



The Dark Arts of The Sinister Way

Introduction

The Dark Arts (aka Dark, or Sinister, Sorcery) include: (1) the basic skills of *practical sorcery* traditionally learnt - by means of practical experience - by those following the Seven Fold (Sinister) Way; and (2) an additional series of techniques or skills suitable for an aspiring Rounwytha. The additional (advanced) skills include Dark-Empathy, using, or creating, nexions to access the acausal, and Acausal-Thinking. [Note that sorcery is a synonym for magick.]

The Dark Arts of The Sinister Way thus enable the practitioner to:

- (1) Participate in, control, and enable their own personal evolution - that is, develop their latent ability to consciously evolve to become the genesis of a new human species; and undertake that evolution.
- (2) Come-to-know certain acausal [sinister] beings, and is thus understand the acausal itself.
- (3) Work Aeonic Sorcery.

The advanced Dark Arts can, among other things, also provide the prepared and skilled Rounwytha - the sinister Adept - with the ability to live-on beyond their causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

Practical Sorcery

Practical sorcery refers to External, Internal, and Aeonic Sorcery. These skills are outlined in texts such as *Naos* (for External and Internal Sorcery), and, for Aeonic sorcery, in grimoires such as *The Grimoire of Baphomet*, *Dark Goddess*.

The esoteric essence behind the practice of Aeonian sorcery is given in texts relating to the mythos of The Dark Gods, and works such as *The Meaning of The Nine Angles* (parts 1 and 2).

Developing Acausal Empathy

As mentioned in another ONA MS:

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presented in living beings, in Nature, and/or presented in the causal either via some acausal being, or directly, as "raw" acausal energy (that is, acausal energy trying to find some causal form to inhabit).

To develop acausal empathy, the following techniques are used:

(1) The Rite of Internal Adept.

This simple Rite - as described in *Naos: A Practical Guide to Becoming an Adept* - is the main, most effective, means of developing acausal empathy, and it enables the aspiring Rounwytha, by its rigours, simplicity, and isolation, to attune themselves to the acausal essence beyond causal forms. To live for a period of no less than three months, in the simple manner prescribed and in an isolated location removed from human habitation and human contact, is how sinister Adepts have, for centuries, begun to develop the faculty of acausal-empathy and acquired the most important esoteric skill of being able, by using this faculty, of opening nexions to the acausal.

The standard form of this technique lasts for only one specific alchemical season (from Spring Equinox to Summer Solstice in Northern climes), which specific alchemical season is the absolute minimum amount of causal time required to enable the aspiring Rounwytha to acquire the basic, and necessary, skills.

The more advanced form - lasting for a different and longer alchemical season (from Winter Solstice to Summer Solstice in Northern climes) - is however, while difficult and intensely selective because of this difficulty - more efficacious and develops much greater, more effective, skills, and indeed is the breeding ground of a Rounwytha.

(2) Exploring the sinister pathways of the septenary Tree of Wyr.

These personal explorations - as given in *Naos: A Practical Guide to Becoming an Adept* - enable the aspiring Rounwytha to begin the process of objectifying causal forms, and develop the necessary skill of finding, becoming sensitive to, and being able to distinguish between, various collocations of esoteric energies, whether the energies be personal (in the psyche of the individual and limited to the lifetime of the individual or a period in that lifetime) or archetypal (shared among various individuals over periods of causal time often beyond the life of one individual) or acausal (beyond both of the former types).

These explorations are recommended to be undertaken before the Rite of Internal Adept, and what - in these particular explorations - distinguishes an aspiring Rounwytha from an aspiring sinister Adept, is that the aspiring Rounwytha finds it easy and natural to not only distinguish between the various collocations, the various types, of esoteric energies, but also to move beyond all forms (as given in such explorations and as described by various terms and words in books such as *Naos*) to the acausal essence, something not described, in practical detail, in such written works.

(3) It has been found, by practical experience, that the preliminary training afforded by following The Seven Fold Sinister Way - as described in *Naos: A Practical Guide to Becoming an Adept* from Neophyte to the Rite of External Adept - is an effective means of ensuring success in acquiring and developing those skills in acausal empathy that the Rite of Internal Adept can produce in an individual.

Thus, this preliminary training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept - while not strictly necessary - is highly recommended, especially if the aspiring Rounwytha does not have a natural empathic ability.

Developing Acausal Thinking

As mentioned in another ONA MS:

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

The main and most effective practical means of acquiring and developing the

skill - the Dark Art - of acausal thinking is The Star Game, as described in *Naos: A Practical Guide to Becoming an Adept*.

