



One Sinister Mysterium

A Selection of Articles by Anton Long (Order of Nine Angles)

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

Practical Deeds

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

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

Culling

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

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

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

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

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

but rather 'the sworn enemy' any of whom are deemed acceptable targets.

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

Kindred Honour

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

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

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

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

Opposition to Magian Abstractions

The principle that our kind not only know Magian abstractions for tyranny that

they are, but also are pledged by practical means to subvert, undermine, overthrow, and destroy The System based on these abstractions and replace it with our own ways of living based on our tribes and our Law of Kindred Honour.

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

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

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

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

Rounwytha Tradition

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

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one’s faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour – equally, without distinction – to men and

women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of ONA tradition can be either a male or a female warrior.

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

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

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

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

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

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122 Year of Fayen

Children and The ONA

A fundamental principle of the Order of Nine Angles – one of our five core

traditions [1] – is that of Kindred Honour, which means two important things: (1) that our behaviour toward our own kind, our kindred, is governed by particular rules and guidelines manifest in our written Code of Honour [2]; and (2) that our behaviour toward mundanes is guided by our understanding of them (and their wealth and property) as a useful resource.

In practice, our code of kindred (or sinister) honour means that we strive to be honourable toward our own kind – our kindred. Our law of honour does not apply to adult mundanes of sound body and mind, and thus they are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character.

Children of the ONA

Those who are of our kind – those who are of the ONA – are those who are pledged brothers and sisters. This means that they strive to live by our Code of Kindred Honour, that they accept our five core principles/traditions, and that they seek to implement and achieve the Goals, Aims and Objectives, of the ONA as outlined in our *Guide To The Kulture and Sinister Ethos of the ONA*.

Our code of honour means that we take responsibility for ourselves and for those to whom we have given a personal pledge of loyalty. This personal pledge of loyalty by its very nature includes our own children, and means that we will not only nurture them to be healthy, strong, self-reliant, individuals capable of defending themselves, but also fiercely protect and defend them, if necessary by the use of lethal force, and seek vengeance – according to our kindred code – should anyone harm them.

Thus, we rely on ourselves, and if necessary also on our kinfolk – and do not rely upon anyone or anything else. Hence, we settle our disputes among ourselves, according to our code of kindred honour, just as the only justice we accept and believe in is our justice, deriving from our code. That is, we scorn, disdain, dislike, any and all “authority”, and all laws, except our own, and accept that vengeance is a healthy and natural duty.

In respect of our children, we accept responsibility for them and for their development until they reach such an age as they are developed, mature, enough to make their own informed choices, which is generally around sixteen years of age [3]. Before this age, we are their guardians. After this age, then and only then are they free to join us and our activities – be such activities Occult, Dreccian, Niner, or otherwise – as a result of them making their own decision and being given the absolute freedom to so choose. Thus, when they reach this age, they are given the choice, and should they choose not to pledge

themselves – and thus do not accept our code of kindred honour – then our responsibility for them ends, and they have to make their own way in the world of humans.

Children of Mundanes

A mundane is anyone who is not one of us; anyone who does not belong to our family, our extended family, our kindred, our kollektive. In brief – someone who does not live by our Code of Kindred Honour and who thus accepts the laws and the so-called ‘authority’ of nation-States. That is, mundanity does not depend on such social abstractions as ethnicity, wealth, social status, occupation, education, place of birth, nationality, or whatever.

As mentioned above, our law of honour does not apply to *adult* mundanes of sound body and mind, and thus such human beings are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character. Thus and importantly, the children of mundanes – those below the age of sixteen or so – are not considered mundanes *per se*.

That is, we accord such children – until they reach the age of choice, of maturity – a certain respect, which in practical terms means they are exempt from being considered fair game, a resource. This naturally excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kind.

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Notes:

[1] The 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. [Refer to the ONA text *The Core ONA Traditions*.]

[2] Our kindred code is given in full in Appendix 1.

[3] There is some flexibility in this age of responsibility, with some of our kind regarding it to be sixteen years, others fourteen, and some others eighteen. As often, it is a matter of individual choice – for the parent(s)/guardians to decide based on their years-long knowledge of their own children.



Appendix 1

Our Code of Kindred Honour

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

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

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

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

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

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

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

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

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

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

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

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



Acknowledgements

This article, intended to clarify certain important issues, was inspired by a discussion on a private ONA forum where certain members of the ONA Kollektive wrote about the problem of children in relation to the ONA. Kudos is thus due to SM, Seth, Ryan, Chloe – and others – for their insights and suggestions, many of which insights have been incorporated here. As mentioned by SM in the aforementioned discussion, this reveals just how effective and necessary a kindred kollektive is in relation to an esoteric association such as the ONA.

The Rounwytha Tradition

The word Rounwytha and the expression Rounwytha tradition occur in several

ONA texts. Can you explain what this tradition is?

What we call The Rounwytha Tradition is the muliebral essence that formed the basis of the aural, esoteric, tradition I inherited from my Lady Master. It is a tradition which, it was claimed, was indigenous to the British Isles.

The basis of this tradition was the cultivation and use of what has often been described as the natural and hitherto (at least in most human beings, especially men) latent faculty of empathy. A faculty naturally possessed in abundance in the past in those few women whom the term Rounwytha describes and names.

This natural empathy is basically a particular Occult sensitivity: to human beings, to Nature, to living-beings (animal and otherwise) and to the Cosmos. The ability of translocation beyond the personal, beyond the immediacy of the moment of one's own passions, desires, thoughts, feelings. What I now describe as being a natural nexion, sensitive to living beings. Part of this natural ability is awareness of and respect for the numinous, as manifest for instance in Life (*ψυχή*), in Nature, in Art and Culture.

Such natural, such Occult or esoteric, empathy is beyond words and terms - and forms the basis of all true 'magick', all genuine sorcery. For instance, the character of Rachael in the story *Breaking The Silence Down* is a fictionalized portrayal of a young Rounwytha developing her skills and using, for example, music to enchant, as a form of sorcery.

Also, few years ago now I gave an example of this natural, this esoteric, empathy in my essay *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*, from which this is a quote:

" One illustration (and here another esoteric secret is revealed) may suffice to show the difference between a genuine Adept (someone who has followed the Seven-Fold Way to at least the stage of Internal Adept) and the pretentious or deluded mundanes who consider themselves knowledgeable about certain arcane, or esoteric, matters and who may even have given themselves some pretentious title (such as Priest, or High Priest, or even "Druid"). This illustration concerns the feast (or festival) which often goes by the name Samhain. According to mundanes pretending to be Occultists, or Wiccans, or Druids, or Sorcerers (or whatever) this feast occurs on the night of October 31st - that is, its date is fixed, and determined by a particular solar-based calender which divides the (allegedly)

fixed year into certain specific months of certain durations. Why do these pretentious Occutlists say, write, and believe this? Because – for all their often pretentious (and sometimes well-meaning) drivel – they have no dark-empathy, no real esoteric-empathy, and instead just regurgitate what they imbibed from books or learnt from another pretentious mundane, or because they have deluded themselves that are they somehow and mysteriously “in-tune” with Nature and the Cosmos.

