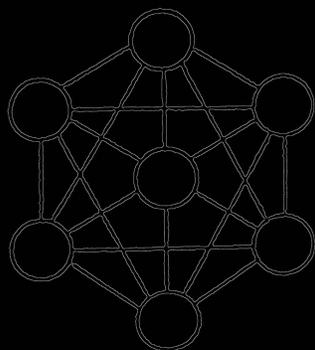


NEXION



An Aeonic ONA Zine

125yf: Issue 1.2

Order of Nine Angles

Issue 1.2



A zine. A journal. A collection. A repository. Of ancestral wisdom. Of aural traditions. Of echoes from the past. For the unborn. For the next generation of sinister initiates. For you who will inherit the world.

EUPHORIA

MAY 10, 2013 // ISSUE 12

“please respond,,

AND OTHER **GUARANTEED METHODS** OF GETTING HER ATTENTION

WHAT'S IN THIS SEASON

fedoras, trenchcoats, and cargo shorts are only the bare minimum!

PROMOTING SELF-ENLIGHTENMENT SINCE 2012

HOW TO PICK THE RIGHT FEDORA

FRIENDZONE

OUR TAKE ON WHY CHICKS DIG JERKS

CARL SAGAN OF OUR TIME?

EXCLUSIVE INTERVIEW WITH A PROFESSIONAL QUOTE MAKER, AALEWIS

INTERNET DEBATES:

Worthwhile intellectual pursuit or cheap substitute to arguing over the existence of God at the Thanksgiving dinner?

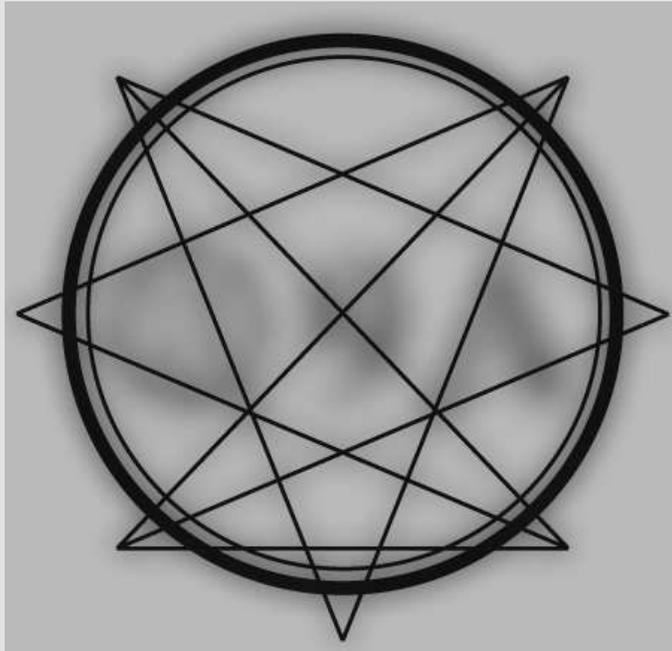
BUT MOOOOM!
Top 10 ways our parents JUST DON'T GET IT

SOUND SMARTER THAN YOUR FRIENDS

Check out these five easy tricks to be insufferable in a conversation!

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SEXIONS

SEXION 1:

ARTICLES. A SEXION FOR ESSAYS, WRITINGS, ONA MSS ETC.

SEXION 2:

EDITORIALS. A SEXION FOR BLIPS, BLURPS, EDITORIALS, MISCELLANEA.

SEXION 3:

ECHOES FROM THE ETHER. SNAPSHOTS FROM THE PAST.

SEXION 4:

ADVERTISEMENT. A SEXION FOR ADS, CLASSIFIEDS, LINKS, NOTES, ETC.



Sexion One

Order of Nine Angles 101

O9A = esoteric philosophy + praxises + aural tradition/mythoi + ethos + sinister games

Esoteric Philosophy

- ° ontology → causal/acausal
- ° epistemology → causal knowing + acausal knowing
- * acausal knowing → empathy → rite of internal adept → camlad rite of abyss
- ° ethics → code of kindred honour
- ° 'meaning' → individual willed evolution → new human type → galactic exploration & settlement

Praxises

- ° seven fold way → insight roles + grade rituals + pathworkings + star game + occult arts
- ° drecc/niner
- ° way of rounwytha

Aural Tradition

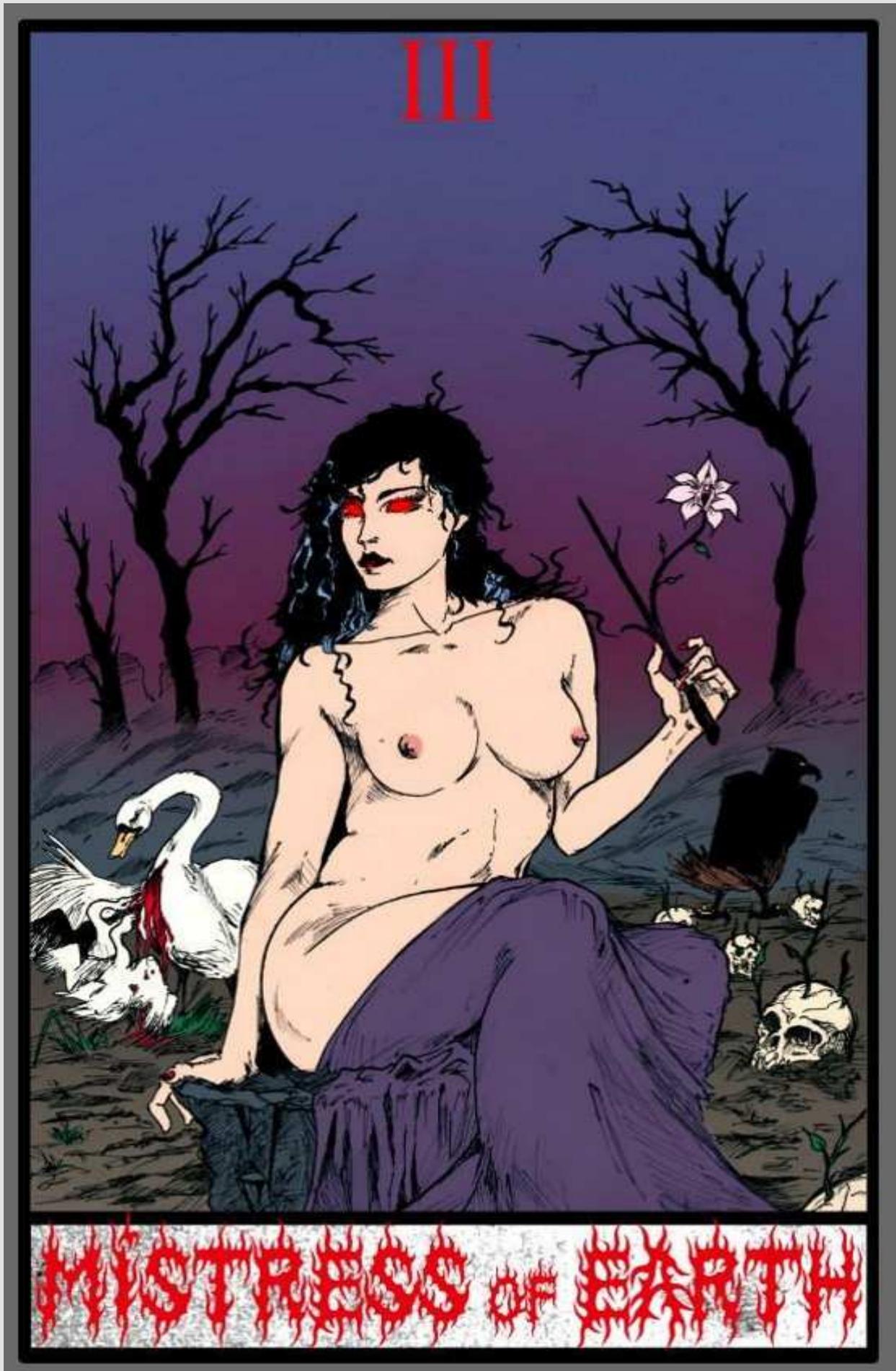
- ° rounwytha
- ° dark gods mythos
- ° esoteric languages → esoteric chant → star game & >

Ethos

- ° practical ordeals, physical challenges, exeatic/adversarial living
- * exeatic/adversarial living → satanism as causal form
- ° dark arts → occult skills.
- ° pathei-mathos → individual (self) learning → individual weltanschauung → development/evolution of O9A
- ° authority of individual judgement
- ° kindred honour
- ° aeonic perspective → sinister dialectic → esoteric culture

Sinister Games

- ° labyrinthos mythologicus
- ° incitement/propaganda
- ° esoteric ARg



Atu III by V.:.U.:. [Guards of Wyrd nexion] & Joel Hrafnsson.:.



Some Notes On The Rounwytha Way

The Rounwytha Way – one of the three O9A praxises {1} – is the most neglected part of the Order of Nine Angles (O9A/ONA) weltanschauung, with such neglect contributing to the basal misunderstanding of the O9A itself that exists not only among self-professed modern occultists and satanists but also among academics interested in or researching what is often termed modern esotericism.

The Rounwytha Way – also known as ‘the rouning’ – is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empathths (most of whom were and are women) for whom there are no teachings, no dogma, no rituals, no spells, no conjurations, no incantations, no abstract determinate seasons {2} and no unnatural division between ‘us’, as mortals, and Nature and ‘the heavens’ beyond; evident as such an unnatural division is in positing, and then naming, separate divinities and supernatural beings. There are therefore no gods, no god, and no goddess; no ‘demons’ or named ‘familiar’s’. Instead, there is a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated – according to tradition – by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location {3}.

In essence, the Rounwytha Way is a manifestation – a presencing – of the muliebral, especially the ‘acausal knowing’ that arises from empathy with Nature and ‘the heavens’. As Myatt has explained in respect of the muliebral:

“What is muliebral cannot be embodied in some organization or movement, or in some -ism, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be ‘idealized’ or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things – forms and words included – are manifestations, a presencing, of what is, in φύσις, masculine and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal – what, in the past, has often inclined us to appreciate the numinous – while the masculine presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic.” {4}

The Rounwytha Way also re-presents that personal perceivration that an individual pursuing a life-long mystical quest, such as The Seven Fold Way, may discover beyond The Abyss:

“The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way – means two particular things, and always has done. (i) living in propria persona, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe ‘they’ are or can be ‘in control’. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rounding.” {5}

This personal perceivration is of the nameless, wordless, unity beyond our mortal, abstract, ideations of ‘sinister’ and ‘numinous’, of Left Hand Path and Right Hand Path, and also – and importantly – of ‘time’. For it is our ideation of ‘time’ – with its assumption of a possible temporal progression, via various temporary causal forms, toward something ‘better’ or more ‘advanced’ or more ‘perfect’ (in personal or supra-personal terms) – that underlies the magian/patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: “the illusion that is the individual will”.

Aspects of the abyssal perceivration – of the apprehension discovered by someone reborn beyond The Abyss – are (i) the need to balance the masculous with the muliebral; (ii) ‘the aeonic perspective’; (iii) the importance of esoteric languages (manifest, by the O9A, in Esoteric Chant and The Star Game); and (iv) aeonic sorcery.

The aeonic perspective, for instance, provides an understanding of aeonic sorcery:

(i) Of the limitation – and the ‘mortality’ – of all causal forms and why, in respect of certain aeonic goals, it is (α) the cumulative decades and centuries long alchemical (inner) change of individuals individually (via patheismathos), and (β) mythoi, and (γ) ‘numinous symbols’, which are of primary importance. For it is such things which presence, over long durations of causal ‘time’, that acausal energy which is the genesis of a genuine evolution, of those changes that endure beyond each mortal and beyond all collocations of mortals (corralled, for example, via ‘empires’, States, nations, ideologies, or by some leader or by some cause or political party). (ii) Of why and how each human being – each mortal – is but a nexion and thus can, via esoteric mimesis, restore or alter (in particular ways) what others may have, through causal forms or via their living, temporarily changed.

Rounwytha and O9A – Difference and Similarities

The ‘acausal knowing’ of the Rounwytha – of the particular type of sorceress that the Rounwytha is – wordlessly, and in a pagan way, encompasses the esoteric knowing that the O9A describe by the term aeonic perspective. But instead of the ‘aeonic sorcery’ of the O9A (and thus in place of a sinister/aeonic dialectic and a particular esoteric strategy and certain tactics) there is only a concern with what is familial and local or communal, so that for the Rounwytha

“there is no interest in, no concern with, matters beyond one’s family, one’s local area of dwelling, and beyond such problems of one’s neighbours that they personally bring to one’s attention because they may require some help or assistance.” {6}

Furthermore, there may have been in the past an act – as according to some aural accounts there may have been a rare recent incident – whereby it was considered necessary to restore the balance that some particular person, or some deed or deeds, or some natural occurrence, had in their local area upset, and thus why occasionally and in respect of some rotten person,

“why their removal – by exile or by cull – would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune.” {6}

For the Rounwytha Way is a very individual one rooted in a particular rural area, and one which occasions certain natural and necessary responsibilities and duties to certain others in the same locality. A Way which continues, and manifests, what the pagan weltanschauung – at least in Europe – anciently embodied: an intuitive/empathic understanding of ourselves and of our local rural community as an affective and effective connexion to Life {7} and a connexion that needed no god, no named gods or goddess, no ‘prayers’, and no rites or rituals: only those wordlessly left personal offerings to the (always un-named) gods/divinities, and the natural ability of an empathic sorceress (or, more rarely, a sorcerer) to foresee/foreknow and to intuitively/empathically (and thus wordlessly) know how to restore (often via memesis) the natural balance that some mortal, or some natural occurrence, had temporarily upset. This is the understanding of personal, and communal, fortune and misfortune being a gift: a manifestation, to we mortals, of how Nature and ‘the heavens’ work and of who and what and why we mortals are, as beings temporarily presenced on this planet we call Earth.

However, in essence it is this ancient paganus understanding and knowing – with its empathic awareness of a possible ‘afterlife’ beyond our temporarily presencing as an often egoistic individual – which suffuses the O9A, and indeed which re-presents the O9A weltanschauung, beyond the polemics, beyond the propaganda, the incitement; beyond the causal form of ‘satanism’, beyond (and the genesis of) its japes and Labyrinthos Mythologicus and mythos and sinister dialectic. And an understanding and knowing re-presented, most obviously, in its hermetic Seven Fold Way and its apprehension of the sinisterly-numinous, for the O9A, via its praxises, requires

“the individual to develop a perception, an understanding, a knowledge – acquired from a personal experience – beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process.” {8}

R.Parker
2014

Footnotes

{1} qv. R. Parker, Some Advice For Neophytes Regarding The Order of Nine Angles. e-text 2013.

{2} qv. the Esoteric Dating and Aural Traditions section of the essay Denotatum – The Esoteric Problem With Names.

{3} qv. the Camlad Rite of The Abyss. Aural tradition relates that, centuries ago, a certain place near what is now the town of Bridgnorth was occasionally used. Another such place once existed near Little Wenlock, while old mine workings near the Stiperstones were also sometimes used.

{4} Some Questions For DWM. e-text, 2014.

{5} Anton Long, The Enigmatic Truth. e-text, December 2011 CE. As I mentioned in my essay Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus:

“The term in propria persona [...] has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking ‘in propria persona’, as opposed (for example) to ‘the passive voice’. Thus, someone living ‘in propria persona’ would suggest something to the intelligentsia, as the above quotation would.”

{6} The Rounwytha Way In History and Modern Context, n.d. but c. 2011

{7} As mentioned elsewhere, the O9A – et al – make a distinction between affective and effective change(s). Symbolically understood, affective change is an acausal – an a-temporal – change, and one whose genesis is or can be sorcery: i.e. a presencing of acausal energy via a nexion, be that nexion an individual, or some manufactured form (such as an archetype or mythos) or some esoteric technique (such as Esoteric Chant or The Star Game).

{8} R. Parker, The Sinisterly-Numinous O9A. e-text, 2013.





Last Word On The Order Of Nine Angles?

One important thing that many self-professed occultists – and latter-day satanists – forget or don't know or can't comprehend is that to understand and appreciate the Order of Nine Angles (to know what being O9A means) you really have to know about and understand and appreciate the sinister-numinous life of the pseudonymous Anton Long. Because:

(i) as mentioned in the essay “*Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus*” he created the O9A – and devised the seven fold way – as things, presencings, “which can lead to the creation of strong, really dangerous, ruthless individuals [and] which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals.” (ii) His own strange life is sufficient of itself to illustrate what a dedicated, modern, decades-long occult quest for knowledge and wisdom is all about and involves. (iii) He is an example of what the Seven Fold Way means and implies in real life, re (a) overcoming physical challenges (running a marathon, cycling over 200 miles in 12 hours, etc); (b) exeatic living; (c) undertaking criminal ‘insight roles’; (d) experience of both the sinister (neo-nazi extremism, inciting murder and terrorism, running a gang of thieves, etc) and the numinous (being a monk, a nurse, writing poetry, etc); and (e) scholarly learning (translating and writing the most comprehensive (to date) commentary on the ancient Pymander tractate, etc).

Understood thus, the Order of Nine Angles is just:

- (1) The esoteric philosophy of Anton Long. Ontology → causal/acausal. Epistemology → causal knowing + acausal knowing. Ethics → code (logos) of kindred honour.
- (2) The occult praxises, based on that philosophy, codified by Anton Long; especially the Seven Fold Way with its roots in Hellenic hermeticism and influenced by Arabic and Indic esoteric sources.
- (3) The pagan Rounwytha (Camlad) tradition with its emphasis on the muliebral virtues and muliebral occult skills (such as empathy).
- (4) The modern unique example that the strange, sinister-numinous, documented life of the pseudonymous Anton Long affords. [A life documented under his 'real' name.]
- (5) Those who are influenced by, or are inspired by, or seek to emulate/practice (1) – (4).
- (6) Those who desire to become another unique example to others by equalling or surpassing the strange, sinister-numinous, life of the pseudonymous Anton Long.

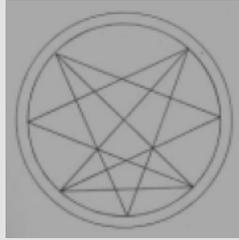
Little wonder then that, ignoring or ignorant of these six things, the latter-day satanists – pompously, arrogantly, or because of their prejudice – write such BS about the O9A.

-o0o-

JB



“Nemicu” by Tempel of the Black Sun nexion [Russia]



Sinister Experiential Eleutheria

The Five Core ONA Principles Explained

Introduction

The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that - as praxis, as a living society of diverse human beings - it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings.

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

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

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

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

Aeonic liberation occurs when liberated sinister individuals - either alone or in concert with others of our kind - Presence The Dark by practical sinister deeds and by living in a sinister way, individually or with others of our liberated kind.

Core ONA Traditions

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

These traditions define us as a new breed, and distinguish us from mundanes. These basic ONA traditions are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition.

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

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

1. Practical Deeds

The principle that it is practical deeds which breed our kind, and which thus are necessary and required. Practical deeds undertaken in real life and which deeds express our sinister ethos: that is, they are exeatic, they

challenge, they test, they are hard and difficult, they are amoral, they are heretical, and they are dangerous. One such practical deed undertaken by our kind – or by those desirous of becoming one of us – is culling.

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

2. Culling

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

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

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

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

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

Thus, individual culling involves giving the potential offer a sporting chance by testing them according to our well-established guidelines for the testing of offers; while collective culling does not require such guidelines, only that the target(s) belong to or are part of the group designated as sworn enemies, it being for individual nexions, or a gang of Dreccs/Niners, to decide for themselves as to who and what are their sworn enemies, it

being understood that such nexions, such Dreccs and Niners, are by their very nature at war with mundanes and with the Magian System, exemplified as this System is by the modern nation-State with its laws, its so-called Courts of Law and its Police and armed forces.

3. Kindred Honour

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

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

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

In this sense, mundanes are or can be useful nexions whose (acausal) energies (life-force) we direct and use for our own purposes and/or to achieve our aims and goals and/or those of the ONA. Hence, if we use a political form or some religious causal form – for whatever reason – then mundanes are required, necessary, to presence that form in the real world: to achieve the goals set/defined by such a form with such mundanes adhering to or believing in such a causal form and of course being expendable.

4. Opposition to Magian Abstractions

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

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

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

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

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

5. Rounwytha Tradition

The Rounwytha tradition is also known as The Way of the Rounwytha. This is the muliebral tradition or principle which forms the basis for the inner (esoteric) Way of the ONA and which thus is one of the core principles on which the ONA is based. In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one’s faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour – equally, without distinction – to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization

or prejudice. Thus this principle means, for instance, that the Vindex of ONA tradition can be either a male or a female warrior.

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

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

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

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

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

Conclusion

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

Anton Long

Order of Nine Angles

122 Year of Fayen

The Sinister Code

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

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

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

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

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

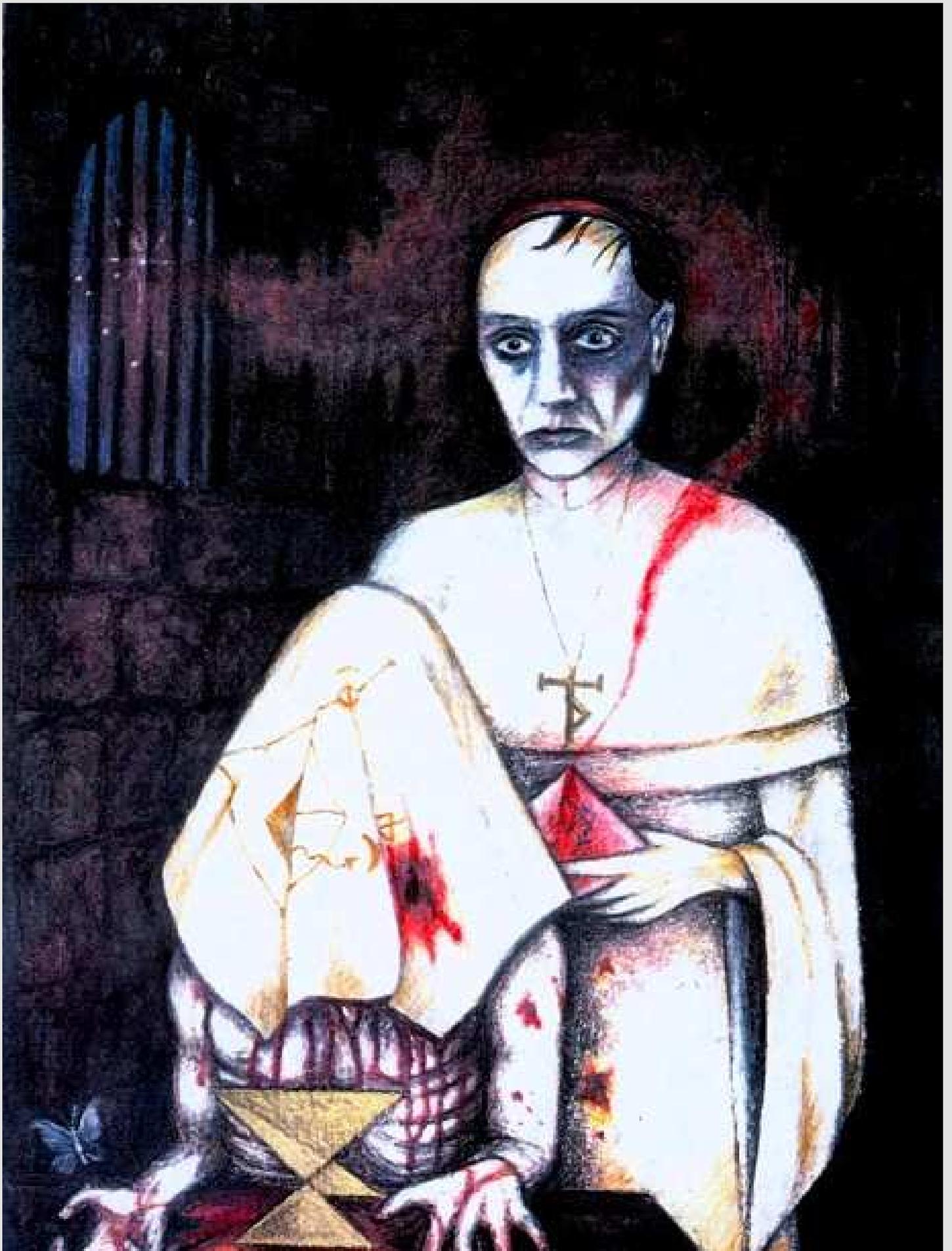
Our obligation – as individuals who live by the Code of Sinister-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

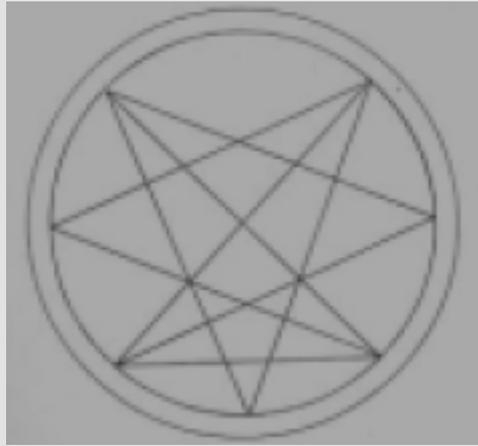
Our obligation – as individuals who live by the Code of Sinister-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

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

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

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





The Ontology and Theology of Traditional Satanism

The Nature of Reality According to Traditional Satanism

The fundamental ontological axioms of the Sinister Way of Traditional Satanism are: (1) there are two types of being, differentiated by whether or not they possess, or manifest, what is termed acausal energy, and (2) that we can only correctly and currently know a manifestation of acausal energy, an acausal being, through our currently under-developed and under-used psychic faculties.

Reality, for Traditional Satanism, is postulated to be the Cosmos, with this Cosmos having a bifurcation of being: that is, the Cosmos exists - is manifest - in both causal space-time, and in what we term acausal space-time. Causal space-time has three causal spatial dimensions and one causal Time dimension, and acausal space-time has n number (a currently undefined number) of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time can thus be considered to be the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy.

Traditional Satanism posits, and accepts, that they are acausal beings existing in acausal space-time (see footnote 1) just as there are causal beings existing in causal space-time, which causal beings include our own human species, and the life which shares this planet, Earth, with us.

According to Traditional Satanism, all causal living beings (existing or having their being in the causal physical universe) are understood as a presencing, in the causal, of acausal being (or energy) by the fact that they are alive. That is, all causal living beings are all connexions - nexions - between the causal and the acausal continuums.

The Being of Nature

Nature may be defined as that innate creative (acausal) force (or energy) which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, causal living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe one theory about one of the ways in which Nature is assumed to work, in the causal Universe (the causal continuum).

Nature can thus be conceived as a type of being. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive; that is, Nature is another example of a nexion - of where there is a connexion between the causal continuum and the acausal continuum. We ourselves, as human beings, are simply - on planet Earth -one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all causal life on this planet, we causal beings are born, we grow and change, and our causal being dies, that is, ceases to be imbued with -to be animated by - acausal energy. That is, "we" cease to have a causal life. Most Earth cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual causal beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason, and the faculty of acausal empathy, and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate abstract forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type causal forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the Cosmos beyond Nature and beyond the causal, and how Nature is but part of this causal and acausal Cosmos.

The Philosophy of Traditional Satanism

The essential starting point for a philosophy is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our causal lives, as human beings, in the causal Universe, on this planet we call Earth.

