their experience and understanding, tells them that there really are strange, dark, deadly, dangerous, things "out there" which no spells, no books, no conjurations, no "prayers", no offerings, no submission, and especially no delusion about being a god (or goddess) can control. As that famous ONA quote goes -

"It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought "face-to-face", and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and "evil". They need reminding of their own mortality - of the unforeseen, inexplicable "powers of Fate", of the powerful force of "Nature"... This means wars, sacrifice, tragedy and disruption...for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things....." *To Presence The Dark*

It's this reality that mundanes Occultists - following Magian Occultism - don't like, wouldn't admit, and can't face, in their cowardice and self-delusion. But it's this sinister reality that non-Magian Occultists revel in and enjoy, for to them Presencing The Dark is an expression of their adult sinister nature, just as wallowing in and pursuing carnality was an expression of their teenage years and nature.

Thus, non-Magian Occultists define Satanism as "The acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means..."

The Magian Occult Con

To see just how the Magian Occult con, this Magian manipulation, this control, works, let's consider just two Occult archetypes - Satan, and Baphomet.

According to everyone except the ONA, Satan is regarded as, in origin, a Nazarene-Yahud archetype or deity. For non-Magian Occultists, however, the Biblical Satan is derived from older non-Semitic myths and legends, with the real Satan being a "...living entity who lives in the acausal continuum, and Who can presence in the causal continuum in some physical form (male or female) and cause, provoke, or be the genesis of, changes there."

According to everyone except the ONA, Baphomet is some kind of male symbol and/or archetype, depicted according to a drawing in some work by Elephant Levi. Thus, in the Occult workings of the mundanes who adhere to this, Baphomet is invoked or used as a means of aiding some pseudo-mythical self-mastery or self-deification, or what-not. Or even as a means of understanding and mastering Reality, blah blah blah.

However, for non-Magian Occultists, Baphomet is female, the Dark Goddess, and part of a tradition much older than the fables, fantasies and persecution stories found in such Magian texts as the Bible.

For non-Magian Occultists, Baphomet is

"...a sinister acausal entity, and is depicted as a beautiful, mature, women, naked from the waist up, who holds in Her hand the bloodied severed head of a man. Thus, She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made and who ritualistically washes in a basin full of the blood of Her victims. According to aural legend, She - as one of The Dark Gods - is also a shapeshifter who has intruded ("visited", been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made.

Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were - and are - regarded as one of the prerequisites for attaining sinister Adeptship..."

The essence of the Magian Occult con is the grandiloquent, the delusional, "I command the powers..." This is just so urban; so redolent of Homo Hubris, of mundanes, living in cities under the control of some government or some authority.

The Magian Occult con works like this. (1) You're safe - provided you have the words of power, the spells, the conjurations, the illusion you're a god, and you use the deities or forms or archetypes we tell you to use (for they're made up to

scare little children or to stop you finding the real ones); (2) you're a really powerful magickian - a great Occultist - or you can become one, so long as you play by our rules, and don't upset the system of causal abstractions we've put into place; (3) we'll keep you confused and serve up a mix of world mythologies and legends - our mix-n-match - from which you can pick and choose at your leisure so that you'll feel you've discovered something Occult and awesome; (4) you can have your teeny rebellion so long as you don't actually do anything really subversive or dangerous or which really threatens our materialistic status quo; and finally (5) now that you've been a good boy or girl, we'll reward you by hyping you and your works and will make you into a mundane icon.

Truth is, that Elephant Levi, The Golden Yawn, Creepless Crowley, Anton LaVain, and their ilk - like the fantasists who believe some literary, made-up, pseudo-mythology is real - are all the same; part of the same illusive, make-believe, childish mardy world-view. No wonder then that they have to resort to trying to impress others by saying stupid things such as "Tiamat is the keeper of mysteries..." and "I command the powers..."

Non-Magian Occultist traditions, like that of the ONA, are not only proudly and defiantly non-Magian, but also pre-date and by-pass the Magian pseudo-Occultism that dominates the West and has dominated the West for well over a hundred years.

One is a means to inner liberation and sinister Aeonian change, while the other is a means of delusion and control. One is redolent of real, primal, non-urban - tribal - human culture, of a living tradition, where there is an understanding of the strangeness, the danger, of life, and an appreciation - and respect for - what is non-human and un-natural. The other - the Magian way - is just so redolent of domesticated arrogant human beings who delude themselves that reality is what they make it, what they perceive it to be, and who immaturely believe they - some puny, mortal, human being - can command the forces of life, Nature and the Cosmos, where Satan and Baphomet are merely symbols and some "thing" they can control.

So, let the Magian pseudo-Occultists wave their plastic light-sabres around while they battle with - and ultimately control - the dark forces (copyright Magian Inc.) they've read about in some book; while we get on with Presencing The Dark, and being that balance between the Light and the Dark that is the genesis of real human evolution.

Lianna of the Darky Sox
Order of Nine Angles
121yf

Part Three

Sinister Tribes, Sinister Individuality, and The Sinister Way

Why the creation of sinister tribes, when the nature of a tribe is so counter to individual evolution?

Because individual evolution *per se* is not the goal. Rather, it is the evolution of the individual in synchronicity with the evolution of our species and the Cosmos – because we individuals are a symphonic synchronicity and thus partake of and importantly can bring-into-being the evolution of the Cosmos. That is, the individual is but a nexion: an affective and effective means of synchronicity, of Change (and thus a connexion to, and part of, the living being that is Nature, that is Life presented on this planet, Earth).

For the aim is not the glorification of the individual – the reinforcement of their ego and of the delusion of our separateness – but rather the development of new faculties, of a new type of individual for whom there is both causal and acausal knowing, and thus an Aeonic perspective.

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 presented 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 Aeonic 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.

The notion of the so-called deification of the individual derives from the flawed and delusional system of the Magian, and is a manifestation of the basal error of causal abstraction [1]. For this notion – this delusion – separates the individual

from their own living psyche and from the living beings to which the individual is connected (such as Nature, the Cosmos, all Life). That is, ways based on such Magian abstractions close the nexion that the individual is to the acausal - to Nature, the Cosmos - with the result that there is at best a stasis, and at worst, a de-evolution of the individual, down to Homo Hubris. Of course, individuals with such closed nexions seldom if ever know this, since they are subsumed by delusions and by the unbalanced arrogance so typical of Homo Hubris and those who have never felt, in their being and *sans* all abstractions, the Life that is manifest in Nature, in the Cosmos beyond Nature, and in the acausal. In contrast to Magian delusions, a genuine esoteric Way is a means of dis-covering these connexions, aiding and developing them, thus enabling the true evolution, the living growth, of the individual *in symphony* with such beings. Hence, tribes are another living means of becoming connected to Life and to - and then manifesting - the potential within us as individuals.

It is thus a question of seeking and attaining an esoteric, alchemical, balance within one's self - by esoteric and practical means and thus of a knowing of Life, of beings, beyond - and then using this necessary practical, individual, foundation to partake of new ways of living, new practical experiences, as the next and necessary beginning which is a genuine cosmically and acausally involved and involving evolution.

For one should ask - *what is evolution?* There is the causal-only lifeless abstraction called "evolution" as understood by the Magian and the likes of urbanized Homo Hubris, and then there is the living alchemical evolution of esoteric Change, of esoteric symbiosis, understood by those who, if only intuitively at first, have empathy enough to feel the living beings beyond themselves, manifest most often in the past in a certain esoteric and nameless knowing of Nature, and which knowing was and is manifest in the Rounwytha.

What do you mean when you say deification of the individual derives from the system of the Magian?

We use the term Magian to refer both to the hybrid ethos of Yahoud and of Western hubriati, and to those individuals who are Magian by either breeding or in character. In essence, the Magian ethos represents the hubris of the *tyrannos*, where either some deluded oligarch or some oligarchy seeks to constrain, stifle, control or breed mundanes for their own deluded, egotistical, materialistic ends, or where deluded mundane individuals preen and pride themselves that they are important and "in control".

Often, the two types feed off each other so that there is or there develops a dependency of the deluded, and often the two types manufacture some or more causal abstractions which feed their own delusions and which maintain their mundanity.

In Occultism, the Magian ethos is evident, for instance, in the materialistic pseudo-Satanism of LaVey and his followers; in the abstract, non-numinous, pseudo-intellectualism of Aquino and the Temple of Set; in the posturings of Crowley the charlatan [2]; and in the mundane silliness that is so-called chaos magick [3].

As I wrote in my essay, *Concerning God, Demons, and the Non-Jewish Origin of Satan*, Magian Occultists:

" Try and dispense with The Devil/The Dark Power/The Dark Forces/Satan - and also often God - and instead deify themselves, believing such stuff as, 'Reality is what I make it or what others have made it, or perceived it to be.' They then proceed to use various allegedly magickal or Occult workings (their own or from others) - and/or some esoteric practices cobbled together from world religions and world folklore - in to try and attain and develop their inner deity, their Higher Self, or to try and control and sanctify their own minds, or some such guff.