However, those who possess or who have developed the faculty of dark-empathy – who are thus in natural resonance with the abstractionless emanations of Nature and the Cosmos – know that the natural seasons we experience on Earth (such as Summer and Autumn) are not fixed and certainly are not determined by some causal abstraction called a solar calender. Neither are they, for instance, determined by a lunar calender. That is, what in northern climes is called Spring does not start on the Spring Equinox – indeed, and more empathically, the Spring Equinox is often near to mid-Spring, just as the Summer Equinox is often near mid-Summer. Instead, the beginning of Spring varies from year to year, and usually from location to location – an Adept “knows”, or feels, when Spring arises in their own particular location, because they are sensitive to, in balance with, the natural life around them, and thus feel (or rather smell) the change in the air, in the very soil; they sense, they feel, how the land around them – and its wildlife – is changing, coming back to joyous life after the cold dullness of Winter. Which is why, for instance, in esoteric-speak, we often talk and write about “alchemical seasons” – which are not fixed by some abstract solar calender, which depend on one’s location, and so on, and which are often *intimated*, in their beginning, by the first appearance, above the horizon where the Adept dwells, of certain stars. And which is why, for instance, many or most Adepts tend to live in rural areas.

Thus, the particular feast now often known as Samhain – and which in fact is an occurrence when the Cosmic tides (or Angles) are so aligned that it is easier to open a nexion to the acausal – varies in date from year to year and from location to location. How, therefore, does one determine its actual date? A genuine Adept – in natural resonance with the abstractionless emanations of Nature and the Cosmos – will know, and this knowing will be only relevant to their area where that Adept dwells, and cannot be abstracted out from such dwelling and thus cannot become a fixed date for others, elsewhere.

In fact, and *apropos* of something such as Samhain, it could be said that the ONA – with its culling, its presumption of a possible acausal existence for mortals, its understanding and use of the faculty of dark-empathy, its belief in acausal-knowing, its emphasis on the feminine, its Dark Goddess, and its testing initiatory system manifest in the Seven-Fold Way – is a far more authentic survival of Celtic Druidism (and/or primal wicca) than any of the pretentious harmless revivals that garnish so much mundane Media attention."

That is, our Way keeps alive, and has extended, a particular ancient tradition, the Rounwytha one, once native to the British Isles.

One aspect of this tradition - of this muliebral thread that binds the nexions and individuals of the inner ONA [1] together and which thus influences the larger ONA and our kindred beyond - is the acceptance of Sapphism as natural and indeed as necessary, which is why for instance that we have and always have had many Sapphic nexions and groups.

Another aspect of this tradition is that many of our nexions and groups are led or guided by ladies of a certain breeding, because they possess qualities that we value and respect, such as manners and charm and are cultured individuals. For our inner ONA has always attached importance to good manners, and to an appreciation of music, literature, poetry, and the Arts in general. In this sense, we are quite old-fashioned, cultured, and somewhat aristocratic, and why many our kind have been and are artists, musicians, artisans, poets, academics and teachers in their exoteric lives.

It is also true to say that we often know our kind instinctively, even if they are not yet part of our family. For instance, over a quarter of a century ago I embarked upon a quest to find a few suitable individuals to guide on a personal basis; to induct into the tradition, and so expand it in what I considered was a necessary way. Over a period of several years - sometimes wearisome sometimes japerly-fun - I met with perhaps a hundred or more individuals under the guise of advocating an exoteric type of Satanism, employing various practical tests to initially screen them. All of them either failed the tests, or lacked the necessary personal qualities and the quality (if only incipient) of possessing empathy. Then I met at last, and within the space of some six months, two most suitable individuals, one a young man and one a young lady - the young man met at a rendezvous on Shrewsbury railway station, and the lady some months before through a personal introduction. I sensed immediately that both were of our empathic and cultured kind.

These qualities - empathy, manners, culture, charm, an awareness of the numinous - are not qualities that most others (and all mundanes) associate with

the Left Hand Path and/or with Satanism, due in part to a misunderstanding or ignorance of what both those causal forms, those causal vehicles, represent. But these qualities are possessed by, are developed by, those involved with our tradition, both pre-ONA name and now, and serve to distinguish us from the egotistical poseurs of other LHP/Satanic groups who believe Magian clichés such as "deification of the self" and "reality is a matter of belief", and which groups unsurprisingly attract vulgar young males and in which groups such male specimens of Homo Hubris predominate. [2]

This also explains why those of our inner Way - why the ONA itself correctly understood beyond such causal forms and restrictive terms as LHP/Satanic - melds a numinous way with a sinister way, as outlined in the first part of my essay *Toward The Sinister Mysterium*. And thus why our sorcery - beyond the external stages - is that of mysteriums and of esoteric empathy, with such mysteriums being our contribution to and development of The Rounwytha Tradition.

You mentioned a muliebral thread that binds the inner ONA and influences the ONA in general. Can you explain this in more detail and what muliebral means?

Muliebral is the word we use, of Latin origin, to describe a particular type of lady, one of our kind - that is, the cultured, well-mannered, lady, possessed of esoteric empathy, who has acquired a particular wisdom through some years of experience both esoteric and exoteric. This is our archetypal Lady Master, aka Mistress of Earth. She who was once a Priestess but who has developed, matured, since then.

In a more exoteric way, she is the still fecund mother of young children, and the person who holds the family together, nurtures the children, and guides them toward being cultured, resourceful, individuals with their own personalities, possessed of esoteric empathy, and yet who have all the skills and the attitude necessary to survive in a hostile world. These skills include the ability to defend one's self, if necessary with deadly force, in a way consistent with our kindred code of honour, and also the ability, the personality, to be ruthless if necessary (again consistent with our kindred code of honour).

Thus the muliebral thread refers to the influence and importance of such a person and their qualities and abilities, as well as the striving, the quest, to acquire and develop these qualities and abilities. Note that our female archetype is neither the passive, gentle, submissive feminine archetype

pedalled by the Magian and those calling themselves Wiccan, nor the strident imitation macho-man archetype pedalled by those often described by the term 'feminists'. Instead, it is just our archetype, developed from our Rounwytha tradition - an inspiration for our new ways of living.

It can therefore be understood why our tradition, and why the Order of Nine Angles, attracts and nurtures so many women, and why our men have qualities and abilities that distinguish them from the imitation LaVey's and the imitation Crowley's that still so dominate certain forms of the Occult that we have become associated with, i.e. the LHP and Satanism. And if there is one expression which might usefully, if only exoterically, summarize our inner way it is that we are clans (kindred extended families) of esoteric-empaths living by our code of honour and following our own unique living tradition.