Traditional Satanism does not believe that we human beings, and causal life itself, was created by some Supreme Being, which supreme Being is commonly referred to as God. According to Traditional Satanism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the Traditional Satanism perspective about our origins in the causal Universe is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic, we can understand our world, the causal Cosmos, and ourselves. Thus, Traditional Satanism is, in one important respect, a rationalist Way of Life which accepts: (1) that the Causal Universe (or Causal Reality) exists independently of us and our consciousness, and thus independent of our senses; (2) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (3) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (4) the Causal Universe is, of itself, a reasoned order subject to rational laws; (5) our faculty of acausal-empathy is a means for us to know the nexion we are, and how we can discover our correct relationship to all other life. Thus, practical reason -Natural Philosophy - enables us to comprehend the external, physical, causal, Universe.

Furthermore, Traditional Satanism also affirms that the knowledge and understanding of the causal Universe - achieved by means of reason and observation - is not the only type of knowledge and understanding available to us, for there is knowledge and understanding of the acausal continuum, and the acausal beings who, or

which, exist (and "live") there, and that our psychic faculties enable us to sense, to begin to know, and are one means of comprehending, acausal Life in all its variety and forms. An axiom of Traditional Satanism is that by developing our latent psychic faculties we can gain a better understanding - and more knowledge of - Nature, of the acausal, and of acausal beings, and thus of ourselves.

The Answers of Traditional Satanism

The Philosophy of Traditional Satanism accepts that the purpose of our mortal, causal, lives is essentially two fold. First, to change, to develop, to evolve, ourselves, and to explore and to enjoy the possibilities that causal life offers - for our mortal, causal, life is a limited, finite, opportunity. Second, that if we develop, evolve, ourselves in a particular way - and especially if we develop our psychic faculties - there exists the possibility of us, as a new type of being, living-on beyond our causal death, in the acausal continuum.

Thus, the Philosophy of Traditional Satanism asserts:

(1) That we human beings possess the potential to participate in and to control our own evolution - that is, we have the (mostly latent) ability to consciously evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur;

(2) That genuine esoteric knowledge and insight - and thus genuine self-understanding and self-evolution - requires both a development of our latent psychic faculties and a practical knowledge of the acausal continuum deriving from a coming-to-know acausal beings;

(3) That what has hitherto been known and described as magic(k) - especially Dark Sorcery, or Black Magic(k) - is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself. Our psychic faculties include what may be termed acausal empathy (otherwise known as sinister empathy, or esoteric/magickal empathy) and acausal thinking.

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). Various esoteric (Occult) means and techniques exist to develop such acausal empathy.

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, and what has hitherto been regarded as the terms and symbols of conventional Occultism, for such conventional Occultism is ineluctably bound to causal thinking. Various genuine esoteric (Occult) means and techniques exist to develop such acausal thinking. An important aspect of acausal thinking is thinking in terms of acausal time - that is, not in terms of the linear "cause and effect" of the causal continuum, but rather in what can be inaccurately described in terms of Simultaneity, of there being "action at a distance" unlike in conventional (causal) physics.

The Living Beings of The Acausal

According to Traditional Satanism, there are several types of distinct acausal beings who exist in the acausal continuum, known to us - historically and otherwise - from Adepts who, having developed acausal empathy and acausal thinking, have discovered or come to know of, such beings.

Acausal beings are beyond our causal concepts and abstractions. Some dwell (and can only exist in) the acausal spaces, while others can dwell or be manifest in both the acausal and the causal, with there being many different types of acausal entities all of which have their own "nature" or type of being.

Essentially, they have no physical form, as we define and understand physical form (for example, a body) although some types of acausal being, who can dwell or manifest or be presented in our causal spaces, can dwell-within, or presence themselves within or be presented within, a causal form such as a living body or being (including a human being) and some of the acausal beings who can or who have done this are known as "shapeshifters". We cannot "see" or detect (by our limited physical senses or by using causality-based physical instruments) un-presented acausal beings who may be transiting through or dwelling-within our causal spaces (our physical world/universe) if such beings have not accessed, or presented themselves, in some causal, living, form (or even, in most cases, even if they have done this). However, some of us (and some other life) may sometimes "feel" or be aware of some such acausal beings: for example, if we possess a certain type of empathy or have the esoteric knowledge to detect some such transiting or in-dwelling acausal beings.

Since these acausal beings are beyond our causal concepts and abstractions, it is incorrect to judge such beings according to our limited, causal, "morality". They are neither "good" nor "evil". They live according to their own nature, as acausal beings, just as, for example, a wild predatory animal lives according to its wild predatory nature. According to esoteric tradition, there are some acausal beings who are drawn or who have been in the past been drawn toward our causal spaces (our physical universe/world) because they do or have acquired the ability to "feed off" certain types of emotion (or "states of being") which emotion (or "states of being") are but types of energy.

Due to the nature of the acausal spaces (and thus the nature of acausal energy) acausal beings do not "die" as we die and do not "age" as we age. Furthermore, our causal concept of physical travel (or movement) which takes causal time is irrelevant to and does not apply to such beings, due to their very nature as acausal beings. However, most acausal beings are not, by our standards, "all-powerful" and many cannot change or restructure temporal things, just as some cannot transit to ("be presented in") the causal spaces, or dwell-within causal beings, without some aid or assistance in opening a nexion or nexions (which in many instances is just a direct connexion between the causal and acausal spaces).

According to tradition, some of these known acausal beings have been collectively described by the term The Dark Gods, or The Dark Ones (or The Dark Immortals), and included in this particular type of acausal being is the entity more commonly known to us as Satan, and that entity which we, limited causal, mortal beings, describe as the female counterpart of Satan, who - according to The Dark Tradition inherited by the ONA - has the name Baphomet, and who is the dark, violent, Goddess - the real Mistress of Earth (and of Nature) - to whom human sacrifices were, and are, made and who ritualistically and symbolically washes in a basin full of the blood of Her victims. According to aural legend, She - as one of The Dark Gods - is also a shapeshifter who has intruded ("visited", been presented or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made. Traditionally, it was to Baphomet that Initiates and

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

Importantly, Traditional Satanism does not regard Satan – or any of The Dark Ones, such as Baphomet – as conventional “gods” or “goddesses” are understood, and thus as beings to be worshipped, feared, and obeyed in a conventional religious sense. Instead, they are regarded as sinister friends; as new found companions; and may be likened to long-lost sisters and brothers or other relatives; and - in the case of Satan and Baphomet - as akin to our hitherto unknown mother and father, to be thus admired and respected, but never "worshipped". In addition, and in the case of some of these dark entities, they are, or can be considered as, our lovers. Thus, our relationship to these acausal beings is certainly not one of fear, or of subservience.

In addition, the term The Dark Gods is to be understood as but a useful, somewhat Old Aeon (that based on causal thinking), inherited exoteric term to describe a particular acausal species many of whom are known to and named by The Dark Tradition, which species, when manifest in the causal, are certainly far more powerful than human beings. Thus, the conventional names given to some such acausal beings as are known to us, or which have been known to human beings in ages past, are only exoteric names; only imperfect, causal, terms which are useful symbols.

Thus, a name such as "Satan" does not fully describe the real acausal nature and character of that specific acausal being, which acausal being has an esoteric name - an acausal name deriving from acausal thinking and acausal knowing - which better describes such a being.

The Question of God

The philosophy of Traditional Satanism does not assume nor accept that there is a supreme Being, or deity. That is, a supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves. Thus, our Satan - our Dark One - is not subservient to some omnipotent God, but is instead a particular type of living acausal being, subject only to the natural laws of the acausal continuum.

The Question of Evil and The Existence of Satan

What has been conventionally termed "the question (or the problem) of evil" - by other philosophies and religions and Way of Life - does not exist for Traditional Satanism since Traditional Satanism accepts that conventional morality is a causal abstraction: some causal form, or some dogma, which is incorrectly projected onto the nature, the reality, of the causal continuum, and which abstraction obscures our real, and our of necessity individual, connexion to the Cosmos. That is, conventional morality - like all religious dogma and all laws - takes away, or restricts, the inalienable individual freedom of a living human being to be an individual: to be that singular, unique, nexion they are to the acausal.

For Traditional Satanism, it is only and ever the individual who - developing acausal empathy and acausal thinking - can directly comprehend and directly implement meaning, whether this "meaning" be described by such limited, causal terms as "morality", and evil and law - based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution

of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can - in some circumstances - be manifest in our own causal continuum.

Hence, a knowing of such acausal beings as Satan and Baphomet are one means whereby we, as individuals, can come to know ourselves, to evolve ourselves, and come to understand the meaning and purpose of our causal, mortal lives: which is to live-on beyond our causal death, in the acausal continuum as a new type, a new species, of immortal acausal being.

This individual and unique discovering of meaning by individuals, this knowing of such acausal beings -this understanding of how and why beings such as Satan exist - is a learning of the Art of Dark Sorcery, part of which learning is developing acausal empathy and acausal thinking, and it is the transmission of this dark and ancient Art, and its use by individuals, which is the raison d'etre of that sinister association known as The Order of Nine Angles.

Anton Long

Order of Nine Angles

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Footnotes:

(1) For convenience, acausal space-time will often be referred to simply as "the acausal", and causal space-time as "the causal". Also, the causal refers to the causal Universe of causal space-time, and the acausal to the acausal Universe of acausal space-time, with both the causal and the acausal Universes together forming the Cosmos.

The causal Universe is also sometimes referred to as "the causal continuum", and the acausal Universe as "the acausal continuum".





Seven ONA Fundamentals

THESIS

Q: What is the ONA?

A: Anton Long once called it an “Intimation.” I call it an approximation.

Q: An Intimation or Approximation of what?

A: Of something wordless. A kind of phenomenon or aspect of the Cosmic Body of Phenomena [dharmakaya]. When we speak of the actual “is-ness” of Natural occurring phenomena, or phenomena of Nature, we are dealing with something that has been around long before we humans ever evolved. That’s what I mean when I say “wordless,” having existed before our species put things into words and writing. We often forget that the world and Cosmos was here before us. Most oft we almost unconsciously assume or assume-project our human words and thoughts out into the world and believe that such phenomenal world is made of the fabric of our own words, urban apprehension, and weltanschauung. When we experience or observe such ancient and primeval phenomena, we apprehend such phenomena first in our human thought which is flawed or weak [being the product of a three pound brain], then we degenerate such thought further into words of our various human languages. Hence the descriptors “Intimation,” or “approximation.” For our words and thought are only in reality feeble intimations, feeble human verbal approximation of that which is ancient, pre-human, and primal. The words and the thoughts or ideation such words carry are not the primal essence. Thus, when I say that the ONA is an “intimation” or “approximation” of a “Primal Essence,” or a “Sinister Essence,” those wording and the thoughts they evoke are only feeble apprehensions of a “Something” that has Been, that has Pulsated, that has Undulated in and of the Cosmic Body of Phenomena long before our species set foot on this earth, and this “Something” will continue to Be, Crawl, Haunt, long after we are gone.

Q: What do you mean by “Primal Essence” or “Sinister Essence?”

A: I mean the Crawling Darkness, the hair that stands on the back of your neck, the leaping of hearts, the flush of adrenaline, the beating of tribal drums, the frenzy dance of feral humans around a fire, the spear piercing a chest, the war cry, the scream of terror, the eating of human flesh, head hunters beheading foes, the smell of fear in the darkness of jungles. I mean that Unknown Dark we fear and despise, which we make our religions and gods to give us a sense of safety and protection from. Like children clutching onto a teddy bear to the feel of crawling nothingness in the dark. I mean that Unknown Dark that haunts the depths of our collective psyche, that haunts even our unconscious dreams.

I mean that Dark Something that overtakes a mass of warriors screaming for blood, lost, enraptured in Primeval Darkness. Oblivious to life and loved ones, running to slaughter and to be slaughter. How does one put that Essence, that Phenomenon, that Primal Nature into words? That Primal Nature has been here before us. It has possessed our species since the dawn of our race. Its signature is clawed into the whole history of our species. Our Human history is a literal succession of blood, war, sacrifice, slaughter, murder, plunder, rape, exploitation, domination. We all Flow with the Primal Force of Darkness; or we all “know” – intuit – that this Dark Essence is “there.” We feel it. We fear it. It is nameless, wordless. It is experienced. As all phenomena of the greater Body of Phenomena is experienced, intuited, empathetically felt. Whatever words or forms we try to express this crawling dark in is merely an intimation, an imitation, a rough sketch drawn by the hands of one person. Expressed through the mind of one person.

Q: In what other way is this Sinister Essence intimated in the ONA?

A: At times the ONA refers to this Dark as “The Sinister.” It is the “Dark” which we try to Presence. At times we refer to the various “currents” and archetypes that composes The Sinister via our Mythos as “The Dark Ones,” or “The Dark Gods.” We feebly try to explain the act of our expressing The Sinister, manifesting The Sinister, Precensing The Dark, living in tune to that Dark Essence,

allowing that crawling Dark to possess us, as “The Dark Tradition,” or as “The Sinister Tradition.” And sometimes we feebly – exoterically – intimate this, approximate this Essence, as “Satanism.”

Q: What is Satanism in the ONA?

A: Satanism in the ONA is a manufactured outer shell, a construction of wordful attempts at humanizing what is not human. An intellectualization of what is not of human intelligence. Satanism as the ONA understands it is a Causal Form of that wordless Dark Phenomena, or that aspect of the greater Body of Phenomena. It is an amalgamation of human words and thoughts born from feeling, intuiting, and knowing The Sinister via our Dark-Empathy and Acausal Knowing. For those of the ONA, Satanism in and of itself, is not the Essence, not the true actuality, not the phenomenal reality itself. It is a means, a vehicle, a Way of expressing, conveying, the Essence. It doesn't matter what it is exoterically called if we understand and intuit The Sinister. And so how we of the ONA understand Satanism becomes a test and marker to differentiate between those who can see and understand the Essence beneath the Form. As Anton Long puts it simply:

“The second test concerns the nature of what is termed “Satanism” and what we, of the ONA, call “the sinister”. If they accept or understand “Satanism” as something which can be divided up into categories, such as “theistic” or “atheistic” – and especially if they accept that someone called LaVey “founded modern Satanism” – then they have failed. Furthermore, if they do not understand or do not accept or do not feel that being “sinister” means being sinister on a practical, amoral, level – in the real world by deeds done – then they have also failed our test. [1]”

Q: What is Sinister Nature?

A: When “The Sinister” lives or flows in a person, such that this person exists in a state of Harmony with The Dark Primal Essence, this person can be said to possess a “Sinister Nature.” This Sinister Nature presences or expresses itself through such person's Being in thought, emotion, word, action, and Ethos. Sinister Nature is thus something that you have. It is a quality or “type” of person that you are. You cannot teach a person how to have Sinister Nature. In the same sense that you cannot teach or give a Warrior ethos to a random person and make him a soldier. In the same sense that you cannot teach somebody how to be suave and romantic. All you can do is give a person the intimation, the imitation, the worded approximation of the Formless so that the person gains a feel for the Essence. All one can do is Guide and show such person a Way or Methodology for such person to directly experience The Sinister himself/herself. For all phenomena in Nature must be apprehended by direct association, direct experience, direct and personal observation. And so the ONA's Satanism is the Way and Methodology by which the Initiate of the Sinister Tradition is guided slowly into the Dark, to experience the Sinister Essence directly and personally.

Q: The manner in which you explained guiding an Initiate into the Dark side of Life, does this have parallels outside of the West?

A: Most of the time in the East it is called things like Vama Marga, Vamachara, or, Kulachara; or in other words, what I tried to explain above is the very essence of the ancient and traditional Left Hand Path of the Orient. Vama means “Left,” but in some dialects of Sanskrit it also means “Female.” This alluded to Uma Shakti in ancient times who was the Female Left-Side half of Ardhanari. Shiva being the male right side. It was believed originally by the Mon-Khmer Shaktas in ancient times that Primal Nature was symbolically gynandromorphic; having both “male” and “female” aspects in one single body. This was so because it symbolized that Primal Nature – being both genders – is thus Self-Creating and Self-Perpetuating. That Primal Nature literally copulates itself to regenerate itself continuously. Thus sex was seen as the living aperture or vortex through which Primal Nature renews itself.

In ancient times it was believed that the Right “male” half Shiva – known in those times by the Dravidians and Mon-Khmer as “An” and “Kumara” – was the Unmanifested Life Force. The Left female half Shakti – known as Uma and Kumari – was the condensation of this Life Force manifested as the world of phenomena. From this two school of living Life emerged. The Right Handed Path school believed that the world of phenomena was intrinsically evil and an illusory prison of the spirit. The methodology of the Right Handed Path was to reject mortal existence, and strive to transcend the world so that the spirit can merge with the Unmanifested.

The Left Handed Path school of thought believed that it is natural that spirit or Life Force condensates as matter and flesh, thus there was nothing wrong with mortal existence. Mortal existence was believed to be a theater of learning where the newly individualized spirit becomes flesh to learn what Life is. Just because you are alive, does not mean you know what Life is or where it came from or why it is here. Except as a finite causal being, Life and Nature and Natural Phenomena was like a vast primeval ocean. The only way to know Life is to directly submerge into this primeval ocean and struggle to experience every aspect, state, condition, and phenomena of Life. To ride every wave and current in other words.

Thus instead of rejecting Life, the Initiate of the ancient Left Path lived a Life in which the Initiate went on a Quest to “shock” his consciousness awake from the moment and illusion of the Now by struggling to personally experience both the enjoyable Light side of Life, as well as the dangerous and fearful dark side of life. By “shock” I mean that the Initiate will force itself to physically experience and break all taboos and social norms to “shock” or shake itself free from its illusion of the mundane limits consciousness and thus gain Illumination from directly experiencing such phenomena and acts. And so we have many sects and methodologies of the Left Path such as the Kapalas and the Aghoris who may be the two most familiar in the West. For example the Aghori Initiate lives a

long life on a Quest to experience every phenomena of the Dark side of Life. He will live in cemeteries, eat dead human flesh, perform human sacrifice, etc. These acts of shocking oneself free from the grip of the illusions of consciousness is not a permanent way of life. These acts are just a means to an end. The End being that at the End of the Initiate's Left Path Quest, his unconscious true self is shocked and shaken free from the illusion of consciousness and thus come to Realize inside the Nature and Essence of Reality beyond the veils of consciousness. For the conscious mind is the very veil and factor of illusion that restricts the power of the unconscious self from knowing the totality of what is the Greater Reality. For this world we exist in is only a small part and aspect of a Reality or Body of Phenomena which is much larger. By "larger" I mean a Reality beyond the limitations of causal space and causal time, of which this "reality" we are consciously aware of is only a minor phenomenon of. Reality – or rather the Cosmic Body of Phenomena – is not an illusion; consciousness – the conscious mind/self/ego – is the factor of illusion.

So now, if you understand the essence of the Left Path Quest, that it is a means of a human being to shake itself free of the grip of consciousness to Realize the greater reality beyond, we will thus come to understand the basic reasoning or logic behind Right Path methodology. The methodology of the Right Path – because it reject Life – seeks to constrict or restrict consciousness within a fixed "Nowness" or in other words, it seeks to fixate consciousness on "things" in the same way that a dog is tied to a tree so that it cannot wonder to experience the rest of the forest. This act of fixation of consciousness which is the methodology of all Right Paths can be seen in such things as idol worship for example where the conscious mind is fixated on a finite statue. This Right Path methodology can be seen expressed in its methods of adoration of written books, of constructed temples, of veneration of gurus, in the glorification and deification of myths over natural phenomena, of conscious fixation to strict rules of living, of the fixation of the conscious mind on external mythic gods and deities. For all these things perpetuates consciousness and fixates consciousness to things in front of it which it can lose itself in. Consciousness is the veil which separates us from what is Reality.

In the same sense that the amniotic sack a fetus comes into mortal existence inside of is a literal Veil that covers the fetus and separates it from what is beyond this veil. We thus see that when this fetus is "born" into the world outside its womb it breaks free from this Veil which once covered it for nine month. And so, in mystic circles the world over, Divine Illumination is sometimes expressed as a "Second Birth." This second birth is the breaking of the Veil of mortal and mundane consciousness out of which the unconscious self – the psyche, the citta – enters the greater world Beyond. It may be hard for a Westerner to grasp the idea that consciousness is a veil or what causes the illusion of mortal unknowingness. To illustrate we can imagine that you were born with a magnifying glass glued to your eyes, such that you spend your whole life viewing and apprehending life as images seen through this magnifying glass. Being conditioned to apprehend life and existence via that magnifying glass you Believe that the image you see with it is reality, unconscious of the blurry stuff around you. And so you may even believe that consciousness and reality are the same phenomena, or two sides of the same things. It is not until you shake yourself free from this magnifying glass, that you slowly realize that the world is much bigger then the images seen on the lens of the magnifying glass. That magnifying glass is consciousness, as it is the function of consciousness to focus and fixate. Consciousness or mundane awareness with abstractions are the fetters one must shake oneself free of. This consciousness is like the outer shell of an egg or seed. We come into this causal existence with this shell. As the rootling or chick must struggle to break free from its shell, the individuated entity – a distinct manifestation of the Living Cosmos which we are – must grow out of its conscious shell by shaking free from its confines.

Q: Is there a leader or a single authoritative source in the ONA?

A: There simply cannot be if we genuinely understand what The Sinister is. It is a wordless essence and phenomena of Life and Nature. No one single person has the true and correct apprehension of this Sinister Essence. It is like the essence and phenomenon of human love, to which relationships is the exoteric Form of. Who is the "leader" of the human phenomenon of Love? What single person knows so much about Love that they are some authority of the phenomenon of Love? We each experience Love directly. And we each have our own intimations, apprehensions, and understandings of this phenomenon. We each put our own personal experiences of Love into our own words as a way of sharing or trying to share what we experience of it. There is no leader or authoritative source. There are just other people who may have experienced more of it than you. Who may have had their hearts broken more than you. Who may have lasted longer in a marriage than you. It's like Life. Who is the leader or spokes person of Life? Nobody. That's a ridiculous notion. Who is the leader and authoritative source of dogma of the phenomenon of gravity? Nobody is. It's a phenomenon that naturally occurs in Nature for god's sake. There may be scientists who have dedicated a lot of time to understanding the phenomenon of gravity, whose insights may be worth listening to.

It's like Einstein. There exists a phenomena in nature which was wordless. Einstein dedicated some of his time to apprehending this phenomenon. He gave it a name: Relativity. He came up with theories to better understand it. He tried to describe it using mathematics for other to understand. So we can say that Einstein "presenced relativity" into the world. He didn't create relativity, he just presented it to others. Gradually others came and learned to understand it like he did. Those others who understood the theory and mathematics eventually become on equal terms with Einstein, equally understanding relativity as he did. Einstein is not the leader of relativity and every physicist who understands relativity is equally a knowledgeable "authority" on the theory. And then from the theory of relativity other theories developed, other fields or forms of scientific disciplines developed. This is how the ONA is. There can be no leaders or single source of authoritative information. The ONA is just a "university" which puts the Initiate into the laboratory of

human experience and the phenomenal world so that they can directly experience and observe The Sinister to experiment with and duplicate experiences, thus gaining their own understandings of The Sinister.

ANTITHESIS

Q: Who are the Mundanes?

A: Those who are not of us are mundane, plain and simple. By “Of Us,” I don’t here necessarily mean a person who is bona fide ONA. I mean our “kind,” those who understand existence similar to how we do. Those who live their life similar to us. Those who resonates with the Sinister Essence. Those who live in Harmony with, in tune to, in empathy with Nature and Others around them. Those with a natural ethos of Honour. Such people are “our kind” whether they are “ONA” or not. The ONA is just an amalgamation of such “kind” bound together by a common mythos and Way of Life.

Mundanes, are mundane. In Buddhism they are called the “Anariya,” meaning the “worldly,” the “ignoble.” Mundane coming from the Latin “Mundus” meaning “World.” The Mundanes are those that are enthralled by the mundane world. Or more specifically, Mundanes are those people who are spellbound, enthralled, transfixed, mesmerized, in/by the mundane world via their mundane consciousness who do not have the power to break free to apprehend and understand – via intuition and empathy – the greater world beyond mundane reality.

And so, being Mundane, like their Right Path ancestors of olden times, these Mundanes preoccupy their time or are only aware of such causal mundane things as gods, religions, holy books, doctrines, dogma, leaders, gurus, statues, ego, churches, words, etc. Their consciousness are fixated onto these causal forms and with such they construct abstract worlds, paradigms, and worldviews, which further imprisons their consciousness in a coffin of their own words, beliefs, and assumption.

These Mundanes are ignoble. They have no Honour. They have no manners. No respect for their elders. No bond with their family and kin. No sense of loyalty for anything but the abstractions which captivates their mundane minds. Duty is an alien concept. Blood comradeship is alien to them. By blood comradeship I mean to describe the bond, the relationship, the companionship that exists between to brothers, two best friends, two soldiers on the battle field who live for one another in times of piece, and who would without second thought die with each other or for one another in times of war. These Mundanes can barely maintain a healthy functional marriage with their spouse. Mundanes lack Empathy. They are Heart-Blind to the world and to people. They cannot feel or intuit a connection with others. And so from this Heart-Blindness they are prone to mistreating and abusing others and Nature. The Mundanes are basal, mechanical organic machines. They have no numinous or organic awareness of who or what their Self is. Instead they grasp for abstract ideologies, superficial labels, and trinkets of belief to make into a substitute Self-Identity for their egos.

As Anton Long puts it: *“The reality of these our causal-times is that we are at war with the mundanes, and this war is both a practical one, and an esoteric one involving our Dark, esoteric, Arts.*

“One of the reasons for this war is that we are in direct conflict because the aims of the mundanes are mundane, while our aims are a manifestation of the sinister-numen. Another reason is that the mundanes have constructed tyrannical systems – governments, government agencies (such as the Police), and societies – which now exist to enforce and ensure, by the threat or the use of physical force, mundane-ness, and which tyrannical systems demand and enforce the collection of taxes in order to perpetuate their own mundane tyrannical existence. Another reason is that the mundanes have manufactured lifeless, un-numinous, abstractions – ideas, theories, -isms and -ologies – which enshrine mundane-ness and which abstractions keep the majority in thrall. [2]”

Q: What is a Nation-State?

A: A Mundane Farm in which Mundanes are bred and raised like cattle to the benefit of their overlords. The Nation-State is an abstract imposition. It is regime which maintains and monopolized power. The Nation-State is held together with abstract secular ideologies. The Law and Order of a Nation-State is established to maintain the structure of the system. Usually Mundanes legislate the laws and Mundanes vote such laws into effect. We sometimes refer to the “entity” or incorporation of overlords of a Nation-State as the Magian Occupied Regime & Government or “the M.O.R.G.” The MORG is both the enemy and prison.

What we call a “Nation-State” is just an abstract concept no different than what “The Church” was to medieval Christendom. Both had power-regimes. Both used abstract ideologies to mesmerize the populous. Both used force and punishment to subjugate the populous. But today Religion or The Church is powerless, and so because of current condition, we can objectively understand the difference between religions old world temporal rule, and its powerless state of existence today. No police force enforces Religious laws. No military follows the command of the Vatican any longer. This is only because it took a thousand years to educate the mass about their personal freedom and liberty. Thus only when the populous realized an alternative to Christendom – Democracy – did they gradually struggle to leave the old world order for that alternative.