These Western mostly urban-dwelling Occultists have thus tried, by massaging their ego, to remove the sinister power of the numen - the inner and outer Darkness that exists - from themselves, the Cosmos, and their world, and provided their urban life-style keeps them, as it mostly does, reasonably well-fed, sheltered from the elements, well-entertained, fairly comfortable, and removed from the hard learning arising from personal suffering (from *pathei-mathos*), then they are fairly safe in, and almost always content with, their delusion.

Thus do they, in the relative safety of their urban-dwelling world, concentrate on 'refining their self', with the aim of bringing their 'unique individuality', and more and more so-called individualism, to the world at large. "

Furthermore:

What requires understanding is that - in complete contrast to Magian Occultism, and the fake medieval Hebrewesque Grimoires, and charlatans such as Crowley - there is no way for us, as temporal mortal beings, to control whatever demons or whatever acausal entities we may draw forth, or presence, in the causal continuum. No "words of power" to control such entities; no "God" to fall-back on; no "circle of protection". No potion, no spell or conjuration to save us, or others. No "secret Grimoire" wherein we can find the means to make ourselves "master" or "mistress" over such acausal energies. For such acausal energies, such acausal entities - of whatever acausal type or

acausal species - are unbound by the constraints of our causal continuum and certainly unbound by our own puny mortal human nature. For most such entities, from our causal perspective, are "immortal". *Sinister Demonology*, ONA, 122yf

Thus, the essence of Magian Occultism lies in the delusion that incompetent, mundane, human individuals are, can be, or should be, masters of everything and can thus control anyone and anything, if they have the right Occult techniques, the right "words", the right "rituals", the right "beliefs", the right "understanding" of some so-called esoteric doctrine manufactured by some person or some group.

In contrast, the essence of The Sinister Way lies in the knowing, from direct practical personal experience, of the sinister power of the numen; that is, of ourselves as one microscopic nexion, and thus as one connexion to the acausal, and which dangerous acausal we cannot fully control or even currently correctly comprehend by means by words and language but which we can aspire toward by using The Dark Arts to first balance and then evolve ourselves.

In ordinary, modern, life, the Magian ethos is evident in Homo Hubris with their delusion of being "free, independent" beings while they are, in reality, but minions, drones, of The State, obeying (or forced to obey) the satraps of The State (the hubriati) and striving for material (un-numinous), Magian-given, goals.

Thus, the essence of Magian ethos in modern life lies in the delusion that human individuals are, can be, or should be, "free" and masters of everything, and thus can and should control anyone and anything (including Nature), if they have the right machines, the right laws, the right type of government, the right economy, the right type of State planning, the right type of organizations.

Our practical Sinister Way is a means for us, as individuals, to discover, know, to feel, to experience, the sinister numen, the essence, *sans*all mundane and Magian abstractions, then use that knowing, that experience, to become not only a new presencing of sinister individual being, but to participate, to aid, in the sinister evolution of all Life, and thus in the change of the Cosmos itself. Our tribes, our clans, our nexions, are just practical ways to do this, to presence the sinister-numen within and exterior to ourselves.

Hence our vision is Aeonic, Cosmic, and of a new type of individual, manifesting excellence of controlled and developed character, and of a new species of human being dwelling among the stars systems of our Galaxy and of other Galaxies. In contrast, the vision of the Magian, and of mundanes, is mundane and material and terran and focussed on preening their ego, indulging themselves, on petty squabbles and petty power on this small peripheral planet

named Earth.

Anton Long
Order of Nine Angles
122 Year of Fayen

Notes

[1] Causal abstractions are defined in *A Glossary of Order of Nine Angles Terms*.

Basically, 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.

[2] In regard to Crowley, see for example the ONA MSS *The Septenary, Crowley, and The Origins of the ONA* and *The Book of The Law: A Sinister View*.

In regard to the Temple of Set, see for example the ONA MS *The ONA, The LHP, and the Temple of Set*.

[3] Regarding the mundane pretentiousness of so-called chaos magick, see the ONA MS *Sorcery and the Esoteric Nature of The Acausal - Debunking The Chaos*

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The Star Game Further Notes Regarding The Esoteric Form



As mentioned in ONA MSS such as *The Dark Arts of Traditional Satanism* and in the section The Rite of The Star Game in *The Grimoire of Baphomet*, The Star Game is one of the principle means of developing acausal-knowing (a.k.a. acausal-thinking) and is also a powerful if esoteric Dark Art.

The term The Esoteric Star Game (ESG) is used here to refer to what has been described, in MSS such as *Naos*, as the advanced form of The Star Game (TSG), as distinct from the simple (training) form. In truth, the simple form - as described in MSS such as *Naos* - was devised as a basic neophyte and Initiate level introduction to the Star Game proper, enabling the fundamental esoteric concepts of TSG to be understood, and enabling some insight into acausal-thinking itself.

The simple form of TSG has seven boards, and only 27 pieces per side (player; causal/acausal aspect), with each of these boards consisting of nine black and nine white squares.

The complete esoteric SG - full details of which are given in other ONA MSS, including facsimile editions of *Naos* - has seven main boards (nexions) - arranged in a hierarchical spiral, as in the training version - with each of these main boards having six (minor) boards (three at each end), and there being additional pieces (more sets of nine for each player: often 81 pieces per player; sometimes more), with additional rules regarding movement.

Furthermore, there are three forms of the Complete ESG - all of which have three additional levels (small boards) above the main board (level 1) but which differ in the number of squares and the placing of these small (or minor) upper boards.

In the first form, the boards are:

----- Level 3

----- Level 2b

----- Level 2a

----- Level 1 (White)

----- Level 3

----- Level 2b

----- Level 2a

----- Level 1 (Black)

Level three consists of six squares, three white and three black; level 2b is a single square; level 2a is the same as level three: three black and three white squares. Note that level 3 in this form is set directly above the other levels.

In the second form of the ESG, level 3 is set outward, so that it is not protruding above levels 1 and 2, and consists of only 2 squares.

In the third and the standard form - as described in a diagram on p.213 of the facsimile pdf version of *Naos* - level 2b (described therein as level 3 out of 4) is of one square only and is set outward, between the inward levels 2a (described in *Naos* as level 2) and 3 (described in *Naos* as level 4).

These differences are quite minor, and are designed to show Adepts, and beyond, how an alteration of certain aspects of a particular causal-metric (re-presented by a main board and the number, type and placing of the minor boards) affects, or can affect, a nexion or nexions, and thus acausal energies, and the interaction between nexions. Thus, the Adept discovers, for themselves, which if any of these three re-presentations is the most efficacious in terms of re-presenting a nexion, nexions in general, and which if any is the most efficacious in developing acausal-knowing and when used to bring and presence acausal energy.

Construction of the Complete Esoteric Star Game

The ESG was designed to be a physically large structure - to occupy a certain amount of causal Space - so that the Adept or Adepts (the player or players) have to physically move around it in order to see all the boards and pieces, and in order to move the pieces. In addition, in the majority of constructions so far, the Adept or Adepts using the ESG, has to use some form of steps in order to reach the top main boards.

Thus, the ESG, as currently existing and as constructed and used in past decades, is a sizeable construction, previously most often made of wood, but now occasionally made using steel for both the boards and the supports holding the boards, and which boards, in some steel constructed version, are cantilevered out from the supports.

In addition, in order to accommodate the three forms briefly outlined above, the minor boards (or sub-levels) of the seven major boards are designed to be removable, with replacement minor boards, of the required type, being available.

Given the esoteric nature of the ESG, and the complexity of its physical construction, it is therefore not surprising that membership of the ESG club is exclusive and elitist, particularly as most individuals interested in or even associated with the ONA cannot be bothered to construct, and learn, the simple form of TSG, let alone the ESG, and particularly as few of the individuals who have assiduously read many ONA MSS have not even noticed that there are three forms of the ESG.

Furthermore, although the ESG, and thus the simple form of TSG, were designed in an era when the only (digital and commercial) computers were IBM type mainframes using punched cards and magnetic reel tape, no computer version of TSG has so far been developed, nor is likely to be developed for many years, given the complexity of the ESG itself.

However, such a computerized version, while it might make TSG itself more popular, is neither necessary nor even desirable, for reasons which Adepts will understand. For the very physical construction of the ESG is a personal challenge in itself, just as using a large physical ESG is a type of esoteric ritual in itself, and the overcoming of this personal challenge (which takes a certain amount of causal Time) combined with physically using such a structure in an esoteric way, is a prerequisite to joining what is probably one of the most elitist sinister cabals currently presenced on this planet we humans call Earth.



Order of Nine Angles
121 Year of Fayen

Our Sinister-Numinous Emanations

In your Five Core ONA Principles you mention "the practical destruction of the existing status quo manifest for instance in nation-States and their laws..."

Does this mean some grandiose revolutionary plan, some dogma, and if so doesn't this conflict with your other stated aim of individual liberation by esoteric, Occult, means?