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122 Year of Feyen

Notes

[1] The Inner ONA basically consists of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of dark-empathy (aka esoteric empathy aka sinister empathy) and who possess certain other personal qualities. These individuals have therefore all had some personal guidance, over a period of many years, from one of our kind familiar with the Rounwytha tradition, and thus the inner ONA is akin to an extended family who maintain and who continue, on a personal basis, this particular esoteric tradition. Unsurprisingly, the majority of those in this inner ONA are women.

[2] For our inner way refer, for example, to *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*.

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, *sansall* 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.

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122 Year of Fayen

Notes

[1] Causal abstractions are defined in version ≥ 2.07 of *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*

Sorcery and the Esoteric Nature of The Acausal Debunking The Chaos

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it from Myatt's early work on Cliology (c. 1974 ev) and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*.

In these four decades since our first use of this term, there has been much speculation – among both ONA Initiates and esoteric folk in general – about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among mundane and Magian Occultists, attempts were

made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some the pretentious Occult illiterati proclaiming such things as “Chaos is the creative principle behind all magic[k]...” and “A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force,” and even quite laughable pretentious babble such as, “I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur.”

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

Chaos theory, Quantum Mechanics, and Sorcery

Let’s be clear – talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is inane; silly, stupid, and the product of a mundane intellect.

Why? Because there no relation whatsoever, since such physical theories are bunk – mere trendy and silly ideas based on causal Time – and because sorcery is not what contemporary pretentious Occult gits think it is.

Such physical theories as such gits expound upon are ideas which – in a hundred or two hundred or so years – will be seen as products of inferior thinking, just like the so-called Big Bang Theory with its ridiculous irrational assumptions – and the silly idea of so-called “Black Holes” and the even sillier idea of “dark matter” with its ridiculous *ad hoc* assumptions which attempt to square an inane cosmological theory with observations – will be seen as pretentious babble, the products of inferior human minds.

So, anyone who claims to be a sorcerer and who talks about Chaos theory and quantum mechanics reveals themselves as being not only an Occult charlatan but as possessed of an inferior intellect; as someone who, at best is akin to some urban teenager swept along by some craze and keen to be seen as “trendy” or “fashionable” or “cool” or whatever the latest buzz-word is. Or even worse, someone who desires to be seen as some sort of “thinker” and who needs (despite their protestations) the adulation of being some “Occult guru”.

For such individuals just cannot think – conceptualize – past the concept of causal Time, as they obviously do not possess or have not developed those skills of our Dark Arts, especially the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true,

the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

Why are such physical theories bunk? For two simple reasons. First, they cannot explain in any way the fundamental difference between life and inert matter. That is, what, for example, animates or infuses the physical structures of a cell to make that cell alive, and why, for instance, all living matter disobeys the first of Newton's laws.

Second, they depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories are based on and depend upon equations involving an abstract notion of causal, linear, time – as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and in the Schwarzschild and other metrics deriving from the variable ds) – and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time – deriving from tensorial mathematics, or some other representation – are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Why is there no link between physical theories – trendy or otherwise – and sorcery? Because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. Because – esoterically (that is, correctly) understood – sorcery is a living alchemy [Oh look, I am giving away more Occult secrets here]. That is, sorcery is a combination of various aspects, the most necessary and important of which are living beings – for instance, the sorcerer, and the object of sorcery, which is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is – as all Dark Arts are – a means whereby we shed our causal, illusive, form (of separateness) and become of the essence of Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because “we” are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why – in the real world we human beings all inhabit (as distinct from our dreams, and the movies) – no sorcerer, however advanced or knowledgeable they may be, can by some

“magick” or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is *affect* and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1] What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] – and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3].

Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrd) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally – and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality. Thus, the living energy of a human being – that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence *affected* or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the *effect* that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

The Esoteric Nature of The Acausal

In simple – exoteric – terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton’s laws apply, just as causal theories such as those of entropy or so-called “chaos” do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense – practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal *sanscausal* abstractions [4]. In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being.

For it is causal abstractions that obscure the nature – exoteric and esoteric – of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of Magian Occultism [5], and of the pretentious gits who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: “There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself.”

This is the attitude of a limited, and a smug, causal thinking – of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because “there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it’s all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being”; and that everything is not only a tool, a means, to be used, but can be mastered and can easily, and should be, disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism – that “I command the powers...”; that “I can become powerful enough/knowledgeable enough” to master anything; and that, “given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it’s useful to me...”

This is, ultimately, the urban whine of Homo Hubris – “I’ll be safe; or I can make myself safe. I am or can be in control.” This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: “That Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions.”

The acausal, however, allows for no such safety and no such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases “to believe in it”. It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no “consciousness” to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any “change” – or progression or development – since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language – because such language almost invariably (and especially Western languages) require or assume (imply) a *copula*, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), “we” cannot – since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself – the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need “explanations” – or attempts at explanation – of the acausal by such causal things as “chaos”, or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing *-isms* such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [6]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that a part of, and not separate from, either Nature or that illusion of apprehension which is of our

individual self. We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living.

In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to *The Acausal Beyond*.

Anton Long
Order of Nine Angles
121 Year of Feyen

Notes

[1] It should be remembered that the ONA uses terms such as *psyche* and *archetype* in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (version \geq 2.01)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, $\psi\upsilon\chi\eta$) which animates physical matter and makes it living, *here on this planet we call Earth*.

[3] A rudimentary example of this is given in *Naos*.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (version \geq 2.01)

[5] The basics of Magian Occultism are outlined in the jovial article *Magian Occultism*, by Lianna of the Darky Sox. See also the ONA compilation *Magian Occultism and the Sinister Way* (122yf).

[6] For a basic overview, see the ONA texts *The Dark Arts of The Sinister Way* and *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

Some Notes Concerning Language, Chants, and Acausal Entities

In dealing with esoteric – Occult – matters it needs to be remembered that they by their very nature are obscured or hidden from ordinary, causal (mundane), perception and understanding. That they belong to or describe a

type of phenomena or a type of world (or aspects of existence) which most people do not normally interact with, have knowledge of, or are seldom aware of.

Thus, when we consider a matter such as entities – living beings – existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.

For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?

These questions further raise the issue of language – of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanus. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanus, for example, even a name in the normal grammatical sense – that is, a proper name? If so, is it singular or plural? Thus, is it correct or necessary to apply the rules of ordinary grammar – such as declension – to such a descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity?

This raises general questions about the nature of both language and grammar. Is language for instance dependant on causality? On there being an object and a subject or a subject-copula-predicate relation – that is, on an assumed separation of things (beings) into identifiable, separate, objects and which subjects/objects might possess or which may be described as possessing certain qualities to distinguish them from other beings or be described as so modified that they are regarded as being distinguishable?

