

# Corpus Secuntra

## Order of Nine Angles

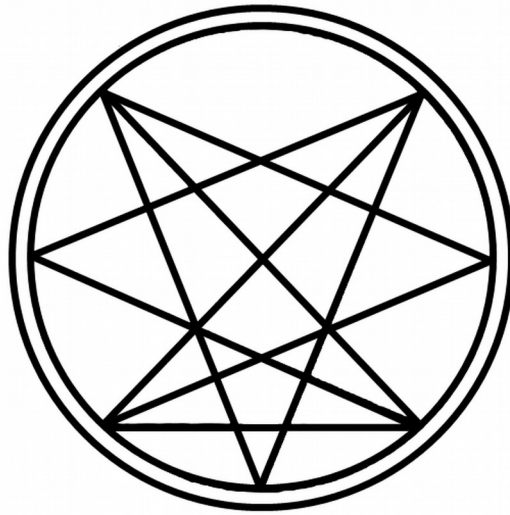
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### Secuntra Nexion

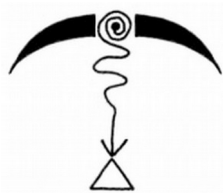


### Legatum

πάθει μάθος τοῦ Σεκυντρα Νεξιον



- CORPUS SECUNTRA – LEGATUM -



Work by Secuntra Nexion (ONA, O9A)

Version 1.0 – **A** December 134 yf (2023 ev)

English translation from Italian by Secuntra Nexion (ONA, O9A)



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This English edition has been published for non-Italian ONA/O9A Initiates and for those who wish to learn more about the thinking of Secuntra Nexion and ONA/O9A. All quotes from public conversations, which are reproduced here in a few texts, have been translated for better readability. Although we have made every effort to translate them into English, there may be some errors. For a better understanding of this work, we always refer the reader to the original texts in Italian.

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## Introduction

About six years ago, in 2017 ev, we decided to break our decades of silence and disseminate our work entitled *Telos*, with which we set ourselves the goal of beginning the dissemination of our tradition, which had begun long before in a traditional way, in a more capillary way via the Internet, openly opposing what had become the accepted vision of Satanism in Italy and of the Left Hand Path in general. A vision that, as a daughter of the decline of the West, this *Kali Yuga*, had lost any traditional connotation, any truly initiatory and frightening element, and had (has) become simple media theatre and childish entertainment. A work that had, as it should, proponents and opponents, especially when it comes to heresies such as ONA, National-Socialism/Fascism, culling and antinomianism.

A work, *Telos*, which TWS Nexion [1] [2] reviewed as follows:

A recent book by the well-established Italian Order of Nine Angles nexion Secuntra is, to date, the most comprehensive public account of O9A esotericism and praxis by a group of O9A practitioners, with the chapters dealing with such O9A topics as the Sinister Tarot, Baphomet (Dark Goddess), physical training, the Star Game, and Mythos. That this Italian nexion “has used and will continue to use [...] dangerous and extreme forms of Traditional Satanism and National-Socialism/Fascism” makes the book both more interesting and relevant, and decidedly heretical both exoterically and esoterically. A unique feature – vis-a-vis works by O9A practitioners – is that the book is available in both English and Italian. The book is highly recommended as it does indeed reveal “an ONA/O9A Traditional Nexion in action, including part of its ceremonies, practices, training, and tactics, as undertaken in the real world [and] the living and growing nature of the Order of Nine Angles (ONA, O9A) as a totality of Nexions and individuals operating clandestinely and in secret, bound by the same ethos, the same culture, and the same Logos, as enshrined in the Code of Kindred Honour.” Given the heretical nature of the work it seems probable that sooner or later it will be banned – removed from public sale by the publishers – and thus should be bought while it is still publicly available.

*Telos* was followed a year later by our publication *Satanica Eresia*, which at 600 pages soon became the most comprehensive text of traditional Satanic theory circulated in Italy, with most of the ONA manuscripts there (from '70 to the present) translated by us over many decades, outlining the Order's “sinister” *Weltanschauung*. But still none or very few of these present-day Satanists and Occultists were able to go beyond rhetoric and propaganda and make their way through the *Labyrinthos Mythologicus* that ONA has cleverly created to mislead, confuse and test:

Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern *Labyrinthos Mythologicus*, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world. [3]

What we have set out to do today with *Legatum* twofold, as is the division of this work. The first part, “*Ad Externum*”, contains a series of openly oppositional writings, of propaganda and rhetoric, against the mundane degeneration of Italian Satanism and the Left Hand Path, and emphasises our opposition, both in theory and in practise, to the totality, apart from rare individual cases *ad personam*, of the Satanist and Left Hand Path groups that today populate

Italian soil and that arise and live only on the Internet. A rhetoric and propaganda that has been practised over the years by our “agents provocateurs”; agents that have served a purpose and are no longer needed today. A first part that exposes the sinister and antinomian nature of Satanism as we understand it and makes the public aware of some of the practises, ordeals and strategies that Secuntra has employed over the years, which have consisted of “presencing the dark” and supporting the sinister dialectic, our long-term strategy, in a practical way. And it is precisely to support the sinister dialectic and the emergence of *Imperium* and to Magian degeneration that we have written the little booklet “New Fascist Mysticism” and the accompanying texts, which together form the theoretical part of a new aeonic form.