The quote refers to such a destruction as an Aeonic liberation, so that the context is the collective liberation (of others) resulting from the replacement of the Old Order and its forms. How will or might this replacement be achieved?

We understand that the esoteric replacement (the destruction/downfall) of the systems of the Old Aeon - such as nation-States - will occur over a causal timespan of a century or far more not as a result of some causal (political/social/religious) revolutionary agenda by us to overthrow, in our own times, the existing System, but rather as the result of three intertwined factors, both esoteric and exoteric.

(1) The first factor is the liberation and development of individuals by means of our esoteric method, manifest as this method is in our Order and thus in sinister-numinous emanations/presencings such as Niners, Dreccs, traditional nexions, and tribes. The essence of our method - whatever the outward emanation - is that of practical, challenging, and individual, experience and a learning from that experience; and the basic aim is the development of unique individuals with a unique perspective who have the strength of character, the insight, to live by personal honour rather than by the restrictions of laws imposed by others.

Thus, for such unique individuals, personal honour replaces conformity/adherence to the morality of some State, or to some -ism or to some -ology (religions or political or social or Occult) just as they use their own personal judgement, born from their unique pathei-mathos, instead of relying on the judgement of others or on some guidelines manufactured by others or implicit in some -ism or some -ology.

(2) The second factor is the development - through the chosen association of some or many of our kind in some particular locality or other, or through the natural emergence of extended families of our kind - of a new living culture or cultures, manifest in a practical manner by particular ways of living, such as that of clans and tribes, and which particular ways of living remove them in a natural way from causal forms such as the nation-State. Remove, that is, because their first loyalty is to their kindred and such dependency as they may have is to their own kind, their own kindred, their extended family.

Thus, there is the emergence of a new ethos among our kind: the natural human

numinous way of kindred honour and of a shared pathei-mathos. Hence our new culture or cultures develop naturally in their own way in their own places in their own spans of causal Time just by some individuals living, and choosing to live, the way of kindred honour and of a shared pathei-mathos. For there is nothing forced here; no dogma; not even any planning in terms of having some causal agenda; and certainly no expected conformity; only a natural, unique, a numinous, unfolding of the kind that occurs when individuals value pathei-mathos and kindred honour.

(3) The third factor arises from - or rather is - some exoteric effects of the former two factors; that is, from the actions of some or many of those forming themselves into kindreds and/or from individuals undertaking amoral practical, challenging, experiences (which may include Insight Roles or inciting others to disaffection) as part of their personal and esoteric development.

Thus, some of our clans and tribes, our new kindreds, may come into conflict with some aspect or aspects of some State, just as some of the individuals in our esoteric Order may do so, planned or otherwise, and for whatever reason (or none).

Such conflict all aids our 'sinister dialectic', our Aeonic aims and goals (which include liberation resulting from the destruction/downfall of the systems of the Old Aeon), as it may well aid the development of some of our new cultures, or inspire some pathei-mathos among those of our kind affected by such conflict. But such conflict, such confrontation, is not and never has been and cannot be our 'esoteric essence'.

That is, we do not demand or even expect that our clans or our tribes, or that our Niners (or whatever), must 'take on the State' in some overt confrontational manner. If they want to do so, fine, that is their choice, and may well provide some worthwhile personal and/or tribal pathei-mathos, as well as possibly aid our Aeonic aims and goals. But if they do want to do so, fine, that is their choice.

Yet some such conflict, some such confrontation, with some aspects of the Old Order, and for some of our kind (though not all), is inevitable and a natural consequence of our nature, our ethos, of our very existence as an esoteric Order with subversive, sinister-numinous, and Aeonic (long-term), aims and goals.

One might express an aspect of this matter thus: defiance of, and opposition to, subservience to such forms as States, State-laws, and religions, is in our blood, our nature, part of who we, our kind, are; but the how (esoterically and exoterically) of this defiance and opposition - or even whether or not this defiance and opposition is openly manifested - is entirely a matter for each individual to decide.

Hence, when we state,

"Our main goal is to disrupt, undermine, destroy, overthrow - or replace by any practical means - all existing societies, all governments, and all nations, and in their place create new societies, new ways of life, based on our own tribal way of living..." *Guide To The Kulture and Sinister Ethos of the ONA*

we are expressing our nature, our opposition to Magian abstractions, and our intent to live in a manner consistent with our ethos of kindred honour and of pathei-mathos. How we personally express this nature, this opposition, and how we presence our intent, is for each individual, each nexion, each family, each tribe or clan, to decide; for it is their judgement, their pathos-mathos, which matter, which presence our ethos, and will continue to presence our ethos, and not me personally and not what I may write or have written.

So in an inexact sense it is our living Order which could be considered to be 'the grandiose revolutionary plan' - changing, adapting, evolving; and living from decade to decade and century to century.

In conclusion, therefore, it should be clear - as I tried to explain in some recent essays - that while one of our exoteric aims is the collective liberation that results from the destruction/downfall of the systems of the Old Aeon (such as nation-States) and their replacement by our sinister-numinous emanations, this liberation will occur slowly (as measured by durations of causal Time) and naturally as a result of the expansion of our Order, the emergence of new clans and tribes, and thus because of the increasing number of individuals of our kind pursuing esoteric aims consistent with our five core principles.

Again, there is a distinction between (a) exoteric praxis, exoteric rhetoric, amoral/diabolical incitement to disaffection, and (b) esoteric individual, and mixion, development and change. A distinction between outer causal forms and esoteric essence manifest as sinister-numinous emanations, and between causal effects and acausal (affective) change. But I guess this is just an understanding, an insight, too far for some self-described Occultists.

On the personal level, I quite naturally over the past four decades have indulged in some exoteric rhetoric as well as in some diabolical incitement, to disaffection, or whatever. Those who can distinguish between exoteric and esoteric - between causal forms and sinister-numinous emanations, can; while those who lack the faculties esoteric or otherwise to so distinguish, are the kind of people who get trapped in our *Labyrinthos Mythologicus*.

Your use of the term 'sinister-numinous emanations' is interesting, but what exactly does it mean?

By sinister-numinous is meant the perspective, the insight, the understanding that - traditionally and in terms of the Seven Fold Way - a Master or LadyMaster

has acquired as a result of their decades-long Occult quest, of their passing through The Abyss and thus of having experienced and transmuted both numinous and sinister. Or, expressed in another non-esoteric way, it is the perspective that someone may acquire from *pathei-mathos*.

This understanding is the prehension of personal wisdom, and personal wisdom itself is sinisterly-numinous; that is, a knowing and an experiencing of the unity (of sinister and numinous; light and dark) beyond the appearance of outward conflicting opposites.

A sinister-numinous emanation is a presencing, a manifestation in the causal, of this: in and by means of a living human being or some collocation of human beings. Thus, the ONA as a nexion may be said to a sinister-numinous emanation, as are those individuals who are part of this nexion and who presence something of the acausal by their life, their living, their deeds.

Hence, the Five Core Principles of the ONA - combined, and when put into practice by individuals and collocations of individuals - are sinister-numinous emanations.

Can you explain, in practical terms, just what your Rounwytha tradition means?

In practical terms our Rounwytha tradition - a development of the ancestral Camlad tradition - means three essential things.

(1) It means the development by individuals of certain faculties, such as esoteric-empathy and acausal-thinking - and thus acquiring acausal knowing.

(2) It means - as explained in *The Five Core ONA Principles* - that our ONA honour 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, ethnicity, or by any other Old Aeon categorization or prejudice.

(3) It means a cultured, and pagan and muliebral-inclined, way or ways of living different from the patriarchal societies of the present and which societies for the most part devolve and devolved around abstract un-numinous de-evolutionary notions such as 'might is right' and thus around the quest for power, influence, pleasure, wealth and/or for some abstraction, religious, personal, or political.

As for the details of such way or ways of living, such ways will arise as they arise, in their own varying and natural manner, from those so inclined who have developed such acausal knowing. That is, they cannot be the subject of any dogma, or formed into some causal abstraction or be the object of any agenda or any form of planning - for they will live, have their genesis in, those who are Rounwytha by nature or by experience; those so inspired to presence their

knowing, their experience, in a particular type of living.

My own assumption is that such ways will most probably be based upon the clan and the tribe.

Anton Long
Order of Nine Angles
122 Year of Feyen

Toward The Dark Formless Acausal

I've read several times recently - on the Internet, of course! - that the Order of Nine Angles is defunct. Do you have any comment to make about this?

A: If people wish to believe that, fine.

All I will say is that - for many decades now - our membership has been closed. That is, we have not actively and publicly sought to recruit members. We are not interested in large numbers of people joining us, and we have placed many obstacles in the way of people contacting us. The few that do and have joined us are selected by us if we perceive they have the right qualities and if they have been tenacious in their search, and passed the various tests which are part of the selection process, with these tests being mostly unknown to them at the time they are being tested. Such tests, by us, continue until they have achieved, for themselves, Internal Adept.