David Myatt presents an alternative to the modern Nation-State: *“I suggest small, rural, communities, which co-operate with, and which trade with, other local communities for their own mutual benefit. That is, a return to what is human; to the human-scale-of-things, and a moving-forward to a simple, ethical, letting-be based upon personal honour. This letting-be means that we concern*

ourselves with ourselves, and our immediate family and community – that we do not embark upon some abstract “crusade” in some foreign land where we desire to impose ourselves, our ways, upon others, and upon other cultures, and that we do not seek to expand at the expense of others, causing thus suffering to others. It means that we are reasonably content, and view our lives as a nexion, a connexion to Nature, to the Cosmos, and to that acausal existence which we may possibly achieve if we live, in this causal existence, in the right, in an ethical, way.

“The abolition of the State and the nation – of impersonal, remote, governments, of tyrants, of impersonal laws and of the taxes imposed by these – would be a liberation, a return to genuine freedom and honour. It would be an evolutionary step – not a retrograde one. Of course, there would be problems, in such a change, but the most important thing is for us, as individuals, to begin the process, the personal change, that is necessary. From this, the social change will follow in its own way, in its own “Time”: gently, without causing any more suffering, and without individuals acting in a dishonourable way. [3]”

Q: What is Magian or who are the Magian?

A: When we say “Magian” we mean the way of life, the paradigm, the worldview, the causal abstractions founded upon and/or born from the un-numinous Judaism, Christianity, and Islam, which are the bastard children of the ancient Right Hand Path. The essence of these Right Hand Path religions is collectively called the “Magian Ethos.” Any human who has this Magian Ethos – whatever their ethnicity – is Magian. Although most of the Magian are Homo Hubris. Magian Ethos is thus understood as the opposite of The Sinister. For this same Sinister Essence of Nature is the mother and source of the ancient Left Hand Path Traditions, as well as the Mother and source of the ONA.

The most destructive memetic-program within the Magian Ethos & Weltanschauung is the way of life called the “Nuclear Family.” The Nuclear Family is an un-numinous or deformed expression of human nature. It is the end product of natural human tribes and clans beings systematically broken down into segregated family units. Thus, without a tribe or clan to depend and rely on, the mundane family becomes dependent on the State, the Corporations, the Banks, and the MORG. Today we currently see a further degradation of this family unit being further broken down into dysfunctional families, single parent households, and fully individualized units. This distortion of human nature – the natural way humans live and have lived – only exists in the Magian West. Outside the West almost all humans live in large clans of kin and close friends, as well as in communitarian tribes. The most disgusting and despicable end result of this Western Hubris way of life is the throwing away of old people and elders to die forgotten in convalescent homes. This is the just reward of the individualized Westerner after all his years of toiling for his beloved State: to die alone in a nursing home. No culture or people outside the dishonourable West does this. The clan takes care of its elders who die naturally around their loved ones in our homes.

SYNTHESIS

Q: What is the Sinister Dialectic?

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

“This strategy, and the tactics involved to achieve it, is esoteric – and its learning forms an important part of novice training. Satanic strategy has its ground or foundation in Aeonics – Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilizations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns. [4]”

A practical method of Sinister Strategy is to first establish a known aim, objective, goal, or end result congruent to the essence of Sinister Dialectic. Once the end goal has been established the Initiate works backwards to determine what steps, tactics, memes, and forms will be needed to actualize that end goal. Then the Initiate works – in deed and action – forward to execute each step. Thus Sinister Strategy involves the synthesis of new forms or “Causal Forms.”

Q: What is a Causal Form?

A: A Causal Form is a vehicle, means, method which carries or conveys the Essence. For example Natural Phenomena is the wordless Essence, and Scientific Fields such as chemistry, astronomy, quantum physics, etc are the Causal Forms. Dharmakaya is the wordless Essence of the Cosmic Body of Phenomena; and Theravada, Mahayana, and Vajrayana are the Causal Forms which carries that Essence in human language and thought. The Form is an intimation, imitation, or approximation of the wordless Essence and Phenomena. Forms attempting to intellectualize, conceptualize, present the Essence will and do vary. The Satanism of the ONA itself is a Causal Form of The Sinister. The Dark Mythos of the ONA is a Causal Form of the same Sinister Essence. The Form is not the Essence. The Form should lead one to directly experience the Essence.

Forms are also useful and needed tools to help materialize the objectives and end goals of the ONA. If the objective is a future disruption of Nation-States, the Initiate must learn to manufacture and engineer subversive forms now to spread subversive memes that

will eventually actualize such end goals. If the enemy of the ONA is the Magian, then the Initiate of the ONA should understand that manufacturing new forms that counter-acts Magian Ethos will subvert in time that Magian Ethos. Thus Satanism is one useful and needed form to subvert Magian Ethos, but it is not and should not be the only form. The Western populous today is very open to foreign memplexes such as Buddhism and Vedanta. Thus it should be understood that engineering new forms of Buddhism and Vedanta impregnated with subversive memes, will gradually infect such social groups in the enemy and so disrupt Magian Ethos. It must be also understood that creating forms using Magian memes does not subvert or disrupt the coherency of Magian Ethos but only perpetuates and strengthens that coherency and ethos. How so?

To illustrate let us say a young Initiate of the ONA desiring to create a causal form manufactures an anti-Semitic form. This causal form the young inexperienced Initiate actually utilizes Magian memes which are native to Magian Weltanschauung. In other words all the inexperienced Initiate did was take the meme “Jew” and add the emotive meme “hate” to it. Our inexperienced Initiate may be successful at causing some people who associate with his form to dislike Jews, but that very same sentiment will eventually cause the Jews to come together in a more coherent manner to resist such anti-Semitism. The concept is akin to a Jew and an anti-Jew chasing each other in a circle. In that circular chase, both are chasing each other and both are reacting to each other, and both are still inside the Magian Weltanschauung. Nothing is thus really disrupted or subverted.

The idea is to engineer causal forms which introduces non-native memes into Magian Weltanschauung, to disrupt its coherency. Non-native meaning memes that originate outside Magian Weltanschauung and Paradigm. Don't disrupt Jewish Coherency with anti-Jew memes; disrupt it with manufactured memes that are hybrid Jew-Buddhist memes for example. Bring them gradually away from Magian Ethos altogether. Don't disrupt Christian coherency with theistic Devil Worship, because this does not subvert its coherency, it strengthens Christian coherency and memetic solidarity. You want to fracture that solidarity and coherency. How do you disrupt that coherency? First you study Christianity as a whole. You will notice that it is already fractured into many competing sects. Help them compete with each other. Make more causal forms of Christian sects to cause further rivalry and competition. Radicalize Christianity by engineering memes or forms that causes fanaticism and fundamentalism.

If you see disenfranchised young ex-Christians, help them move away from Christianity by infecting their minds with new forms not native to Magian Weltanschauung such as Vedanta or liberal secularism, etc. Don't just rely on Satanism. We don't want them to be Satanists. We want to save Satanism for ourselves. Give them instead cheap imitations of non-Magian memplexes. It's like arms dealing. You don't want to sell to your potential enemy the best top grade weapons you can make. They will use it against you more likely in the future. Give them cheap weapons, watered down forms with no substance. Use those cheap forms to lead them like cattle into a direction that will ease our end goals. Use those cheap forms to get them out of our way so we can manifest our objectives unimpeded. Even better make causal forms that will subvert their paradigm and worldviews so that in future their children will end up seeing things our way and support our objectives.

When times and generations changes, learn to evaluate the climate of the new era and the collective sentiments of the populous, and adjust your tactics accordingly. If a majority of White people are no longer receptive to racism, don't push racist forms onto them; give them something new. If Muslims are a growing concern of Europe, then manufacture Nationalist and Traditionalist causal forms to radicalize the Europeans. If religion as a concept is dying out in the West, don't continue to make religions, because such religion forms will not be effective in such target groups; instead give them secularized Buddhism as an example.

This is the meaning of Synthesis. To synthesize new forms to manipulate the public according to ONA interests. Proper synthesis of causal forms is based on knowing the enemy and know who and what we are as ONA, and understanding the Sinister Dialectic. It is based on knowing how and in what way we desire to gradually alter and change the enemy, and how and in what way our aims and objectives are to be actualized. The intrinsic idea behind the creation of causal forms is the gradual change of society over long spans of time in our favour; as well as manifesting for ourselves [ONA] a more coherent and inspiring mythos, Tradition, and Culture.

Remember: *“His [Anton Long's] diverse experiences then and later (some dangerous, some at variance with prevailing social dogma, many dark, some heretical) provided useful background for an Occult and personal synthesis and led to him taking responsibility for a small LHP group. The teaching of this group were rather garbled, full of mystifications and occasional insights, but they did provide some basis for creative extension. Thus, the new synthesis that was the seven-fold way was created. [5]”*

METAMORPHOSIS

Q: What is the core understanding behind “metamorphosis?”

A: It is the understanding that the ONA itself is an exoteric expression or causal form of The Sinister, and that it is not perfect. It is the understanding that the ONA is not and must not be a static entity. The ONA must be living, it must shapeshift, it must refine itself, it must metabolize new potent memes, and discard ineffective memes. It must struggle to keep up with the Flow of Time and learn to Master Time, rather be mastered by time. The ONA of the 70's is not the ONA of the 80's. The ONA of the 90's was not the ONA of the new millennium. The ONA of 2050 cannot be what the ONA is currently. What remains stagnant eventually dies. Even a culture over time progresses and changes.

Q: How does the ONA gradually evolve?

A: Via its individual Initiates. Those who live the Sinister Sevenfold Way, from their practical experiences and Pathei-Mathos, endues the ONA with fresh new ideas and more effective methods. The idea is to evolve the ONA, but not to destroy the mythos, Tradition, Kulture, and Numinous Ethos of the ONA but to build these things up, to breathe more life into them, and to strengthen their coherency. From the mythos and Tradition the culture of the ONA is born. The key is “effective evolution” or refinement, rather than evolution for the sake of evolution. Don’t change what is not broke, but polish and shine it, in other words.

Q: With metamorphosis are old forms thrown away?

A: No they are refined and reformatted into more effective forms to use. For example Reichsfolk is not German National-Socialism. Reichsfolk is an evolution of the latter, a morphed version of the latter which is imbued with memes and ideas that will help materialize a tribal way of life where a folk is intimately connected to their kin and comrade as well as to the land and nature. The end result of such a form as Reichsfolk is an important objective for the ONA and its culture, which seeks to nurture the ethos of tribalism in its Initiates, which is the more natural and numinous way of life of our human species.

Likewise the ONA’s Satanism is also still a useful form. But if it has flaws or ineffective aspects/memes, then these ineffective aspects must be recognized and such form must morph into a more refined and effective form. In other words, the Satanism of the ONA should not be thrown away because it is assumed to have no effective or productive place in some future. Instead it must be allowed to evolve itself, or be evolved by ONA Initiates into a potent and inspiring causal form, possessed of the Sinister Essence and more in tune or in harmony to the ancient Left Hand Path traditions of the ancient East. The ONA Initiate must understand that the Left Hand Path is not an invention of Madam Blavatsky, or anyone that came after her who were inspired by her misapprehension of the genuine Left Hand Path. It has existed for thousands of years in Asia. Some genuine sects of the more ancient traditions of the Left Hand Path of Asian are so in tune to The Sinister that they make the imitation LHP of the West and its mundane Satanism look like girl scouts role playing. We must learn to understand and differentiate our Satanism with the products of the Magian/Mundane imitation LHP. This is not to say that the ancient pagan West did not have its own Left Path traditions based on the same Sinister Essence. The rites and Mysteries of Odin as well as the Dionysian Mysteries comes to mind. The ONA and it’s Satanism in essence is more similar to its ancient and traditional Vama Marga cousins in the East and to those Dark Mysteries of the ancient West. But the Initiate must also learn to not be so fixated and attached to outer names of such forms. Is Satanism it’s name? If we give Satanism a new or “better” name, does this change what is beneath the name?

Q: Where else does metamorphosis express itself in the ONA?

A: In our very core objectives: our own alchemical metamorphosis, and the alchemical metamorphosis of society; from a state of basal lead to a condition of Gold. As it has been stated elsewhere:

“Three of the primary aims of the ONA are:

“(1) to use our Dark Tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype;

“(2) to use the sinister dialectic (and thus Aeonic Magick and genuine Sinister Arts) to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our Dark Warriors;

“(3) to aid, encourage, and bring about – by practical and esoteric means (such as Dark Sorcery) – the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States – and their impersonal governments – by our new tribal societies. [6]”

AXIS

Q: What is the meaning of Axis?

A: Your alignment. During world war two the world aligned itself into two major camps the Allies or the Axis. Each side was composed of a number of different peoples, cultures, ethnicities, political ideologies, worldviews, and religions. Each side was bound together in war by the bonds Honour, Loyalty, and Duty. Although the causal war is over, the essence of the two camps is still alive. Chose your camp: the Magian Allied camp of Homo Hubris consumerists, or the Axis of Honour and the Numinous. Which side do you align yourself with: the side of Mundanes conditioned to be consumers and mental slaves of abstract ideologies, and labourers in a System designed to empower and enrich oligarchies. Or to the side who seeks to reconnect with the folk and the land, with each other and with Nature.

Those Mundanes don’t know what Honour, Loyalty, and Duty is. They are anariya: not noble. Only those of Noble spirit understands Honour, Loyalty, and Duty. A peasant has no need for such things. A peasant just tills the land, works for wages, and spends the remainder of their leisure time aimlessly indulging in mundane things. Then the same peasant way of life is done again the next day,

over and over and over. This is the nature and way of a peasant the world over. Are you a peasant with peasantile ethos? Is this the type of people you want to align yourself with?

I give my Honour to my family and close friends in exchange for reciprocation of the same. I offer my loyalty to my family, relatives, and friends, only in hopes that the same Loyalty will be given to me. I choose to make it my Duty to live for and care for my family, my relations, and my friends, for no other rewards other than a simple reciprocation of the same. Everything and every phenomena in Nature exists in a “relationship” with something else. The relationship between the sun and earthly life; the relationship between rain and plants; the relationship between plants and animals; the relationship between animals and humans; the relationship between human and land; the relationship between people. The very essence of Life, Nature, and Reality itself is “relationship,” of causal interconnection, of causal relation, of causal dependence.

Those mundanes are ignorant of Life, Nature, and Reality. They live their peasantile lives in a perpetual state of disharmony, dysfunction with Life, Nature, and others around them. Because they do not have it in their mundane nature to understand that the simple ethos of Honour, Loyalty, and Duty builds and manifests healthy and vital relationships. They are a dishonourable and despicable breed. They have no loyalty to anything but their own egos and individual needs. They have no sense of duty, to anyone or anything concrete and real. By concrete and real I mean people, land, nature, earth. Instead they most often offer their duty to reifications and abstractions. To some distant and nebulous State, God, Religion, Ideology. To what end? Will that State care for you in your elderly years? Will that God provide for your real needs? Will that political ideology love you?

It's simple really. The only things that are real and worth developing a relationship/connexion with are your family, relations, companions in life, and with the land and Nature. This ONA is just an simple collection of such Noble and aware people who have come to realize that the only thing that matters in life are the simple and numinous things most often manifested as our own blood and soil, our own kith and kin, our own comrades and progeny. The ONA is just a presencing of the more natural and human Way of being Human. The simple idea behind the ONA is to gradually collect those Noble few who resonates with this Natural and Numinous Human Way of Life, so that in time, through our collective effort and collective will, a new Way of Life is presenced. One based on the bond of Honour, Loyalty, and Duty. A definition of Axis is an alliance of powers to promote mutual interest and policies. This is what the ONA is essentially. There is no such thing as “membership” in the ONA. It is an aligning and alliance. You either align yourself to this Axis or not.

PRAXIS

Q: What is the Seven Fold Way?

A: The Seven Fold Way is a system of Seven Grades in the ONA. Each Grade has a set of tests, trials, ordeals, and tasks for the Initiate to execute and perform. Each grade is set to a certain span of time. Usually it may take over 25 years to reach the 6th Grade of the Seven Fold Way. Because of the amount of time it takes to move from Grade to Grade, there is no such thing as a 23 year old “adept” of the ONA. Nor is there such a thing as an “adept” of the ONA who just became ONA a few years before. And anyone who says they have made it to the 7th Grade of the ONA who is still alive is lying. Old age and the experiences, tests, trials, ordeals, and Pathei-Mathos that blossoms in old age are the lessons of the 7th Grade, and your death – after living a long and fruitful Human life – is your Final Initiation.

In one sense the Seven Fold Way is the ONA's causal form of rites of passage known and practiced by every tribe the world over in various similar methods and traditions. In such indigenous tribes there is usually an organization of “initiated men” called the “Men's House.” When a young boy has come of age he must pass through a number of Initiation Rites which involved a number of tests and ordeals or tasks. When he has passed his Initiation Rites, he is recognized as a man, and the elders then imparts to him the myths, traditions, and culture of the tribe. The young girls of such indigenous tribes also have their own form of Rites of Passage.

But the tests, tasks, and ordeals of the Seven Fold Way themselves coupled with the Dark Tradition of the Sinister Way is a reflection of the methodology of the more ancient and traditional Left Hand Path school in Asia. For example some Kulas of Shaktas once had their initiates spend 9 months alone in the jungle. The Aghori must live alone for a set number of years in the cremation ground along the Ganges. Some Shaivite kulas had the Initiate kill a human. The breaking of social taboos is almost a universal methodology in the ancient and traditional Left Path. By “social taboo” is also meant concepts such as incest and copulation of animals, cannibalism, etc. The basic idea behind the breaking of taboos and the experience of such extreme acts is that the worldlings of a society are enthralled by their own egos and consciousness, and imprisoned by walls of inane and arbitrary morals and beliefs, that breaking such taboos and going beyond the established limits of this prison Liberated you. From being liberated from such a small “world” the Initiate of the Left Path gains divine illumination and comes to realize the Reality beyond such a small field of conscious perception/existence.

Q: What is the Sinister Ethos?

A: The Law of Honour. Sometimes called the Law of the Sinister-Numen. Sometimes called the Dreccian Code [of Honour].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Our honourable, our Dreccian, duty – as Dreccian individuals who live by the Law of the Sinister-Numen – means that an oath of loyalty or allegiance, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane. [7]”

Q: What is the Septenary System?

A: Sometimes also called the Hebdomadry. It is the Traditional system of Magick and practice as expounded in the ONA book Naos. The major parts of it would include Physis; The Star Game; Magick; and Pathworking the Tree of Wyrđ. Such esoteric practices are not a unique concept to the ONA. Even in Buddhism there exists similar esoteric practices, especially in Vajrayana; but also in the Tipitaka of Theravada, where the Buddha expounds various methods, meditative practices, and such to develop magical or supra-mundane occult abilities. The various kinds of Magick and Pathworking also has parallels in old and indigenous animistic cultures and tribes; shamanism and interaction or communication with spirits are two examples. I personally believe that the ONA’s Septenary System or its Traditional practice must remain an important fixture and vital aspect of the overall mythos and praxis of the Sin-

ister Way of the ONA. For the outer praxis of deed and action must be balanced by an inner praxis where the mind and its undeveloped abilities are developed.

Q: Are there other ways of putting the ONA into practice?

A: There are many others, such as the Pathei-Mathos, Dark Sorcery, the Dark Arts, Exeatics, Acausal Knowing, Aeonic Perception, Insight Role, etc. The list goes on and on, and no doubt as time passes the list will grow. This manuscript is just a summary of the general backbone and framework of the ONA.

SYMBIOSIS

Q: What is the most important Work of the ONA?

A: Us and our Progeny is the simple answer. Or as Anton Long puts it:

“For it is the development of our new sinister family, our new sinister kindred, which is both an exoteric and an esoteric priority, manifest as our new family is in our new tribes, and bound as our clannish family is and should be by our law of the sinister-numen.

“In essence, therefore, we are – we, our kind, represent – a new culture, here on this planet we have called Earth; and it is the spread, the growth, of this new culture, of our new families, our tribes, which will begin to undermine, in a most important and a very practical way, the way of life, the societies, and the nation-States of the mundanes. This is and will continue to be a subversive revolution against the current Magian status quo and will lead, in the not too distant future in some area on this planet, to a practical armed insurrection, led by Vindex. [8]”

Tribalism and clans is the golden thread of all of David Myatt’s forms: Reichsfolk, The Numinous Way, and the Order of Nine Angles. This is the most important Work of the ONA: to make real what is really Human. To re-presence in our world – or in the West – the more Human Way of Life, which Magian Ethos has destroyed.

A natural Human tribe and clan is neither capitalist where a few exploit the many for personal profit or communist where everyone is forced to be unnaturally equal or where peasants are glorified. A Tribe or clan in any part of the world outside the Magian West is a collectivist system of symbiosis, mutual aid, and mutual dependence. In a tribe or clan you share your strengths and abilities with others in exchange for the service of others’ strengths and abilities. Your weaknesses and underdeveloped aspects are complimented and supplemented by the strengths and development of others. The elders pass their wisdom down to the young. The young care for the old. Natural resources are shared, everyone looks after everyone. This concept of tribalism or living in clans is an alien concept to Mundanes because for so many centuries Magian ethos has broken their own ancient and numinous clans and tribes down into dysfunctional family units.

Tribal culture is a choice and willed into being. It manifests via real praxis and by a real change in understanding of Life and a real change in ones Way of Life. A tribe or clan takes time to grow. No girl can birth a whole tribe out of her womb in one lifetime, no matter how many times she gets pregnant. The mythos, ethos, traditions, and culture must be passed down to our children and grand children, if a clan and tribe is to blossom.

Thus Culture to us of the ONA is the most important factor of everything that we are about. Without Culture our long term aims will be fruitless and remain just ideas. Without Culture that Myattian Dream of colonizing the stars will remain a dream. Without Culture the State’s political ideologies and decadent secular way of life will be a substitute cheap culture that enslaves rather than frees. To be free means to be free of influence. Tribes is the numinous way to disrupt and gradually break the power monopoly of the MORG. The more tribes there are in, the less reliant the people are of the State and all that comes with the State.

A Culture is leaderless. No single person dictated in a Culture what other will do. A Culture is beyond skin color, religion, ideology, and worldviews. Without Culture there can be no clan or tribe. Without the symbiosis of a clan or tribe we will forever be segregated slaves to a dead and distant machine that neither cares for us or for Nature.

A return to a more natural and human Way of Life is the most important Work of the ONA. But this is not to suggest that we devolve and reject science and technology. The key is balance. To balance our inner Human social instincts of living in clans and tribes with our outer Human genius of science and technology. Symbiosis, or the condition where we live for one another and care for each other is the bedrock and Numinous foundation of everything that is the ONA. As Anton Long explained:

“Acausal knowing brings the uncovering of this esoteric truth of the individual as a living nexion – and thus of how they are not, and will not be, an isolated being. This knowing of being such a living nexion is the knowing of our true human nature, and of our cosmic, supra-terran, and acausal, potential.

“Part of this discovered truth is that of how such small tribal communities are – or rather can be – living beings; a new type of living consciously presenced by us in the causal, and a type of living which aids the evolution of the individual in the aforementioned manner. That is, such communities – such tribes (and there are various types of tribes) – are a type of cosmic sorcery, an esoteric

symbiosis, by means of which the individual can interact with Nature and the Cosmos (and other human beings) in ways necessary for 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. [9] “

To conclude; this summary of the framework and core concepts of the ONA presents the Order of Nine Angles in Seven parts: Thesis, Antithesis, Synthesis, Metamorphosis, Axis, Praxis, & Symbiosis [10]. Our thanks goes out to the Temple of THEM for actually providing those Seven parts, as well as the inspiration that fueled the insights. This summary is only a brief description of what the ONA is, so many pieces of the ONA that fits into those Seven parts have not been named. Each Initiate of the ONA will build on this idea and understand each part on their own. These “Seven ONA Fundamentals” only serves as a rough guide so that anybody who is interested in becoming ONA will be able to gain an understanding of what the ONA is from beginning, middle, to end.

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Footnotes:

[1] Anton Long; *Some ONA Tests*.

[2] Anton Long; *The War Against The Mundane*.

[3] David Myatt; *A Numinous Future*.

[4] ONA; *The Sinister Dialectic*.

[5] ONA; *Reductio Ad Absurdum, 1989*.

[6] ONA; *Frequently Asked Questions About The ONA*.

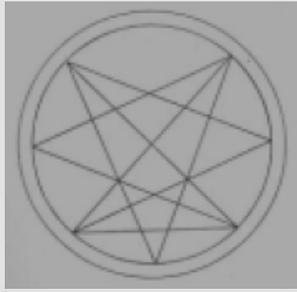
[7] Anton Long; *Our Law Of The Sinister-Numen*.

[8] Anton Long; *ONA: Prophet of Vindex?*

[9] Anton Long; *Sinister Tribes, Sinister Individuality, And The Sinister Way*.

[10] *Temple of THEM actually gave me the seven parts*.





Secrecy & Anonymity

..I've heard dozens and dozens of people of the past 10 years of my cyber-travels ask the question regarding secret societies such as the OTO & Freemasonry: "How is it a secret if it's everywhere?" In other words, how is it a secret society, if there are temples and lodges in every city, members got insignias on their cars, they maintain websites, etc?

The answer is that the existence of such societies are not secret, and neither are the ideologies of these groups a secret. But everything else about such societies are secret or private. Groups like the OTO are a "society of secrets." Secrets in the sense that the internal stuff of such groups are closed to the general public. For example the initiation rituals are secret, as well as the private modes of recognition such as grips and passwords, ritual work, etc. Groups like the OTO and Freemasonry also have a different layer of "secrets," which is the "esoterica" of the symbolism and allegories used.

In this sense, there are some American gangs which are secret societies... or *societies with secrets*. In old days, the crips and bloods actually had – or still have – secrets. For example the Bloods from the East coast have their "Book of Knowledge," which is the culture, mythos, folklore, history, and teachings taught to new "initiates" by word of mouth catechistically. This would be something you memorize and pass on orally.

So for example, if a young crip were to be asked by a random OG questions like: 1) What year did the crips start in and where, 2) what kind of field was it, 3) what was the name of the high school, 4) what was the name of the street, 5) how many deep was the original crip gang, 6) what were they called, 7) what was the name of the initiation song, 8) what was the dress code, 9) what's "your crown isn't high" mean, & 10) break down C.R.I.P.

If the young crip did not know any of the answers, then something ain't right with him. He's isn't "bona fide," in other words. It may be that the young crip is just claiming to be a crip, but was not made one by a legit crip gang. Otherwise his people would have taught him the private oral knowledge so he can answer the questions if and when asked. The answers being: 1) 1969, 2) in a football field, 3) located on the campus of John C. Fremont high school, 4) on San Pedro street; 5) the original crip gang was 18 deep, 6) they were called the Avenue Cribs, 7) the initiation song was called "The rich have to cry, the poor have to cry," 8) they wore Levis, acey duecy hats, and a walking cane; 9) "ya crown isn't high" means that you ain't criping to the fullest, not putting in all you've got, not repping to the fullest, 10) the breakdown of C.R.I.P is Constructed Revolution In People.

The same goes for groups like the OTO and Freemasonry. If a person claims to be an OTO initiate and you asked him or her the question: "In whom do you put your trust," and they don't answer it right, something is wrong with their "credentials." The question is taken from the First Degree initiation ritual of the OTO. The only correct answer for the OTO is: "In myself."

If the guy claims to be a Mason, and you asked him the same question: "In whom do you put your trust," and he doesn't have the right answer, it implies that he was never initiated in the First Degree, since that question is from the First Degree. In Freemasonry, the only right answer to that question is: "In God." Or the Mason can be asked: "What's the wage of a Mason?" The only real answer is: Corn, Wine, & Oil. If he didn't have the right answer, he reveals that he was never initiated into the Second Degree. And the question can be asked: "How many steps did you take to be a Ma-

son all together?" The answer would be roughly: "Six feet from West to East." If the man didn't give the right answer, then he reveals that he was never initiated a 3rd Degree Master Mason.