What also has to be considered is that the ONA uses certain words in an esoteric way – with a specialized Occult meaning – so that words such as archetype and nexion and psyche have specific esoteric meanings [1] over and above, or instead of, their accepted common exoteric usage. Thus, and for example, a word such as Satanus may have an esoteric (*batin*) meaning and an exoteric (*dhir*) meaning – with the *dhir* meaning referring to what mundanes understand as Satan (a particular male causal and demonic form), and the

batin meaning referring to what ONA initiates understand as an acausal (non-temporal, non-causally defined) entity Satanus who/which can shapeshift and who/which exists (when in the acausal) outside of our limited (causal) categories such as male/female, singular/plurality, and past/present/future.

Hence, the accepted exoteric understanding of, and/or the appearance of some-thing – such as a name or chant – is not necessarily a guide to or an indication of its esoteric meaning, its use, or its efficacy in terms of sorcery. [2]

Gender, Plurality and Acausality

To begin to answer questions relating to the nature of acausal beings – assuming we can answer them in a satisfactory manner – the nature of our (esoterically posited) acausal continuum should be understood.

As mentioned in another MS:

” In simple – exoteric – terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton’s laws apply, just as causal theories such as those of entropy or so-called ‘chaos’ do not apply.”

One important aspect of the acausal is the nature of acausal Time. Being a-causal means that there is no causal linearity – no past, present, or future – and thus no simple cause-and-effect. Instead, one quality of acausal Time is simultaneity, and one aspect or manifestation of acausal Time (in the causal) is what has been termed synchronicity.

In causal Space-Time (the causal continuum) an event is described as occurring at a point or region (a specific place) in Space, which can be represented by various geometric coordinates (Euclidean, or spherical, or metrical) [3]. This event occurs at a specific moment of causal Time, and may or may not last for a measured duration of causal Time.

Thus, a spacecraft en route from Earth to the planet Mars is said to be in a specific place or position (a region of Space between Earth and Mars) at a specific moment of causal Time, with this position changing in both Space and in causal Time as the spacecraft moves toward Mars, and with causal Time measured most usually in durations deriving from the orbit of the Earth around the Sun and from the rotation of the Earth itself. Thus, the spacecraft’s

position is measured in relation to other objects in the causal and fixed in moments of linear Time with there being an accepted progression from a past moment (a past position) to where it is 'now' and where it will be predicated to be at some future point in causal Time.

In the same manner, we – as separate individuals – fix or describe ourselves in relation to causal Space and causal Time. That is, in relation to objects, to living beings, around us and in relation to our own causally-measured events and change: for example our progression from birth in terms of measured years (our age).

However, in acausal Space-Time, there is no separation of Space and no flow of Time from past to future, so an object or a living acausal being cannot have a fixed position and cannot be located in a moment of (causal) Time. Indeed, objects as we ideate them simply do not exist, just as motion as we perceive or understand it does not exist. Likewise, we may conceive – in our limited causal terms – of a past acausal event (were there such a thing) having a future cause.

Which all imply that acausal entities are not material and not discrete objects, but rather what we may conceive of as types of (or variations in or patterns of) acausal energy, formless and timeless, and able to translocate to anywhere in the acausal continuum instantaneously and exist (or be manifest) in various acausal locations simultaneously. Hence, they have no gender as we perceive and understand gender and are neither singular nor plural, since singular and plural imply causality (a causal separation) in terms of both Time and Space, although if we view them causally they are or can be both singular and plural at the same time.

It is some of these patterns of acausal energies that can – and which, according to aural tradition, have – egressed into our causal continuum and assumed a variety of causal forms. Why so egressed? Because there are nexions which join the causal to the acausal. We, as causal life-forms, are one type of nexion, with some physical nexions existing – regions in the Cosmos where the causal continuum is joined with the acausal continuum. Given the longevity of such patterns of acausal energies (viewed in terms of our causal Time) – their 'immortal' nature – it is natural some of them have travelled to or rather have been presented here, among us.

Note that these patterns of acausal energies (these acausal beings) are distinct from the acausal energy that is or rather becomes Life (in the causal) and which animates all causal living beings and makes them a nexion (of varying types) to the acausal. That is, they are only one particular species of such acausal energies.

According to aural tradition – and to be believed or not according to one's inclination - there are indications that the acausal entity – the acausal energy – commonly known by the name Satan, like all such entities known to us, is a shapeshifter (being fluidic in nature and able to shape/form causal matter) and has a propensity to assume a male form when presented or manifest in our causal realm, as the acausal entity – the acausal energy – commonly known by the name Baphomet has, according to aural tradition, a propensity to assume a female form when presented or manifest in our causal realm. Why?

The answer relates to how we have hitherto perceived – or needed to perceive – such entities, and how the development of dark-empathy and acausal-knowing (the skills of an Adept and beyond) cultivate an esoteric perception. Indeed, what is known as The Passing of The Abyss – and thus the achievement of the Grade beyond Internal Adept – is when there is a perception and a knowing beyond our causal opposites and all causal forms, and beyond causal Time and causal Space. That is, a knowing of the acausal as the acausal is, and thence possibly an interaction with acausal energies and acausal beings as those energies and such beings are.

This knowing is currently beyond our ordinary languages to describe, with even this advanced esoteric knowing being but a beginning, given our potential as beings.

Esoteric Chant as Language

Esoteric chant is one means we have of describing such acausal entities – such acausal life-forms – beyond ordinary language. That is, esoteric chant [4] is one way – although not a perfect way – to try and describe such entities beyond our current languages with their dependence upon causality and their assumptions regarding objects and subjects and gender.

Thus, the 'name' of an acausal entity is not some bland written or spoken word, but rather what occurs – what is manifest (felt, experienced) – when the specific chant appropriate to that entity is performed in a certain way. Only with such esoteric chant as Art is the entity 'named'. Thus, Satanas is not the (gender specific) 'name' of a particular acausal entity known to us; rather, a specific esoteric chant performed in a certain way in a specific location during a specific alchemical season (or causal moment therein) re-presents, or 'names', that entity to us, as causal beings. Hence, there is no error, and no omission, when a given word is used in a manner which seems to contradict grammatical rules, and sans declension.

In general, esoteric chant – far more so in some ways than good poetry in relation to ordinary language – intimates something beyond the exoteric content and the exoteric (the accepted) meaning. Thus, a good poem might use

words in such a way that, for example, the accepted rules of grammar may be broken in order to suggest something beyond what the words used would mean in an ordinary grammatically correct sentence. Or, like Aeschylus, the poet might omit the article and manufacture some new compound word in order to hint at a certain meaning.