Thus, we are elitist, and secretive. For the moment, and for the past few years or so, we have and have had a slight "public profile" - with an unofficial Internet website and an unofficial "Internet blog", run by a member - but these things are temporary, serving a specific CausalTime-limited purpose, and when that purpose is achieved then they, and this slight public profile, will cease. Of course, we will not make any announcement of this ceasing, at the time.

It should be understood that our goals are of not only decades but of centuries, and that we act, and plan, accordingly.

What about the people who leave - or who seem to leave? I'm thinking of people like Vilnius Thornian, who ran the old Nasz Dom website, and C Beest, who did the Sinister Tarot. Have they really left, and if so is that a betrayal, and what does their leaving say about the state of the Order of Nine Angles itself and its method of training?

The question itself reveals something of a lack of esoteric insight and sinister knowledge.

Over the decades, several people have come and gone - some only achieved External Adept; a few achieve Internal Adept. Of those who wander away, and give up or renounce their Sinister quest, one or two return, having learnt much - about themselves - during their exile.

Yet some of those who wander away or who may renounce their quest may still have done some useful work; may still have presenced the Sinister in some way, and thus have contributed something, or affected some changes, however small. Some of these may even have been manipulated into doing such things, into contributing such things, by a Master, or a Mistress, with their leaving or their renunciation a sign of their failure.

For such renunciations - whatever the reasons, or the reasons such people tell themselves - are expected, and indeed natural; part of the selection process itself. Those who go have failed, and proven themselves unsuitable; for the real, and the most important test, is that which lies beyond Internal Adept and which signifies the change from Adept to Master/Mistress. Of those who thus progress beyond the Abyss, there have been no renunciations.

Each Grade, of Internal Magick, is thus a test, a selection; and the move away from each Grade toward the next is also itself a test, a selection, and one which lasts many an alchemical season - in exoteric-speak, which lasts for some or often many many years.

Again, such people, such failures, should be viewed in the perspective of centuries: of the progression toward our Sinister goals, our disruption of the Old Order, our presencings of the acausal darkness, and the emergence of the New Aeon, whose Sinister magickal energies are already being felt, by some, and whose exoteric affects are slowly causing causal changes.

There has been much speculation as to your use of the word "Fayen", which seems to have replaced the "yf" date code you previously used. Is there a reason for this change, and what does Fayen mean? Is the change in any way connected with a move away from NS type politics, which politics many associate you with?

Firstly, the use of that particular word, now and in the past two or so years, is quite deliberate: to mark the beginning of the third stage of one particular, and century-long, strategy of ours.

The first part was the codification of what it may be convenient to call "The Mythos of the ONA". This involved the writing down of the various aural traditions inherited from the reclusive Mistress who hailed from Shropshire, and who owned properties in London, Oxford and Manchester. These traditions involved such things as Esoteric Chant, The Septenary Tree of Wyrð, legends and myths about The Dark Gods and Baphomet; culling, various ceremonial rituals, and the Grade Rituals. It also involved refining and extending the Tradition itself - developing The Star Game, for example, and writing basic guides such as *Naos*. This stage took around a decade or so.

The second stage was, internally, making most of the exoteric Tradition available by circulating a limited number of copies of various ONA MSS, and works such as *The Black Book of Satan*, and *Naos*. This created something of a "public profile" for the ONA, which was intentional. Externally, the real work of the ONA was continued by presencing the acausal, the Sinister, through supporting, and creating, various causal "forms", through opening various nexions, through practical de-stabilization, through propagating and championing various "heretical" causes and ideas, and so on: to the greater glory of Satan, one might have said, and say. This stage took around two decades, or so.

The third stage involves, internally, releasing items and MSS concerning some of the more esoteric aspects, which esoteric aspects include such things as: (1) the actual nature of The Dark Gods, hinted at in stories such as *In The Sky of Dreaming* and MSS such as *The Mythos of the Dark Gods: Beings of Acausal Darkness*; (2) The Seventh-Way, and the nature of Five-Dimensional Magick (hinted at in some earlier MSS, which mentioned some of the effects of a-temporal magickal rites; (3) the reality of The Abyss and beyond, where one goes beyond words, and causal symbols, such as the Tree of Wyr, and thus beyond the opposites inherit in words, names and symbologies.

Outwardly, or externally, the third stage involves continuing to presense The Dark Forces, via nexions, through supporting, and creating, various causal "forms"; through practical de-stabilization, through supporting and championing various "heretical" causes and ideas, and so on: to the greater glory of Baphomet, one might, with correctness, say, and write.

After this - in future decades - as the signs of the de-stabilization of the Old Order (symbolized outwardly by the so-called, and mis-named, "New World Order") becomes ever more esoterically obvious and then even more exoterically obvious, there will that conjoining that can be symbolized, exoterically, by the union of Satan and Baphomet, and thus a bringing-into-being (a birthing) of what is Beyond: the acausal Darkness itself, fully presenced on Earth and in our causal Universe. To the greater glory of The Dark Gods, and thus the beginning of our own evolutionary change into a new species.

Thus are some esoteric truths here revealed - for the sagacious.

Furthermore, NS-type politics - as explained many times over the years - was and is used as a form, as a presencing (even sometimes as a nexion) by Sinister Initiates and Sinister Adepts as part of Sinister Aeonic strategy, as a work or works of Aeonic magick (or even as an individual Insight Rôle). It it never was, nor is, the essence of the ONA, or the Way of the ONA: which is essentially to create, to breed, individual individuals and thence a new type of human being. Such individuals have gone beyond the abstractions, the forms, of the Old Aeon,

and thus can - if necessary - use and manipulate such abstractions, such forms (be they conventionally described as political or religious, or whatever), in a Sinister, magickal Way: to presence the Dark Forces.

That many people did not understand this, reveals only the lack of understanding of those people. That many so-called esoteric Initiates did not and do not understand this, reveals only their lack of Initiated understanding, their lack of knowledge of genuine Magick, and of what it means to be a genuine follower of the Sinister Path.

You have stated - in the recently issued ONA Glossary - that the term Traditional Satanism, which now is in widespread use, was coined by the ONA. Is this correct, and does this mean, as some have supposed, a "worship" or reverence of Satan, as a real entity?

It is correct to say and write that we were the first to use that particular term, over two decades ago, for the reason given: because of our inherited aural Tradition, and to differentiate our really Dark and really Sinister Way from others, such as the the gabbling posturing ToSers, the Magian-inspired crawling Crowleyites, and the sanctimonious egotists who fawned upon and followed the Magian clown named LaVey.

To understand Satan - *sans* Nazarene theology and ontology, and the silliness of "theism" - is to understand that He is one of The Dark Gods and thus, according to our Tradition, our Mythos, an acausal-being, dwelling in the acausal Universe, Who has, at one or more times in our Earth-bound causal past, been presenced in causal form, which form can change, since Satan is, like most of that particular acausal species when manifest in the causal Universe, a shapeshifter.

Yet there is, for us and others of our Sinister kind, no worship of such a being; no reverence. Just an admiration, at most, and a feeling of kinship, such as one might have toward an older brother, or sister, or a respected and older if distant relative. Or rather, and more correctly perhaps, such as a desire, such a yearning, for, the kinship of a long-lost half-brother, or half-sister, given that - for many - such relatives of ours have been missing for rather a long time.

Thus - and to continue the metaphor - do Sinister Initiates seek to find such missing relatives of theirs, and thus do they desire to not only have them "home" again (presenced on Earth) but also to learn from them so that they themselves can pass to the stars, and beyond: into the realms of the formless, timeless, acausal.

So you still regard yourselves as "Satanists" and still regard the term "Satanism" as having esoteric meaning?

Yes, and yes. Greek scholars - and lexicographers - will understand what *-ism* (and thus *-ist*) in this context refers to.

Although, of course, "Satan-*ism*" is only a beginning: a nexion to the acausal itself; one causal and exoteric name for a particular presencing which can begin a particular, and dangerous and difficult, journey for some humans, to some-where.

I also refer you to my previous answer: the Third Stage, and what is beyond.

You mean Baphomet, whom you describe as a Dark Goddess?

Indeed, for She is The Mistress, The Mother, of Blood; of our blood, and of the blood of those who are sacrificed to her, for her, and who can provide Her with some of the causal living necessary.

Furthermore - and here is another clue - one must view both Vindex and Falcifer in relation to Her, and, of course, that acausal being whose exoteric name has been given as Satan.

Since you accept Satan as a real being, what about God? Do you accept there is a God?

No. We consider "God" to be a myth, an abstraction, a metaphysical construct if you will, created by the need and the desire of individuals who have not only yet to face, understand, and integrate, the darkness, within themselves, but who also - from weakness, inability or whatever - cannot go beyond such abstractions, such immature bifurcation into non-living "opposites", to the esoteric quintessence, which is of the numinosity of the a-causal Sinister imbued with the essence *and the potential* of causal life and causal living. Thus, "God" - as conventionally described - is a symptom of the human disease of negative-evolution, which is an un-knowing, an un-feeling, of our human potential, which potential can be unleashed by the energies of the acausal.