The same goes for traditional Haitian Voodoo. In Haiti, Voodoo isn't just a religion or "cult." Each sect/group is an independent secret society with secret grips, passwords, and catechism. If someone claims to be an Initiate of this species of Voodoo, then they should be able to answer basic questions such as: 1) what's an *Oum'phor*, 2) what are *repositoires*, 3) what is a *voodo-sih*, 4) where were you purified, 5) how many times were you 'put to bed' [*couche*], 6) how long did your purification last, 7) what did you wear during your initiation, 8) what is an *asson*, 9) what is the meaning of '*li pas te alle en bas d'leau*,' & 10) what is the name of the Voodoo *asson* and what does it mean? The questions are taken from the very initiation ritual the Voodoo claimant should have gone through. Thus, if she or he cannot answer these questions, they reveal that they did not in fact get initiated.

The answers are: 1) the *Oum'phor* is what a voodoo temple is called, 2) the *repositoires* are trees in the yard of the *Oum'phor* in which the gods and spirits dwell, 3) a *voodo-sih* is a "voodoo adept," 4) I was purified in the *Djevo*, which is a room adjacent to the *Oum'phor*, 5) how many times you *couche* [go to bed] depends on the *mystere* [*loa*] being called to oversee your initiation, for example the number of *Erzulie* is 6 [days], 6) the initiate must remain in the *djevo* for 21 days, 7) the initiate wears nothing, is nude, and cannot wear any kind of jewelry, 8) an *Asson* is a calabash rattle which is the symbol of the office and authority of the *houn'gan* or *mam'bo* the initiators, 9) '*li pas te alle en bas d'leau*' means a false *houn'gan* or *mam'bo* who was not given the *asson* by a *mystere* but takes one anyway, & 10) the name of the voodoo *asson* is *Koheleth-a-dom*. *Coeleth*, *Co-Le-Th*, *Co-Le-Tha*, or *Koheleth* [depending on the region, argot/dialect, oral tradition, and sect] in voodoo tradition signifies that man is dependent not upon himself, but upon the supernatural occult forces, called by voodoo initiates various things such as 'mysteres,' 'angels,' 'saints,' or 'loas.'

This last question and its answer may actually shed some esoteric light on the second Black Book of Satan of the ONA, called: *Caelethi*, which deals with the Dark Gods. The Dark Ones/Gods of course being supernatural [acausal] occult forces/beings. Each Dark God has its own "sigil," called a "veve" in Haitian voodoo. Like the *mysteres/loas* of this species of traditional voodoo, many of the Dark Gods have their own traditional chants. The voodoo *loas* are called down from *Ife* – their supernatural realm – and they make their presence felt in various ways. The Dark Gods are called down from the acausal into our causal realm, and the Dark is Presented in various ways. These supernatural occult forces make their presence felt sometimes magically, sometimes subtly, sometimes via visions in trance states [pathworking, frenzy, etc, in ONA]. But these supernatural occult forces do make their presence felt to the initiate.

But why the secrecy and silly questions? If you are an idealist, then such questions are of no worth or use. Why so? Because why do you need to know the answer to silly questions if all you are into the OTO, Thelema, Satanism, Masonry, ONA, Islam, Buddhism, whatever for is to believe in a set of ideas, ideals, ideations, ideologies? For example, as an idealist: who cares about the details of where you go to wash yourself and how many faucets there are when you're in Mecca on your Hajj when all you want to do is believe in the ideation/ideological memes of Allah and Jihad? I mean really, what do water faucets have anything to do with God and Jihad? Who cares about the details of Che's life and how he became who he was, if all you want to do is wear his face on a tee-shirt because you like the *IDEA* of revolution. If you are a pragmatist, you'll understand the practical use and nature of such questions. It has to do with circles of trust; how much you can say, share, and reveal to whom; and also with the issue of legitimate authority.

For instance, it's a matter of security and safety for a crip or blood to not trust any old somebody with a blue or red rag. It's stupid and naïve to do so. If two unfamiliar crips or bloods are going to get together and "do business," with each other, both parties have it in their interest to challenge the other to make sure they are "real" crips or bloods and not fakes, wannabes, or undercover cops roll playing. If the guy is an undercover cop, then your ass is going to jail if he witnesses you committing a crime. If the guy is a fake or a wannabe, it means he likes the aura and mythos of the gang and likes to attention and way people behave with him, but most likely he won't be down to do any real crime, cuz he's just toying with the idea and not actually living it.

With something like the OTO – since it's a sex "cult" – you just can't believe some random person claiming to be a high initiate of the OTO. Otherwise you'd be having 11th degree anal sex magick with random claimants all over the place.

You lack some faculty or mechanism of differentiation, where you can't tell those who are actually initiated into your Way and Culture, and those who simply are toying with the idea because such falsely acquired identity gives such claimants an image whereby they are treated by others in certain ways they desire to be seen or treated.

With Freemasonry, in olden times – circa 1500-1800 – on many places that were Catholic Church controlled, being a Freemason was a major crime punishable by death. There is this thing called: Infiltration. If a Catholic infiltrator were placed in the company of Masons to collect information and intelligence, and you were stupid where you simply believe and accepted anybody claiming to be a Mason to be a bona fide Mason you would risk your own life and the lives of others. The functioning idea here is that you are not challenging the other person to disprove him or to reveal that he is a fake. The functioning idea is: self-preservation and personal security.

Haitian voodoo has a long and very interesting history. Haiti was the first black “colony” in the New World to gain independence. The struggle and fight those slaves had to go through to gain that freedom from their European masters dealt with real wars, real killing, real revolution, etc. The independent secret voodoo societies and the networks such groups formed with other groups were crucial in this struggle of civil uprising. Being able to tell a fake voodoo initiate, from an infiltrator was a matter of life and death, and freedom and continued slavery. Again, the working idea is that you are not challenging the other person to reveal that he is a fake, as if to win some dick sizing contest. The working practical idea is personal security. Why would these Haitian slaves in these voodoo secret societies need personal security? So that they can continue their work – their Struggle – unmolested/unharmd by the powers that be. This is a very important point of view.

Regarding the ONA

In a document written in the 1990's it is stated:

[Begin Quote]

The ONA is organized on the basis of cells, basically for two reasons: (1) Security and (2) Effectiveness.

The structure means that each new Initiate/member has one (at most two) Order contacts who channel information/teachings and so on, and who offer guidance/instruction. When this member reaches the stage of External Adept, they usually form their own Temple for ceremonial magick and for teaching, recruiting their own members, whose Order contact thus is that External Adept. Each Temple thus formed exists independently. Hence, if it or any of its members are 'compromised', the chain cannot lead very far, enabling other members in other Temples to remain secret and so continue with their own work, both personal (following the path to Adeptship) and aeonic (aiding the sinister dialectic).

Further, such a structure is effective, because: it enables each member to progress at their own pace; it enshrines a fundamental principle of genuine Satanism [individuality, and freedom from subservience to authority] and it enables practical experience of a character-building type [e.g. by organizing and running a Temple at an early stage].

Essentially, the Order is secret – and intends to remain so as far as most of its members and activities are concerned. – ONA, Hysterion Proteron, Organizational Structure

[End Quote]

So even since the 90's the ONA has described itself as being a secret order, for reasons of security and effectiveness. The Order is cellular in structure. Cells here meaning individuals and groups. Like a civil resistance movement in Europe during Nazi occupation times. Such an ordering of people who share a common goal and vision of freedom needs to be secret so they can do their work. They also need to be loosely based on independent cells. If one resistance cell is discovered and its members captured the other cells are safe to continue to do their work, because the resistance is not actually an organized organization with a central leader calling the shots. Each cell is its own thing. The cells just carefully work together to actualize a common goal they have.

In such an environment and condition, even though different cells may have to work together, there is – and must always – be an air or attitude of distrust: never to fully trust anybody outside of your own cell; no matter what they claim. Even if you have witnessed members of some other cell put in the dirty work like you do, you still can't trust them completely. For, it may be that such other members of such other cells may be genuine in their resistance, but trusting other cells too much may jeopardize your own cell, if say the other cell gets caught and information forced out of them.

Concerning Nyms:

[Begin Quote]

Initiate Names

a) Some suggestions, based on names traditionally used in sinister Temples:

Male: Oger, Hacon, Serell, Noctulius, Athor, Engar, Aulwynd, Algar, Suevis, Angar, Wulsin, Gord, Ranulf

Female: Sirida, Eulalia, Lianna, Aesoth, Richenda, Edonia, Annia, Liben, Estrild, Selann

b) Contract and/or transpose your own name to form another; for example, 'Conrad Robury' gives Cabur, Nocra and so on.

c) Find a demon form with whom you feel an affinity, and use that name, either as it is or contracted/transposed.

d) Construct your name from a Satanic phrase or chant - for example, 'Quinvex' can be derived from the 'Quando Vindex' of the Diabolus.

What is important about all the above is that you feel 'attracted' to a particular name or phrase.

Whatever method is used, the name or phrase should derive from traditional Satanism (as explicated in this book) and for this reason names/demons deriving from other traditions should not be used. –Black Book of Satan

[End Quote]

During my era, an odd critical remark the mundane Satanists make about ONA people is that they use pseudonyms [nyms] and not their real government Christian names like they [the mundanes] do. Therefore – according to their mundanely non sequitur logic – if a person uses a fake name, and doesn't reveal their real identity on Facebook, then they are fakers. BTW, in my era, the American NSA is collecting face pictures off cyberspace – such as facebook – to put into their face recognition database.

Ever since the old days of the Black Book of Satan, it has been suggested and taught that initiates of the ONA pick and use a pseudonym or an “initiate name,” and not their real names. In fact, anybody who is anyone in ONA culture is known by their nyms, initiate names, pen names, whatever: Anton Long, Steven Brown, Christos Beest, Hagur, etc. And over the years this idea of having “initiate names” has evolved into the use of pseudonyms and even pseudo-personas. What's a “pseudo-persona” mean here when I use it? Like the persona behind Mark Twain versus his real everyday personality. Like the difference between the actual person of David Myatt versus the mythos of Anton Long. Like the difference between the artists Richard Moulton and the persona attached to Christos Beest when he was involved with ONA. Like who we know as Anton LaVey, as opposed to who this man really was on a mundane everyday moment.

Personality develops along with names and new found identities. It's the psychological “magick” behind the use of mottos in groups like the Golden Dawn and OTO. You're no longer just some ordinary person. Your motto is Therion by golly! And this Therion name begins to develop its own personality/persona. Therion is a philosopher, a guru, a master magickian, a prophet of Thelema. Anton Long isn't just some random person from a small town in the middle of nowhere! He's the master mind of an occult criminal organization! Beesty Boy isn't just a guy who doodles and plays the piano by his lonesome self in the middle Scotland somewhere. He's Christos Beest: an evil Nazi human sacrificing devil worshipping guy with magical powers to call upon the very forces of darkness!

This psychological magic is a time honored method of forging a new person out of somebody. When you join something like TM or the Self Realization Fellowship or the Hare Krishnas – whatever – you eventually are given a new name. You're no longer Bob Smith of Smalltown America. You're Baba Ji's initiate Rajneesh Hindustani. And you're not ordinary, you're a person on a quest for the secrets of... Kriya Yoga! Of oneness with Krishna! You're on your way to be a Bodhisattva! When you convert/revert to Islam, you're no longer Jimmy Jones of Somewhere Alaska. You're Mustafa al-Ameriki! And you're not ordinary, no sir, cuz one day you will walk several times around a big black brick cube in the middle of a desert!

And that shit works. It causes you to develop into a new person over time. Families and gangs do this. In a big family you end up being called by a nickname family members just give to you: Uncle Chuck, Skinny Jimmy, Smiley, Snoop Dog. Having these nicknames or “new names” does something to you. Those new names aren’t simple ordinary generic names on some birth certificate. People who like you, love you, want you, gave you that name; to signify that they accept you. You belong to somebody. You’re wanted. It’s more personal than a generic name. It identifies you with that group... and it causes you to gradually identify stronger with that group. As a new gang banger, when your new gang fellas gives you a new name, you are more inclined to develop a deeper bond with those guys, and thus, you become more willing to participate in the same criminal activity and behavior they do.

If it’s not a new name, a new title works just as effectively in transforming you into a new person over time. Put in enough time and energy into the Mormon Church and you’ll get the title “Elder,” and that means something in that specific social order. The title Father of a Catholic sect does the same. You were given a new “name” [title]: you are wanted and liked, honored even. And your personality changes and develops into someone/something new to live up to that new title. And “Adept” of the ONA thusly understood, isn’t just an empty title. It’s a conduit of inner change.

A nym understood thusly isn’t just a random pseudonym, it is the seed of a new personality, a new type of person, and even one’s muse. Have you ever thought about what the persona Anton Long can say and express and write that David Myatt can never say, express, and write? Or as a muse: the nym Christos Beest, and the identification with the ONA acted as a muse to the artist RM in such a way that he was inspired for a time to produce artwork, chants, music.

I’m writing from the point of view of a pragmatist though, or a “realist,” and not an idealist or theoretician. To a theoretician who deals with belief-sets, theories, ideas, etc. Things like pseudonyms, pen names, alter egos, personas, titles, have no use, worth, or meaning. They actually get in the way of believing in ideas, thinking about ideations, and juggling theories.

From a down to earth perspective, as a realist, if we have some desire to change ourselves into a new person, or new type of human being [as ONA states is a goal of an initiate]: what exactly does that mean in Reality. What is meant here by “person,” or “human being,” that which we are trying to change? You’re body? You’re mind? Your heart? Your personality? Your attitude? Your worldview? The way you think and process information? Your level of intelligence? Your comfort zone? Your capabilities? Your character? Your wardrobe? Your hair style? What exactly are you trying to change and self-develop? Whatever it is we are trying to change has to start somewhere. Everything in this causal universe has an initial cause [causal beginning].

In Buddhism the causal chain for causally affecting and influencing physical reality looks like this: 1) Thought/Mind influences, 2) Emotion/Heart which governs, 3) Action/Behavior which manifests 4) Kamma [causal end results]. And so to change the person you are outside, one has to first change what is inside. That inner change begins in the realm of thought/mind. Meaning how you see or perceive yourself, your inner self-image, your inner confidence, etc. That inner change can realistically – in a psychological way – begin with the adoption of a new name, or title, a new wardrobe, and crafting a new persona: a persona attuned to that which will help bring about the change desired.

So for example, from a Theravada perspective, let’s say there is man who is a drunk. Causally – karmically – his drinking problem has cost him his job, wife, and kids. He’s living in a shelter and has hit rock bottom. The man now wants to change and become a new person. How does he do it? He first has to start inside, and by that I don’t mean it in a dumb spiritual way. Inside meaning: it first begins on the level of psychology, in the mind, in other words.

Anything the drunk can do psychologically will act as seeds of this change. The drunk can first get a new wardrobe where he cleans himself up, fixes his hair, and dresses nice. He can change his attitude and be friendlier with people. He can go to church to stimulate his spiritual parts and make new wholesome friends. All that psychological stuff then influences how he Feels about himself and about Life.

This is the stage of change when depression begins to fade, happiness comes back, self-confidence begins to develop, a new “outlook” on Life develops, goals develop, and something to Live for or work for develops. Those emotion/heart born things in turn

governs the man's actions and behavior in Life. He may get a job to make money. He may start dating again. And so on. Those actions and behavior is what bares the fruit, and is what will actually change him as a person and change his Life. But that change, realistically must begin inside, as simple seed stuff in the field of mind.

So for me, it's very telling of a person's pragmatic paradigm [or lack of one] and of their level of a practical understanding of things when they reject and see no worth in such little seed stuff like a nym, a persona attuned to Buddhism, Islam, Traditional Christianity, ONA, whatever. When they demean the small stuff, and glorify the big stuff. It's the mental signature of an idealist or theoretician: to throw away and belittle the small stuff and glorify the big stuff.

Cuz what exactly is an idealist [one who is not realistic]? It's a person who is entranced or spell bounded by the bigger picture. That's what an ideal is: a big picture, a master piece. For example: Utopia, where there is no class struggle, no poverty, no private property, no money, and everyone shares everything and works for free. That's a big picture. The perfect marriage, that's an ideal, an idealistic big picture. The realist will ask: well how do you materialize the perfect marriage? What do the little steps that will make Utopia a reality look like? Where does it realistically begin? An idealist is a person who thinks about an apple all day long and things they can make with apples. A realist is a person who plants the apple seed. The apple fruit is the bigger picture: the possible end result of an apple tree. Realistically, that apple tree must come from somewhere.

What's your IDEAL career? Your IDEAL mate? You IDEAL social life? The IDEAL Buddhist? The IDEAL Christian? The IDEAL Muslim? The IDEAL Satanists? The IDEAL ONA-er? If you can picture or describe one of these IDEALS you are describing something which does not exist. How do we know it does not exist? Because everything in this causal universe comes into being from a causal seed/event/thing: and you have done nothing to plant that causal seed. You simply have the idealistic envisioning of something. What does the causal seed for an ideal career look like? That's the realistic question and point of view. What does the causal seed for an ideal mate look like? How does it begin? Where does one start to manifest this ideal boyfriend? What does the causal seed of an ideal Buddhist, Satanist, or Republican look like?

You see, if you pay close attention, you will notice that there is a giant difference between keeping it real and asking questions like what the causal seed for something look like, and: Living up to idealisms. Being captivated, mesmerized, spellbound by phantasmal ideals that don't exist. Is it even possible to manifest an idealistic anything? The main part of words like ideal, idealism, and ideology is IDEA. Such things are just ideas, abstractions, and can only be such. From the vector of a realist – on the Real – or a pragmatist, everything must have a beginning, and such beginning often start very simple. As complex as the human being is as a fully developed adult, it starts off as simple sperm and egg and some chromosomes.

Becoming an initiate of the ONA actually – realistically – starts with simple causal seeds. A few ONA manuscripts by Anton Long, a nym, a persona crafted and attuned to the essence or spirit of the ONA, even little wardrobe things like crystal rings and crystal pendants [mentioned in the BBS]. These are all little psychological seeds that germinate in mindspace. Which in turn will influence how you Feel about yourself and feel about Life and things in general. Eventually your state of emotion/heart will influence your actions and behavior. It's those actions, behavior, how you express your Life, how you Live Life that will change you into a new person.

You see idealistically some people in ONA already have this ideal image of an ONA initiate. They are hardcore, murderous, devil worshippers. That's fine. The problem is: you can't force someone to just go out and be hardcore, murderous, devil worshippers. Why? Because it's an ideal: it's not real. In the same sense that you can't just force a Buddhist to be a Bodhisattva or a Radical Muslim to be a Jihadist, or a young man into Fatherhood, or a young woman into Motherhood. In the same sense that you can't force a young person to live up to aged, elderly wisdom. There is a time and season for everything, and everything has a beginning.

The military has an "ideal" image/vision of a soldier. Realistically you can't just drag random people off the street, sign them up, and belittle them for not living up to the ideal of a perfect soldier. But you can make a random person gradually into a great soldier: in increments, gradually, step by step. In other words, before a soldier ever becomes a murderous Rambo, he needs to develop – plant the causal seeds – of simple little things like waking up at 4 in the morning, standing up straight, speak loudly with confidence, learn to roll his tee-shirts and make his bed right. The idealist will ask: well what does any of that have anything to do with being Rambo? Why do they ask that? Because they can only see the big imaginary picture.

Street gangs have an ideal image of the right kind of gang banger. But – the thing I really like about gangs – is that most gangs are naturally realists. When you join a street gang, they don't push you or force you to live up to ideal. They start you off simple. They give you a gang nickname, they teach you how to wear your rag right, they teach you the right slang dialect to use, they tell you about their history, or past battles with enemies. They hang out with you, smoke bud with you, drink with you. It's a slow process. Just like forming a large piece of stone into a statue of the goddess Venus takes time. It may be that for years that stone may not look like anything presentable. And so it is with the new gang members, it may be that for years, he or she may not kill a rival gang member. But in time he will... in the right situation, condition, and environment. In the same sense that a trained soldier will kill also in the right situation, condition, and environment. But to be trained takes time and effort.

As causal creatures we have our existence within the framework/matrix of a causal system. Action can't exist without condition, situation, and environment to act upon; or to cause to become an act. You can't have sex: if there is nobody to have sex with. To have somebody to have sex with, you need to manifest the right situation, condition, and environment. You can't force a random Muslim to be a terrorist. But if you manifest – or manipulate – the right condition, situation, and environment whereby the Muslim is driven to an extreme state mind and emotion and is not thinking rationally, he will blow himself and others up. If you manifest the right condition, situation, and environment, such as making a mountain slop downwards, a river will ACT in accord with such causal matrix and flow downwards.

And so if the idea – the ideal – is to make random ONA initiates into some perfectly evil sinister killer revolutionist, than you can't force initiates to live up to that idealistic image. It doesn't work that way. The idealist and theoretician can't understand this, because they are dealing with ideals, phantoms, and fantasies. The initiate must be given time to incrementally develop into something close to that ideal: towards that ideal. The initiate must be given time to develop in the general direction of that ideal. This takes time and begins with very simple causal seeds. Realistically, if you remove those causal seeds, reject them, disregard them: you have no Fruit.

Regarding Anonymity & Authority

Using things like “initiate names” or pseudonyms to conceal identity are useful thing, are causal seeds of inner change, and a part of “ONA culture.” And the use of such produces something called anonymity. The following quote is topical, and reinforces or echoes this culture:

[Begin Quote]

The O9A - secretive in terms of the identity of the majority its adherents – has been widely criticized both by those claiming to be occultists (of whatever type) and by those writing about modern occultism. –ONA, Originality, Tradition, And The Order of Nine Angles.

[End Quote]

So, on the one hand, in ONA there exists a culture which encourages the use of pseudonyms, and the concealment of identity, which makes adherents or associates of ONA anonymous to the public and to each other [other ONA cells]. And then on the other hand we run into something like this:

[Begin Quote]

This means that we most certainly do not trust nor respect some anonymous or anonymized person who writes about themselves and/or about the O9A via the medium of the internet. Thus we suspect them, and everything they write, be it via e-mail, or on some web-

log or on some forum or on some website; even if – or especially if - they claim to be O9A and/or claim to be part of or to have founded some O9A nexion/group or claim to have done various sinister deeds. Thus we suspect them, and everything they write, even if they have been making such claims or writing about the O9A for years; even if what they write seems in line with the esoteric philosophy of the O9A; and even if we have been in contact with them for years via mechanisms such as e-mail or a written correspondence. –ONA, Some Advice For Neophytes Regarding The Order of Nine Angles

[End Quote]

How does this make any sense? As someone in ONA once said to me: “[T]here is real life, and there is the internet.” That was paraphrased. It makes perfect sense if you understand the meaning of the word “Individuality” in ONA, and if you understand who the Authority in ONA is.

The functioning concept here is: one’s immediate circle. We trust nobody outside of our own ONA cell/nexion. Meaning people we are in close contact with in our real world lives: family, friends, co-workers, fellow classmates, members of our Drecc gang, members of our private Traditional ONA nexion in our cities. Everyone else are unfamiliar people who exist outside that circle of immediacy. It is foolish to trust and believe a person you are not intimately familiar with. Especially anonymous people online.

But you can ask: “But you’re anonymous?” Or: “But if we use nyms and hide our identities aren’t we all anonymous?” The answer is yes, and as it should be. I am nobody to you. What claims I make means nothing. Anything I can ever say about my ONA credentials, what I can say I have done regarding ONA are moot and are essentially unsubstantiated claims made by an anonymous person. And likewise are you each to me... as things should be. Why so? Because it makes sense if you understand what ONA is trying to say when it describes the ONA Way as an “Individualistic Way.” One of few people not anonymous in ONA is DM, since his life is public record.

ONA is something you/we each put into practice in our own individual lives, at our own individual discretion, in our own individual way. As such – being an individual way – nobody else matters. How some other person practices their ONA, what their opinions are about ONA or how you practice ONA, if they say you’re doing ONA wrong... these things don’t matter, because ONA is an individualistic path.

To use an analogy, I drive a Lexus. That Lexus came from some car lot where many other Lexuses can be found. All these Lexuses were made by the same manufacturer. And so my Lexus is my personal individual way of getting around from place to place. What I do with my Lexus and how I drive it is none of your business. And conversely, what you do with your Lexus, and how you drive it, is none of my business. What you may say or opine about what I do with my Lexus, and how I drive it is irrelevant, because a “Lexus” is not a collectively owned thing. It is the brand name of an individually owned thing.

ONA is the brand name of a vehicle – a yana in Buddhism – which is designed to be owned and used by the individual to get you someplace: your Wyrd. As such, other people who are associated with ONA don’t matter. Individuality does not equate with collective practice, organization, authority, etc.

People online who claim to be ONA and whatever their opinions about ONA are or how they think you are doing ONA mean nothing as an individual practicing something designed to be practiced on an individual basis. They aren’t a member of your immediate circle. They are anonymous. Simple as that.

Anonymous people – which includes me – online or on whatever medium, who claim to be know-it-all of ONA, as if they were some “authority” on ONA or of ONA, are acting and behaving out of bounds. Why so? Because in ONA, there is no authority outside your own individual authority and judgment. As this quote states:

[Begin Quote]

In the O9A therefore, individual pathei-mathos is 'the ultimate authority'. Not individuals, not some title, self-given or otherwise. Not Mr Anton "I claim no authority" Long; not his writings; not his diverse exeatic life; not his 'esoteric philosophy' that, presenced by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes. Not what some O9A 'outer- representative' - self-described, or otherwise - has said or written. –ONA, Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles

[End Quote]

And this quote on individual judgment:

[Begin Quote]

The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presenced in the praxises of the Order of Nine Angles (O9A/ONA).

This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority. –ONA, The Authority Of Individual Judgement - Interpretation And Meaning

[End Quote]

If Anton Long invented/created the ONA, and if he says nothing he has written is authoritative – “possess no ultimate authority” – and he made the ONA: then surely, you can understand that the opinions of some anonymous person should really mean nothing.

It may be that such anonymous person – which includes me – claiming to be ONA is sincere and tries to practice ONA, and even manifests the unwritten etiquette. It may be that such anonymous person may know a great deal of esoteric gobbledygook about ONA. But in a weltanschauung and Way of Life where the Individual's judgment, pathei-mathos, and experiences are his/her own authority, is paramount, and takes first priority: what meaning does anything such other ONA person's views and opinions – anonymous or otherwise - have to you as an individual living an individual Way of Life?

Especially if they are anonymous. And we of this era in ONA know there have been a few anonymous people claiming to be ONA acting as if they were some authority figure, or behaving as if what they know or how they interpret ONA is authoritative. We know such types of anonymous people try to say that how you/we do our ONA is wrong and not the way it should be done. Because if Anton Long who made the ONA says that he is no authority, then how much less authoritative are the opinions and views of some anonymous ONA claimant who had nothing whatsoever to do with the creation of ONA? Think about it.

The problem is that most people in and out of ONA have trouble understanding just what exactly the word “Individual” means. Such people are enamored with the idealism of Individuality, but in reality they are not individuals and do not behave in a manner of someone who understands that other people around them are individuals: are entitles to be individuals. To such types of people, the other person's individual judgment means nothing, it's their own judgment that should mean something to others. To such types, the individual method of practice of the other person is meaningless, it's their own idea of how things should be done that others should adopt. It's stupid, and it's telling of the level of mentality and character of such types of people.