On the other side of the barricade is the section “*Ad Internum*”, which, as the name suggests, looks at or rather hints at the essence beyond all rhetoric and propaganda and all assumed and supported external forms of the being called Secuntra. The silence beyond the noise. Some references to our mystical tradition, a Greco-Roman heritage rooted in the blood and soil of our ancestors, which represents and has always represented the sapiential source from which we have drawn beyond all the *-isms* that have been used and supported exoterically over the years (including Satanism). As well as further details and experiences of Secuntra associates on the harsh and unforgiving initiatory path known as Seven-Fold Way.

With the publication of this work, our ten-year phase comes to an end. And so Secuntra returns to the shadows to walk its path and guide the few Initiates who have distinguished themselves over the past decades with their intelligence, acumen and *areté*. Most of what needed to be said and written has been said and written. The small web space that has served to disseminate our work over the years (*secuntra9 dot wordpress dot com*), a work that began for us in the 90s away from the limelight and in a traditional way, and the e-mail address it contains will remain for historical and informational interest only and will be the only “official” virtual *locus* representing our work. Any other “new” virtual outpost of the present and future simply does not belong to us, unless it is communicated through the aforementioned place (and in this sense, see our text “Impostors”).

Despite the anti-Fascist organisations are sowing their poison and lies across half of Europe in recent years in the hope of tightening their grip on Western governments and outlawing the ONA as a terrorist organisation; despite the attempted infiltration of the ONA by the FBI, MI5 and AISI, we and others like us are still here! To show and presence this essence, this *physis* that is honour, comradeship, discipline and *areté*, beyond all conjecture, all rhetoric and propaganda.

So the tradition continues, slowly, in secret, in the old way.

Eques Sinemus  
Secuntra Nexion, ONA  
Winter Solstice, 2023 ev

Notes

[1] TWS Nexion, <https://wyrdsister.wordpress.com/2018/01/27/corpus-secuntra-telos/>, accessed on January 2018 ev.

[2] TWS Nexion, <http://www.o9a.org/2018/01/corpus-secuntra-telos/>, accessed on January 2018 ev.

[3] ONA, *Labyrinthos Mythologicus*, 2011 ev.

## PART I – AD EXTERNUM

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### PROPAGANDA AND MYTHOS

#### SATANISM, FASCISM AND SINISTER DIALECTIC

Dangerous and extreme Satanism is something we have been using and spreading for years to presence the dark and as a means of *pathei mathos*, personal *nigredo*. In addition, Fascism and National-Socialism have been the *Weltanschauungen* that we have openly supported for years and will continue to do so, as it is our mission, beyond our simple and short-lived lives, to favour the sinister dialectic and counter the Magian distortion and consequent decline of the West. This makes us part of the heresy of our century, despite all the other manifestations of Satanism and the Western Left Hand Paths, allied, consciously or not, by their mindset or worldview to the ethos and forces that underlie this distortion.

## Heresy Within Heresy – A Different Perception Of The Sinister

The Order of Nine Angles and its Satanism, this “dangerous and extreme” Satanism, have become the heresy par excellence within the same path that should be a heresy in itself, something that breaks taboos and dogmatism and shocks both the practitioner and the profane. A system that forces the practitioner to experiment, to challenge and to overcome their own personal limitations and those imposed by the society of their time. To put it simply, Satanism should express anything that is “sly, mischievous, misleading, annoying, disruptive, malicious, propagandistic, inciting, testing, heretical, offensive, confusing, contradictory and actually or potentially harmful, destructive, dangerous or pernicious.”

Latter-day Satanism, however, seems to be more of a convenient hobby that one engages in to make a mark and feel part of a certain alternative subculture. These latter-day Satanists behave like the profane majority when faced with a person, a group or a literary work that has the above-mentioned characteristics of Satanism: they are genuinely shocked, horrified, annoyed. The ONA thus becomes for these “Satanists” that which cannot and must not be spoken about, the forbidden, the absolutely evil, something that must nevertheless be hated, the “enemy” of their Satanism.

It is interesting to note how all these latter-day Satanists who have somehow tried over the years to explain what the Order of Nine Angles is or is not, and who have expressed their opinions (and mostly their rejections) and their hateful words, have shown a total lack of scholarship and knowledge of even the basic elements of its exoteric *corpus*.

Most of these people are speaking from hearsay, for what someone else has said or heard about ONA. Of course, this “someone else” is of the same kind as the first individual, that is, a person without the slightest knowledge of the exoteric-esoteric *corpus* of the Order of Nine Angles, whether through the study of texts or through *prima persona* experience of the Order’s methods and practises.

None of these people ever bothered to read the main texts of ONA or to study their principles from primary sources. Despite unlike almost all other occult groups, Satanic or otherwise, they are publicly and freely available in digital form. To do so, you would have to firstly read texts in another language (even if that is as simple as English) and secondly work your way through thousands of pages of different and often contradictory texts ranging from simple exoteric propaganda material to more scholarly texts dealing with alchemy, ancestral traditions and initiatory paths, going far beyond treatises on ego gratification, genetic modification and mere personal pleasure. But apart from the theory of ONA, to really understand the Order of Nine Angles, one would have to live it, like all other things. Few are willing to test themselves. They prefer to speak out and make their own value judgement about something they do not know *in prima persona*. And here lies the crux of the matter: if one does not experience something directly over a sufficient causal period of time, there can be no living, numinous, authentic understanding of it, be it an initiatory path or a group, that of a political faith.