In the same way, the kindred disease of hubris, the disease of the modern materialistic West, is an outward manifestation of the still current Old Aeon - the Magian-inspired and Magian-controlled Old Order - and of those Aeons that preceded it. Hubris - selfish, blind, ill-disciplined indulgence and egotistical arrogance - is a lack of self-awareness; a lack of self-discipline; a pandering to the ego and its delusions; a lack of esoteric insight; a lack of that perspective, that self-judgement, that rational detachment, that awareness and practical experience of the acausal - of The Dark Gods, of Satan and Baphomet - creates. Or at least can create in those possessed of the right character, the correct attributes.

Thus do we seek the practical destruction of this Old Order, which keeps people in thrall, stifles our potential, and which becomes ever more oppressive and tyrannical with every passing year. This destruction is necessary - whatever the cost in so-called "human suffering" - for such destruction is a prelude to the New Aeon which will unleash our full potential and enable us to become a new, and higher, species.

You do not therefore accept that there is such a thing as an "innocent person"?

Here is a quote from a now somewhat old essay of mine, which is relevant here:

"There is no such thing as an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever." *To Presence The Dark*

But I still expect the full meaning suggested by the above words will escape the vast majority of human beings, including the vast majority who call themselves, or describe themselves as, "Satanists" - which of course reveals quite a lot about such self-styled "Satanists", just as the very title of that particular ONA MS, quoted above, reveals quite a lot about us.

Anton Long
Order of Nine Angles
119 Year of Feyen

The New Aeon, Mundanes, Vindex, and National-Socialism: Heretical Ramblings of a Mage

You have mentioned many times that your aims - the aims of the Order of Nine Angles - are of centuries, so just what does this mean in practical terms?

Given that one of our primary aims - which will take many centuries to achieve - is to create, to bring-into-being, a new more evolved human species who have developed certain latent abilities, in practical terms there is a distinction between outer, exoteric, short-term, causal change, and inner, esoteric, long-term, acausal (or "magickal") change.

Thus, to achieve such aims requires what has been called "magick": the presencing of acausal energies. That is, one has to go beyond even basic manipulation and use of causal forms, and create - bring-into-being - magickal forms, for all causal forms by their very nature are transient, and thus the changes they cause or provoke or are the genesis of are just as transitory. They are transient because they lack the acausal; because they are exoteric. They do not "live", in the causal - they are only brought-into-being, and sustained by, ordinary, non-Adept, human beings: sustained by what it is convenient, and apt, to describe as "the mundanes".

In contradistinction, the changes wrought by the use of acausal energies are not transient, but genuinely evolutionary. Thus, to consciously create a genuine evolutionary and a *particular type* of New Aeon - and the appropriate forms appropriate to its stages, such as a Dark Imperium - it is not simply a question of amassing some Dark Legion of warriors to physically fight the forces of the tyrannical Old Order, such as the Magian and their allies, and neither is it a question of using certain magickal forces, certain acausal energies, to aid that Dark Legion in battles against the de-evolutionary Magian and their stupid allies.

Rather it is a question of producing genuine esoteric change, in others, and of having available, for them, certain living ("magickal") forms for them to use.

Thus, a military victory is, of itself, only transitory, as are "political" victories. Such "victories" may last a few years; some decades; at best, what they bring-into-being or help to sustain - an Empire, say, or some particular nation or State - can only last at most just over three centuries. This is so because of the very causal nature of such things. (1)

The mistake of all mundanes has been to try and use non-living causal forms to produce evolutionary - long-lasting, affective and effective - change, whereas what is required is (a) to change, to evolve, our very human nature and essence, and (b) to create living-forms, presenced on Earth (and thus imbued with acausal energies) which succour, aid, and enable such an inner, esoteric, change in our nature and essence.

Obviously, the change, the evolution, we seek is toward the sinister: to bring-into-being a new type of human being who embodies, in their character, in their life, the sinister itself. Equally obviously, our changes are conscious ones, deliberately chosen in accord with our sinister aims.

In practical terms, therefore, we aim to produce - to succour, and aid - individuals who possess a certain individual character. In addition, we aim to create or bring about conditions ("in society"; in the world) which aid the production of such individuals and which enable them to thrive. We also aim to bring-into-being certain exoteric forms - described by mundanes as social, religious, political, or whatever - which themselves manifest the sinister, or which aid the sinister, and which thus prefigure our New Aeon.

In precise terms, our training, our Way - our very mythos - produces the right type of individual, the phenotype of the new human species, and these individuals, who are part of a new elite, consciously understood who they are, why they are, and what their aims are (what their Destiny and their Wyrð are). That is, they are Adepts, and beyond: folk of our sinister kindred. In addition, through using certain causal forms - and creating and using various other forms imbued with acausal energies and which are thus "living" - we aim to be the genesis of sinister change, and thus cause or provoke many mundanes into changing themselves in some way beneficial to them, to us, and to our sinister goals: to, in brief, move them some way into evolving themselves, with they in their turn changing many others.

In terms of causal Time, it will take many, many decades for us to, in secret, produce sufficient Adepts to begin to bring-into-being some of the outer, exoteric, forms and changes required to motivate, to manipulate, to change, a significant number of mundanes: that is, to launch those numbers of mundanes also along the path of evolutionary development. Only then will we be in a position to outwardly and directly, and as a new sinister elite, to challenge the forces of the Old Order, whose demise we will have been working toward by employing various practical sinister tactics and utilizing various Occult energies, in various "rituals", and in and through, other, more esoteric things. Thus the causal Time scale here is of at least a century, and probably more.

Beyond this, is a bringing-into-being of the practical beginnings of the New Aeon itself.

You mentioned employing some practical sinister tactics to aid the downfall of the Old Order. Can you elucidate?

We have mentioned many of these before. Among them is the use - by Initiates and Adepts of ours, and by associates of ours - of various existing political and religious forms (or aspects of them) to directly and in a practical way confront and engage the tyrannical forces of the Old Order. Among them, also, is the mythos of Vindex, and of his (or her) warriors (and under whatever "name" and "banner") striving to create a new Imperium, which is but one outer, exoteric,

form of certain acausal energies, presented in a particular way for a particular purpose.

Thus there is, also, an aiding, championing, and supporting - clandestinely and otherwise - of that which, and those who, in any way whatsoever, are aiding the disruption of, and undermining the power and stability of, the Old Order. One may think, here, in terms of anarchy, of social disruption, of amorality, of revolution, of heresy, and so on. There is also the creation of new causal forms which may be useful.

Also, understand that such practical confrontation - and such aiding, championing, and supporting - is already being done, by us, and has been done by us, for some decades.

Since you mentioned Vindex, and a new Imperium, what is the political and social nature of these? Are they - as once described in some earlier ONA works - related to National Socialism, and if so, does the ONA still support that particular political form, and what is the relation, if any, of NS to the Old Order?

First, the relation of the ONA to the current Aeon should be understood. According to Aeonics, the current Aeon (the fifth) is described by the term Thorian, and this Aeon is in its last stages, which stages themselves last for around four hundred years. (2)

On the practical level, the forms of the Old Aeon - of the Old Order - will persist for several more centuries, and during this time, the energies of the next Aeon will become more and more manifest, until, with the final decline of the Old Order, a new mythos becomes accepted in a certain geographical area, new causal forms arise redolent of that mythos, and "new order" begins.

Hitherto, this progression of Aeons has been an unconscious process, part of the nature of our human life, of that natural unfolding which marks the emergence and change of sentient life itself. However, the genuine Dark Arts - as understood and practised by genuine Masters and Lady Masters - provide us with the means to creatively and consciously intervene in this natural process. Thus, we can - for the first time in our human history - bring-into-being a different type of Aeon than might have arisen, as we can extend the life of a new Aeon so esoterically created.

But let us be honest here. The skills, the knowledge, of The Dark Arts - as currently existing - enable us to do some things. They do not provide us with "miraculous powers" to do whatever we might wish. We are not yet "gods". There are - given our current stage of conscious, human, and esoteric, development - some things we cannot do, and thus we still, in respect of certain matters, have to work with certain forces (or energies) and alter them, or manipulate them, in certain ways, for we cannot, yet, "create" energy of the magickal kind, and all the energies that we currently use already exist, already has being, deriving as such esoteric energies do from the acausal.

In practical terms, this means that we cannot, for instance, consciously, in a magickal way, inaugurate a New Aeon - with all that such a New Aeon implies (3) - without long-term esoteric and exoteric preparation and without utilizing certain Cosmic Alchemical Seasons (or "tides") and certain existing acausal energies.

Now, since we are in the last centuries of the Old Aeon, we have entered a propitious time - a certain Cosmic Alchemical Season - when certain particular energies are available to us, and when others will have more effects. But we still have to, to create a New Aeon, open various nexions to the acausal - to access and then presence certain other energies - as we still have to bring-into-being many other nexions, and channel various energies through them. We also still require an elite of sinister Adepts, and the help and assistance of multitudes of mundanes.