It is recommended that the individual begins with the simple form of the game - which only has 27 pieces - before constructing and beginning to play the advanced form of the game, as described in *Naos*. While the essentials of acausal thinking can be developed by regular playing of the simple game, it is the advanced form of the game that really develops the Dark Art of acausal-thinking.

In many ways, acausal-thinking can be considered to be a developed, and an enhanced, form of acausal-empathy, although in essence it is really a distinct, new, evolutionary ability whose genesis was acausal-empathy.

Using Nexions to Access The Acausal

As described in another ONA MS:

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

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

Once a certain amount of skill in acausal-thinking and acausal-empathy has been acquired, the Rounwytha can conduct rites to open, or to create, a direct nexion to the acausal, and thus either access acausal energy, or presence - bring into the causal - certain Dark Entities, certain acausal beings, for whatever purpose the Rounwytha desires.

One of the simplest rites to do this is the "simple" *Nine Angles Rite*, in either

the Natural, or the Chthonic, Form.

A much more efficacious - that is, more powerful - rite to open a direct nexion to the acausal is The Ceremony of Recalling, with Sacrificial Conclusion, as given for example, in *The Grimoire of Baphomet, Dark Goddess*.

Other rituals, and means, are given in *The Grimoire of Baphomet, Dark Goddess*.

Toward The Acausal Continuum

A Rounwytha will know when their causal time to prepare to progress toward the acausal continuum has arrived. Thus will their detailed preparations begin for the forthcoming journey, which supra-mortal journey will be undertaken at the end of a propitious alchemical season, when the causal and the acausal continuums are correctly aligned to allow greater access to the acausal. Propitious times include when the Moon occults Dabih, or is very close to it; and when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

The preparations will begin at the start of the chosen alchemical season.

The Rite itself - as described in *The Grimoire of Baphomet, Dark Goddess* - requires several opfers, who will be chosen according to our traditional guidelines, and brought to, and confined in, the place chosen for what is the most sinister and the most joyful Rite of all.



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A Note on Terms:

Rounwytha is the term used to describe an individual - male or female - who has great skill in both acausal-empathy and acausal-thinking. The term was traditionally applied only to those, mostly women, who were naturally gifted in esoteric empathy before such abilities were rationally, and esoterically, understood, and thus before they could be developed and enhanced by sinister techniques. The term was, according to aural tradition, applied to rural sorceresses of the primal (but not necessarily then always dark) tradition who lived in a certain area of England.

The term Rounwytha is now generally used to describe a sorcerer, or sorceress, of our Sinister Tradition, who has acquired and who has developed skill in - or who has a natural ability and a natural skill in - both acausal-empathy and acausal-thinking

Thus, while every Rounwytha of our Way is by nature and training a sinister Adept, not every sinister Adept is a Rounwytha, since not every sinister Adept has acquired great practical skill in acausal-empathy and acausal-thinking, or has the ability (natural or acquired) to so acquire and so develop such skills. Nearly every Rounwytha - past and present - has acquired and/or developed their skills by undertaking the longer form of the Rite of Internal Adept.

Given the talent, skill and natural ability of nearly every Rounwytha, it is not always necessary for them - nor is it a requirement for them - to assiduously undertake the training of following The Seven Fold Sinister Way from Neophyte to the Rite of External Adept, as outlined in *Naos*, which training is a practical way for any individual to become a sinister Adept.

A Note on Texts:

It is recommended that those desirous of learning the Dark Arts - as practised and as taught by the ONA - use original ONA facsimile texts of works such as *Naos*, and *The Grimoire of Baphomet, Dark Goddess*.

Facsimile copies (in pdf format) of the original typewritten and spiral bound copies of *Naos* (as first circulated by the ONA between 1989 and 1992 CE) are now available, both on the Internet, and from several book publishers. All other editions of *Naos* have serious errors or omissions, and readers are advised to avoid them. The genuine facsimile copies in pdf format are c. 45 Megabytes in size, and contain: (1) the handwritten words *Aperiatum Terra Et Germinet Atazoth* on the first page, and the handwritten word *Brekekk* (followed by an out of date address) on the last page; (2) a typewritten table of contents on page 3 which includes - in the following order - Part One, Part Two, Appendix, Part Three Esoteric MSS; (3) a distinct facsimile image of the spiral binding on the left hand side of every page until p.70. In addition, genuine copies of the original MSS include facsimile images of hand-drawn diagrams, including the advanced Star Game, and The Wheel of Life.

pdf Internet versions, and printed copies, of *The Grimoire of Baphomet, Dark Goddess* are also now widely available.

Suggested Further Reading:

[A Complete Guide To The Seven-Fold Sinister Way \(v. 2.01\)](#)

A Glossary of Order of Nine Angles Terms

A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles

Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA

The Dark Goddess as Archetype