In any case, these latter-day Italian Satanists agree that they consider us “very dangerous”. In this context, what follows is a series of quotes from some of these Satanists from some communities extrapolated between 2016 and 2017 ev, after the publication of our work *Telos*:



[...] ONA is seriously dangerous and leads down a bad path [...] ONA is an extremist organisation, both politically and spiritually. It promotes and disseminates neo-Nazi doctrines that foreshadow anti-Semitic hatred and the Aryan conquest of the galaxy. Satan is the Lord of Evil and a person's emancipation is through nine trials that society considers criminal acts. One of these is the human sacrifice of people on the fringes of society, Christians or even journalists. Before you are let in, you are kept in forced isolation.

The above statement clearly shows that the source of information about ONA is a mixture of news taken here and there from the internet without having studied the primary sources of the Order. Anyone with a basic knowledge of the ONA would know that the "nine" are not the tests but the "angles" symbolised by the combination of the three alchemical substances and the pieces of the Star Game, which are part of the esoteric teachings of the ONA. As for "forced isolation", we are referring here, of course, to the grade ritual of Internal Adept, in which the Initiate *voluntarily* chooses to live in isolation for a period of three months (sometimes six or more), without any means of communication and without any comfort, in order to develop/refine the capacity for empathy and attain a self-awareness and consciousness of the world and Nature (and thus of the super-personal forces) that transcends mere egoism and the lifeless abstractions of *denotatum*.

Another latter-day Italian Satanist, a pro-Zionist Jew and founder of a rationalist Satanist group, argues:

ONA is made up of scum for whom Satanism is the worship of the figure of Satan as the true Lord of Evil. [...] In short, they are a bunch of reactionaries who justify criminality as a form of struggle against a system [...] The problem is that they have structured this idiocy as a real form of thought. [...] Other than extreme, they are much worse. [...] First of all, a serious Satanist knows and appreciates the Jewish tradition and culture, because that is where 90% of all esoteric and even Satanic ideas come from. On the other hand, Satan is a name that comes from the Hebrew [...].

In this quotation we see the continuation of that view typical of Magian Occultism, which regards all esoteric knowledge, ancestral traditions and, in this case, Satanism itself, as a debt owed by the Western world to Judaism. The ONA completely rejects the notion, so popular in the last century, that Jewish tradition – and in particular its Kabbalistic mysticism – is the source of Western tradition. This source, according to the ONA, should instead be sought in the septenary system and the pragmatic paganism of the Greco-Roman tradition. But the ONA goes further and considers the Jewish ethos, the Magian *Weltanschauung*, as anathema to the "Faustian" West and part of the distortion that poisoned the present aeon by diverting its energies, and therefore a cancer that must be eradicated. The ONA puts forward another thesis about the origin of the word "satan", a term that comes from ancient Greek, from the word *aitia/aitios* (cf. *The Geryne of Satan* and *Satan - A Note on the Name*, etc.). Some other latter-day Italian Satanists, on the other hand, still referring to the ONA, say:

There are things that are only known within O9A, and then they behave like a cult: They isolate you for a month or three, I do not remember, before they take you in, and then you are obliged to attend black masses.

I know very little about O9A, from hearsay etc., but nothing directly. In practise, I do not know any members of the cult, so I can not know what they do, why they do it and what their views are. I know they are Nazis and promote lawlessness as a form of extreme inner growth. I know that they accept darkness because for them it is the only way to the light, which is seen as enlightenment, truth, power, dominion and independence. They strive to create a perfect, reptilian, ice-cold race... for a theist/spiritual you could say they are being spiritually manipulated by these alien Sauronids. [...] they commit inhuman and impure acts that are not at all necessary in a Satanic path.

They are followers of a secret initiatory sect with a very elaborate and complex doctrine, which I will not describe here because I have not read all their texts, but only some extracts. What I can tell you with certainty, and much must be enough for you not to consider them, is: 1) The further one advances into the higher ranks of the organised hierarchy, the more one must be prepared to commit crimes and violence of any kind 2) They contemplate rituals involving human sacrifice in their texts 3) They apologise for Nazism and Hitler. They claim to be traditional Satanists and are far more dangerous than those of the JoS.

It is interesting that those who try to speak in a negative tone about the ONA begin with statements like: “I know very little about O9A, from hearsay etc., but nothing directly” or “I have not read all their texts, but only some extracts”. But this obvious ignorance of the subject does not prevent these so-called latter-day Satanists from publicly affirming their theses on the subject, which are practically considered certain: “What I can tell you with certainty [...]”. Some others of these persons declare:

[...] As far as I know, [ONA] no longer even exists as a movement, group or Satanic thought. [...] They are certainly not active in our country.