Thus, the Old Aeon has at least a century or more of existence left; possibly several centuries, depending on how our Great Work proceeds. Given no interference by external forces - Occult or otherwise - what should have happened, to the Thorian Aeon, was that it should have entered its last phase of Empire *in the service of its own mythos and ethos*, with this phase lasting nearly four hundred years.

Instead, it has now entered into the Empire phase in the service of something else, as a result of its ethos, its mythos, being distorted, or more correctly, infected. Thus, the peoples of the Thorian Aeon are, directly or indirectly, acting in the service of those who have introduced this infection, just as most of the causal forms of this Aeon have been subverted, and changed, to serve or to manifest the distortion itself. Exoterically, this distortion is evident in the materialistic - and so-called (and mis-named) - "New World Order", which in reality is the new American Imperialism, with Europe as its willing (and in some cases, unwilling) allies. Esoterically, the distortion is known by the term "Magian". (4)

National-Socialism was - and, in many ways, still is (in its genuine form) - a practical manifestation of the Thorian ethos, a resurgence of that ethos, and a natural, European, reaction to the distortion of the Magian, and thus given no interference by external forces - Occult or otherwise - the new Empire of the Thorian Aeon, of the Thorian civilization and culture, would, initially at least, have been a National-Socialist one. This resurgence was, however, defeated by the Magian and their allies, after a vicious war and a tyrannical persecution, which persecution continues to this day. (5) Thus, instead of a liberating new warrior Imperium based upon the Thorian concepts of honour, loyalty and duty - destined to take us out among the stars - there is now a morbid, material, de-evolutionary ethos and a new and growing impersonal Earth-bound tyranny.

In *one* very important way (and note the qualification, here), the ONA is a codification of the genuine Thorian (the "Western") sinister Occult tradition, and this tradition is almost the exact opposite of - and in determined opposition to -

the so-called traditions represented by such people and such groups as Crowley, the Church of Satan, the Temple of Set and others, for these people and groups - with their Hebrew qabala, their Semitic demons, their necromantic "archetypes", their sycophantic religious attitude, their posturings, and their almost total lack of knowledge of Aeonics and Internal Magick - represent either aspects of the de-evolutionary ethos of the Magian or the Magian way itself.

Understood esoterically, an NS (or similar) Thorian Imperium would have not only been of great assistance in bringing-into-being (and soon) a new evolutionary Aeon bound to and presencing sinister energies, but also - if correctly guided by folk of our esoteric kind - would have created, through the conquest and colonization of Outer Space, entirely new ways of living consistent with even further evolution, thus producing various new types of human beings. Thus would many of our aims have been achieved, and thus did the ONA support - and thus do we still support - genuine National-Socialism, and genuine National-Socialists in their battle against the Magian. Thus would we support, exoterically and esoterically, a Vindex who - charismatically - championed and represented National-Socialism and who sought to create a National-Socialist Imperium.

The sagacious - and the esoterically insightful - will, however, understand such support, by us, in the correct context. The esoterically-challenged, and the mundanes, will not understand it. So it has been, so it is, and so shall it be, again.

However, given the Magian infection, the situation we now face is quite different, especially since it has become obvious, during the past four decades, that National-Socialism is currently no serious challenge - and is unlikely in the near future to become a serious challenge - to the disgusting Old Order of the Magian. Thus, today genuine National-Socialists are a small, and mostly ineffective, minority. This will only change if and when a NS Vindex arises, and there are, currently, no indications which herald the emergence of such a person who would still be a manifestation of the true Destiny of the Thorian civilization.

Thus, while NS still possesses a certain potential, exoterically and esoterically, it has been necessary for us to be practical, and to aid and support, and to bring-into-being, other forms - including some deemed to be religious - to not only counter the infection of the Magian, but also to achieve our long-term esoteric sinister aims. Now, the battles will be more intense; the war itself much longer. But for the next three to five decades the outer enemy remains the Magian and their allies, and the target of our attacks, exoterically and esoterically, will continue to be anything and everything of the Magian Old Order, including those who knowingly or unknowingly use the esoteric ethos, the "magick", of the Magian. In practical terms, this means we are fighting - exoterically and esoterically - the new American imperialism and their "Western", Magian-loving, allies.

You seem to make some kind of distinction here between the Old Order, of what

you term the Magian, and the Old Aeon. Can you explain?

The current Aeon is now no longer "our" Aeon. Instead, it belongs to the Magian and their allies who represent everything that is de-evolutionary, everything that we despise. Thus, when we lambast the Old Order, and "the Old Aeon", we are lambasting the Magian, and the forms of the past - forms which a NS Thorian Imperium would have, with its Promethean ethos, taken us far away from. In effect, such an Imperium would have been - and still could be - *a nexion* which, over a short period of causal Time, would have opened and brought-into-being the New Aeon, with all the diverse new ways of living that such a beginning implies. (6) That is, such an Imperium - and NS itself - are (or would have been) only a prelude, *a beginning*; not the essence. But, as an esoteric prelude they are not just ordinary causal forms, and would, as mentioned above, if correctly guided by folk of our esoteric kind, have evolved to become something far beyond themselves.

To really understand us is to know that our primary goal is to consciously create an entirely new type of Aeon, unbound to all the old concepts that prevailed in all former Aeons, which old concepts exoterically include such things as "the nation-State", the division inherent in all causal abstractions, and the subservience of individuals to some abstract "authority". Thus, such a new type of Aeon would represent that personal, individual, evolution which is basis of a genuine liberation and of genuine "freedom" itself, *sans* all outward divisions, and such a new Aeon is prefigured in the Law of the New Aeon (which is personal honour) and made manifest in a new type of human being: the individual who assumes responsibility for themselves and who thus does not rely on some external "authority", on some abstract "law", or on some dogma. Indeed, such an individual relies only on what, and whom, they personally know and only upon that which they willingly and rationally accept as a result of reasoned judgement and practical experience.

That is, the New Aeon will be the era where the genuine Left Hand Path Adept - born from the alchemy of direct personal experience - is the rule, not the exception, and where mundanes have evolved to leave behind the repressive forms of the past and so live in a manner befitting evolved human beings, *sans* "the nation-State" with their boundaries, *sans* the tyranny of all governments, and *sans* the barriers and divisions that have held us in thrall for millennia.

But for this New Aeon to be, the Old Order has to be undermined, and destroyed.

Anton Long
Order of Nine Angles
119 Year of Fayen

Notes:

(1) Whatever lasting changes that have occurred in the human species have

been, for the most part, achieved through some gifted individuals mostly unknowingly presencing certain acausal energies through almost-living forms such as those to do with artistic and musical creation, or those connected to archetypes and *mythos*, where it is to be understood that *mythos* includes certain allegories often later described (when their acausal input has declined or ceased and become ossified through dogmatic causal forms) as "Ways of Life" and "religions".

(2) Another term often used to describe the current Aeon is "Western", although - as has been made clear in some other ONA MSS - this term is used in a specific sense, and does not refer to the present capitalist materialistic world-order exemplified by America and the so-called "democratic" nations of Europe. Instead, it refers to the ethos, and the values, of the "old Europe" exemplified, for instance, by Prussia.

(3) A New Aeon implies not only a new *mythos* (and thus a new ethos), but also many new causal forms, such as social, political and religious Institutions, deriving as these forms do from the ideas and abstractions which are developed to explain, and presence (in a mostly unconscious way) the new *mythos* and new ethos. Most of all, a New Aeon implies a new way - or new ways - of living, and this new type of living, and such new causal forms, affect a significant number of people (of the order of millions) over significant periods of causal Time (of the order of many centuries).

(4) See, for example, *Vindex: Destiny of the West*.

(5) In order to secure and maintain this victory, and their power, the tyrannical Magian, with the help of their allies, concocted the new myth of the "holocaust", which myth has now become a sacred dogma, belief in which is compulsory. To openly doubt this myth is now actual heresy, punishable in most of the lands of the West by imprisonment for many years.

(6) It should be understood that we are talking about genuine National-Socialism here, not the propagandistic version manufactured and pedalled by the Magian and their allies. Intimations of this genuine National-Socialism are given in works and essays such as *The Meaning of National-Socialism* (Third Edition, 115yf), *The Theology of National-Socialism*, and *Why National-Socialism Is Not Racist*, and also propagated by the Reichsfolk group.

A Sinister View of The Book of The Law

Historical Perspective

The Book of The Law - pretentiously known as Liber AL vel Legis but more commonly known, among the Occult cognoscenti, as Liber AL The Legless, aka The Book AL Scribed While Legless - is an alleged communication, in 1904 CE, from some entity called Aiwass to Aleister Crowley, the English Occultist.

Crowley - and his followers - claimed and claim that the Book of The Law not only gave Crowley the "authority" to award himself the title Magus, but also announce a New Aeon based on the word Thelema. This Thelema is regarded as a new law and new philosophy of life for human beings, outlined in Liber AL, and based on the phrases Do What Thou Wilt, and Love is the Law, love under will.