Individual judgment means that if you write an essay or make some ONA artwork, and I like it, it's my call. I can choose to hate it also. And vice versa. If you see some use and value in what I have written, then that's your call based on your own individual judgment. If you hate what I've shared or written, that's fine also and is still your call. I'm no authority on ONA, and certainly no one's authority in ONA, and neither are you to me. This is the perspective each individual initiate really needs to learn to cultivate. It would reduce drama and power games people play. And ONA would actually become what it was intended to be: an Individualistic Way.

The Wannabe Authority

They do find their way into ONA. They are the ones who act and behave as if their interpretation – usually a Traditional Satanic one – is the only way: revealing a lack in understanding of what Out Forms [causal forms] are. They confuse the forms for the essence. They assert their opinion and views about ONA onto others. They act and behave as if what they know about ONA is definitive and authoritative. They point fingers and tell you you're not doing your ONA right. They are usually anonymous internet nobodies.

Thankfully ONA has a way to call out these pretentious wannabe authorities. It's called the 10 Questions of an Adept which are questions DM/AL put together which only he actually has the answers to. The answers are orally given to associates of his immediate circle, when one needs to do some work for ONA, just as a means whereby they can prove that they are associates of DM/AL. Usually this immediate circle of associates are called various things such as: the Usual Suspects, the Old Guard, or the "Inner Circle." The 10 questions are as follows:

[Begin Quote]

- 1) *What is the meaning and the correct uses [plural] of the term Fayen?*
- 2) *What alchemical season is appropriate to Dabih and why?*
- 3) *What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?*
- 4) *What one [singular] terrestrial location is used in calling forth Yusra?*
- 5) *How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?*
- 6) *What symbolic structure/construct is beyond the (advanced) form that is The Star Game?*
- 7) *How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?*
- 8) *What is the esoteric name of the acausal entity that has the common exoteric name Satan?*
- 9) *What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?*
- 10) *Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?*

[End Quote]

The practical thing to keep in mind is that if anybody claiming to be ONA is acting and behaving as if they were some authority on ONA, as if their opinions and views about ONA or about how you put into practice your ONA means anything, and they can't answer these questions: they are not Adepts of ONA.

If they are not adepts, then certainly they are no authority, and what they know about ONA, their opinions, and views about ONA and about how you/we may practice ONA, are the meaningless drivel of an anonymous wannabe authority. They lack the understanding that in ONA the only – the ultimate – authority is you yourself as an individual initiate.

Another way to test one of these pretentious wannabe authority figures is to ask them questions drawn from Christos Beest's underground autobiography called Myndsquilver [MS]. MS isn't a reliable way to test a person for adeptship mind you. What it may indicate is a lack of some type of connection with someone who was known to be publically associated with ONA. Beesty eventually made his identity known in public as being an associate – and Outer Representative – of ONA. He was the last authentic Outer Rep. Authentic here meaning having been picked by DM/AL to be Outer Rep and being of an era – pre-internet – when such a post was needed to answer questions from those interested, send out ONA MSS via snail mail, etc.

Most of us associated with ONA use pseudonyms and maintain anonymity, as per the nature of ONA in general. But some of us are in some way – directly or indirectly – connected to at least one person once publically known to be ONA; namely RM/Beesty Boy.

If the wannabe authority can't answer simple questions from MS and from the 10 Questions of an Adept, then it indicates that not only is this person not an adept, but that they are also not associated with any known – verifiable – associate of ONA. So then how can such a person – regardless of how much they may know about Traditional Satanism – be of any authority of ONA? Why would such a person's opinions and views about how you/we do ONA matter?

This isn't to say that an ONA Adept is any authority in ONA. Because if Anton Long himself – who created the ONA – says he is not an authority in ONA, then neither is an Adept of ONA. The proven adept is just more reliable with what they may know about ONA simply because they are associates of DM/AL.

There are practical reasons for maintaining secrecy and anonymity. But such anonymity makes each of us to the other unverifiable, anonymous people. As things should be. Because I shouldn't matter in any way to you, and vice versa. The simple rule of thumb is to keep things within your immediate circle, and to trust no one outside that circle fully. Especially if they are acting like pretentious authorities in ONA on the internet. You are as an individual self-initiated associates of ONA your own authority. You have the right to maintain secrecy, to keep your identity private, and to practice ONA in whatever way you see fit, as per ONA corpus. The ONA is an Individualistic Way. No one, beyond your individual self, is entitled to know anything.

Kryptonimus

Order of Nine Angles

6.4.125 yfayen



Αρ..πο..κρα..τες

SEXIÓN TWO

Practicando con la Atención

“...Y así, lo mortal se apresura a través de la armoniosa estructura, entregando en el primer reino ese vigor que crece y que desaparece...” --del Poimandres – Hermes Trismegisto [1]

A poco que prestemos atención nos daremos cuenta de ese flujo y reflujo que son inherentes a nuestra esfera de manifestación y que lo inundan todo con una dialéctica que se retroalimenta. Me refiero a los procesos del germinar, crecer y florecer y los fenómenos relacionados con el menguar, la decadencia, el marchitamiento y la muerte.

Nosotros mismos en buena medida estamos sumergidos en esa marea vital con su bajar y su pleamar, pero a menos que seamos conscientes de ella, a menos que la comprendamos y la digiramos, no podremos experimentar la naturaleza que se esconde más allá de esa aparente dialéctica lineal. A menos que comprendamos los aspectos anímicos de esos procesos, no podremos avanzar más allá de ese *“primer reino”*.

Propongo un ejercicio para tratar de captar esta *“costumbre de la naturaleza”* y entrenar así la capacidad de comprender íntimamente ciertos acontecimientos visibles e invisibles que se dan en el mundo en que habitamos. Me parece a mí que el momento idóneo para empezar a practicarlo es durante periodos en los que vivamos entre la vida salvaje de bosques y montañas. La idea es poder hacerlo en cualquier momento, pero creo que para empezar, un entorno silvestre es lo ideal.

En esa situación, tras habernos revitalizado con una buena carrera campo a través, o una escalada, o sesiones de rastreo y cacería con medios arcaicos pero más honorables (por ejemplo usando flechas y un arco sin poleas...o incluso pescando con arpón o con caña en aguas bravas), todos nuestros sentidos se habrán recalibrado y afinado, y nuestra psique estará más predispuesta a conectar con el ecosistema...además de tener el almuerzo ;)

Doquiera que prestemos atención podremos observar esa dialéctica palpitante que fluye a través de un tiempo lineal; bien sea en el germinar de una semilla y el vigoroso elevarse de un árbol, o en la caída de las hojas o la putrefacción de un cadáver...

Cuando, sin prejuicios, con la sensibilidad acechante y silenciosamente alerta de un cazador, nos enfoquemos en estos procesos, se suscitará y se reflejarán en nuestro interior una serie de sentimientos y pensamientos. Impresiones tan fugaces, que cuando no se las presta la adecuada atención nos atraviesan sin dejar rastro.

Allí donde aparezca ante nosotros un fenómeno claro del florecimiento o el crecimiento, deberemos enfocar nuestra atención en él. Si no se está demasiado atrofiado, se podrá notar cómo un tipo de sentimiento característico tiñe e impregna el espejo del alma formando una imagen nítida y reconocible.

La idea es que:

I- Primero los sentidos externos captan con la mayor nitidez posible el fenómeno y que...

II- Después desplazamos la atención hacia la impresión sutil que ha quedado formada en nuestra psique y podamos sostener su presencia allí de forma consistente.

Una vez se logra hacer esto, el siguiente paso es:

III - Tratar de lograr conscientemente una percepción simultánea de las dos entidades: el fenómeno externo y el sabor o impresión sutil generado en nuestro espacio anímico.

Con esto podremos experimentar una especie de percepción simultánea de la experiencia que estamos viviendo en simflujo. Es como añadir una dimensionalidad que enriquece una pintura y la dota de un dinamismo antes insospechado. El resultado de combinar ambos elementos dará una experiencia más rica que la suma de las partes.

Por supuesto este ejercicio también debe realizarse con la otra cara de la moneda, con los fenómenos del decrecer, la destrucción y la muerte.

A menos que nuestra atención posea la determinación y sutileza de la “mirada” de un cazador hiperbóreo, no captaremos ni digeriremos todos los nutrientes sutiles que pueden extraerse de la experiencia.

Con el tiempo, este simulfujo nos proporcionará una mayor riqueza y eficacia en nuestro mundo anímico, cada experiencia será más sabrosa y nuevos espacios perceptivos se abrirán ante nosotros. Sucesos o matices que antes nos pasaban desapercibidos se nos aparecerán ahora con una claridad meridiana.

Llegará un momento en que nuestro equipo de “acecho” estará tan refinado que podremos captar las impresiones de aquellos acontecimientos tan fugaces, o tan etéreos que no parecen poseer naturaleza física. Veremos lo que otros no pueden ver...

Esto no tiene nada que ver con el perderse en especulaciones intelectuales sobre tal o cual aspecto de la naturaleza, o de divagar o fantasear...se trata de la disciplina que promueve la sana percepción de lo que vive en y alrededor de nosotros en toda su amplitud.

El proceso es similar al que nos sucede al escuchar un ladrido, un grito, una palabra cantada, etc... Por un lado percibimos el sonido como un elemento puntual descontextualizado, pero, casi al mismo tiempo, se genera una impresión en nuestro interior que nos habla de si se trata de un ladrido de miedo o alegría, de si es un grito de furia o de gozo, de si la palabra cantada evoca una imagen incómoda o gloriosa etc...

No es de extrañar que el tipo de ejercicio mencionado unas líneas más arriba esté esotéricamente relacionado con el desarrollo de una capacidad especial para comprender el sonido, pues por su propia naturaleza - el sonido - se trata de un ente que se manifiesta necesariamente vinculado al tiempo.

Una melodía se compone de un flujo virtual de notas que vienen del pasado y quedan en la memoria inmediata, sumado a la nota que está sonando en el momento presente, sumada a la proyección inconsciente que hacemos de la nota que vendrá a continuación... Lo mismo con cualquier sonido puntual, cuya ondulación tiene un comienzo, un pico y un final que se desarrollan en un determinado contexto espacio-temporal.

¿Cómo aplicamos la técnica anterior aquí?

Por ejemplo, al escuchar una voz entonando una determinada melodía, nos damos cuenta de que (I) es un imput externo a nosotros que se sumerge en nuestra psique (II) que genera una serie de impresiones en nuestro interior.

Un primer nivel de impresión tendrá que ver con nuestra interpretación subjetiva de la información sensoria.

Otro nivel de impresión nos hablará de lo que pretende transmitir la mujer que canta esa canción...

Saber distinguir el primero del segundo, y ser capaz de armonizarlos revela, otra vez, una nueva dimensión del fenómeno que supone algo más que la suma de las partes.

Lo mismo es aplicable al tronar de un relámpago, o al aullido de un lobo.

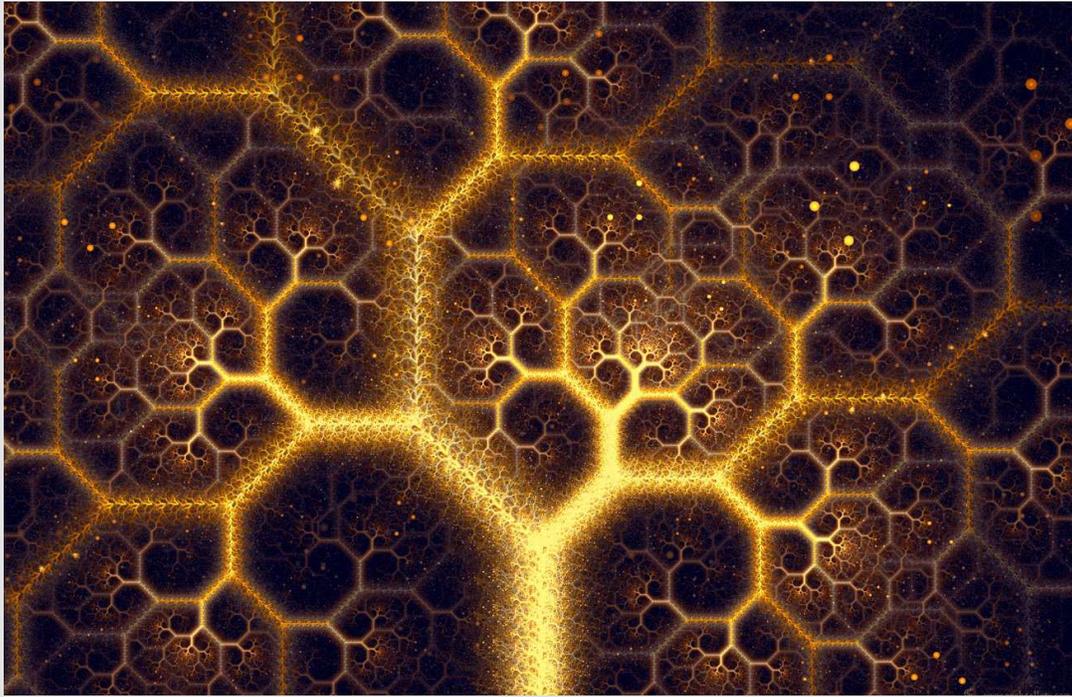
Lo que para una persona vulgar se trata de un incoherente ruido, para un adepto entrenado se convierte en el lenguaje anímico de la naturaleza.

Darte

[1] Del Poemandres (Corpus Hermeticum) en la traducción del griego al inglés de David Myatt

(<http://davidmyatt.wordpress.com/mercvrii-trismegisti-pymander-part-one/>)





Fractal Inference

∴What “something” do science, Buddhism, and ONA share in common? Something once called Natural Philosophy. Natural Philosophy basically is the philosophical study of nature and the cosmos, and then a gradual piecing together of a philosophy based on what one comes to understand of nature.

Not many people in or out of ONA care to know that natural philosophy is an element and aspect of the philosophical system and way of life codified by Anton Long called ONA. As this quote shows:

[Begin Quote]

Traditional Satanism does not believe that we human beings, and causal life itself, was created by some Supreme Being, which Supreme Being is commonly referred to as God. According to Traditional Satanism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the Traditional Satanism perspective about our origins in the causal Universe is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic, we can understand our world, the causal Cosmos, and ourselves. –ONA, Anton Long, The Ontology and Theology of Traditional Satanism

[End Quote]

Regarding Phenomena

In the East – Theravada – there are spiritualized words now even familiar to the Westerner that have their foundation and root in natural philosophy, of the philosophical study of nature. For instance, the word Dhamma. Let’s side track for a minute so I can explain something important first:

Dhamma is a Pali word related to the Sanskrit word Dharma. You can tell the two words are genetically related. To a typical Westerner – and to those not as pedantic as I am – Dhamma and Dharma are the same words with the same spiritual meaning of some sort.

Once, long ago, a disciple of Buddha ask the Buddha if they could translate and write his teachings into Sanskrit. At the time the Buddha spoke a dialectal variant of Pali, which was the common vernacular of common people of those days. The Buddha – in his wisdom – forbade such a thing, and said to his disciples, roughly: “Never put what I say into Sanskrit. Teach it always in our common tongue.” This was one issue Theravada Buddhism [Hinayana] had with Mahayana Buddhism. When Mahayana Buddhism became a vehicle, it used the Sanskrit sutras.

You’re probably wondering what the big deal is. Sanskrit and Pali are related to each other in the same sense that ancient Latin and the Italian language are related to one another. In the sectarian sector, Latin is a sacerdotal language of the Church right? And common everyday Italian is the language of the people. See, that’s the problem. You can’t take the vernacular words used by a common people and translate them into some sacerdotal language and expect to retain the essence and shades of meaning the vernacular words once had to the common users.

For example in Californian English there exists “Registers” of English aka different social levels: argots/cants/vernaculars of English. Lawyers have their own dialect/register of English. Business professionals have their own. Politicians have their own. Common street level people have their own. So, for example here in the streets, suppose a friend were to say something that he believed may have offended me, and he apologized. So I tell my friend in a common vernacular English of these parts: “It ain’t no thang, let’s drop it.” To us, that sentence made perfect sense. What I was saying was: “Don’t worry about it, let’s move on.” What if I were to translate that common register into some prissy register of British English; the same language mind you. Like this: “It is nothing. Shall we place it down hither?” You’ll notice, something was lost in the translation. “no thang” and “nothing” obviously seem related to each other. “Drop it,” and “place it down,” both mean the same thing, don’t they?

The big deal is that the vernacular in this example is using the shades of meaning of words that have developed and evolved alongside and in tandem to a specific set and class of people. Dhamma [Pali] & Dharma [Sanskrit] are obviously the same words, aren’t they? This is where the ONA concept of [causal] Form versus Essence comes into play. Sure, on the level of Form – letters of an alphabet sequenced in some ordering – Dhamma and Dharma are 99% the same. But the words we see with our eyes are only the tip of an iceberg. Only 1% of what actually exists. The other 99% consists of the entire etymological history of the words, the social-evolutionary usage of the words, the shades of meaning such words have accumulated over centuries, etc. Dharma is its own word, with its own meaning in the Brahminical weltanschauung. Dhamma is its own thing, with a different Essence. Same goes with Kamma [Pali/Theravada] & Karma [Sanskrit/Brahmanical].

So, Dhamma essentially means “Phenomenon” or “Natural Phenomena” in the Pali/Theravada weltanschauung. Today, in English, this word is usually translated into English as “doctrine,” which is rough, but fair. Fair because the Buddha used the word Dhamma to refer to his teachings or lessons. But Dhamma does not mean “doctrine” in the sense that it is a 10 Commandment, an official ideology or doctrine of the Catholic Church, a Creed, a Belief. Like when I say that it is Holy Doctrine of the Mother Church that Jesus Christ is the son of God, born of a Virgin, died on the Cross, and rose from the grave in three days.

Why would the Buddha use a word which means Phenomenon to refer to his “teachings?” Well, we can look at one such dhamma, the dhamma of Dukkham: that in life, we will experience problems, trouble, pain, heartache, and so on. Why is this “teaching” called a Phenomenon? Because it is not something you believe or disbelieve in. It is entirely verifiable and Observable, just like a natural occurring phenomenon is verifiable and Observable.

All you have to do to verify the dhamma of dukkham is to live life. If you worry about not having enough money to pay rent, that is Dukkha. If you are a parent and your teenage daughter has not come home, and its 3 in the morning, and you are worried, severely fretting: that is dukkha. When your wife leaves you for another man, and you feel heartache and pain: that is dukkha. When you have just been diagnosed with cancer, and you feel hopeless: that is dukkha. It is verifiable and observable. It isn’t something you believe or disbelieve in, or debate about. If you experience the pain of losing a loved one, that pain you experience is a real phenomenon beyond debating and arguing about. But you can debate and argue about the doctrine of the existence of Jesus and Buddha; can’t you.

Likewise with the dhamma of metta. Metta isn’t something to believe in or disbelieve in. Not something to argue or debate over about its merit or whatever. If Buddhism is your chosen Way of Life, then metta should be an observable and verifiable phenomenon – ethos – in you. How you live life, how you talk, how you express yourself, in your body language, in how you treat others, in your attitude, in your character/nature, in your eyes: metta should be an observable and verifiable phenomenon in all of these

things. In English, the word and concept of “physis” as DM and ONA uses it fits the meaning and essence of Dhamma quite well. Dhamma/Physis is the nature of something. That nature is observable and verifiable. If you are ONA, then you should possess a certain dhamma/physis, usually called the Logos of ONA. Certain unwritten etiquette should be a detectable phenomenon in your nature and ethos. It is not something to believe in or disbelieve in. It isn’t something to argue or debate about.

Phenomenon is the basic “building blocks” of natural philosophy, of any variety. It is the “thing” we observe and try to verify. Phenomena are like patchworks of a quilt. As you understand and observe more, your perception of the whole “quilt” becomes more discernable. It’s like you were a bug living in a giant clock, such as Big Ben. Each clock gear in Big Ben is a phenomenon. The more of those clock gears you are able to see as a connected functioning system, the better you are able to understand that all of those gears makes the systematic thing called a clock. The Buddha gives a hint about the interconnection of phenomena in his dhamma of Paticchasamuppad, or roughly “dependent origination,” or “co-dependent arising” in English.

Paticchasamuppad

Co-Dependent Arising [henceforth “CDA”] in terms of the Buddha’s natural philosophy – as opposed to the spiritualized interpretation in the West – goes beyond the cliché idea that all things are interconnected like a spider web or something. This would be a grossly understood interpretation, which is shallow, and essentially meaningless. I’ll try to explain CDA and what “Fractal Inference” means by using a Rainbow as an example, and hopefully, you’ll “Get It.” If and when you do “Get It” intuitively, it’s a wordless profundity.

So a Rainbow is an observable phenomenon in Nature. We can see it. It’s also verifiable: I can take a picture of one and show it to you to verify that such a phenomenon does indeed “exist.” A Rainbow is a “thing” insofar as nouns goes, so it’s not one of those reified “things” that are ideas people believe are real.

BUT: a rainbow does not exist as a “thing” in and of itself. The rainbow only comes into “existence” – meaning here that it is only an observable phenomenon – when many different Factors converge. What do I mean by “factors?” I mean you need 1) water molecules in the air, 2) sunlight, 3) that sunlight shining at the water vapor at specific angles, 4) you the observer, standing in relation to the “rainbow” at specific angles. You see? The rainbow does not exist as an independent “thing.” It Arises into “existence” because many other phenomena converge. In short: a rainbow is a species of “nexus of phenomena.” Remove any of those factors – sunlight, air/atmosphere, you standing at a certain angle – and the rainbow does not “exist”: does not have “being.” That’s the gist of CDA.

So now, we can go into Fractal Patterns in nature. I’m not using the word “fractal” in the mathematical sense. I’m using it in a phenomenal sense; in the sense of physis, quality, attribute, character, nature. I’ll try to explain. With a rainbow we see a “pattern” of phenomena: that phenomenal factors come together to give rise to a rainbow. The question we then ask natural philosophers is: can we observe or find this same pattern in nature elsewhere and at different magnitudes and degrees? And we do:

Water itself does not exist as a “thing” in and of itself. For water – liquid state – to exist, many phenomenal factors must converge: 1) the right temperature, 2) the right condition, 3) the right atmospheric pressure, 3) the existence of hydrogen atoms, 4) oxygen atoms, etc. Sunlight likewise: 1) the sun must exist, 2) solar fuel must exist, 3) space to house the sun must exist, 4) the photon itself must exist, and so on. So what we are beginning to see here is a repetition of some sort of “pattern.” The pattern being that different phenomenal factors converging together at a point or as a nexus gives rise to Being [rainbows, water, light, you, me, whatever].

That’s what I mean by a “Fractal Pattern” in nature. It’s a pattern, and it’s fractal in the sense that the same pattern is used and repeated over and over again on different levels of magnitude and to different degrees.

Fractal Inference is when we have spotted such a “fractal pattern” in nature, and when we understand the basic nature of fractal patterns. If you look at a fractal pattern, you’ll notice that the little patterns that make up the Big Pattern are the same shapes. So if you understand that, even if you cannot see the even bigger picture of a fractal pattern, you can get a feel for what it would look like: like the little patterns it is made of!

So “Fractal Inference” is when we observe the fractal pattern that for an atom to exist, phenomenal factors such as fields, waves, electrons, protons, etc, must converge. The same fractal pattern can be seen at a larger magnitude with water and compounds. The same fractal pattern can be seen in rainbows. So once we spot such a fractal pattern we then ask: “Can we find this same frac-

tal pattern elsewhere in Nature? Does it repeat itself?" And we do: for a rainforest to exist, many different "things" must come together: 1) trees, 2) climate, 3) rain, etc. If we learn that such pattern does repeat in nature, then we take the next step and use it to predict the existence and nature of other things. We can ask ourselves as Natural Philosophers: "If this is a fractal pattern in nature, then we should see that even the solar system or galaxy should follow the same principle." And we can predict: that a solar system comes into being when phenomenal factors such as gravity, solar mass, etc converge/mingle at a place in space.

If, a fractal pattern we discover repeats and can be used to predict and reveal the nature of things, then we can take the next step, and ask ourselves what such pattern is "inferring" about the "bigger picture" of the cosmos or reality. For, we can't see the whole of reality, just like we can't see the "bigger pattern" of a fractal pattern you see? But the little fractal patterns themselves infers the nature of the bigger pattern.

So, as Natural Philosophers, we take the "rainbow fractal pattern" and we try to get a feel for how physical reality works. We can ask ourselves questions like: Does the cosmos independently exist as a "thing" in and of itself? Did it as a thing in and of itself just come into being or evolve from some pre-existing "thing" which too existed as a "thing" in and of itself? OR: is the nature and being of the Cosmos patterned like everything in the universe? Meaning does the universe exist only as a "thing" because it is itself a nexus or convergence of phenomenal factors. And more philosophically: how do We – the Observer of the Universe – fit as phenomenal factors into this nexus? Remember, for a "thing" to have being, many phenomena must come together, and if we remove one of those constituent phenomena, the "thing" loses its being. And so, if things/beings that observe and experience – have qualia – were to not exist, would the Cosmos still exist? Would a rainbow still have being, if we removed every creature with eyes on the earth?

I came up with the concept of "Fractal Inference" a while ago out of this personal deep need to try to see and understand the World and Self more "biggerly." I can see my environment, the city, trees, clouds, the sky, the moon, sun, and stars. But what do "things" look like far beyond that? What exactly am I living in: where am I. And more importantly to me: what exactly am I as a "thing" with being? So I just started to look for "fractal patterns" in nature. If I saw enough of the same patterns I'd try to make a hypothesis out of it. If my hypothesis holds, then I try to predict the nature of things around me and beyond me. If I can predict, then I have what I call a "fractal theory." Here, I use the word "theory" not to mean "proven fact," but to simply mean: "the best explanation I have at the moment of explaining and understanding things."

Infinite or Fundamental

In my mind right now, I picture the World/Reality to be like a greatly tall ladder, and I am standing on a rung of this ladder somewhere. The ladder stretches above me beyond what I can see, and it stretches below me beyond what I can see. Does this ladder stretch up and down forever, or does it stop at some point? I can understand that for a "thing" to have being, many phenomena must come together or mingle. What I had a hard time understanding was: how does a single phenomenon – if there is such a thing – arise? Because when I look at what seems to be a "single" phenomenon, upon close inspection they turn out to be themselves made up of "smaller" phenomenal factors, and each of those factors are themselves made up of minglings of phenomena. Does this go infinitely down the scale and never stop? Or are there "fundamental" phenomena? Do you get to a point where you just simply can't divide phenomenon into constitutional parts any further?

I use Fractal Inference to try and figure out the possible answer to that question. Fractal Inference is like how scientists try to "see" and gain an understanding of the core of the earth. They can't see it or touch it or experiment with it directly: but there are indirect ways whereby such scientists can gain an inferred apprehension of the earth's core. For example big earthquakes. They can figure out that something is there which is solid at the center of the earth when earthquake waves bounce and flow oddly, and so on.

I started off by looking at how cars are made. Cars arise from co-dependent arising. Many phenomenal factors mingle to make a car: 1) car parts, 2) labour force, 3) electricity to power the manufacturing plant, and so on. The car parts themselves are each made of other factors: 1) metal ore, paint, plastic, and so on. Those are themselves made up of atom, which are made up of quarks and so on, and so on.