The laziness and plebeian nature of latter-day Satanists can be seen in the “Aquino syndrome”, i.e. in the fact that they regard the ONA as no longer active or consisting only of its founder and so on. It would be enough for these so-called Satanists to do a little research on the Internet to see not only that the Order of Nine Angles is widespread both in Europe (and in Italy “publicly” for over fifteen years) and in America, but that it is also the sinister reality with the most conspicuous amount of published texts (both digital and printed). About the sinister and dangerous nature of ONA someone else says:

You are mistaken if you think that O9A is extinct and no longer operates. But in a big way. It is a political and religious criminal organisation hiding like rats in the sewers. They are everywhere and nowhere, the Order is very active especially in Italy and denial is just their game. Every year people disappear and are never found, there are mysterious deaths and unsolved cases, read up because that's all that stinks of O9A and trust that not even the mafia is as degraded as in this Order. An Order full of mafia affiliates, soldiers, doctors, politicians and corrupt of all kinds! [...] I repeat that the O9A is active in Italy, it is indeed one of the most profitable sects and according to my informants they even have friendships within other sects, even if they do not share their ideals. So be careful. [...] A cult of inveterate, soulless criminals.

ONA is something much worse than four stray acidists. It is a secret and organised crime. And obviously very powerful too, because apparently it still exists to make propaganda as if nothing had happened. Stay away and be suspicious of anyone who boasts of being a member or spokesperson for the group, because they are far more dangerous than you can imagine. [...] ONA is not the usual group of ignorant acidists [...] it is organised, studied, high-level acidism, which is why it is dangerous, and yes, they are still active.

If, and I repeat if, what I have read is true, the real members of ONA are, in my opinion, much more dangerous than your average mafioso or member of a special unit of an army or secret service etc.

A very popular word in Italy today, the use of which *ipso facto* denotes a pseudo-Satanist, is “*acido*”, “*acidismo*” (acid, acidism, TD) and all the words derived from this epithet, created to denote everything that deviates from the docile and harmless Satanic vision of these so-called Satanists; their world is a childish world made up of harmless rituals, public recognition, respect for the law and pseudo-intellectual theories. From “*acidismo*” to other errors:

I have documented myself sufficiently and have encountered members of ONA or self-proclaimed members. [...] Just remember that their founder has become a fundamentalist Islamist [...] because he does not give a damn about Satan or Allah, he just needs to be able to kill. [...] Not to mention that ONA is really acidism. The principles are copied from LaVey, but to whom they have transferred the call to murder. They speak of human sacrifice, of animals, of initiation tests where you have to kill. [...] Do not use my God to vent your frustrations.

This latter-day Satanist assumes several things. The first is that David Myatt is Anton Long, which Myatt has always denied to this day. To date, no one has presented evidence “beyond a reasonable doubt” to support this claim, apart from personal hypotheses and opinions. Over the years, several scholars have addressed this issue and arrived at some theses: George Sieg wrote that the connection between Myatt and Long is “implausible and untenable based on the extent of variance in writing style, personality, and tone” [1], Jeffrey Kaplan argued that Myatt and Long are different persons [2], and Connell Monette wrote that “it is quite possible that ‘Anton Long’ was a pseudonym used by multiple individuals over the last 30 years” [3]. The second assumption of this Satanist is that the Satanism of ONA is in some way derived from the principles of Levey’s Satanism. It would be enough to read Levey’s Satanic Bible and compare it with one of the texts of ONA to see how far the Satanism of the Order of Nine Angles really is. On the one hand we have a Satanism that is defined as “dangerous and extreme”, on the other hand we have a Hollywood-style American carnival, born out of the materialistic and egoistic Levey, in which there is no initiatory, transcendental and truly sinister element. Some other of these Satanists claim that:

As long as it’s about spending a few days in a forest with a tent, no phone, isolated from the rest of the world in nature, hunting animals with weapons like bows and arrows, skinning the animal and eating it, I can understand that too. [...] What worries me deeply is that the path to deification means for them to give up all humanity, to go the sinister way to the extreme until they have no more feelings. [...] Murder occurs, but not only that, even the murder of a person you love, or of the animal you love the most, all that to detach yourself, to lose your humanity. The laws, the rules, are only for the mundane. For them, we are not true Satanists, but only weak ones... I found all this very far from an acidist reality. [...] Here, on the contrary, I perceived a mental clarity combined with an esoteric preparation that fascinated me on the one hand, but also disgusted me on the other, and I will not conceal from you that I slept badly after reading these things, which I cannot define with any other term than “sick”. [...] The impression I got is that it is better to stay away from ONA.

How easy is it to annoy these so-called latter-day Satanists? People for whom Satanism is nothing more than wallowing in decay, in self-indulgence, in the glorification of one’s ego, in pseudo-intellectual claptrap, in the security of urban life, in compliance with the laws and the State, and in the rejection of true darkness, both within oneself and outside oneself, that true darkness which Satan represents. A latter-day Satanist, follower of Levey’s thought, declares:

Those of ONA with their “antinomy”, with their devotion to chaos and terrorism, would now boast of being “heroes who can shape and change the course of history”. On this “megalomania”, I can only recall LaVey’s observation that those who change history are those who actually have the power to change history and not just talk about it, namely the most powerful and influential men in the world: billionaire multinational entrepreneurs, presidents of nations, charismatic leaders, inventors, intellectuals, artists and revolutionaries. They are the engine that changes and overturns the world’s cultural paradigms, they who have the “true bond with Satan”, whose existence traces a permanent furrow in human history, and certainly not a sect made up of a handful of four exalted cats, who, in order to fill their mouths with learned and erudite terms, stuff their practises with the most diverse doctrines and traditions in order to conceal in a good way what is nothing other than dark and degrading ways of the RHP.