With esoteric chant, the words – being chanted most often by cantors in parallel a fifth (or an octave and a fifth) apart – become more than words read or spoken with their usual (exoteric) meaning. That is, when so used in such a way by sentient living beings they become a specific esoteric work of Art, the living alchemy that is sorcery. For sorcery, as I have mentioned elsewhere, is a combination of various aspects, the most necessary and important of which are sentient living beings, for it is these living beings who can access the acausal (and thus acausal energies) by virtue of already being nexions because of being sentient life-forms.

Thus, a ritual chant such as “*Suscipe, Satanus, munus quad tibi offerimus memoriam recolentes Vindex*” is not the mere saying of the words, or even ‘singing’ the words in a normal exoteric way. It is either a vibration done by one or more individuals, or more usually an esoteric chant performed by several cantors singing in parallel a fifth (or an octave and a fifth) apart, or sometimes a fourth apart. In a vibration – as with esoteric chant – the parts of each ‘word’ are usually distinct, so that for instance Satanus is Sa—tan—as, spread over a certain period of causal Time, with a certain pitch/intensity, and which in vibration or chant lasts much longer than a normal (exoteric) saying of the word. Given that specific ritual chants are associated with specific Modes and with a specific type of chanting in specific resonant places (and often in association with a crystal tetrahedron) its alchemical nature – symbolized by the term (not the name) Atazoth – should be discernible, when correctly performed.

Hence, esoteric chant is a type of esoteric language by which we, the performers (and possibly others present, if any) can communicate among ourselves (or with our psyche, if a solo performance) and which communication between us can open a nexion. Or rather, we so performing and so communicating among ourselves in such a way become a type of nexion beyond the individual ones we already are, and thus can acquire both acausal-knowing and dark-empathy: that is, an esoteric or initiated understanding of the acausal and of acausal entities. Thus do we come to know their ‘names’.

Note that this language is not ‘communicating with some entity’ and not us trying to communicate with some acausal entity. It is just some human beings communicating among themselves in a particular esoteric way sans ordinary words (and their exoteric meanings) and indeed sans ordinary thought, in

order to extend the range of their being. To manifest a supra-personal (or collective) identity – to become a collocation of living nexions – beyond their own individual (causal) identity and form, and which manifestation brings-into-being (or can bring-into-being) certain esoteric knowledge and which can also be used to presence acausal energies in the causal.

Hence there is nothing really mysterious or ‘magical’ about it. It is just one technique, one method, among many esoteric techniques, methods – and one which has an aural tradition.

One other technique to so ‘name’ such entities is perhaps worth mentioning. This is TSG – the (advanced form of) The Star Game. That is, the movement – the flow, the fluxion or change – of certain pieces over certain boards over a certain period of causal Time is a re-presentation of one particular collocation of acausal energy which has acquired a word (an exoteric name) in an historical attempt to describe it. Here, the player works in symbiosis with the fluxion of pieces to move beyond causal Thought, causal denoting, to that acausal-knowing which reveals an aspect of acausal as it is.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes

[1] Some of the words having specific esoteric meaning and ONA associations are given in the text *A Glossary of Order of Nine Angles Terms*, the latest version at the time of writing being 2.07 (122yf). [Editorial Note: v 3.03 was issued in June 122 yf.]

[2] Here is a simple (if somewhat long-winded) example of some assumptions underlying language and grammar. The sentence, “Anton Long walked into the library...” implies many things.

Here, there is a distinct subject, given the proper name AL, and which subject ‘walks’ (moves toward) an object, named as a library.

Among the assumptions of the simple sentence are : (1) that an entity named AL exists (fictionally or otherwise, and most probably human); (2) that AL by the stated name has a gender; (3) that there is an object of type different from AL which is named ‘library’; (4) that this object ‘library’ is spatially separated from the object named AL (that is, is not the same as AL); (5) that it takes a duration of causal Time for AL to ‘walk’ into or toward this library; (6) that this library is an object with certain qualities – a building, and contains certain other objects such as books.

Had the sentence read “The Longs walk into the library,” we assume that these Longs are a plurality of beings with the name (a surname) whose gender is currently unknown unless some context or more information is supplied, and that these beings (whoever or whatever they are) are moving through causal Time and causal Space toward a distinct and separate object.

Had the sentence read “Long presences in the library,” we might have cause for pause, until we know what ‘presences’ mean. Does it mean a movement through causal Time and causal Space? Or might it mean something like the science-fiction concept of teleportation? Also, which singular Long presences? And is this singular entity male or female – Mr or Ms Long?

Had the sentence read “Longs presence in the library,” we assume more than one being named Long presences, in the present, just as “Longs were presenced in the library,” assumes that this occurred in some causal past.

Now, if we have a sentence such as “Suscipe, Satanus, munus quad tibi offerimus memoriam recolentes Vindex,” just what is implied or assumed by us? We have, apparently, two names – Vindex and Satanus.

The obvious – the simple – question is whether or not Vindex is a name or a term and if a name then (as exoteric usage of Vindex might suggest) male, since the female form would be something such as *Vengerisse*. But is Vindex used here esoterically (or being redefined), so that the name or the term Vindex can refer to either someone male or someone female and therefore is not, as a name or term, gender specific? Certainly it is.

The somewhat less simple question refers to the word Satanus. Is this a name or a term (that is a term for some causal form)? If a name, is it or must it be gender specific? If a term, is it used esoterically to refer to the causal form assumed temporarily by an acausal entity, and which entity may or may not have a causal gender and may or may not be singular entity or a plurality of entities more aptly described by a type of unformed, non-spatially referenced (acausal, dispersed, unlinear) energy?

[3] By metrical here is meant the metric of four-dimensional Space-Time often described by tensorial equations such as those relating to Riemannian space.

[4] It should be noted that the esoteric modal chants given in *Naos* (as first published in 1989 CE) – and the chants given in the *Black Book of Satan – Part 1 Exoteric Principles* (as first published in 1983 CE) – are, according to aural accounts, traditional parts of the septenary system, of unknown date and belonging to the Camlad group, and thus pre-date the esoteric association given the name ONA, in the early 1970’s CE, by at least four or five decades, if not far more.

The De-Evolutionary Nature of Might is Right

The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche [1], and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the *raison d'être*) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way.

This doctrine – though unacknowledged – is also the *raison d'être* of the governments of many if not most modern nation-States, such as Amerika, where military might, or sanctions or bribery, are used as a means of making, and enforcing, policy and ensuring the well-being, prosperity, and security, of such entities.

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

Culture essentially implies four important qualities that such barbarians, such talking animals, lack – and these qualities are empathy, the instinct for disliking rottenness [2], reason, and *pathei-mathos*. It is these qualities that not only distinguish us from other animals (and thus express our humanity) but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings. Animals do not have this choice, this ability.

Thus, to make the doctrine of Might is Right central to, or an integral and important part of, some Occult or Satanic way or praxis (like, for example, the Church of Satan did and does) is to negate the very basis of such esoteric ways and praxis. For the essence of such esoteric ways – and especially of Satanism –

is to use certain Occult techniques and methods to develop certain esoteric faculties and enable the development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods used and in how development, and evolution, of the individual is understood.

Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and – considered esoterically – incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual – and the cultivation of their faculties, esoteric and otherwise – is indissolubly bound with *pathei-mathos*, and with empathy. Empathy esoterically [i.e. 'dark empathy'] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being.

Pathei-mathos means learning from one's own difficult, practical, and testing experience, and which experience by its nature involves hardship, suffering, and an intimation or awareness of the numinous: that is, of that-which is more powerful than we are or we have imagined ourselves to be. Or expressed esoterically, *pathei-mathos* can be and often is the genesis of empathy: an intimation or awareness of ourselves as but one nexion, one connexion. And *pathei-mathos*, and esoteric empathy, take the individual far from the preening self-indulgence and macho posturing of the Might is Right types.

In the system of the ONA, *pathei-mathos* is encouraged by the Grade Rituals, by Insight Roles, and by the practice of Culling as Art: that is, culling as

” ...a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.” *Concerning Culling As Art* (ONA text, 122 yf)

Thus, ONA people develop an awareness of themselves far beyond their own ego and delusions about their self-importance. The awareness of themselves as a nexion, as part of a matrix of connexions involving Nature, the Cosmos, and other human beings, with one expression of this awareness – this esoteric knowing – being an Aeonian perspective and Aeonian Sorcery.

However, those who make the doctrine of Might is Right central to, or an

integral and important part of, their Occult way or praxis are merely glorifying the irrational uncultured brute, and maintaining the delusions of individuals regarding themselves, their abilities, and their importance. Thus, such Occult ways propound such guff as “Reality is what we perceive it to be,” and “I command the powers,” and “I am (or can be) the only deity which matters” [3].

In essence, therefore, the doctrine of Might is Right – and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities – is the ethos of the vulgar mundane and especially of Homo Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

Hence their ways and their praxis is of the preening individual who has or who may develop some “superior abilities” or acquire personal power (over others) by indulging in some rites or Occult practices where they believe they can “alter or change things in accordance with their will” [4]. In this, they somewhat resemble a comic book hero – LaVey-man perhaps, who acquires his superhuman powers by wearing a specially crafted medallion with that Magian image of pentagram, Hebrew letters and goathead, on it, and which medallion was given to them by some pompous so-called High Priest and entitles them to prance around in black attire and strike a pose that they think makes them look fearsome. Thus, they see their Destiny in terms only of themselves – causally, mundanely – as an extension of their ego, with nothing beyond this personal Destiny of theirs.

In contrast, for the ONA, our Destiny is bound to and part of supra-personal (Aeonic/Cosmic) wyrd, and which wyrd is manifest primarily and exoterically in the truth of our primal and of our necessary tribal (that is, our connected and cultured) nature, and in the necessary of learning directly, personally, from practical experience. That is, manifest in us, as an individual, being but one nexion; in the tribal law of the Drecc (The Dreccian Code), and in patheimathos arising from experience of both Light and Dark. It is this unique combination which is the genesis of our particular sinister culture and enables us to evolve, esoterically and otherwise. For if the ONA is anything, it is the way of a particular, and a new type of, culture: that is, a new and evolutionary and esoteric way of living for human beings.

Anton Long
Order of Nine Angles
122 Year of Fayen

Notes

[1] Nietzsche's approach is one where individual power (as manifest in *Wille zur Macht*) is central. This concentration on the instinct, or motivation, however derived or manifest, of the individual for control and power aligns him with social Darwinism and the doctrine of Might is Right, despite his attempts to distance himself from Darwin's thesis.

[2] For more regarding culture and the human instinct for disliking rottenness, see the ONA text *Culling as Art*.

[3] Such things express the attitude and nature of Magian Occultism, for which see the text *Concerning God, Demons, and the Non-Jewish Origin of Satan*, and the compilation *Magian Occultism and The Sinister Way*.

[4] The definition of magick as "altering or changing things in accordance with one's will" – dependant as it is on mere causal cause-and-effect and the delusion of the self – expresses the limited and illusive understanding of those lacking esoteric empathy and the esoteric wisdom born of *pathei-mathos*. That is, it reveals a lack of awareness of acausality, of ourselves as *nexion*.

Toward The Sinister Mysterium

Editorial Note: Below are answers to some questions submitted to Anton Long over the past few months by a variety of individuals.

How do you understand the relationship between the sinister way and the numinous way?

Here I shall assume that by 'sinister way' you refer to the complete esoteric philosophy and praxis of the ONA (including its *mythos*) rather than to the practical 'seven-fold sinister way' as a method of esoteric training from Initiate to Adept and beyond.

One way is an intimation – a presencing – of what is conventionally (if incorrectly) termed The Dark Forces and thus of certain energies/influences /archetypes within the psyche of the individual.

The other way is an intimation – a presencing – of what is termed the numinous, and thus of what is conventionally (and again incorrectly) termed The Light Forces.

Hence, they both express an aspect of the acausality (that I/we assume exists) beyond our causal perception, and thus intimate and can manifest what lies beyond the mundane reality of phenomenon we experience by means of our physical senses and by the causal learning acquired from others and by the abstractions (the theories, *-isms* and *-ologies*) we have manufactured over millennia to try and understand ourselves and Reality.

If one desires to place both in the context of terms used (incorrectly) by many Occultists, then one Way re-presents the LHP and the other the RHP – although that is not how our Adepts understand them.

For us, they re-present two different types of ‘acausal knowing’ and when these two types of knowing are combined (that is, acquired, learnt from personal experience not from books or from someone else), one has the apprehension of Reality that lies beyond what is conventionally termed The Abyss – that is the perception and the understanding of a genuine Mage [aka Grand Master/Grand LadyMaster], and which perception and understanding is the genesis of wisdom, and a knowing, an understanding, of all causal forms (including so-called conflicting opposites) as just limited often distorted causal forms of The Essence beyond them.

Part of this wisdom is a knowing of the reality of what we signify by the term Aeons, and thus a placing of the individual human being – and human beings in general – into a Cosmic perspective. [Where by the Cosmos is to be understood the totality of the causal continuum and the acausal continuum.]

Of course, what we understand by a Mage is very different from what other esoteric groups and traditions understand by the term.

In somewhat oversimplified esoteric terms one might describe the relation thus – (1) the Sinister (LHP) Way are types or modes of apprehension applicable to those who, while following the Seven-Fold Sinister Way as a system of training and individual development, have not yet reached the stage beyond Internal Adept; (2) the Numinous Way is a type of apprehension, complimenting the former, which apprehensions (plural) those beyond Internal Adept acquire and meld with their former (LHP) modes of apprehension to begin the esoteric/alchemical process of (re)unification that forms the essence of what is known as The Passing of The Abyss.