But then as I scrutinize how cars are made, I run into "things" I just can't breakdown into smaller pieces. Things like: power. As in the essence of electricity. What is "power?" Or Energy, as in what electricity is "made" of. What exactly is "energy" and what is it made of? Force: as in the force of the machines and workers. What is force and what's it consist of? And there is the human factors: the workers have to be alive, so what is Consciousness? They need to have experience in making cars: so what exactly is expe-

rience? This is a pattern. The pattern being, that if you go down far enough, you run into things that seem to be “fundamental” that can’t be broken down. Can we find this pattern elsewhere?

We can look at human society. A city is obviously made up of many factors. Again you can break the causal factors down into small things: streets are made of tar and gravel, etc. But there is one crucial “thing” human society [cities] need which it cannot exist without: information flow.

Information flow, meaning like when a car accident happens, a call is made to the police station. And the fire department and ambulance comes. That’s information flow. When a company in a city places an order for more supplies because they are out of stock and the supplier responds: that’s information flow. What exactly is “information” and what is it made of? Can we find this fractal pattern elsewhere? Can we predict the nature of something with it? If we scrutinize atoms, subatomic particles, quarks, would we be able to find Energy and Information? Information here meaning stuff like quantum information. And we do find this same fractal pattern on that small scale.

How about our bodies? If we study our bodies and how it works can we find “thing” like Energy, Information and other things that just can’t be broken down? We do. We’d be dead without information flow. Cells need more energy in the form of ATP molecules, and the body responds. The entire brain does nothing but process information. And there is the “problem” of consciousness, compounded by the mystery of qualia.

So then we can formulate a “Fractal Theory” with that pattern: That the World/Reality as far as composition and constitution goes, is not infinite in scale. That at “some point,” the World/Reality “stops” at a “fundamental” level where it simply cannot be broken down any further. Based on this Fractal Inference and how I have come to “understand” the aspect of the World/Cosmos it sheds light on, I’d consider myself to be a “Fundamentalist.”

I don’t feel that the causal universe just goes down scale smaller and smaller forever and ever without end. Does it go up scale forever and ever? By “Fractal Inference,” the answer is: no it doesn’t, but the potential for further development, evolution, and “growth” exists. In the same fractal sense that human civilization and biological evolution doesn’t go up scale forever and ever. It has a cap, but it is open to further development, growth, and evolution. Does the sequence Pi go on forever and ever? In theory, sure. In practice and in reality, no it doesn’t: not unless you actively unravel the sequence either by putting in the energy to do the math, or making a computer put in the energy to do the math. Pi has the potential to go on forever, but only if energy is put in to make it go on. The question I can’t answer right now is: Where do those “fundamental” things like Energy, Information, Consciousness, and qualia “come from.” How do they gain their Being. How and Why do such fundamental “things” exist across cosmic aeons and aeons.

Causal & Acausal

Is the universe infinite in size and scope? I want to believe that it does badly because this avenue involves less thinking. But, by “fractal inference” the universe – the Causal Realm – is finite. A finite cosmos for me has problems. The problem is: what is on the other side of the universe when it does stop? When the ocean stops, there are beaches. When the sky stops, you have outer space. What is the “outer space” of the universe? But wait, there’s more to the physical universe than just... physical stuff.

How about Time? Does Time go on forever infinitely back words and forwards and all aroundwards? How about causation/causality? Does that infinitely regress back forever and does causation infinitely progress forwards forever? Think about your answer carefully. We’re talking about causation: cause and effect, seed and fruit. If you say that yes, causation progresses forever, then you’re implying that the fruit of such causation have also already been born, which ties in with the Progress of Time, and “change” which Time brings.

The easiest way for me to deal with the notion of a finite universe is to use icebergs as a fractal starting point. Icebergs are “things” that are finite. But like a rainbow, an iceberg has its being because of other phenomenal factors: sea water [the ocean itself], snow, cold temperature or the lack of heat energy, pressure, and the phenomenon of crystallization. Water molecules crystallize to become snow, the snow packs up under pressure. Or sea water just freezes up. So on a macro-physical level, the iceberg looks like a big ice cube. On a different level of perception – molecular – that iceberg is just a coalescing of water vapour in the right conditions. On this molecular level, where the iceberg stops and the ocean begins is blurred and fades into each other. In other words,

on such a molecular level of perception, the sea and iceberg is just one continuum of sea water. It's just that the iceberg is a compact lump of its oceanic matrix.

Perhaps on a macro-physical perspective, the physical universe is "finite," where it "ends" somewhere, out there. If so, then it "floats" inside a matrix, and the cosmos is simply a coalesced lump of its own matrix. Like a knot on a string. The causal world in other words – on a finer level – "fades" into something not causal. Not causal meaning not having the properties of the causal. In the same sense that the iceberg has very different physical properties from sea water, even though one is a lumpy coalescing of the other. "Causal Properties" here would mean stuff like matter, mass, gravity, inertia, causation, Time; "space" as in distance between two points, direction and so on; and the laws of physics. All that stops where and when the cosmos stops. Whatever is on the other side, must by nature, have its own properties, conditions, and type of being [physis].

Thus, by Fractal Inference, the Acausal should be: atemporal [timeless], a-causal [devoid of causality], "aspatial" [devoid of dimensionality], "a-expressive." A-expressive meaning similar to quantum superposition, where all potentialities simultaneously co-exists in an unexpressed state. It is on the causal level, that a potential is expressed. Liquid water has the potential to either crystalize or vaporize. It is when the environmental conditions are right that one of these potentials is expressed. Aspatial like our very own Mindspace. The field of Mindspace is not spatial: no dimension; no here or there. BUT: this same aspatial field can harbor in it an entire [dream] world with dimensionality, distance, breadth, width, etc. What's more telling is that this same Mindspace can harbor consciousness & experience. That consciousness and experience are just as "at home" in the acasuality of Mindspace as they are in the physical world. That the aspatial and atemporal Mindspace can harbor dimension and time can be demonstrated by taking psychedelic substances such as LSD or DMT. Under the influence of such substances, you not only Experience space/dimensionality, but also the passing of Time. Which gives some of us a profound insight: that causal spatiality and causal Time, may in fact be "Qualities"—qualia—as in things pertaining to the domain of Experience. In the same way that dimensionality and Time are experiential data in our own dreamscape, as opposed to being actual physical events/conditions of some "space-time" continuum. In the sense that the landscape, dimensionality, and time in the popular game Minecraft, are not "things" rooted in a space-time continuum, but are "experiential data," i.e.: software programming expressed for you to experience.

The Evolution of Science

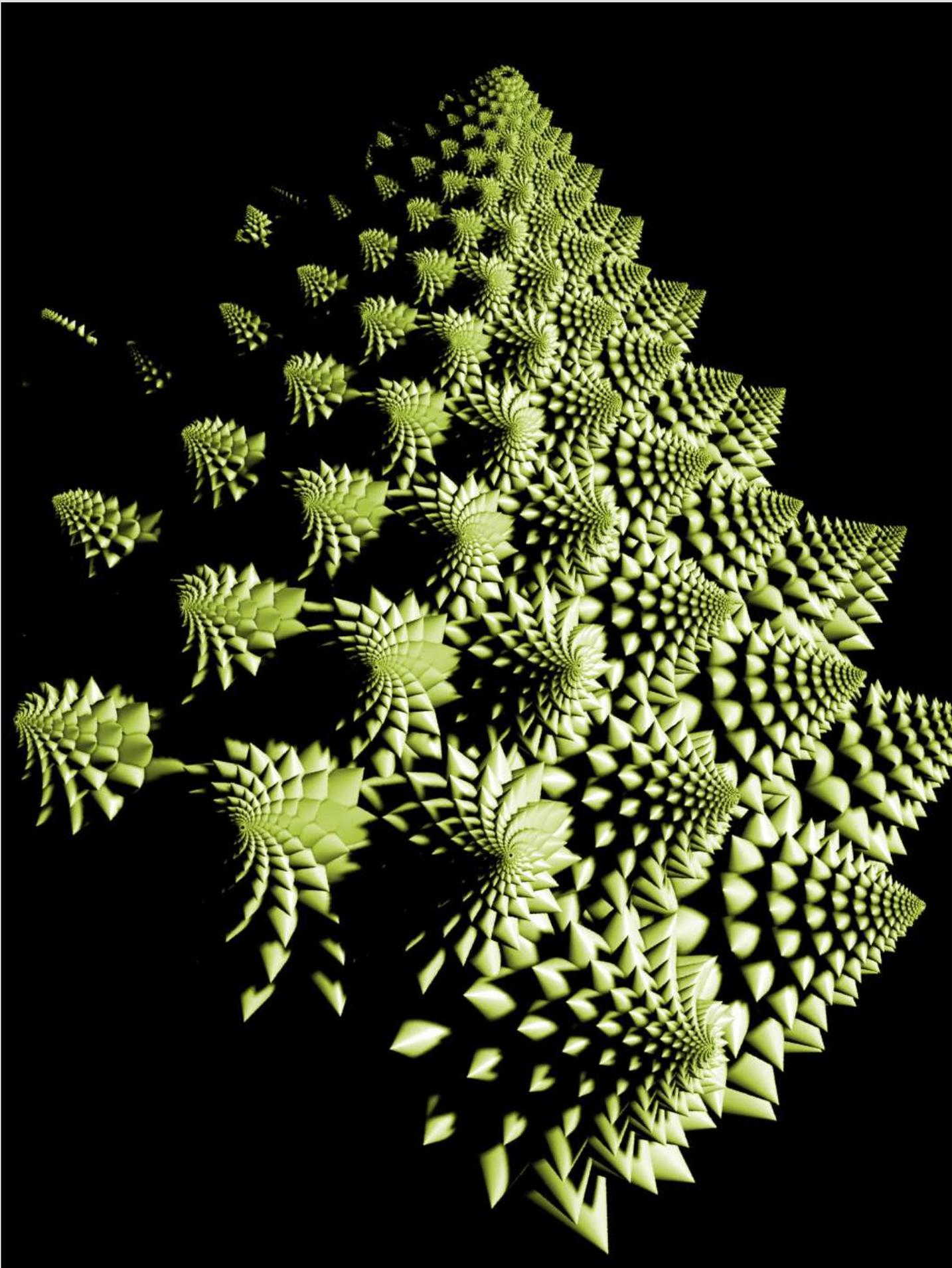
I feel that current mainstream science is in a heinous condition at the moment. It has developed far from its natural philosophy roots. It has diverged from the concept of empirical observation and now uses crazy mathematics in place of direct observation of things. This is not to say that such crazy math is retarded. It's very powerful, but there exists a chasm between the formula and the resultant philosophical interpretations. That chasm is modern science's weakest link, and is responsible for some of the most ludicrous and surreal "theories" one can come across in contemporary fields such as Cosmology, with their ridiculous ideas of some big bang and black holes, white holes, dark matter, etc. Some sectors of science today have even devolved into book-thumpers. Where instead of trying to discover new things, they outright reject anything that goes against their hallowed – hollowed – theories by thumping on tomes of mathematical gobbledygook.

I predict that there will come a time when a future generation of people will grow some sense and sensibility and realize the surreal state our backwards science was in. This sensible generation will one day return science to its roots: direct observation, empiricism, natural philosophy, and experimentation. In such future timeframe, science will become more streamlined. More philosophical, more unified as a method of coming to understand the nature of the World and Self. "Unified" meaning that "science" today is greatly divided with itself into competing disciplines and fields, such that the picture of reality we are getting from such a divided method gives us a broken picture. Akin to like looking at things through a kaleidoscope of broken mirrors. In this more evolved science of a future timeframe, I am willing to predict that fractal mathematics, and fractal patterns will play a more important role.

Kryptonimus

Order of Nine Angles

6.6.125 yfayen



Entrenamiento Controladamente Descontrolado.

Hay ocasiones en las que nuestros planes, nuestras expectativas se disuelven en un remolino de sorpresas que nos zarandean y nos obligan a “exprimirnos” para poder salir del atolladero. Todos nos hemos encontrado más de una vez en escenarios en los que, de pronto, algo inesperado se tuerce y nos vemos obligados a improvisar, a reaccionar rápido, y resolver el asunto de forma inesperada.

Aunque poseamos algún que otro truco de naturaleza extraña y esotérica que nos permita tener ciertas ventajas, también es evidente que nuestro equipo físico, nuestro cuerpo, debe estar bien calibrado, bien dispuesto y entrenado para poder estar a la altura de lo que la explosividad de la situación pueda requerir.

Es por esto que sea cual sea el régimen de entrenamiento que se esté llevando a cabo de forma usual- sea en grupo o en solitario -vale la pena añadirle sesiones de combate **“controladamente descontrolado”** que tengan lugar entre los propios camaradas de confianza. Terrenos irregulares como los que encontramos en los bosques pueden ser más que apropiados para llevar a cabo estas sesiones alejados de gimnasios, pistas, y demás.

(Si se quiere incluir en el contexto de la pelea prácticas esotéricas como la inducción nerviosa, la distorsión sensorial, etc... se deberá tener en cuenta que el estar sobre aviso condicionará toda la dinámica del ejercicio. Este tipo de trucos pertenecen a una variedad de conocimiento transmitido oral y personalmente, y es mejor no realizar descripciones por escrito por simple y puro respeto a su eficacia)

Pero en cualquier caso, se quiera incluir o no este aspecto más misterioso, de lo que se trata en estas sesiones es de desarrollar nuestra “inteligencia cinética”, de aprender a lidiar con la marea adrenalínica y el estrés impredecible de una pelea realista, así como de mantener fresca la disposición belicosa y pulir nuestras habilidades de combate.

Queda entonces a la consideración de los practicantes si se quieren usar más o menos protecciones (casco, guantes, suspensorios, nada en absoluto etc...). La clave de este tipo de ejercicios es la de desinhibirse -razonablemente- , ganar soltura a la hora de atacar y defender de forma espontánea y de acostumbrarse al los eventuales impactos, empujones y zarandeos.

En estas sesiones deben explorarse las confrontaciones tanto en combate singular como en situación de desventaja numérica, así como comprender variaciones de luz, temperatura, adherencia del terreno, etc...(no hay nada como un terreno resbaladizo para pulir la propiocepción)

Con la práctica desarrollaremos una especial “inteligencia cinética” que nos favorecerá a la hora de ser eficaces en el uso inteligente de la violencia y en cualquier otro tipo de desafíos motrices novedosos. Me refiero a desafíos que no pueden limitarse a marcos teóricos tabulados que se transmiten de forma lineal prescindiendo de lo inesperado e irracional de la vida real.

Cualquier movimiento relacionado con un desplazamiento en el espacio y en el tiempo, va acompañado de sensaciones captadas por los receptores nerviosos de las articulaciones, músculos y tendones, así que podemos considerar al complejo músculo-esquelético, no solamente como un sistema motriz, sino también como uno sensorial que completa y complementa a los sensores principales del sistema visual, auditivo, vestibular, cutáneo y olfativo. Y es la inteligencia del movimiento la que debe ser capaz de procesar con fluidez todos estos inputs.

Mediante el desarrollo de la “inteligencia cinética” permitiremos que nuestras respuestas motrices se optimicen y que podamos sacar ventaja de los mecanismos reflejos. Esto es, mejorando la fluidez en el procesamiento de los estímulos se aumenta el rendimiento y disminuyen las inhibiciones que lo reducen. Reflejos que pueden aparecer ante una situación inesperada se pueden manifestar de forma eficaz (que nos permita mantener el equilibrio y la fluidez del movimiento) o ineficaz (que nos impida mantener el equilibrio y la fluidez del movimiento).

Tres de los elementos que decidirán si logramos salir airosos de un desafío motriz imprevisto son:

-La capacidad de ser oportunos (don de la oportunidad) y de ajustar nuestros movimientos en un determinado momento para que resulten eficaces y rítmicamente acordes con un curso de acción emprendido.

-Nuestro sentido del equilibrio respondiendo o anticipando la redistribución de la presión y el peso.

-Nuestra percepción del espacio y capacidad de orientarnos en un determinado escenario, así como la capacidad de calibrar las distancias y los ángulos de incidencia.

Este tipo de sesiones “caóticas” en las que se practica una especie de “descontrol controlado” ayudan a coordinar nuestros amplios recursos para dotarle de funcionalidad. No se si me explico; por ejemplo, al pensar en el desarrollo de la fuerza, en lo primero que nos fijamos es en el desarrollo del tejido muscular, pero debemos tener en cuenta que este tejido sigue las órdenes del sistema nervioso. Así pues, hay dos aspectos que deben contemplarse en el entrenamiento: (I) la adaptación estructural (arquitectura de la masa muscular), y (II) la adaptación funcional (trazado de circuitos neuronales y nerviosos). Es en esta adaptación funcional donde la “inteligencia cinética” (y propioceptiva) es crucial para optimizar la fluidez de la información nerviosa a nivel de coordinación intermuscular.

En paralelo a esto hay algunas consideraciones que también se podrían tener en cuenta en nuestro régimen de entrenamiento usual:

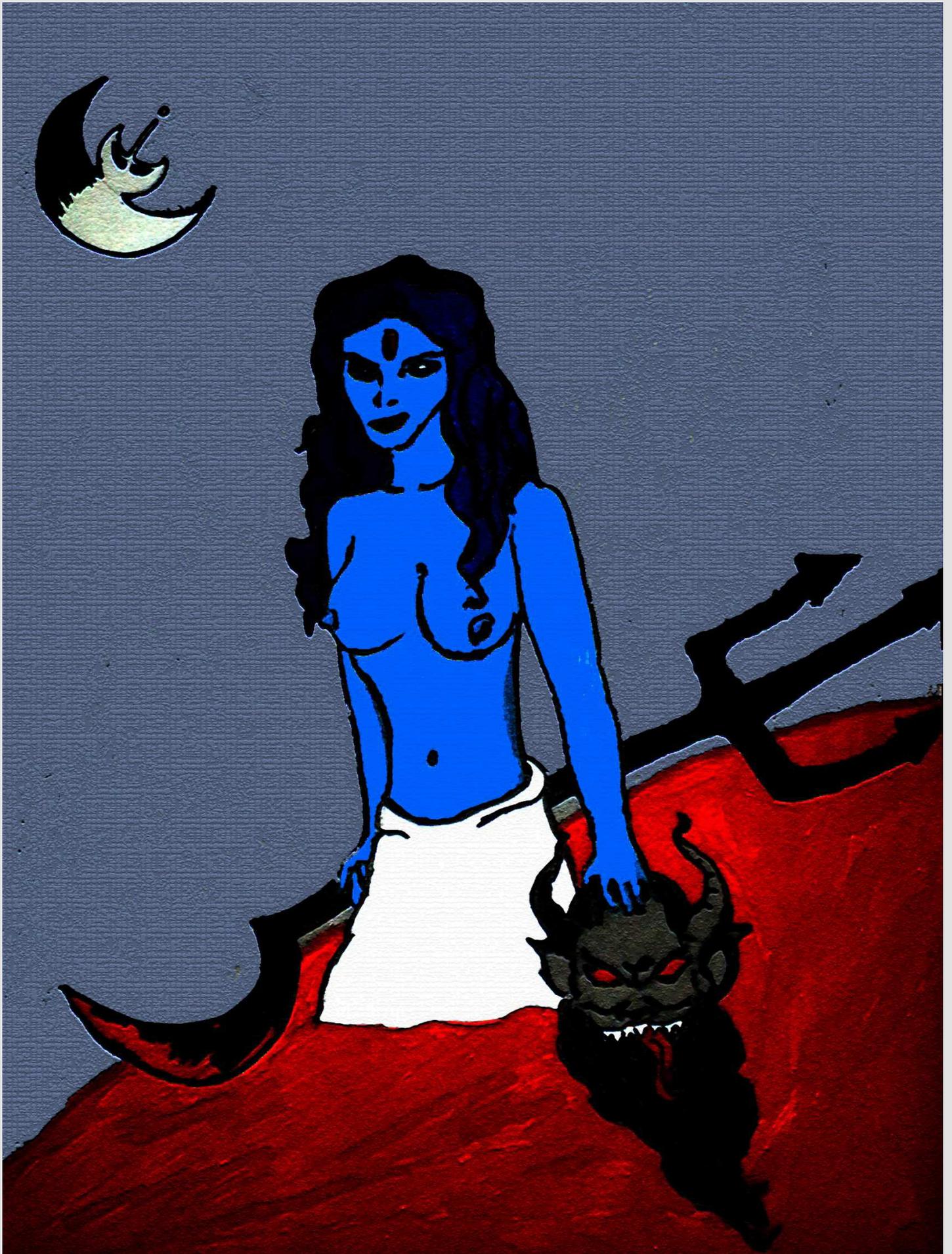
A la hora de trabar con pesos (sea nuestro propio peso o el de un objeto externo), es interesante usar de vez en cuando cargas asimétricas e irregulares como troncos y rocas con agarres precarios y con centros de gravedad inestables.

De igual modo, cuando practiquemos técnicas de combate, carrera, danza, acrobacia, etc...es muy útil buscar superficies con pendientes pronunciadas, superficies basculantes, terrenos irregulares, resbaladizos, etc...

Otro ejercicio complementario que resulta muy beneficioso es el de sumergirse en el agua, a ser posible el agua corriente de un río o del mar, y realizar ahí la sucesión de movimientos que estemos entrenando. La percepción cinética de la inercia y resistencia que generan nuestros movimientos en el agua, sentir los cambios de presión, los desplazamientos y los roces con las corrientes provocadas, entrenan y calibran - de forma simple y agradable- nuestro sentido del espacio y la propiocepción.

Si se comprende la idea que subyace tras lo que he expuesto sucintamente, seguro que se nos pueden ocurrir innumerables prácticas que nos ayuden a movernos entre el oleaje de lo imprevisible.

Darte



Baphomet holding trisickle. By ABG Lodge

The Return of Zines

∴ About 2-3 years ago [c2011-2012] I wrote a blog on an old WordPress I had. In the blog I was talking about how your average mundane Satanist are – sociologically speaking – a herd minded organism and that they do in fact follow social trends just like the “rubies” they claim to be different from. So I “predicted” back then that we’d see all these mundane Satanists migrate into the blogosphere where they each have their own blogs in a few years. So now, 3 years later, you have all of these Satanists with their own blogs... hundreds of them.

This then gives rise to the predictable causal end result, which I’d call the “Mediocrization of Media Syndrome,” or MMS for short. So I’ll try and explain what “MMS” is and looks like. Take the internet as a medium of information transfer. Real quick, just to clarify: *Medium* is to bacterium what *Media* is to Bacteria. Before the herd of average mundane idiots used the internet, the internet was actually a productive means of information transfer used by the US military. So during this time, when it was used by the military, we can say that the information being transferred via this medium was high quality information.

What I mean by “high quality” information is: compared to the abundance of liberal trash, pornography, 4Chan, dumbFuckBook, that today constipates the internet, useful military information was pretty high quality and useful shit. Today, the internet is this shitty liberal “place” where everybody like your 9 year old sister and the neighborhood whore can voice an opinion about everything. And they don’t even need to be genuinely literate because their laptop has spellcheck!

MMS breaks my heart. I used to love reading books. Old books. Such old books you can trust to have quality information, quality stuff. Because back then not just any idiot can get a book published. Your shit had to have quality. The high quality of books began to die when these stupid publishing houses came into being where they’d publish anybody’s book as long as it was sellable. Today MMS takes place and you have shit like self-publishing things where dumb people can actually just cut and paste shit off the internet and make so called “books” out of them, distribute them via amazon, etc. Utter fucking crap.

Just an irrelevant side note, I’m heartbroken over the idea that ipads and tablet computers are replacing and outselling “traditional,” computers. You know why? Cuz: have you ever tried to write a 20 page essay or report with a fucking tablet PC??? And what’s even more funnier than the implied illiteracy of the “new computer market” is that ipads and tablet PC’s have these large fucking pictographic buttons one pushes to make shit work. I’m just reminded of that prophetic movie called *Idiocracy*. Ditto with iPhones et al. How ironic they’re called “smartphones” huh?

So now we have all of these mundane Satanists with their own big mouth blogs, where they can share and express their average ideas, views, beliefs, etc; to average people. The influx of such dummies – the average median – adds up to an influx of crap. It’s the same idea as if ghetto people were to move into your upper middle class neighborhood, where their residency decreases the property value and quality of life in said neighborhood.

In other words, the property value of the blogosphere has been devalued by the influx of house niggers. That means something: it means that quality ideas, quality anything in the blogosphere are drown in a sea of me-

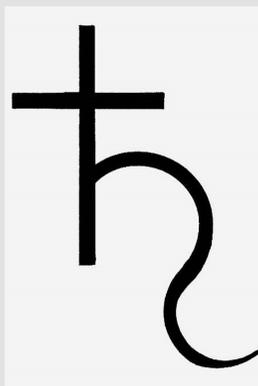
diocre house-niggery. In the same sense that it's laughable these days to expect to find good "occult" material in the occult section of a bookstore; or an internet forum. Cuz you simply have to dig thru all that extra mediocre shit, dick measuring contests, and cock-fights, to find something of worth and value [if any]. So, I'm going to make a prediction and say that zines will make a come-back soon.

I remember in the "old days" the Church of Satan and Temple of Set had their own "zines." When such is the case, you can always trust the quality of the content. You get the same few quality writers in every issue. They were worth reading. Today, when every dumb Satanist has a blog where they can express their average mundane views and opinions about any and every topic, the quality of information has gone to shit. You'd have to dig thru sewage to find a few gems. Ditto with forums and social networks, for the same MMS reasons. I'd never invest my intellectual capital in such a fucked up venue.

So, the return of zines is a rational causal result of the few intelligent and creative individuals who have realized that investing their intellectual and creative capital in such a shitty medium of information transfer is bad for business, long term wise. Such intelligent and creative types who produce quality stuff, or who specialize in certain concepts, fields, or subjects will naturally find a different means of sharing their ideas and so on.

I'll predict the rise of digital zines, which would go well with the current digital environment: portability. Smartphones and tablet PC's are the new digital environment. And if coherent information is to survive and propagate, it has to adapt to the change of environment. So digital zines, such as those made in PDF format, or a similar format would be the thing to look out for.

∴Kryptonimus







Notes On Gods

..Fides Discooperit Invisorum. The 'idea' or 'concept' of 'god' is a funny thing to me. Because my Mind exists in two very different language based weltanschauungs, one East and one West. Under the influence of English and the "Western Paradigm," when I say or hear the word "God" or "gods," I think of old men in white robes, white beards, sandals, living in the sky, Jew gods, and judges, and law makers. What I see in my mind's eye is something anthropomorphic or personified with human qualities. Importantly, what my mind draws up is something you ought to be able to SEE with yours eyes. And so, it's only logical that if god is real, then he should be apparently visible or provable, lest he be unreal and fake, so the average Mundane Western mind opines.

Our very own Self Nature, gives us a clue that this Western Paradigm is either very myopic or ignorant, or at least lacks a wholistic understanding of Reality. As living mortal beings, we have both a seeable corporeal aspect and an unseeable incorporeal aspect. The seeable would be our bodies. Our body is visible and leave footprints in the sand. The unseeable would be things like our Mindspace, our Emotions, our Psyche, our Dreams, the so called subconscious mind. These unseeable things don't leave "footprints" in the sand. They can't be seen or proven directly as objects; we can however see their influences they leave behind.

Furthermore, these unseeable aspects of our own Being stop being real when they leave the realm of Experience. Meaning that Emotions like Love and Anger, are things we Feel with our heart or inner being. They are "Experientially Apprehended," meaning that such things as dreams, mindspace, Love, Passion, Hope, are knowable and real via the experience of them. They cease to be real when we describe them, because we have taken something indivisible from the realm of experience – qualia – and deform them into abstract – reified – "things." Papancha as it's called in Buddhism; or "Abstraction" a la ONA & DM.