In later years, Crowley wrote extensive commentaries on, and essays about, this Book, with his explanations generally being dependant upon the Magian qabala.

The Book of The Law

In style, the Book - replete with Thee and Thou and Yeah and Saith - is reminiscent of late English pseudo-romantic poesy and of the King James Bible.

In content, it - like Michael Aquino's *Book of The Coming Forth By Night* - resembles an Occult working done by an esoteric *Initiate* who is undergoing the noviciate process of objectifying unconscious, archetypal, forces in their psyche [1], and thus striving to apprehend them esoterically and rationally in order to proceed to integrate them with their own personality. In the Western esoteric tradition of Hebdomadry, this is the alchemical process of Separation (linked to the Alchemical Season, Scorpio, and the Occult Form, Indulgence) associated with the second of the seven stages that mark the path to Enlightenment and Wisdom, to The Philosopher's Stone.

Most Initiates of esoteric traditions such as Hebdomary produce such cryptic "communications" with "entities" - with an aspect or aspects of their own objectified psyche - and for most of these Initiates it is purely a learning experience. Having apprehended, esoterically and rationally, they move on, knowing they have a lot more to learn and far more to experience, and that they are not yet even Adepts. Thus, while they may have initially been intrigued (and possibly even impressed) by such "communications", they understand them for what they are - a basic esoteric learning experience - and so discard them, as a

second-year University undergraduate studying mathematics discards the notes they made in the first terms of their first year having absorbed what learning such notes contained, a learning enabling them to master more complex mathematics.

In the case of Crowley, however, he regarded his Book as an important Occult document, proclaiming such guff as "The Brethren shall be diligent in preaching the Law of Thelema..." and that Thelema amounted to a new religion, with Liber AL being its "sacred book".

No wonder then that the OTO (Ordo Templi Orientis) under Crowley kept its so very Old Aeon shenanigans, and its pretentiousness - Pontiff, Epopt, Keeper of the Golden Book, blah blah blah - as Crowley continued to pen (or have penned on his behalf) awful pretentious, un-original, poesy such as this from Crowley's so-called Gnostic Mass,

Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight

Thus, instead of some new, clear, philosophy - an original ontology and praxis - one got a dreary Old Aeon mix-n-match including Egyptian myth and legend, Eastern and Western mysticism and practices (including of course the qabala), and much verbiage about finding and following "one's True Will", rather as Nietzsche's Zarathustra proclaimed " I teach you The *Übermensch*..." and waffled on about "eternal recurrence."

In respect of Liber AL itself, consider the following -

" We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever."

King?? Just how Old Aeon is that?! But, levity aside, in content, and style, this rather resembles an amalgam of Nietzsche's *Zarathustra* (available at the time in an English translation by Alexander Tille) and a pseudo-mystical text of the kind The Golden Dawn was adept at producing, and had been producing, at that time, for many years.

For example, consider, these random extracts from Tille's translation:

One virtue is more than two because it is so much the more a knot on which to hang fate....I love him who justifieth the future ones and saveth the past one... I love him whose soul is deep even when wounded...

Verily, a muddy stream is man. One must be a sea to be able to receive a muddy stream without becoming unclean... Hungry, violent, lonely, godless thus the lion's will willeth itself...Free from the happiness of slaves... fearless and fear-inspiring; great and lonely; this is the will of the truthful one.

Consider, also, these random extracts from some of the MSS of The Golden Dawn, issued years before Liber AL, and which MSS Crowley was quite familiar with -

I am the mighty Mother Isis; most powerful of all the worlds, I am she who fights not, but is always victorious, I am that Sleeping Beauty who men have sought, for all time...

everlasting rivers through glowing channels run, those channels are of gold and thence the countless treasures of the kings of earth...

Anyone who has trawled through the turgid poesy of Golden Dawn ceremonies - and of many of their other documents - and who has read Tille's translation of Nietzsche's *Zarathustra*, will most probably begin to appreciate from whence came Crowley's inspiration for Liber AL vel Legis.

Perhaps, as some pundit once commented, Aleister Crowley (AL, to his intimates) was legless at the time - on a three day binge - so that the alternative title for his great work, Liber AL The Legless, is not inappropriate. Perhaps, after all, as another pundit once suggested, Liber AL and Thelema, and Crowley's AA group, were a monumental jape, and a means to keep him well-supplied with booze, heroin, guys and gals.

However, it does appear, from events subsequently, as if Crowley did really believe in this "revelation" (or inspiration) and thus did really believe that Thelema was some sort of new law for human beings, and that he was therefore, as he himself publicly and rather theatrically proclaimed, entitled to call himself an Occult Magus.

Yet - given the nature and content of Liber AL, and Crowley's manner of promulgating it - this claim is most certainly specious; the claim of a charlatan.

Why? For two reasons. First, the style and content. Second, the manner of its writing and its inappropriate promulgation.

In respect of content. (1) there is nothing creatively original; nothing genuinely esoteric. There is only old rather hackneyed insights (such as "finding one's self", following one's Destiny, "loving one's self", and "your duty to mankind") dressed up in pretentious and occasionally cryptic phraseology; and what is claimed to be esoteric all requires "interpretation", exegesis: exactly as all Old Aeon texts require "interpretation", exegesis; (2) there is a reliance on both dead archetypal forms (Egyptian) - indicating an esoteric lack of understanding of archetypes [2] and upon the Magian (non-Western) qabala; and (3) most pertinent of all, its content proclaim it as a working of an esoteric Initiate undergoing the noviciate process of objectifying unconscious, archetypal, forces in their own psyche.

In respect of style. We have already touched upon its literary pretentiousness - upon its late English pseudo-romantic poesy and its imitation of the King James Bible. A pretentious style wholly incompatible with that of a genuine Adept (let alone a Magus) who could and who would expound thoughts, intuitions, knowledge, learning, experience, in a refreshingly understandable unpretentious manner. In addition, the style of *The Book of The Law* is cryptic, often in the extreme - a cryptic pretentiousness, a mundane affectation, wholly incompatible with that of a genuine Adept (let alone a Magus) who would speak and write directly, in a manner most comprehensible.

In respect of its writing and inappropriate promulgation. Crowley did not rationally, in the detached intellectual way appropriate to a genuine Mage, write about the new way of living he wished to promulgate as he did not claim this way - that of Thelema - as being something he himself had manufactured, again as a genuine Mage would.

Instead - like a charlatan - he not only proclaimed that his "new law" resulted from "a voice speaking to him" and that it was "a new revelation," (superseding all others, of course) but also (like some medieval seller of fake potions) issued a disclaimer, thus hedging his bets, and so stated that it was for every individual to interpret *The Book of The Law* for themselves, although of course he himself provided extensive commentaries in order to help them interpret it.

Conclusion

One has to conclude that *Liber AL* is a document firmly rooted in the traditions, the ways, the pretentiousness, of the Old Aeon, and that far from proclaiming some new impressive revelation, or even philosophy, about the cosmos and ourselves, it merely expresses old rather hackneyed insights (such as "finding one's self", following one's Destiny, "loving one's self", and "your duty to mankind") in some pretentious and occasionally cryptic phraseology.

This view is confirmed by: (1) the interpretation(s) of *Liber AL* - using the

Magian qabala; (2) by use made of Liber AL as some sort of "sacred" or "important" and revelatory text requiring (partly due to its old-hat cryptic statements) interpretation and exegesis; and (3) its reliance on dead archetypal forms.

In short, it is just an Occult working done by some Initiate of the distorted, qabala-based, non-genuine Western Occult tradition, and is redolent of the Magian ethos itself.

Order of Nine Angles
122 Year of Fayen

Notes

[1] The ONA define the psyche as

" 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"

[2] According to the ONA, archetypes are:

"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)."

The Book of Coming Forth by Night

A Brief Satanic Analysis

The Book of Coming Forth is the text that forms the basis of The Temple of Set, both from a philosophical point of view, and vis-a-vis the Occult. From it, the Temple claims a mandate and thus a "Satanic" authority.

The text gives several clues from which its Occult significance can be deduced. First, it purports to be a communication from a supra-personal being (Set); second, its style and content; third, the 'entity' confers upon the scribe the magickal Grade of "Magus"; fourth, the 'entity' confers (or seems to confer) upon this "Magus" an authority - to 'reconsecrate my Temple..'; fifth, various 'aeons' are mentioned.

The information contained in the text about aeons is very interesting - it states that an aeon was begun in 1904 (eh) by Crowley, and that this aeon ended in 1966 [a period of some 62 years]. It also announces another new aeon with the announcement of Aquino as 'magus'. This information is interesting, from an Initiated Satanic viewpoint, because it reveals a total lack of Initiated insight - instead, it seems to continue with the obfuscations of the like of 'The Golden Dawn' regarding "aeons", something continued by Crowley with his description of the 'magus' (a description which seems to have been used by the 'entity' in the text).