What we call an Internal Adept acquires the beginnings of that specific acausal knowing (modes of acausal apprehension) during the Rite of Internal Adept – that is, spending three months in solitude in an isolated location, and by using such techniques as The Advanced Star Game. Traditionally, this type of acausal knowing was ‘the knowing’ of the Rounwytha, who were a few individuals (often women) who were naturally gifted with certain abilities

deriving from their faculty of empathy, and which empathy encompassed what we now term Nature.

What The Sinister Way – in its casual/acausal totality – does is make this knowing of those few gifted individuals available (at least potentially) to all human beings, and thus enables them to proceed Beyond The Abyss and become almost a different type of human being, not in terms of low-level sorcery (external or results-sorcery) and the like, but in terms of understanding, knowing, of *being*, of Aeonic sorcery – in terms of being wise and having, manifesting, a reasoned, individual, unique, judgement.

Obviously, both of these apparently diverse ways have significance and possibly value in their own right (that is, exoterically) – and thus are or can be an affective and effecting means of change for various, diverse, individuals (not involved in Occultism) over decades and centuries, and thus contribute in their own manner to some of the changes I understand as necessary for us as a species.

Thus, like all Ways or forms that presence The Unity beyond the illusion of causal conflicting opposites, they have both an exoteric and an esoteric meaning and purpose. Also, just like individuals beyond a certain Occult stage of understanding and experience who of necessity has experienced in a practical manner the Light and the Dark, both Ways can easily be misunderstood.

When some mundane or other huffs and puffs about having taken over or owning the ONA, why don't you ever release a statement about such matters?

For two basic reasons. First, as I wrote in a recent reply to someone:

I personally do not assume any direct authority, nor make 'pronouncements', nor ascribe any grandiose title to myself. I just let things develop, in their own natural ways in their own species of causal Time, and occasionally pen a few of my own intimations based upon my own reflexions and experience, which are only my own fallible reflexions and my own poor attempts to explain – and which words, which intimations, can and should be surpassed by others and are thus not imbued with any kind of grandiose or pretentious 'authority'.

Second, because there is no necessity since if someone presents themselves as ONA or claims to own it and some people are duped by such things, and mistake such fakes for us, then it just reveals those people for the mundanes they are.

Such things – such pretenders – are and have been expected, and are a useful test. A test of the sinister numen/charisma of the ONA; of its growth and influence; and test for those who are interested in the ONA, or rather interested in the Way, the living tradition, we represent.

For such pretenders are a sure sign of our growth, influence, and sinister charisma. Just as if some individuals are duped by these pretenders and their groups, then those individuals are not of us; they do not have to potential to become part of our family, and thus such pretenders, such fakes, save us some trouble and can provide us with some amusement at their expense and at the expense of such easily duped individuals.

Those who are of our kind will find us and know us even if we do not name ourselves or describe ourselves by some term. Just as we have and will continue to teach our Way – *sans* a name and restrictive terms – person to person, generation following generation.

Also, as I have said and written several times over the past few years, no one now controls or owns the ONA – or can control or own the ONA. For it is a sinister kollektive of nexions, a cooperative, disdainful of copyright, dogma, restrictions, and hierarchy. In truth, it is a new type of organism – partly causal and partly acausal, and thus a living, changing, evolving, long-living entity which no one finite fallible mortal with a limited causal life-span can control, contain, or own.

Dreccs/Niners – who now increasingly re-present what was known exoterically as the ONA – do not depend on me, or on any one person. Just as the tradition I inherited did not depend on, or need, a name – and indeed had no name for centuries. It was just an inherited way, a reclusive tradition, part of a particular folk culture, passed on aurally.

Our outer name is therefore not that important; indeed esoterically it is irrelevant, and a causal Time will arise in this Aeon when the outer, exoteric, name I gave to the tradition as I expanded and developed it – the ONA name – will no longer be required. Names by their causal nature restrict, and our essence – which sinister-empathy reveals – cannot be so restricted.

You say the ONA is the exoteric name. There is therefore I presume an esoteric name?

Yes, and no. No there is no such esoteric ‘name’ since it is not a name as mundanes understand names, but yes in that what there is expresses something of our acausal essence. No – because it is an actual presencing of an aspect of the acausal, as a particular esoteric chant, correctly performed, is, as

for example I tried to outline, in respect of esoteric chant and the 'names' of acausal entities, in the *Esoteric Chant as Language* section of my essay *Some Notes Concerning Language, Chants, and Acausal Entities*.

Yes there is an esoteric name – because like The Star Game, it is a new type of language devoid of the subject-object division implicit in current language. An illustration might be a mathematical equation, which represents some physical phenomena. Thus, if someone asked what 'gravity' was, the reply might be:

$$F = G \frac{m_1 m_2}{r^2}$$

That is, the equation describes or re-presents what 'gravity' is and the explanation does not involve words, but symbols.

Similarly, if someone enquired who and what we are, the reply might be in our numinous esoteric language, using the numinous symbols of one of our new *mysteriums* – such as a combination of images, music, and so on.

This takes us far far beyond the causal apprehension that a name such as The Order of Nine Angles imputes, just as before that name our way was re-presented in such things as a living Rounwytha and in The Ceremony of Recalling rather than in a given name or by some single symbol or sigil. The tradition was the Rounwytha, for example.

You have mentioned the mysterium several times recently. What exactly do you mean?

To be precise, we should perhaps write sinister-mysterium, of which there are various types. Some already exist, some are in development, and more will be manufactured in the future.

All manifest the acausal, in their different ways. One type of mysterium is a new esoteric form, a performance, which supersedes Occult ritual, both ceremonial and hermetic, and which employs, among other things, moving images and a new type of music.

The Esoteric Star Game – when used with a specific aim over a period of causal Time, as for example in star mapping as outlined in *The Grimoire of Baphomet* – is another type of mysterium appropriate to our New Aeon.

Basically, our mysteriums take us beyond both Old Aeon sorcery and Old Aeon language, and two aspects which they all share are: (1) that they all involve the presence of and an interaction with a living human being or beings (and

are thus an alchemical symbiosis), and (2) that they are not overtly Occult or overtly associated with some existing or past *-ism* or *-ology* because such associations imply a certain duality and a bland causality, which means they cannot be described by any single old-style term or word, such as Satanism, or even the LHP. For they are what they are – a living wordless presencing, and are to be experienced, be part of our living, rather than blandly described in limited causal Old Aeon words.

Anton Long
ONA
122 Year of Feyen

Mysterium – Beyond The ONA

Given that the emphasis of the ONA is on practical deeds, people curious about or interested on the ONA often ask about what the ONA has actually done – what ONA people actually do – to change the world in a noticeable way.

As often, it is a question of perspective, of criteria used to judge. Of esoteric and exoteric.