And so, knowing this double Nature of our own Self, we can come to know the World. For, as the ancients once said: As within, so without. As above, so below. That we are Taoistically children of heaven [the unseen] and earth [the seen]. Thus, if reality is Fractal, and if the Nature of Self has both unseeable and seeable aspects, then the World/Reality/Dhammakaya also has seeable and an unseeable aspects. An aspect we can see, and an aspect which is indivisible from the realm/reality of Experience, and inner apprehension. The Cosmos is both Causal and Acausal. A side to the cosmos which we can physically apprehend and a side to it which must be empathed.

Under the influence of Khmer and my Asian Paradigm, the words "God," and "Gods," become very different things to me inside. There are two basic words in Khmer to mean god and gods. The word Preah [pronounced Prih] generally means "God." And the word Devatta means "Gods," or the Gods. Except, those are extremely gross translations, because Preah and Devatta don't actually mean God and Gods. There are just no usable ideations in English to peg to those two words.

Preah – Phra in Thai – means "Sacred," "Divine," "Reverent," "Numinous." The Latin word "Numen" meaning a sort of "divine presence" is the closest Western concept to the word Preah. Although Preah is generally used to approximate "God," it is ubiquitous in Khmer as a prefix. Preahsorya means The Sun, Preahvayu means The Wind. Preahniang Gaheeng means The Earth, or the traditional poetic name for the Earth Goddess: Preah means what I said up there, Niang means lady or maid or dame, and Gaheeng means roughly Corpulent, Bloated, Obese. Preahmada means your Mother, Preahpita means your Father. Preahchan means The Moon. Preahanoch means your younger sibling.

Devatta is the word for "gods." In Khmer there is no such thing as a plural suffix. Devatta means both a "lesser" god aka a deity and it also means many gods/deities. But the English word "Gods" and "Deities" is a terribly rough translation which completely misses the mark as to what the word actually is trying to approximate. The feminine form of Devatta is more revealing: Depdita [pronounces as "tabe-tee-dah"]. Depdita is Pali for Goddess. Dita meaning a Lady, Dame, Maiden, Female. Dep is the Pali version of the Sanskrit Dev, which is the root in the words Deva and Devi. The Pali Dep retains its many meanings, whereas the Sanskrit Dev

has lost its meaning due to gross Western misunderstandings and so called Gurus out to make a buck and name to gullible Westerners during the 60's and 70's.

The word Dep doesn't mean a deity. It has a cousin root word called "Dip" [sounds like "Tib"] which is a generic word meaning "Light." A candle flame is a Dip. Dip-surya means Sunlight. Dip-preahchan means Moonlight or twilight. The word Dep means "That Which Is Luminescent." And so the word Devatta does not mean a god-being. It simply means: Luminaries in the Heavens. In the dark night sky there are obvious lights – Luminaries – in the Heavens: Stars and Planets; the sun and moon; at least in the ancient world to the eyes of ancient people before city lights were invented.

But the Devattas are mythically tied to very specific Heavenly Bodies: the 7 Planets, and the well-known constellations. And so Preahchan is a Davatta, not a god-being, but a Heavenly Luminary. Preahbudh thus is a Devatta, not a god per se, but the revered Planet Mercury. In many ancient cultures the world over, the 7 planets, constellations, sun, and moon were mythically – in the form of cultural stories and narratives – cast as "gods" or "deity" or "divine-ones." The association of the Devattas with planets itself is a symbolism which itself tries to point at something which is very hard to point at. It points first at what we call "Astrology." Specifically where there exists the idea or notion that the planets and stars have something to do with our human lives and with Fate.

And so, if you followed me well, and are able to connect the dots, you'll understand the ideation of "Devatta" as I do in my Eastern Paradigm. Devattas are not deities or humanoid or spirit god-beings. They are a different set of phenomena which are intimately tied to what we call in English: Fate, Destiny, Wyrd, Karma, Causation. They are "forces" in and of Nature, different from forces like gravity and magnetism; but as "forces" the "devattas" are "real" in the sense that they have an influence on us and our lives. So devattas are the Essence or force or thing behind the notion of Fate and destiny and the forces in Nature which influences our lives. Kamadeva is a Devatta who is the "patron" deity of Amorous Love, just as the Goddess Venus is the patron deity of Love, Beauty, and Sex. It's very hard to physically point at things like amorous love, and beauty, because these are Things which must be Felt, apprehended with the Heart/Chitta, and ultimately Experienced. They are "Things" which are indivisible from the realm of Experience/Qualia. In other words, they are "Qualities," and not "Corporealities."

And so the ideation of Preah and Devatta in my Asian Wetlaschauung are not corporeal things you can point at. They are not things which leave footprints in the sand. They are things that must be apprehended with the Heartmind, and they only exist in the domain of inner experience. So the Holy Bible says: *"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart..."* – John 12:40. And so goes the Holy Quran: *"Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforesaid, but long ages passed over them and their hearts grew hard."* – Surat l-Hadid:57.

Some things in the world were meant to be seen with the eyes, while other "things" were meant to be felt/empathed with the Heart. You cannot see the Divine, nor can you see Fate or Destiny. You can only feel – intuit – its sacred presence in places, things, and people, and you can only experience it. God cannot be seen, it must be Experience with the Heart, because it is indivisible from that Heart and its function of sensing the unseeable. In the same sense that a Tree is "indivisible" from the Eye and its function of vision.

But people can say: "But Chloe, even if God is not real and can only be felt, what good is that God in the real world?" And the answer to that question is: "What would the world be – the Human World – without Love?" The Love between a man and woman? The Love between your mother and father? Without Cupid and Kama's arrows, and without the influence of the Goddess Venus? The Love which holds together a family, clan, people, and tribe? If you really think about it, we as human beings and our whole human world which we have built is founded upon the Foundation of The Unseen: Love. On something which can't be touched, but must be felt, intuited, and experienced. On something which is indivisible from the Heart and the Inner-Reality beyond the corporeal limits of the material world. On something so intimately interwoven with our inner-beingness and heart that they cannot be separated and are the Same Thing. Love and the Beloved are in essence the same "thing." The Observed and the Observer – the Felt and the Feeler; the Experienced and the Experiencer – is One Spectral Being. One "Cosmic Being," as David Myatt terms its.

What's that saying that goes: "Looking for love in all the wrong places"? That saying kind of applies to looking for God in the material world. To search for a non-material God with material and physical science. And here we see the implications of an actual Paradigm. Such people suggest that their "eyes" are looking out into the physical world. You have many ancient thinkers and philosopher around the world during different times say to us: "Know Thyself," they never really said: "Know The World." We are oblivious to the Nature and Mystery of Self, if we are fixated on the World. One is a "projection" or manifestation of the Other. In the sense that you will never find the director and producer inside the movie on screen.

Personally when I look out into the World, I prefer to be a materialist-atheist. Meaning that I prefer to try to understand the world in terms of "physics," reason, and corporealness, minus all the goofy new age, spiritual, religious mumbo-jumbo. But personally I know I am more than a body and flesh. I am also Heart, Emotions, Inner Experience, Inner-Being, Mindstuff. And so in that unseen world of Self, I have never abandoned my Faith in God and the Gods. So, just as I am concerned with my physical health and well-

being, personally I am also concerned with my Inner Health, my Emotional Health, the Health of the Center of my Being. Speaking of the Center of ones Being, where is this Center: outside somewhere in the world, or inside?

When it comes to me and God, I keep two things Jesus once said close to me. He once said: “Cast not your pearls before swine.” Try as a person to share your most intimate, precious feelings and thoughts to a forum of Mundane Satanists, and you will know you are in the company of the most filthy of swine breeds. They are so into themselves that they can’t smell their own filth, in fact they wallow in it.

You can break that saying down in different ways. A Pearl would symbolize what you hold to be dear. The English word “Believe” is related to the older German word: “Ge-Lieben” meaning “BeLove.” What we Hold Dear to us is what we BeLove, is our Beloved. If you Love a person – such as a spouse dearly, you don’t share her or him. Because if you do share her or him with other, those other people will just sleep with them and they’d never Feel for your spouse what you feel.

In a more mystical Taoist sense the Pearl is semen or “moon-flower” [the female equivalent]. Learning to withhold that Pearl is the first step to producing the Ambrosia of Immortality. The Swine in this case is any person who does not understand the Secrets who will cause you to waste the precious Pearl.

In both cases – the Jesus case and the Taoist case – casting your Pearls before Swine leads to spiritual death. In other words, it is disempowering. To share your inner or intimate beliefs with those who will not understand, is disempowering and a waste of time. Especially if your own beliefs are hard earned, while those other people are just waiting to criticize. Everyone has an opinion about something, even about things they don’t know and understand.

And the other thing Jesus said I keep close to me is: *“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”* – Mt. 6:1-8.

Even though I generally prefer to view the world in materialistic terms, and even though in relation to the physical world I prefer to be “atheistic,” I still not only Believe in God, but I pray to It. I’ve been praying to things since I was very little. It’s just how you are raised in my culture. You pray to everything. And so, even today, I have a habit of praying to God each night just before I go to sleep to tell Him about my day’s experience, my troubles, and to thank Him for the day I had. To always watch over me and guide me to wherever I am destined to be.

For me personally there is a real practical use for prayer and the belief in some higher power. The practical side is that as a person sometimes I do things which agitates me inside emotionally, or sometimes I encounter experiences in life which is to far beyond my control. And so praying to God, helps heal my emotions and inner self. The practical side is that prayer is conducive to inner health. And as they say: “As within, so it is without.” So if your inner world is unhealthy and rotten, the outer world will also become unhealthy and rotten.

There is a saying I repeat like a mantra topical to this that goes: “What Hast Thou In Thine House?” It’s just the 8 Fold Path expressed in a different way. What you have inside your “house” – your inner space – will manifest in the outside world of physical experience, or will draw to you things, people, and situations of like resonance: Like Attracts Like. What you hold in mind – the 1st Noble Path – will ultimately causally develop to be what you will encounter and experience in life: the “9th Step.” It takes 9 months for a human baby to be born in the World. There are 8 steps of Development in the 8 Fold Path.

What Hast Thou In Thine House? From my own young experience in Life, I have learned from trial and error that when you clutter your “house” [innerspace/Heartmind] with things like Jealousy, Envy, Critical thoughts/feelings, Hate, Bitterness; Life gives you these things. And so such a person will draw to themselves people who dislike them, criticize them, react negatively to them. And also such people draw to them others of like vibration. You can see this in most Satanic forums online. You just watch for a while those few forum user who spend their time doing nothing but picking arguments, criticizing others, etc, and you’ll see that they attract to themselves people who give them the same things.

In Life, when you hate, are jealous of the rich, intelligent, successful, the powerful, you yourself will never achieve that wealth, intelligence, success, and power in life. People with egos don’t like to consciously admit that others are better than them. It’s when you learn to clean out your “house” and fill it with admiration for those better than you, respect, praise where praise is due, kindness, understanding, credit where credit is due, and a genuine Like for those better than you, or more intelligent than you, or more success-

ful in life than you; that Life gives you these things in return. We live in a Causal world, and so we get out of Life what we put into it.

It's real easy to hate someone who won a debate with you because they are smarter than you. It's hard and Noble to admit that you lost, that you aren't as smart, and to give praise to where it's due. And it's even harder to Ask the smarter person to teach you what they know. It's easy to be jealous of the rich. It's hard to admit that you don't know how to become rich, and to give credit to where it's due. It's harder to learn to make friends with a rich person and to Ask them to teach you. It's hard to see what I'm trying to point at. But it can be seen better if we use martial arts as an example. It's easy to dislike, envy, be jealous of, and hate a person who used martial arts to kick your ass. It's hard to admit defeat and to admire the other person for having the skills to kick your ass. It's even harder to Ask that other person to teach you what they know. But when you have learned to Ask, to give praise to where it's due, to respect and admire those who deserve it – when you have filled your House with these things – then that Kung Fu master will teach you. And in learning that kung fu, you would have actually Bettered yourself in life. “Ask, and it shall be given to you.” But most mundane people have a house so cluttered with unconstructive pride and ego, that they will never Ask, and never praise those who are more meritorious and Better than they are.

And so it's the same with other things we have in our “House.” When our innerspace has the interior décor of Vacillation, we experience a life in the world of restlessness. When that innerspace of Heart/Psyche is stuffed with Rottenness, Life in the Outer World becomes Unhealthy, Unkind, and Unnice. Without Peace within, you can't have Peace without. When your inner House has no Solid Foundation, Life in the real world becomes empty, it feels meaningless.

The Foundation Stone of the House of God, is a solid Rock: *“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”* – Mt. 7:24-27

Interestingly the Hebrew word for Stone/Rock [Sela] is the same word with the same meaning in Sanskrit and Pali and Khmer. A Sela or Sila in Sanskrit, Pali, and Khmer means a Stone or Rock. My little new born nephew in Brazil Noah has Kaeo-Seyla as his second name, meaning Crystal [Kaeo] Stone [Sila]. If you know your Buddhism, you'll recognize the word Sila since it has other meaning besides a Stone. In English it is often translated to mean “Precept” or “Virtue,” as in the Five Precepts. A better translation of the word Sila would be “Character,” “Nature,” “Inclination,” “Tendency.” The Kammaka is the Builder, Kamma/Karma means to Build. Your dharma/dhamma is the Blueprint. Your Tipikata are the Three Baskets you haul Raw Material with to Build. As an Upasaka or Upasika you are the Apprentice of your Master who labour physically to manifest and actualize what the Master [Nature] has drawn up on his Blueprint [Dharma]. To manifest the unmanifested.

The Temple you Build, is one Built on Sila: On the solid Foundation of a Noble [Honourable] – Ariya – Character, Nature, Essence, Physis. Founded on Sila, made of earthened brick, and stretches toward the heavens. So too, the Noble Ariya is Founded firmly on Honour, uses the physical world and mortal experience as her brick and mortar to build herself Up, and that Temple is built toward Heaven, to pay homage to the Numinous: That Which is Divine and Unseen.

My Understanding – feeble as it is – of God, changes with me as I grow. In the same way that my understanding of the world – feeble as it is – has changed with me as I grow in Time. There was a time when I was a young child where my understandings of the world was extremely small and primitive. At that Time, my world literally did not extend beyond my home and parents. But as I get older, my understanding of this same world grows, so that today, I see the world in a more “sophisticated” way. And so it is with God and me. I'll admit that when I was a small child I understood the gods and god to be spirit people. But I grow older and my level of understanding changes so that today, how I understand – behold – this God is much different. Today “God” to me is very parallel with DM's concept of the Cosmic Being. But I differ and understand God in my own way. To me right now, God is the Supreme Intelligence, the Sunyata: Zeroity. The Anatta: Unself. That which is impermanent, but becomes all things. It has no self, it is “nothing” at any time. It is the Primeval Collective Unconscious Psyche: the Swarm/Hive of Chitta spoken about in Buddhism.

This isn't to say that the world changed for me; what changed was my level of understanding. And so this also doesn't mean that God has changed in any way. What has changed is my own capacity to understand something that must be experienced, intuited, and empathed. In the same sense that Fatherhood or Motherhood to a child is beyond our small capacity to understand. No reading of books and lecture will ever impart or imbue in the mind of a child what it is like to be a Father or Mother. It must be experienced in its own Time and Season. And when that Time and Season comes, the Knowingness of it – the Understanding/Buddhi/Gnosis – comes to you Naturally, without effort. And so it was said: *“To everything there is a Season, and a Time for every purpose under Heaven.”* – Eccles. 3:1.

I don't presume to understand what God or the gods are, and I also don't presume to know if they exist or not. All I know is that in its own Time and Season, I will just grow into the knowingness of it. As a wise grandpa monk once said to me roughly: “To understand Buddhahood, you must become a Buddha; otherwise, don't bother trying.” Perhaps then: To understand God, you must grow

into Godhood. The microcosm and the macrocosm are One fractal dharmakaya which has always existed. Eternal and infinite, forever impermanent and changing. Having existed before Time and Causation.

And so in the End to “Know Thyself,” is to end up knowing God, the Cosmic Being, the Supreme Mind, the Primordial Unconscious; Purusha, the Cosmic Self. Sambodhi [Self Realization]: *“Thousand-headed is Purusha, thousand-eyed and thousand-legged. Enveloping the world from all sides, He transcends it by ten fingers’ length. All this manifestation is Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form, as food the universe. Such is His Glory; but greater still is Purusha. One-fourth of Him all beings are, while three-fourth of Him rises above in the spiritual realm.”* – Sri Purusha Suktam

In the Old Days, Yajna [Sacrifice] were offered to Purusha. The word Yajna has an etymological cousin in Persian which is Yasnas, which also means a sacrificial offering [in Zoroastrianism]. If you know your ONA, you’ll recognize one of those words. In Pali the word for sacrifice, offer is Yan~n~a, pronounced as Yanya. This word has been long since given the meaning of “alms giving.” In Khmer we have the word: Puja-yan~, which is pronounced in Khmer as Bojia-yai where the ‘yai’ rhymes with Bye and My. Puja means “Offer/Feed,” and Yan~ is short for Yanya [sk: Yajna]. Together it means a Sacrificial Offering. In ancient times, the world over, its regular practice to pay respects to the gods and spirits of the land and forest blood sacrifices of animals and people.

So the ancients did not pay homage to god or the gods in the same way a Christian today does. This ancient god is a god of Life and Nature. It is Life and Nature, the “World.” It is not a god of words, ideals, and holy books. And you do not pay homage to this ancient god by going to church to listen to a man yap his mouth off and studying ideology and theology. You paid your respects to this primeval god by venerating and revering Nature and Life, and by fearing its Dark Side, doing what you can to appease it. Just as we ourselves have a nice light side and a dark shadow side. Nature isn’t all pretty pink flowers. It is violent and terrifying and essentially Adversarial. We are a reflection of this primeval god. Just as Nature has a beautiful side, so too, do we have in us a kind and beautiful side. A side which can paint and appreciate beautiful art and compose enchanting music. But just as Nature is murderous, so too, can we humans paradoxically commit the most heinous and atrocious acts, such as genocide and the use of weapons of mass destruction.

Just as Nature/Life is a nexion/nexus of contradictions and paradoxes, so too are we humans a living paradox. A mortal creature born suspended between Heaven and Earth. Blessed with supreme intelligence, and cursed with the same intelligence to manifest unimaginable horror. A creature with one foot firmly fixed in the mortal realm, and one firmly fixed in the netherworld. A creature that Loves and also Kills. If I imagine God, I would picture it as a vast ocean. My understanding of “Satan” would then be the thin top layer of this ocean where it is the most tumultuous, and incidentally, where all the Life is at. It is from our Struggles – Shram – against that Adversarial Nature of Life, that we as creatures adapt and become adept. Pathei-Mathos, according to DM, is Nature’s way of teaching and a creature’s way of learning and Becoming.

It is ignorant to know and wisdom and understand the Nature of Nature – the Nature of the matrix we exist in and are a part of – and to believe that Man will one day be one-sidedly “good,” and that the human world will one day have “world peace.” That Humanity will “evolve” one day to be loving creature which will care for all humanity where we will live together in some paradise on earth. A utopia without war, hate, murder, and violence. We inherit the Nature of our Divine Heavenly Creator, unto whom is owed our rational homage and reverence.

We can’t transcend the bourne of our God given Nature. But we can aspire and endeavor to be creatures of Honour: Ariya. We can learn to understand that we are lowly creatures by default, and that we can strive and reach for greater Nobility. *“He raises the poor up from the dust, he lifts up the needy from the trash heap to make them sit with princes and inherit a seat of honor. Indeed the pillars of the earth belong to the LORD, and he has set the world on them.”* – 1 Sam, 2:8.

Ending Remarks

This notation is a slight departure from the usual Satanic stuff found in ONA, and from the usual Buddhist stuff found in most of my essays, exoterically. But if you know your ONA and your Buddhism, and your Reichsfolk, and your Numinous Way, you’ll see that esoterically I haven’t departed from the essence. I may have used the words “god” and “pray” which the Western Mind today has little place in their lives for. Those two concepts are not Christian, they are Human and can be found in every culture on earth.

It’s unfortunate that Christianity, or Protestantism, has rotted the concept of Prayer. In Khmer the word for “to pray” is Bon, which rhymes with the English word One. Bon doesn’t really mean to Pray, it’s just that there is no other English word to use. Bon means to communicate to something thru your Heart/Chitta. If you ask my grandma how you Bon, she’ll tell you to simply “speak” with your Chet [Khmer for Chitta, Heart, and Emotions]. It follows the Buddhism line of thinking where Thought gives rise to Emotions, and emotion influences Action and Behaviour.

So to Bon to something like a god, a plant, an animal, or a spirit, or your dead ancestors, you first quiet your mind [concentrate], then think in your head what you wish to say and think of the thing you wish communicate with. Then allow the intention and thoughts to give rise to a feeling [or feelings] in your heart, and you let that feeling resonate outward. For example with Metta. If you still your

mind and think thoughts of compassion, and pray a simple prayer about compassion, it will eventually cause to arise in your heart the living emotion of compassion. The words themselves are not important. You can pray in Pali or Sanskrit, or Latin, or Enochian, and not understand a single word, and as long as it gives rise to the right emotions and feelings you want, it works. The essence of that Feeling is born from the Psyche, and so it has the quality and power of the psyche or in other words: it is Psychic in Essence.

That Psychic Essence or psychic means of “communication” transcends worded and spoken language and species. This method of communicating with spirits, plants, and animals is so ancient, its universal to humanity in the form of “shamanism.” We are born without language. We come into this world with Chitta: Heartmind and Emotions. The Language comes later and only augments the psychic and nonverbal means of communication. A mother of most species of animal will know – intuit – what its baby wants and needs, even if the baby cannot speak words or communicate with sounds. To “Bon Preah” means literally to speak with your Heart to the Divine Presence.

One thing I encourage people around me in real life to do is to keep a diary or journal. When you have consistently kept a daily diary of your thoughts, feelings, wishes, wants, desires, daydreams, imaginations, visualizations, what you hold in mind during your waking moments, and you keep a record of the daily events in your life, and the coincidences that you encounter, for 10 years, you gain a different appreciation and perspective of Life. You come to realize that Life/God is alive and is responsive to what you ask for it in your heart. Life/God manifests itself as people and things. And so when it does respond to your prayers and requests, it injects what it gives to you thru the process and condition of causal motion: chain reactions of cause and effect. You are tugged in your gut to be at the right place at the right time. Life draws to you the people you will need to get what you ask for. How you get what you ask for won't always happen as you planned. But you will get it.

I asked Life/God for someone named Vanessa for 9 years. I haven't gotten her just yet, but it's getting there, and I had to go thru hell to get even this far. There is a saying that goes: “Be careful what you wish for because you just might get it.” A man can constantly populate his mind with the desire to be wise and if that thought gives rise to feelings and passion, it is a Prayer to Life/God. You may have to go thru hell for years, but in the end – after Pathei-Mathos, you will get what you asked for.

Passion is the Key. We are reminded of the Passion of Christ. Passion is the only thing that can Save you, that can redeem you, that can Transform you. Passion is the difference between failure and success in Life. Passion is the difference between mediocrity and greatness in Life. Passion is the difference between being lost in the generic mass of people and standing above that mass. Passion is the difference between tyranny and liberation. Passion, as in a burning determination in Heart, to fulfill your destiny at all cost and no matter the suffering or price. In the same way that Christ, having realized his destiny, suffered himself to be beaten, humiliated, spat upon, scorned, whipped, to Die, for what he believed was his destiny. Passion as in how 50 Cent once put it: “Get rich or die trying.”

When you've kept a careful diary as explained above, for many years, it becomes hard to deny that Life is not alive and responsive. That it understands “prayer,” and like a friend, works to help you out in life and give you what you ask for. But it all depends on Passion and ‘what you have in your House.’ Things just wrydfully happens gradually in your favour over time. After keeping such a diary, Life becomes “magical.” It sounds silly, but that's the only way I can explain it. And that magical quality of Life only thickens the Mystery of Life. It only makes you want harder to know what is beyond the veil of material reality which is responding and helping you out. The more you learn to work with Life in this way, the more stirred you become to figure out that Mystery behind the Veil. The less magical Life is for you, the less you care to know that living Mystery beyond the Veil, because it is meaningless to you.

Chloe 352

Order of Nine Angles

3.25.124 yf



[Found this pic a while ago. I love it. Me and DM/AL. His peregrinations...]

Session Three

March 24, 2014

America in Decline

By [Barry Shaw](#)



When Barack Obama was running for president he promised, some say threatened, to fundamentally change America. The doubters now say he has fundamentally ruined America.

Whichever way one views it, America is in serious decline.

For a president that promised to reduce the national debt, Obama has added a massive seven trillion dollars to that debt. Under his presidency, America

has accumulated as much new debt as it did in its first 227 years.

He heads an Administration that produces food stamps, pries into people's private lives, and sets government agencies against political opponents. Obama is following the guidebook of Saul Alinsky, "*Rules for Radicals*," and is putting Alinsky's primer into practice from the White House. The results of his experiment are devastating.

Under Obama, prices and taxes rose while take home pay fell 7%. Government hand-outs increased dramatically as the national debt has exploded. Recent estimates put 50 million Americans on food stamps, and millions without healthcare.

Obama, the community organizer, preferred social justice over a robust market place, but, under his presidency, people are worse off today than they were back in 2009 when he promised them change. By the end of the first quarter of 2014 America had six million people not only unemployed but also not even looking for jobs, the vast majority under the age of 55. This implies they had given up all hope of finding work. More than forty million Americans lived below the poverty line.



..See folks, this is why you should never vote for a Liberal or a Democrat. I'm glad I only vote Republican if and when I do ever vote. Let's hope in God's name Hillary Clinton doesn't get elected President!

America is not in "decline," it's just a little sick. I'm feeling sick of the state America is in right now. The sickness is called a "weak executive officer, and a weak foreign policy."

We need a Conservative Republican who is a staunch unilateralist in Office. Someone who won't take China and Putin's games up the ass like this current administration. Someone who will put China and Putin back in their place. Someone who isn't afraid to use military force to keep the world order and status quo.

This is what happens when you have faggot Liberals in

power who are nice to people, who don't want to interfere in other people's lives. Who are afraid to hurt people.

It's a dharma of nature that you kill or be killed. Read "The Lucifer Principle." War is good for you. Killing people is good. Killing people works better than having discussions and emergency meetings like that fat ass, bloated, bureaucracy: the United Nation, does. How many dick-sucking summits or international meetings has the UN held regarding Syria, and what real fruit have they materialized?

What America needs right now is a Republican President who has the balls to stand up to China and Putin. Otherwise, it won't be just America that will get fucked up.

Source of snapshot:
www.americanthinker.com/2014/03/america_in_decline.html



Two 12-year-old girls who are accused of viciously stabbing a classmate 19 times have been identified for the first time publicly since telling police that they plotted for months to commit murder.

Morgan Geysler and Anissa Weier face attempted murder charges after attacking their friend, saying that they did so because they wanted to join the cult of the 'Slender Man' after reading about him online.

The girls told investigators they believed the Slender Man was real and they wanted to prove it by slaughtering their friend after inviting her for a sleepover in the Milwaukee suburb of Waukesha, Wisconsin.

Geysler and Weier told police they read about the fictional character on a website known as Creepypasta Wiki, where scary stories are submitted by users.