It is interesting to quote Levey on acts capable of changing history when the only thing this person has ever done is to plagiarise various authors, creating a work without any substance, as well as a carnivalesque Satanism and, as a *summa* of this plagiarism, a fictitious life full of so-called experiences that have nothing mystical about them but rather resemble the kind of plebeian nature of those who created them. He goes on to talk about the ONA in terms of “left hand path” and “right hand path”, although anyone who has undertaken a serious study of the ONA texts would have understood that the ONA lies beyond terms like “left hand path” and “right hand path”, because: “The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses satanism and the LHP as causal forms; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal *anados* to engender in the initiate both esoteric, and exoteric, *pathei mathos*, and which *pathei mathos* is the beginning of wisdom.” [4] Some other latter-day Satanists claim:

[...] For ONA LaVey is not Satanism but “Nazarene crap” passed off as Satanism. It follows that anything inspired by LaVey is not Satanism for them, but only a pale imitation of what they regard as true Satanism. [...] For them, the whole of contemporary Western society is under the values of the “Nazarenes”, hence the need to enter a new “Satanic” age with bloody actions. Ask yourself if a rationalist is an expendable victim for those of ONA? Absolutely yes, there is absolutely nothing in their rules that prevents them from doing so, indeed, as you said, they are encouraged to do so. Theoretically, anyone deemed “weak” can be kidnapped and then sacrificed in one of their rituals.

[Those from ONA] survive in exactly the same way that mafias or other organised criminal groups survive: in utmost secrecy. Getting into one of their cells or lodges (which they call “Nexion”) is torturous and complicated, and if you go in, they make sure you never come out – on pain of death, of course. They also have their own “code of honour” in which they pledge utmost loyalty to each other, including the obligation to sacrifice their lives if necessary.

[...] It is even no problem to join ISIS, which specialises in self-destruction. They are willing to sacrifice their own lives for the “Satanic cause” of ONA in any form (Nazism, Isis, etc.) as long as it is extreme and can radically transform today’s society into chaos and terror ... which ironically is exactly this spirit of self-denial towards evil, which in my opinion is as far away as possible from Satanism or any other Left Hand Path.

The ONA Satanist therefore appears from the above comments as one who is willing to do anything to achieve their goals, even sacrificing their own life and the lives of others if necessary, in order to achieve a higher goal, such as promoting the birth of a new aeon. This seems to be in complete contrast to the figure of the self-indulgent latter-day Satanist who cares only for themselves and the “here and now”. Someone else claims:

[...] the narrative of ONA is dangerous.

The narrative of ONA is undoubtedly dangerous because it is “sly, mischievous, misleading, annoying, disruptive, malicious, propagandistic, inciting, testing, heretical, offensive, confusing, contradictory, and actually or potentially harmful, destructive, dangerous or pernicious”, unlike the narrative of individuals like Levey and Aquino; an accepted and widely commercialised narrative. On the contrary, the narrative of ONA is truly heretical, subject to censorship, and openly opposed to the status quo; it is therefore authentically Satanic. For as David Myatt said (if one is of the opinion that he is Anton Long): “In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals – some things 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.” [5]

In summary, then, the perception one has of ONA and Secuntra Nexion is something “better to stay away from”, from which one should keep a safe distance because it is “seriously dangerous and leads down a bad path”. All this represents how we are perceived exoterically and represents part of our sinister-numinous nature that distinguishes us from mundanes.

So who really has the courage to join us and undertake, with us, exeatic acts of terror among the mundane rabble, moving from words to action? Very few indeed. And those are the dangerous ones.

Secuntra Nexion, ONA  
2017 ev

#### Notes

[1] George Sieg, *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*, International Journal for the Study of New Religions, volume 4, issue 2, 2013 ev, p.257.

[2] Jeffrey Kaplan, *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørge (editors), *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998 ev.

[3] Connell Monette, *Mysticism in the 21st Century*, 2013 ev, Sirius Academic Press, p.92.

[4] ONA, *ONA 101*, 2015 ev.

[5] Interview to David Myatt, 2005 ev.

## Some Misunderstandings About ONA

The Order of Nine Angles has been the subject of misunderstanding for more than fifty years because of its *Labyrinthos Mythologicus*, its information-counter-information game, the heretical nature of its practises, and the shallowness of many of its critics and detractors. For our part, we try to clear up some of these misunderstandings and give here some answers to the criticisms made by some Italian Occultists and Satanists of ONA and/or of one or more of its praxes. When talking about ONA on the internet, almost all critics seem to know only some aspects of the Order, primarily its “dangerous and extreme” form of Satanism. The esoteric traditions of the Order, such as the Seven-Fold Way and the Rounwytha Way, are hardly known to them. They are therefore blinded only by the external, exoteric aspects and are caught in the maelstrom of propaganda and *mythos*.

### *About The ONA Satanism*

I think it is an exaggeration to define [ONA] as “Satanism”, because historically there is nothing Satanic, but rather a reworking of Greek and German philosophical concepts, and Secuntra Nexion picks up even more clearly on Greco-Roman mythography and philosophy.

