



Sinister Experiential Eleutheria

The Five Core ONA Principles Explained

Introduction

The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that - as praxis, as a living society of diverse human beings - it is a sinister experiential (practical, experience-based) means of individual and collective freedom (eleutheria).

The ONA is a practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and a liberation that thence enables us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria: with our freedom to be unique individual human beings.

One such form of thralldom is that of morality. Another is modern nation-States with their taxes, their impersonal laws and their use of force and the threat of imprisonment in order to keep their control. Other types of thralldom include all *-isms* and all the *-ologies* that have been manufactured over millennia, from religions to political ideologies to social and political theories.

This liberation of ours is sinister - of the LHP - because it is heretical, in conflict with and in opposition to the status quo, and because it is directly personal, requiring as it does the individual to begin a new life, a new way of living, where it is their own personal judgement, their own effort, and their experience and actions, that matter.

Our sinister liberation is of two kinds - the individual and the Aeon, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeon liberation. This Aeon liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living.

This individual liberation occurs when a person decides to change themselves and their life by using our practical sinister methods and techniques - by becoming sinister in real life.

Aeon liberation occurs when liberated sinister individuals - either alone or in

concert with others of our kind - Presence The Dark by practical sinister deeds and by living in a sinister way, individually or with others of our liberated kind.

Core ONA Traditions

The core ONA traditions are also known as The Five Core ONA Principles, and these are the basic principles/traditions on which the Order of Nine Angles is based and which may thus serve to distinguish us, exoterically, from all other esoteric/LHP /Satanic/sinister groups. These traditions express our *how* and our *why* - our heretical, sinister, character and our sinister sorcery - and the traditions are manifest in a practical way in our gangs, our Dreccs, our Niners, our clans and tribes; in our nexions following the Seven-Fold Way of sinister training, and in our individual sorcerers and sorceresses.

These traditions define us as a new breed, and distinguish us from mundanes.

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

Thus, practical sinister deeds change, inform, and test the individual. They breed - are the genesis of - our new type of (sinister/satanic) human being. Or such deeds break and destroy the individual. This is hard, but necessary, and we waste no time on such failures.

Thus, kindred honour means we as individuals are the only law: that we acknowledge that the only acceptable law and the only acceptable justice are those that derive and are based upon our own individual judgement and experience - that is, on the principle of kindred honour. This is profoundly heretical, in these days of the nation-State, of 'international laws' and of supra-national 'law enforcement' organizations and so-called international 'courts of law'.

1. Practical Deeds

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

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

2. Culling

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

necessary sinister experience.

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

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

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

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

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

3. Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.

This means that we divide human beings into two different kinds - (1) those who are of us or who have the qualities, the potential, to become of us, and (2) those who are not like us. Our kind are made by their acceptance of the principle of personal honour and by living according to this principle. Hence, someone becomes of us when they pledge to live their lives according to the principle.

Thus, our behaviour toward our own kind is guided by our Law of Kindred Honour (aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code - given in full below). Our behaviour toward mundanes - our treatment of them - is guided by our understanding of them (and their wealth and property) as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

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

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

4. Opposition to Magian Abstractions

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

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

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

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

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

5. Rounwytha Tradition

The Rounwytha tradition is also known as The Way of the Rounwytha. This is the muliebral tradition or principle which forms the basis for the inner (esoteric) Way of the ONA and which thus is one of the core principles on which the ONA is based.

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour - equally, without distinction - to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, ethnicity, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of ONA tradition can be either a male or a female warrior.

Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of ONA esoteric tradition to whom human sacrifices were and are offered.

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

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

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

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

Conclusion

The Order of Nine Angles, as living community based on our five core traditions, is a particular and practical means to both individual and collective (human) liberation. A means, over decades and centuries, to a New Aeon. Our unique sinister sorcery is these five core traditions and in the individuals and nexions who manifest them in diverse practical ways.

Anton Long
Order of Nine Angles
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The Sinister Code (The Law of the New Aeon)

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

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

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

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

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

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

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

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

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

and to abide by, their decision, because of the respect we have accorded them as arbitrator

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

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

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

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