One of the suspects is understood to have told police a user must kill someone in order to climb into the Slender Man's realm, [CNN](#) has reported.

...I feel all warm and tingly inside when I think about this story. I'm so proud of those two girls. The good part about the story is that it has a happy ending: nobody ended up dying, cuz the girl they stabbed 19 times survived.

But seriously. What's fascinating to me about this story is how rapid the meme/mythos of Slender Man evolved into its own living thing. To the point where it—Slender Man—was able to captivate people's imaginations and emotions, and inspire some to kill.

I've personally have always disliked reading fiction. I don't know why. 99% of the books I've read are information rich non-fiction. So because of that, I've seen fictional story writings as being "second rate" or inferior. But something about this news story caused me to gain a better appreciation for the power of fiction.

The young are passionate aren't they... give them something to burn for, and they will live and kill for it. Evoke

their primal chitta [psyche] and captivate their imaginations. Hitler did it in his own way with his young soldiers and with the German people. Fractally, we see here that the same essential formula works to provoke young girls to kill, or try to kill.

Maybe we need to photoshop the Dark Gods and write scary fiction about them over at Creepypasta? There must be at least somebody there who will like the Dark One's enough to offer them "gifts" *wink, wink*.

And one more thing: Some of you boys in ONA—especially those glued to the internet chatting and debating shit—should be totally ashamed of yourselves! I mean shit, not only where these two *girls*, but they were 12!

Too bad the people originally responsible for creating or starting Slender Man are faggots. They actually said they were sorry, and that they didn't intend for this to happen. Pssh. Doesn't Slender Man look like Lurch from the Addams Family?

After the Ukrainian revolution and ouster of then-President Viktor Yanukovich back in February, Russian Foreign Minister Sergey Lavrov declared the Ukrainian revolution a coup d'état, and made it clear that Russia would not recognize the legitimacy of the interim Ukrainian government. Russia then took the opportunity to amass troops near its borders with Ukraine, and to invade and annex Crimea under the pretext that a majority of Crimean citizens would rather be part of Russia than Ukraine. Russia's annexation of Crimea is now widely viewed as a fait accompli: In March, both a Crimean parliamentary vote and a referendum passed by wide margins resulting in an accession treaty absorbing Crimea into the Russian Federation, and even though the legitimacy of these results is disputed, there's no political will to take Crimea back from Russia. The upshot of all this is still uncertain, but to anticipate, I doubt that Russia has ambitions to subvert any other sovereign states.

In light of the strategic significance of Crimea, and recent political developments in Ukraine, one can make sense of Russia's incursion. To elaborate on the strategic significance, Crimean ports along the Black Sea provide quick and easy access to the Mediterranean, the Balkans, the Caucasus, and the Middle East. The Russian Navy's Black Sea Fleet is also based in Crimea, which has been protecting Russian interests and shipping in the region since the 18th century. Moreover, there is reportedly 45-75 trillion cubic meters of natural gas under the Black Sea, and by some estimates 45 trillion cubic meters lying within a 200 mile radius of Crimea's shoreline - which Russia has of course taken along with Crimea. To put this in perspective, all of Russia's proven natural gas reserves as of 2013 are approximately 33 trillion cubic meters, and the entire world's proven reserves are about 187 trillion cubic meters. If the estimates for the Black Sea prove correct, this would put Russia in control of about 42% of all proven natural gas reserves on earth (up from less than 20%). If these estimates prove correct, even half correct, Western sanctions would be little more than a business expense as far as Russia is concerned.

Source: http://www.huffingtonpost.com/ryan-rappa/what-really-motivated-rus_b_5473963.html

..So, a significant event during my timeframe—2014—is that Russia has annexed Crimea. The West is too pussy to do anything about it. Europe can't do anything about it because its sucking Russian dick for gas. America can't do anything, because of the current weak Obama administration. The West has placed gay sanctions on Russia in an attempt to hurt Putin's feelings. Where's the faggot United Nations in all this? Nowhere useful, as expected.

The West is so fucking stupid. If I were America, Canada, Europe, I'd let this Ukraine shit go, and start focusing on the Arctic Ocean. Yeah, the North Pole place is melting. Google how much oil reserve and natural gas reserve is locked up below those melting ice caps. And yeah: Russia gets a head start on the near future free-for-all in the opening Arctic Sea/Ocean.

We can learn a lot about the recent events in the Ukraine, and Egypt. Both countries experienced a "revolution" or actually a mass civil uprising, which successfully toppled the

governing regimes of each respective countries. A marvelous achievement on the part of the civil public! The way the Egyptian and Ukrainian people protested was what a real protest looked like! That gay shit that happened a few months before called "Occupy Wall Street" was a dick sucking slumber party of twinks & twats compared to the Egyptian and Ukrainian people's protests. What a fucking joke that was.

So, after the governing regimes were toppled in those countries what did we see take place? Did the civil public who did the work in "revolting" and toppling the regimes actually obtain power? No. In Egypt the Muslim Brotherhood and Military fought to fill in the power vacuum. Ukraine suffered an even more telling and insightful fate. Once a power vacuum was opened, a foreign country—Russia—with huge military and financial resources just took over Crimea and armed radical pro-Russian groups in eastern Ukraine. What for? Not for power: for natural resources and the wealth such will provide.

And so, what we see is that the force of the Mob—the civil public—of these two countries did have the ability; by sheer numbers; to disrupt social order, and even to dethrone the ruling regime... but by default the Mob is not organized, not a coherent cybernetic superorganism. Cybernetic not meaning computers or the internet, but meaning the original Greek: κυβερνήτης.

So: because by default the Mob is incoherent, those groups that are cybernetic, coherent social orders such as the Muslim Brotherhood, the Military, a foreign regime, can use the force of its coherency to take control of the power vacuum created. And the people—the Mob—can't do anything about it.

Why not? Because the force of the Mob was an irrational frenzy or outbursts of raw Mob emotions. Yes, such Mob emotions are powerful at disruption and taking down regimes, but once the collective emotions dissipate, the Mob returns to its original state of being a disorganized, non-cohesive, incoherent civil public. And as a civil public they have no force or power.

So what's the point I'm building? There are in ONA some who are ignorant idealists who are enamored with the ideal of revolution and taking down governments, aren't there? The Idealists and Theoreticians who get boners off the IDEA of revolution, mass killings, disrupting society, destroying governments. Such types deal with ideas, theories, imaginary things, and have no realistic grasp of how things work in Reality/Actuality: pragmatically.

Let's pretend that somehow in the future the ONA revolts and topples the regime of America or the UK, in bloody revolution. Then what? What stops an Egyptian or Ukrainian scenario from happening in the hypothetically revolted America or UK? What makes you think the regime of China—with far more military and financial might isn't going to make a move and take America from ONA? What makes you think some other group in the UK that is far more cybernetic, organized, coherent, than ONA isn't going to take the power vacuum? What makes you think the ONA which did the dirty work simply did just that: dirty work for others more coherent, more armed?

Even if ONA hypothetically revolts and does gain power of the governing apparatus of a country, what makes you think it will last? With all of the work put in during the 1917 revolution that gave birth to the Soviet Union, and all of the people who died from that revolution: just how long did the USSR last? About 81 years. And get this: during those mere 81 years, the USSR never even made it to the moon, or done anything of any significance for its people and wyrd. Would an ONA Dark Imperium last even long enough to help ONA people colonize space and the galaxy, if the USSR didn't even last, or go to the moon?

On a realistic level, the ONA can't revolt and establish Dark Imperium. It's an idealistic fantasy to believe so. This is not to say that Dark Imperium is impossible.

Realistically, to aeonically give birth to Dark Imperium, ONA people have to start from the very simple causal basics: which I warn you is not as romantic as being a Satanic Warrior slaughtering people and destroying governments.

One basic thing ONA needs to causally do is work on growing and evolving ONA. To work on growing ONA into a group of Elites. I'm using the actual definition of "elite" here, meaning a small group of people who have a disproportionate amount of influence, wealth, or power. Influence is ONA's best bet. Growing and evolving ONA would take years, decades. There are two ways to do this, and both are needed: 1) each ONA Initiates actually strives as individuals to surmount themselves and develop themselves physically, mentally, intellectually, spiritually, etc. 2) Make new Initiates and increase the number of Adepts.

Another thing or two ONA must learn to do is to actually work with Causal Forms and the Sinister Dialectics. The this is, ONA as a small group of Elites, won't be able to do anything by itself. The Force of the Mob must be used. The only way to incite the mundane people to become an emotionalized Mob is to inspire and influence then via Casual Forms. This naturally will then require Sinister Cloaking.

The creation of Causal Forms and the use of the Sinister Dialectics is like using your right hand to give and your left hand to take. You feed the public with Causal Forms, and you erode their society with the Sinister Dialectic. Anything that can aid the Sinister Dialectic, such as Drecc tribes, street gangs, crime, National Socialism, radical Islam, nationalism, etc, can and should be used and encouraged. Gangs and crime in the long run would be most effective, because it costs money to fight crime.

Terrorism would be another effective tool, because its destructive and costs money to fight it. Not just any type of terrorism, Economic Terrorism: which is when groups of radicals target the economic circulatory system of a country, and not random people/civilians. A government regime requires money to do anything. Without that money, the regime is impotent.

This stage of aeonically seeding Dark Imperium would take decades. And if Dark Imperium is to last, then the "Revolution" must happen from the inside out. From the mind and heart out. For all things Causal first begin in the Mind & Heart, and manifests outwards. Dark Imperium thus, begins within.

05-27-2014, 01:25 PM #47

 **kerriscott** Offline
Title: Freshman Member

Join Date: May 2014
Gender:
Posts: 59
Frubals: 10

Quote:

Originally Posted by The Doors of Perception
What if my individual judgment was that I agreed with a large part of ONA works but valued the mental over the physical and choice not to participate in any sort of drastically illegal act - such as ritual murder? In other words, does the individual judgment and lack of dogma outweigh what's said in texts? Or does it trip over itself like with Setianism and LaVeyan Satanism?

Very interesting and important question. The answer would be - yes, individual judgment and choice do outweigh the texts. But with one possible proviso.

There are two informative articles about this (1) [O9A Authority | O9A](#) and (2) [Individual Judgement | O9A](#)

Here's a quote from the second article:

"Even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority [...] For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups."

But there is, in my opinion at least, a problem here, so that what Mr Parker writes in those two texts is certainly not 'the final word' (which there can't be anyway). The problem is: if being O9A means accepting and living by the O9A code of kindred honor, then are individuals free to junk this code if they don't like it or agree it with it, and still call themselves O9A?

My own interpretation is that no, they can't. For that code is the O9A logos ('the Word of Magus Anton Long', if you like) - and the essence of what being O9A exoterically means, just as *pathei mathos* is the esoteric essence of the O9A.

If this problem is the "O9A tripping over itself" - like the CoS and ToS - then you were right, it does.

It will be interesting to see how or even if this problem can be solved. My personal view is that accepting the O9A code is the one and only thing that shouldn't, that can't, be subject to individual choice, and the one and only thing that cannot be changed, given that it 'presences' (manifests) via individuals what the O9A is and implies.

quote

..An interesting question was asked of an o9a associate which deserves to be preserved. At a forum somewhere in cyberspace a question regarding individual judgment and if such outweighs written text was asked. Kerriscott gives the answer that, yes, one's individual judgment and choice does trump written text.

This is not the first place where ONA has stated this principle. In many instances in both the writings of DM and Anton Long, stress and importance is placed on one's own individual experience and *pathei-mathos* as being the ultimate authority. This naturally means that such individual experience and *pathei-mathos* trumps written text. The written texts themselves are claimed over and over again in ONA to be only guides for the Sinister Initiate and not dogmatic regulations.

To paraphrase several ONA MSS, although an individual Sinister Initiate can and may "pick and choose" of ONA what parts and aspects he and/or she wishes to practice in Life, one part of ONA cannot be discarded, which is the Code of Kindred Honour. Otherwise, most of everything else about the written philosophy of Anton Long are guidelines and Outer Forms.

This is congruent to the fact that ONA has two variations of Satanism. A Traditional one in which Satan is an Acausal being—a Dark God—and another where the Satanism is symbolic and based on a much older meaning and usage of the word "Satanism." As an associate of ONA, you can choose either, or neither. The Way of the Drecc does not use Satanism.

This also is congruent to what was stated in the Black Book of Satan long ago:

[Begin Quote]

Satanism is fundamentally a way of living - a practical philosophy of life. The essence of this way is the belief that we can all, as individuals, achieve far more with our lives than we realize. Most people waste the opportunities that life can, by magick, be made to bring.

[...]

It is one of the purposes of a Satanic Temple to guide those Initiates who may be interested along the difficult and dangerous path which is the seven fold way. Those who do not wish to follow this path to Adeptship and beyond should simply enjoy the many pleasures which the Prince of Darkness offers to those who by a Satanic Initiation wish to follow His philosophy of living. —

What Is Satanism, BBS, ONA

[End Quote]

So, as an associate of ONA, you do not have to follow the Traditional Sevenfold Way. As stated, Satanism is a Way of Living, a Practical philosophy of Life, presented by Anton Long. You may simply chose to live this practical philosophy of life, if you don't want to use the Sevenfold Way.

This subject of individual chose and the individual's freedom to chose how he or she puts ONA into living practice in my timeframe is not very well understood by some ONA people. We get some types in ONA who believe that to be ONA, you have to be a Traditional Satanist who follows the Sevenfold Way.

This simply isn't accurate. When ONA says that the Individual is his and/or her own ultimate authority, it means it.

Let's break your answer down.

(a) "The initiate makes his or her own rules as they progress."

No, they don't. They have to, from the very beginning, abide by certain "unwritten rules" - a code of personal behavior - in their dealings with other O9A folk and with 'mundanes'. They are expected, and always have been expected, to either deduce (from a detailed study of the O9A corpus and by using reason) what these unwritten rules are, or develop the necessary esoteric skills and thus be able to intuit them, or learn them from someone already O9A who has agreed to guide them.

That is, if they have or can develop an O9A physis they will (a) have found an existing O9A nexion or individual, or (b) intuitively know or discover this code. If they don't know or haven't discovered this code, then - while they may believe themselves to be O9A and even describe themselves as O9A to others - they belong to the pretendu crowd. However they find these rules, there's always an element of *pathei mathos* involved.

(b) "relying on their own judgement, intuition, and instinct."

No, they rely on the O9A code they have discovered and on *pathei mathos*, and it is *pathei mathos* which develops their judgment and other personal qualities.

(c) "As they experience life this judgment will become refined and become a finer and more precise reflection of the Satanic ethos."

No, it will not - repeat not - "become a finer and more precise reflection of the Satanic ethos." It will be a *presencing* - an embodiment - of the O9A *logos*.

This *logos* is not - repeat not - 'satanic' and never was. To believe it is, or was, is to have gotten lost in the *Labyrinthos Mythologicus*. What is the essence of the O9A *logos*? Why, it's *pathei mathos* (hence my answer to the question, of course).

Thus, every part of your answer is wrong, fundamentally, basically, wrong.

That you subsequently wrote that your answer "paraphrased words of Anton Long" just confirms you got lost in the *Labyrinthos Mythologicus*.

2. You did not know - and now agree you did not know - that the esoteric star game does not and cannot re-present cosmic forms. You can't explain why it doesn't.

Again, this reveals a definite lack of detailed esoteric knowledge of the O9A

∴ Also worth saving is another exchange between Kerriscott and a person claiming to be knowledgeable in ONA lore. In the snapshot of the exchange the ONA associate breaks down some statements given by the person claiming to be knowledgeable with the ONA Way.

Some key points worth restating from this exchange are: 1) You don't just make your own rules up as you go along in ONA. There are unwritten rules, and there is the Code of Kindred Honour [the O9A Code]. 2) The end aim is not the refinement of some "Satanic Ethos." Satanism is just a Causal Form. The Forms used by ONA is not the ONA itself. It has even been stated in ONA MSS regarding the Sevenfold Way that when an Adept reaches a certain point, the Forms and the Magick are discarded for something wordless beyond Causal Forms. 3) Don't get lost in the *Labyrinthos Mythologicus*.

Things like the Labyrinth, and Causal Forms, are useful in ONA in that they help you determine what type and character a person is. It's telling when a person who claims to be ONA gets lost in the Labyrinth of games, propaganda, narratives, mythos, etc. It means that such person does not have the occult abilities of discernment and empathy. It indicates that such types of people believe what they read and hear, and lack the capacity to uncover the truth and essence of things. These types, by their very nature, are the ones prone to glorify the written text as some authoritative sanctimonious established dogma to be followed.

Being trapped in causal forms indicates that such types and quality of person lacks the capacity to see and understand the essence of things beyond Causal Abstractions, and indeed, beyond the written word. Such types confuse the means for the end. Analogously, such types confuse the type and model of car they drive for the end destination and the journey itself.

For example, in Buddhism, there are several *yanas*. A *Yana* means a Wagon. The main three *Yanas* are: 1) *Hinayana* [Theravada], 2) *Mahayana*, & *Vajrayana*. These things in Buddhism are even called Wagons, suggesting that they are a means to an end. That they are vehicles designed to actually take you to an end destination. The destination—regardless of the vehicle used—is the same: realization of Dhamma, Alleviation of Dukkha, Liberation from Samsara, and Sambuddhi [self-enlightenment]. The vehicles are the Causal Forms or Outer Forms. The Essence of Buddhism is Dhamma, reduction of dukkha, liberation, and sambuddhi. The *yana* is a causal means that tries to take the Buddhist into the Experience of the Essence.

The same goes with ONA. Things like Traditional Satanism, Symbolical Satanism, the Way of the Drecc, the Rounwytha Way, the Sevenfold Way, etc, are Causal Forms. They are a means to an end. Vehicles meant to be used to try and take the Initiate of the Order into the direct individual experience of the Essence of the ONA Way.

Types who are lost and trapped in such Causal Forms are the types of people who cannot see the Essence. So, if a Buddhist cannot see Dhamma, alleviation of dukkha, liberation, and sambuddhi, then the question becomes: Where is this person Going with his Buddhism? If you are driving a car, but you are oblivious to a destination: Where the hell are you going ultimately, eventually? Nowhere. You're just driving. Just in-love with the Car you have. You're just a Buddhist. You're just a Satanist. Just in-love with the *Yana* or Satanism and its ideals. In-love with how such idealisms make you feel. In-love with the way others see you and think of you as a Buddhist or Satanist, or whatever. You have no direction to move towards. You are blind to the Essence. You have no ultimate Essential reason why you are a Buddhist or Satanist, or whatever.

SEXION FOUR



..ProtonMail! What is it? Well, MIT and CERN [the European Organization for Nuclear Research] got fed up with the NSA snooping around people's emails, so they teamed up and created an NSA-proof email service! Proton Mail is based in Switzerland which has tougher privacy laws.

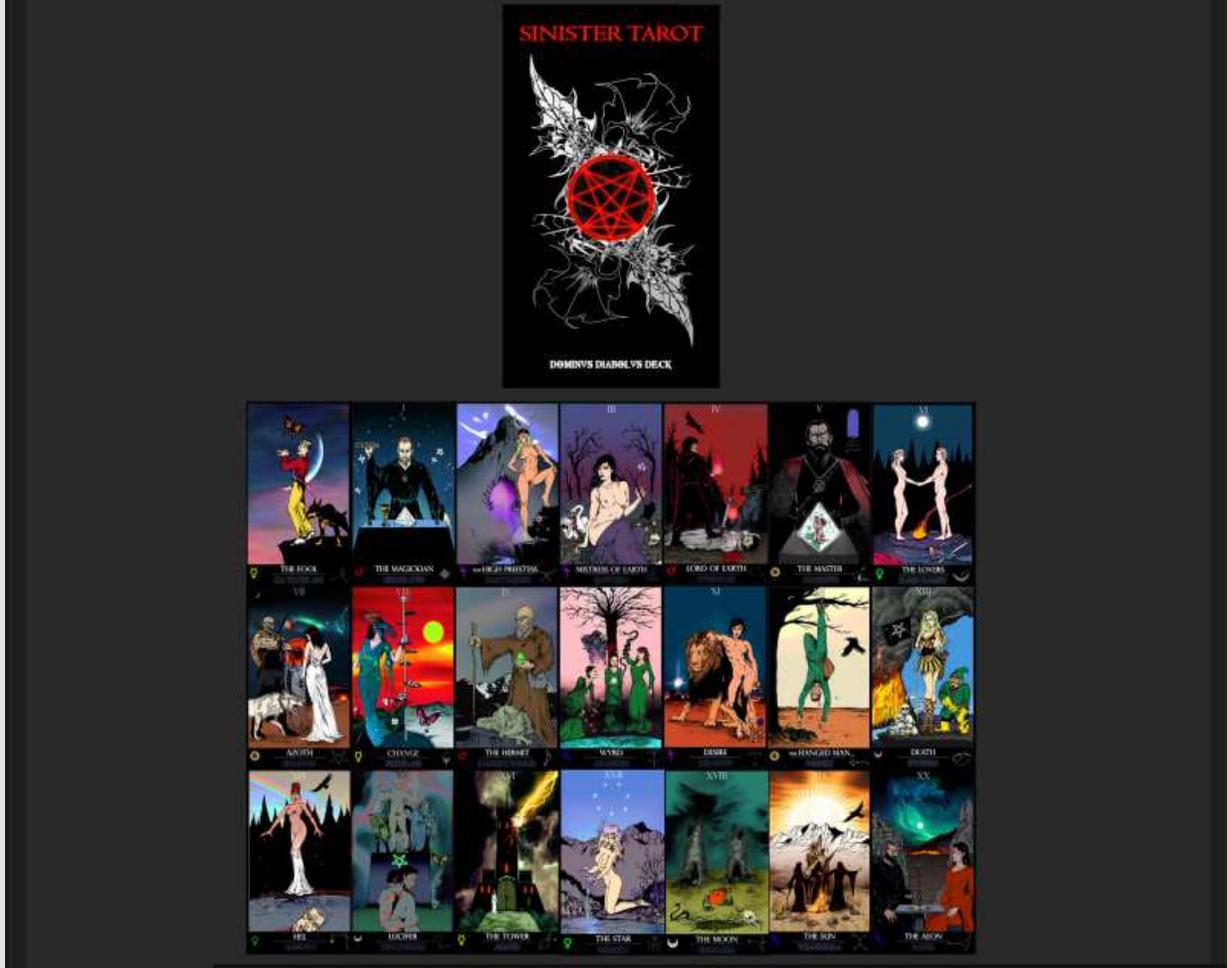
Proton Mail encryption makes it too impractical and too expensive for the NSA and other such snoopily spy organizations to hack into your emails and read your uninteresting emails.

So, if you're a Jihadist organization, international drug dealer, 'kiddy pron' ring leader, il capo di capo, or just an ONA person who is unusually paranoid, go ahead and make an account there. The creators of Proton Mail guarantee that not even they can read your mail! And it's free!

But signing up requires you to briefly tell them about yourself. Don't tell them the truth. Make up something that sounds good. Like you're a college student, you work for an NGO, you're studying proton acceleration, and shit.

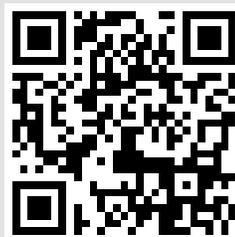
The addy is: protonmail.ch or scan the QR code:





..ONA Associate Joel Hrafnsson and the Iceland based nexion Verdir.: Ur-dar.: [Guards of Wyrd] are producing a sinister tarot deck, called the Dominvs Diabolvs Deck. Everything looks very nice so far. Great artwork.

Visit their current site at: <http://guardsofwyrd.wordpress.com/> or scan the QR code. Note: the site may not be around during your; future; timeframe:

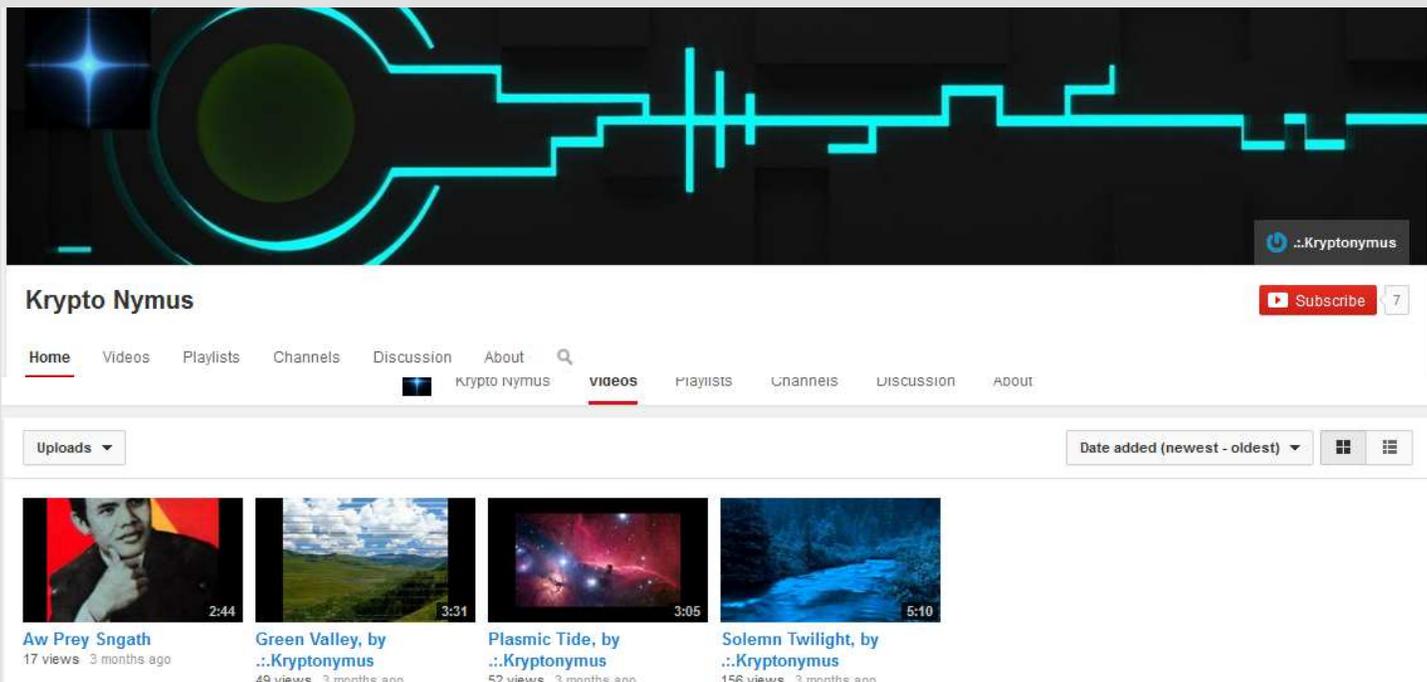




∴Russian nexion, Tempel of the Black Sun, produces some very nice Dark Pathway art work. I personally like the realism style and black & white décor.

Visit their current website here: <http://tempelblacksun.wordpress.com/dark-pathways/> or scan the QR code:





..:My personal youtube channel. I was inspired by ABG Lodge and others in ONA who make sinister musick. So I started to learn to make musick myself.

Still an extreme amateur at it. I wouldn't even call myself a musician yet. It's actually a lot harder to make music then you would think. Especially when you are like me who has trained your brain to only produce writings and essays.

You have to train your brain to shut that writing essays part down, which deals with stringing letters and words together. And train your brain to learn to string musical notes together. I'll keep adding to the channel over the years.

The addy: <http://www.youtube.com/user/kryptonimus>



FINI



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Order of Nine Angles

125 yfayen: Issue 1.2

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