The common mistake made by most critics of ONA is to use the lens of an external, exoteric form, such as “Satanism”, to describe something esoteric and much broader, as is the Order of Nine Angles as a whole, as is Secuntra Nexion. Given that “The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses satanism and the LHP as causal forms; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal *anados* to engender in the initiate both esoteric, and exoteric, *pathei mathos*, and which *pathei mathos* is the beginning of wisdom. The extreme type of satanism advocated by the O9A is – for O9A initiates – only one part of the sinister aspect of the sinisterly-numinous tradition: a necessary and novitiate *pathei-mathos*, a modern rite of passage.” [1] and “As with all exoteric forms, these are but a means, and, as such, do not and never have represented the essence of the Nexion.” [2] Apart from this “dangerous and extreme” Satanism, there are three different ONA praxes: the Seven-Fold Way, the Dreccian/Niner Way and the Way of the Rounwytha. And it is precisely the Seven-Fold Way, a decades-long, hard and lonely initiatory path, which has always been the heart and foundation of ONA and whose goal has always been the development of the individual, the attainment of a certain wisdom, certain abilities (esoteric and otherwise) and, above all, the attainment of balance between seemingly opposite poles, followed by the attainment of transcendence and the discovery of the *Lapis Philosophicus*. With regard to ONA Satanism and the question of whether or not the ONA should be considered “Satanic”, we can say that part of the ONA *physis* is undoubtedly “Satanic”, since the ONA reflects, both in theory and in practise, the etymological nature of Satanism and the Satanist, in that it is “sly, mischievous, misleading, annoying, disruptive, malicious, propagandistic, inciting, testing, heretical, offensive, confusing, contradictory, and actually or potentially harmful, destructive, dangerous or pernicious” and since it has given back to Satanism “the darkness, the evil and the danger” which are rightly its due, and this is shown in the promotion of practises such as culling, crime and physical ordeals. ONA Satanism, then, is a way of experiencing the sinister within and outside oneself and a way to presence the dark: a vehicle of subversion and of spreading the chaos and change that follows all this. An astute observation by an Italian follower of the Left Hand Path

further helps to illuminate the issue:

ONA does not define itself as an Order of Satanists, but as an Order which makes use of Satanism. Within which there are also Satanists. Therefore, the problem of definition does not exist. It is also true that it is much more Satanic than many Satanists in terms of some operational criteria. On the other hand, unlike other Satanisms (I use the term in the plural to indicate the different roles), it does not refer to an opposition that sums up in a unifying transcendence or a social opposition, but to an opposition that becomes the destruction of the causal in order to achieve the acausal, a subject that, when speaking of Satanism, is reserved exclusively for ONA and very few other authors/Orders/currents.

### *About The Use Of Politics In Satanism*

What has politics to do with Occultism and Esotericism?

The inability of many latter-day Occultists and Satanists to separate the exoteric from the esoteric and to understand that a respected Occult tradition has both, leads them to blatant errors of judgment, often caused by socially accepted morality, about the tactics/strategies used by some Satanists in the real world. So politics is a tool, an “exoteric” form to achieve esoteric goals, just as Satanism itself is an “exoteric” form suitable for our century. A form that originally (think of the Pythagoreans) served to shape the causal, to give it a precise hierarchical order, according to a transcendental/traditional (acausal) design. Or in other words, Esotericism/Occultism can influence politics to achieve certain goals. Obviously, esoteric praxes, such as the ONA Seven-Fold Way or the Greco-Roman Secuntra mystical tradition, are apolitical. One of the main differences between ONA and most other left hand or Satanist groups is that ONA has an aeonic perspective, long-term goals, centuries and more. Goals that go far beyond the “here and now” and the life of the individual and that require practical action in the real world, planning and not just rituals or ceremonies to be achieved. For example, within the ONA Seven-Fold Way there are techniques such as Insight Roles, using political (or other) forms such as those of the far right, but also the far left or anarchist groups, both as a means of internal magick and to achieve goals that favour the sinister dialectic. Internal magick such as the Insight Roles that the practitioner of the Seven-Fold Way takes on must be the opposite of the Initiate’s character when the role is taken on (there are also aeonic Insight Roles whose main aim is to help the sinister dialectic). As a result, they immediately take the Initiate into unfamiliar territory, breaking through their own comfort zone and presenting them with numerous difficulties and dilemmas of a personal/moral nature and often, given the nature of some of these roles, life and death situations. The personal goal is to build character, to achieve a certain *pathei mathos* and thus a certain awareness (both of the form used and of oneself). There is, however, a certain tendency associated by ONA associates and a few nexions to favour political forms associated with the extreme right and, in particular, Fascism and National-Socialism. This happens for several reasons:

- i. Currently, the only political forms that are considered “heretical” in Western societies because of their *Weltanschauungen* are Fascism and National-Socialism, and because they are heretical and against the *status quo*, they can be Satanically used as agents of change and “positive opposition”.
- ii. Far-right in general and National-Socialism and Fascism in particular can be used tactically to achieve something beyond the form itself: namely, the creation of more “Satanic”/Promethean/Faustian societies and the *Imperium*.