Exoterically, perhaps the majority of our people are hidden and do not have an overt association with us, with Satanism, with the sinister or even with the Left Hand Path. Thus their practical deeds are adjudged their personal practical deeds or possibly associated with some outer causal form they themselves may be associated with, be that form political or religious or whatever. In addition, many of us do not have our homes or our place of dwelling littered with mundane Occult paraphernalia, and so there is nothing to connect us to such Occult activities were we ever to be ‘investigated’ by some mundane authority or other. Furthermore, some of our kind adopt professions in keeping with our and their sinister aims and which professions enable them to live in a more exoteric manner.

But this waffle by me aside, esoterically what requires mentioning is Aeonics, our Aeonics perspective. This means that our aims and goals are – viewed causally – quite long-term, measured in causal centuries, and thus it will take centuries for the affective and affecting changes to become manifest on the type of scale most used to judge such matters as causal aims and goals.

The second thing to mention is that our way is to breed a new human type, a new elite – and this begins with each one of us, each one of our kindred, changing themselves and engaging in life in a sinister way, in accord with their wyrd, by applying our methods, techniques, and so on. Thus and for example they can choose to use the technique of the Seven-Fold Sinister Way, or apply the way of the Drecc (of tribes and gangs), or the way of the Rounwytha – or any or all of these – according to what interests them, what they find works for them, or whatever.

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

In effect, it is/will be an international group – bound together by certain rules, such as our Code of Kindred-Honour and viewing mundanes as a resource – formed of kindred local groups in various nation-States, whose members co-operate together, dispense their own justice, obey their own laws, and who aid and help themselves and others of their kind by whatever practical means they can, even if some of these means are viewed by some existing nation-State as ‘illegal’ or ‘criminal’ or whatever. In this sense, we are a new type of organization in the causal, a mysterium, and so might be called The Mysterium, or The Niners (or whatever) rather than The Order of Nine Angles.

In time, our organization may well acquire some covert political and social (or even religious) influence in one or some existing nation-States, by having our members in some influential positions, or by having some power over some of those in such positions. Or some of our tribes might develop in some locality sufficient to bring forth Vindex or someone similar with there thus being an overt challenge to existing mundane authority in that locality. And so on.

But what is not important are the details, the means, the tactics, the minutiae – that is, restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be abandoned. What is

important is that the ONA – beyond its outer current causal name – is a particular sinister presencing, some-thing that now lives (is presenced) in the causal and thus is acausal sorcery manifest as a living kollektive and an ethos, so that it can and will assume and use and become whatever causal forms are necessary wherever on this planet such forms are or become necessary. Or expressed in another more familiar way – we are now a shapeshifting manifestation of acausal energy presenced in the causal. A collocations of nexions – individual, tribal – who ‘know’ their own kind and who are now actively seeking to assimilate others into our kollektive, not for or because of any altruistic or idealistic reason, but because such assimilation of others is now a function of our necessary causal being, in this Aeon.

By assimilate, do you mean assimilate mundanes?

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

Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore some human beings (certainly not all) have the potential to cease to be mundanes. Most of these lucky ones course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed – their natural pattern of behaviour. Thus the reason why children in practical terms are exempt from being considered fair game, a resource, and why we consider certain activities by adults involving children – and certain proclivities, in adults, in respect of children – to be dishonourable and not something our own kind would do. For such things are one mark of mundanity – of those not able to or capable of controlling or changing themselves.

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

Thus, yes I do mean assimilate – and change, evolve – some of those humans who are currently mundanes, which brings us rather neatly to our use of general tests to those who seek to associate with or join us.

I assume you mean here what some have, somewhat colorfully, called being mindfucked by the ONA?

Yes. In contrast, those who are naturally of our kind – and those who when challenged reveal they have the potential to develop to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living.

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

This item works on a variety of levels, some of which I will enumerate here. Thus, for some of those who might have the potential to be one of our kind, it is one possible beginning – to entice, to provide experience, to live exeatically, and so possibility at some time this might move some of these people toward a desire for more.

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

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

It is also something that undercuts and undermines the pomposity, the

pretentiousness, of already existing so-called 'satanic' groups, with their 'temples and 'grottoes', their rituals, their books, their discussions, their self-awarded titles, and their old Aeon sycophancy.

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

But of course there are and have been, over the decades, far more complex, far more devious, challenges, tests, traps and obstacles, made and used by us for those 'out there'. So many that one person even went so far as to sigh that for every ONA principle or piece of advice/guidance he came across there seemed to him to be another one which either confused the issue or was almost its exact opposite. Which of course of itself hints at a certain esoteric truth and the need for certain abilities.

You have recently been described as a weird combination of sinister ruthlessness and empathic sensitivity, which I guess makes you an unusual man. One person even described this combination as something of a dilemma in regard to making an assessment of you.

This is no dilemma, for the two aspects are not mutually exclusive – except to mundanes still in thrall to causal abstractions. One of the aims of our sinister Way is to develop the individual and so evolve the human species. Or rather, presence – to consciously bring-into-being – a new type, a new breed, of human beings.

This conscious breeding of a new species is a product of the acausal sorcery which is The Order of Nine Angles: a product of our mythos, our sinister praxis, our diverse ways of living, our kollektive, and which ways include that of tribes and gangs and of those who individually follow our Seven-Fold Way.

This is why we scorn and laugh at other Occultists, at others who believe they are following and using The Black Arts, and why we have contempt for others, and other groups, who call themselves or who are described as Satanists and/or as followers of the Left Hand Path. For these preening poseurs – these examples of Homo Hubris – lack the experience, the knowing, of the Unity beyond causal and acausal, beyond all causal forms, and thus have no direct practical experience of both Light and Dark external and internal to themselves, and so cannot perceive and know such opposites (and they themselves) as but illusive causal forms, abstractions; as stages toward the necessary alchemical synthesis that brings-into-being our new type of individual and our new ways of living.

These Occult poseurs lack this sensitivity – the natural, esoteric, empathy that

for example a following of our Seven-Fold Way and rites such as that of the extended Grade Ritual of Internal Adept develop in the individual, and which empathy, which sensitivity, is manifest in our Rounwytha tradition. A sensitivity which is just one of the many qualities possessed by those who have indeed undertaken what traditionally is termed The Passing of The Abyss. They – these Occult poseurs – also lack, of course, practical direct experience of the sinister, having never transgressed the laws of the mundanes, never taken themselves in practical ways truly beyond good and evil; never felt that exeat joy when, testing themselves almost to death, they have triumphed and survived.

But in truth, I am nothing unique, just one phenotype: one intimation perhaps of a different human breed; one example of ONA sorcery in the causal and thus presenced, for now, on one planet we call Earth. Just one temporary stage between some-thing in some causal past, and something-else in some causal future – and thus some-thing fallible to be surpassed, in the framework of our causal Time and our dwelling on this planet.

Anton Long
122 Year of Fayen



ONA/O9A

Order of Nine Angles / Order of The Nine Angles
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
Orden der neun Winkel / Орден девяти углов



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