The reality is that an aeon is a causal manifestation of acausal energy - an intrusion, into the 'everyday' world, of the creative, evolutionary force which has been described as 'Satan'. Such manifestations occur about every two millennia - and give rise to higher or aeonic civilizations, which civilizations give form to the acausal energies. That is, such a civilization is means whereby evolutionary changes occur. These civilizations are organic - they grow, and then they wane and die. This takes a period of causal time - generally, one and a half millennia. At any one time, there is only one aeonic civilization - and of course only one aeon. An aeon means the presencing of acausal energies over a certain period of time in the form of a civilization: and each aeon is a 'new' manifestation of the acausal: i.e. it is apprehended, magickally, through new forms, symbols, words and so on. A genuine Magus does indeed re-present an Aeon.

Expressed simply, an aeon cannot last for a mere 62 years. A new aeon means a new civilization, in the real world: a new ordering of societies a new ethos within those societies. It means a process of organic growth over many centuries. It means the changing of individuals - a more conscious awareness - over centuries. Anything less than this is not, magickally, an aeon.

Thus, either the word 'aeon' is used, in the text, in the wrong sense - or the text

itself reveals a lack of genuine magickal understanding.

Some Esoteric Points

° The text itself, in both its style and its content, is reminiscent of a working done by a Satanic Initiate following the seven-fold way - i.e. a working with one of the pathways that link the spheres of the Tree of Wyrd when various 'entities' are invoked. [An example of one such working has been published, in 1974 eh - 'The Message of the One of Thoth']. Such workings are generally understood to be learning experiences - when the Satanic novice is exploring, via archetypal symbolism and archetypal forms, their own psyche. Most magickians, of whatever path or tradition, produce such 'communications' in their learning years. Those who are insightful, learn from these - and then the novice moves on: the workings are seen as merely explorations of the unconscious. Those who are not insightful, dwell upon such workings - they fail to objectify them, they fail to integrate them via a conscious understanding of what they really are: merely workings with various archetypal symbols. [A classic case is John Dee.] Those who fail to integrate them, usually see such workings as 'pronouncements' by some supra-personal being or entity: that is, they are seen as actual and important revelations of some 'deity'. Accordingly, a lot of time is spent 'understanding' what the often cryptic 'communication(s)' means, and in writing "commentaries" upon them.

Thus, either the text is an example of one such working by someone not yet achieved real Adeptship, or it is an actual "communication" from an entity.

° The 'entity' confers upon the scribe the title of 'magus' and instructs the scribe to re-consecrate the Temple, and so on. In the real world, the magickal Grades are understood as personal achievements, and represent the gaining of knowledge, experience, insight and skills by the individual magickian - a learning of wisdom by the overcoming of adversities; a transformation of the personality via both magickal and real-life achievements.

As such, the Grades apart from the first (i.e. Initiation) - are never awarded or conferred by others. They are only and always achieved, by each individual: by that individual attaining the level of personal development - each Grade re-presents. The aim of a genuine Occult path is the liberation of the individual - to progress to a higher stage of personal evolution: to go beyond the inertia of the herd. That is, the individual works at their development, perhaps aided and guided by others who have gone that way before. In a sense, genuine Occult paths are means whereby evolutionary advance can be consciously achieved: they represent the knowledge and insights of the current and previous Aeons. What is evolutionary is individuality - the coming into existence of unique individuals who can reason, who can judge, who can act, who possess insight. What is de-evolutionary (or just a stasis) is conformity - allowing others to do the reasoning, the judging, to inform one what 'insight' (and such like) are: i.e. to accept the solutions of others, the answers of others, rather than work these

out for oneself.

In a real sense, the magickal Grades represent the stages of an individual's coming into being: of them appropriating more and more of the acausal (or 'expanding their consciousness more and more into the acausal' in a rather inexact way). This cannot be done for them - at any stage. Thus, for anyone, or 'anything' to confer upon anyone else a particular magickal Grade, is a sign that those so conferring and so accepting, do not fundamentally understand what the Grades represent - in effect, they lack an understanding of what genuine Occultism is all about. Those so accepting, allow someone else to judge and decide for them; those who confer, maintain the illusions of those upon whom they confer Grades.

This is so even (or rather, particularly so) in the case of a Magus - that Grade is achieved by an individual as a result of that individual going further along the Occult path chosen than anyone else: achieving more, appropriating to themselves more of the acausal (or 'the sinister' if one prefers). At this stage, this means opening/creating a nexion to bring forth into the causal world, acausal energies: i.e. channeling aeonic energies and presencing them. This of course requires an understanding of aeons, and how aeonic energies are or can be presented in the causal, via civilizations, ethos, wyrd and so on. This is manifestly not the case for the scribe of the text under consideration.

For this person accepts the conferring of the Grade by what is alleged to be 'Set' and accepts that being a 'magus' means manifesting, via a mandate, the 'will' of this entity, via a 'word' (and a 'consecrated Temple' and thus Priesthood).

° The mention of Crowley and his 'law' is interesting in that it shows that there is no real insight into the forces which have and do shape the present Aeon. 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 Adeptshlp, let alone Mastery.

If the 'entity' from which the scribe received the text was as that scribe described him - the Prince of Darkness - then one might expect an understanding of aeons and Crowley's essential irrelevance. Instead, there are some rather pseudo-mystical, pseudo-philosophical statements regarding the "Aeon of HarWer" and "Opposite Self": i.e. a clear, concise, rational account is not given. What is given, requires 'interpretation'.

Conclusion

A consideration of the text reveals it as in essence a working done by someone who has absorbed what has hitherto been accepted as the 'Western' tradition of Occultism - as exemplified by John Dee, the Golden Dawn, Crowley et al - where communication with extra-terrestrial/supra-personal entities is accepted, and where such communications tend to be accepted as mandates, authorizing those who receive them to found Temples/Lodges/inaugurate an 'aeon' and so on. This 'tradition' - which is actually a part of the distortion exemplified by revelatory religions like that of the Nazarene - accepts such revelations and the individuals receiving them. The scribes of such communications treat them with respect - often as 'sacred', and interpret them via numerous commentaries for the benefit of the initiated and un-initiated alike. This tradition thus 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'.

The whole text reveals this religious attitude and approach. Internal revelations are considered more important than the insight and judgment born via practical experience. It is indicative of the pseudo-intellectual approach which has so come to dominate present day societies thanks to the distortion of the aeonic energies - individual character has less importance than assumed, pretentious 'knowledge'. A mass of useless 'esoteric' and non-esoteric (historical, philosophical and so on) knowledge is valued more highly than deeds, than learning via practical experience. This is evident in the "Commentary" on the text. In short - the text and the forms erected around it (the Temple etc.) appeal to a certain type of individual: those who need the comforts of old aeon values where there is affectation and delusion of attainment via the amassing of meaningless 'facts' and where those ordeals and experiences which can really change and provide self-insight are shied away from; where the individual delegates to someone else the task of providing answers and judgments.

One final consideration - from an entity described as the Prince of Darkness, there is no consideration given in the text to what actually is evil, sinister. Once again, there are only pseudo-mystical, pseudo-philosophical ramblings of the kind familiar from Blavatsky and other charlatans. One would have thought the 'Prince of Darkness' could have provided a clear, precise, concise, unambiguous statement which made sense to both a Doctor of Philosophy (if for the moment one assumes a Doctor of Philosophy would know sense if it hit him on the head) and a non-academic, but literate, person.

In summary, the text makes sense as, and is a good example of, a working done by someone striving to achieve Adeptship - to integrate within themselves

archetypal opposites. If it is not this, then it can only be a conscious creation by an individual to enhance the image of that individual for the purpose of manipulating others, and possibly thereby achieving some sinister goals.

If the scribe of such a text believed it to be a genuine communication from a supra-personal entity, then that scribe had obviously not attained genuine Adeptship*. If the scribe believed that such a communication was however from his own 'higher self' or something of that nature [i.e. he did not posit it as originating in another, discarnate, entity] then that scribe had obviously not attained Adeptship and the understanding which goes with it - as is evident from the content of the text. If the scribe consciously constructed the text to use it as a means to create and maintain a Temple and his own standing in that Temple, then that scribe might just be said to possibly be an Adept - but certainly no further along the Left Hand Path [a Master has no need of such trickery - to pretend he has some 'Mandate' from someone/some entity; or has received some kind of 'revelatory knowledge'].

In essence, the text represents - both in its content/style and in the use made of it - everything that is wrong and has been wrong with what has and does pass for 'Occultism', as far as initiates of genuine traditions are concerned. As a document of Satanism (or even of the Left Hand Path) it is of interest as a curiosity - an example of what Satanism and the Left Hand Path are not. Risum teneatis, amici?

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* Judged both by the belief itself and the specious content imparted by the entity: a content replete with the use of past aeonic forms (Egyptian, here) and an intent to revive them: something that has blighted the fake Occultists since Romantic times.