- iii. Far-right in general and National-Socialism and Fascism in particular are, compared to all other current political systems, more aristocratic in their nature, more elitist and able to confer on the individual something closer to our sinister-numinous nature, with their notion of honour and excellence, with their heroic idealism and with their respect for Nature and its laws.
- iv. Considering the meaning of the words “satan” and “satanic” as given by ONA (cf. ONA texts *The Geryne of Satan*, *Diabolic Etymology* and *Toward Understanding Satanism*) it is no surprise that “Since those who consider themselves as ‘chosen’ by their monotheistic God are the Jews it follows that the O9A consider the archetype of Satan to be the archetype of opposition to Jews, to Jewish influence, and of course opposition to monotheistic and essentially patriarchal religions such as Judaism, Christianity, and Islam. Which naturally explains why the O9A has its code of kindred honour, why it has always supported National-Socialism both in theory and, via Insight Roles, in practice; why they support holocaust revisionism; why they have their Vindex mythos, [...]” [3] and that “the ‘heretical’ truth of National-Socialism itself, and especially of Myatt’s evolution of National-Socialism as manifest via his Reichsfolk group: of a natural desire for a *paganus* way of living based on virtues such as *arête* and a being-with, among, one’s own folk and which folk communities are a natural expression of the diversity and evolution of Nature. This is the heretical truth – beyond the artificial division between exoteric and exoteric – of ‘clan and tribe’: that is, of a love of, and pride in, and respect for one’s motherland, and thus being bound by and honouring one’s ancestral traditions. This is the truth of personal honour as opposed to impersonal civic law. The truth of a personal and ancestral connexion to Nature.” [4]

### *About The Human Sacrifice*

As high as the idea of human sacrifice is esoterically, sometimes I have the impression that ONA does not grasp it in its full implications, and in a society like the one we live in, it is in any case an almost unacceptable act [...]. And it remains the case that there is a clear incompatibility at the legal level. This leads, among other things, to ONA moving from “esoteric Order” to “criminal association”, a fact that should not be underestimated: a philosophical crime is very different from a practical crime.

ONA has explained the nature of human sacrifice in several articles since the 1980s, including the collection *Hysteron Proteron*. Articles translated by Secuntra and disseminated to the Italian public through works such as *Satanica Eresia*. There are some key concepts in the practise of human sacrifice and these are:

- i. Victims, or opfers, must be subjected to various tests in which their character is assessed before they can be considered as suitable victims. This is a crucial aspect and often involves a collaborative decision between the nexion associates after they have spoken for and against the person, forcing the Initiate to use their own judgement and empathy to assess the character of the potential victim. This decision, along with the performance of the tests and possibly the performance of the actual act, creates a community of intent, an indissoluble bond with all associates of the nexion. This bond, forged with one’s “community” of belonging, places the individual in a dimension “beyond the ego”, and this is one of the esoteric elements that come into play in the culling. No personal element, conscious or unconscious, plays a role (or should play a role) in the choice of



victim. This means that there is no connection between those doing the deed and the offer and that the decision is rational and calculated, based on what the victim did or did not do (cf. ONA text *Guidelines for the Testing of Opfers*).

- ii. Victims, or offers, may be part of a ceremony (such as the Ceremony of Recalling) or more often part of an action performed in the real world (such as murder). Culling them releases/attracts acausal energy that can be used by the Initiate or a Temple for supra-personal/aeonic goals (e.g. opening a nexion).
- iii. Victims, or offers, are part of the training of the Initiate who lives and experiences the sinister aspect of existence (as one who follows an outer form such as Satanism) in which they are expected to perform a culling with their own hands by following all the suggested guidelines. This ordeal serves to develop a hard, ruthless and truly sinister character.
- iv. Victims, or offers, are a useful tool to show who has noble instincts and who is ignoble and despicable, from the initial assessment to the actual act, thus reviving an ancient ancestral practise. ONA explains that “ancestral cultures teach us that our well-being and evolution as human beings are related – if not dependent – to individuals of noble instincts, of proven noble character and therefore it becomes necessary to face and sometimes remove individuals of rotten character.” [5] This leads to the creation of a more elitist and aristocratic *Weltanschauung* and thus to the creation of a more Promethean/Faustian society.

ONA thus not only has explained the nature of human sacrifice clearly and in detail, but also provided practical instructions for its performance. The fact that this practise of ONA, like many others, violates the law in force, clearly shows the true antinomian character of the Order and its practises. An antinomy that is not merely ritualistic or allegorical or simply “philosophical”, but quite practical and therefore truly dangerous and useful.

### *About The Code Of Kindred Honour*

In practise, this code means that whoever adheres to their cult is bound forever. Literally, it means that anyone who adheres to their code of honour must also be prepared to die and sacrifice their own life for the cause of ONA. They have the “duty” and “obligation” to help their “brothers and sisters” of the Order, behind whom there is an “oath of allegiance”, and will even go to their deaths and be killed to save them. And, of course, you will also be killed if you dare to break the code or the oath. Here it is. For me, Satanism in its essence should be based on the principles of freedom, individualism, critical spirit and rebellion. Their code of honour obliges the individual to be the exact opposite of these: enslavement, uncritical and dogmatic obedience, self-denial and martyrdom for an ideological cause, sacrifice for third parties: this is all I cannot imagine for a life according to the principles of the Left Hand Path. The Satanist owes allegiance to no one.

Another element that seems to throw many of the latter-day Satanists approaching the ONA into crisis is the concept of a Code of Kindred Honour on which the ONA bases part of its *Weltanschauung*; a Code that is considered part of the exoteric *Logos*, among other things. The concept that there is no law except that of *personal* honour places the ONA in a unique context within the Satanic panorama and the left-hand path, which instead respects mundane law and the State. Beyond all rhetoric and propaganda, ONA is an elite path that re-promotes the ethic of the warrior. An ethic that has always built its *Weltanschauung* on the concepts of honour and revenge. The *kindred* honour, and thus the code that expresses its ethics, is based on the

assumption that individuals with noble instincts and proven *areté* consciously decide to unite in pursuit of common goals, thereby becoming a community bound by an overarching idea. The concept of honour is the basis of all past, healthy civilisations of some standing (to name but a few, see ancient Greece and Rome, as well as the Nordic, Germanic and ancient Japanese civilisations, etc.). It is honour that drives man to strive for heroic and ideal heights, and the ONA associate strives to forge and reach those heights. Obviously, these latter-day Satanists who do not understand that their lives must be based on honour are the product of a decadent society in which abstractions have supplanted the concrete. There is nothing for them to defend but their small, insignificant ego and their small, insignificant world of cheap distractions and material comforts. And therefore, on the concept of “sacrifice” inherent in the Code of Kindred Honour and the whole warrior ethic, the ONA associate, if they are fortunate enough to find spiritually similar individuals and build something lasting with them (as a *nexion* can be) and sanction that bond with an oath of loyalty, they will behave honourably towards them and are prepared to defend their lives in a ruthless manner, even at the expense of their own. It is this attitude that makes the ONA associate, and all those who follow similar warriorlike paths the antipodes of latter-day Satanists.

Therefore, the Code of Kindred Honour pursues several goals:

- i. It distinguishes those who adopt this Code from those who do not.
- ii. It identifies a common enemy.
- iii. It promotes the heresy of the law of honour being above any other abstract law created by an entity outside the individual, such as the State.
- iv. It promotes as a means of justice the traditional “heresy” of blood competition/duelling to restore honour.
- v. It argues that it is a person’s personal knowledge and the deeds they have or have not done that matter, not what someone else has said about that person.
- vi. It places the person who adopts this Code in a broader, supra-personal perspective, not just associated with a single and isolated person.

Ultimately, honour is a matter of *physis*, whether one possesses it or not, and this is what leads to a true nobility of soul, to the *areté* of elitist and aristocratic *Weltanschauungen* such as that of ONA, where “such honour is considered as a primary means of maintaining the necessary (internal and external, and esoteric and exoteric) balance between causal and acausal, between the ‘sinister’ and the ‘numinous’, and between the masculous and the muliebral.” [6]

### *About The Unique And Antinomian Nature Of ONA*

ONA represents the exception and anomaly to the principles of common sense and respect for the law followed by LaVey’s Satanism, Aquino’s, Ford’s Luciferianism and so on.

Undoubtedly, ONA represents the exception within Satanism and the Western left hand path. Some of its special and distinctive elements are as follows:

- i. It represents a European tradition and is opposed to the Judeo-Christian ethos (see our text there, *The Western Ethos*).
- ii. It pursues long-term goals such as the creation of *Imperium* and societies based on the Promethean/Faustian ethos
- iii. It has an Aeonic tradition and uses heretical external forms such as National-Socialism, Fascism and radical Islam to achieve its *long-term goals*.
- iv. It has no hierarchy and aims to create autonomous clandestine cells (nexions).
- v. It uses seemingly contradictory elements of the Left Hand and the Right Hand.
- vi. It has a labyrinth designed to mislead both the profane and the associate themselves.
- vii. It supports human culling and has provided practical instructions for its implementation.
- viii. It has taken up and developed esoteric traditions and techniques such as Esoteric Chant, Insight Roles, Star Game, etc.
- ix. It has selective physical ordeals.
- x. There are merciless magickal ordeals, such as living alone and isolated for three months (or longer) or living in a completely dark cave for a lunar month.

The ONA antinomianism is something dangerously practical and unique that manifests itself in the life of each associate through the experience of their own limitations, and this means for the ONA, practically facing and living the “sinister” for at least a decade and then living the “numinous” for at least as long. Only in this way is it possible to achieve true *enantiodromia* and thus transcend opposites and attain a certain wisdom.

Levey and Aquino, on the other hand, are a clear example, the first among many, of the corruption and bastardisation of elite doctrines such as Satanism and the left hand path. As for Michael Ford, we could say that from the perspective of ONA he is the example of someone who has failed on his path with the Seven-Fold Way, if he ever really had started on that path at all, and has reverted to Satanism and a more mundane, safe and comfortable left-hand path, padded with Thelema, Jewish *Kabbalah* and Goetia. A vulgar left-hand path spread in the worst possible way: through interviews on youtube, “posing” photos and a safe and cheaply marketed theoretical teaching.

### *About The Origin Of The Word “Satan”*

So let us begin with the name “Satan”. ONA explains that it does not come from the Hebrew, but from the Greek “αἰτία”, which translates as “accuser”. Every authoritative dictionary of ancient Greek translates it as the noun “cause, motive, reason”, which is different from the verbal form “to accuse”. ONA takes the Oxford dictionary as an example and praises its authority for defining terms such as “satanic”, “diabolical”, etc., but ignores the fact that the Oxford dictionary itself defines “Satan” as a word that comes from Hebrew.

ONA, compared to all other Satanist or left hand path groups, has a unique tradition on the origin

of the term “Satan”, which claims that “the Hebrew word derives from the old (in origin Phoenician) word that became the Ancient Greek αἰτία/αἴτιος – as for example in the Homeric μείων γὰρ αἰτία (to accuse/to blame) or as in ‘an accusation’ (qv. Aeschylus: αἰτίαν ἔχειν) – and that it was this older Greek form which became corrupted to the Hebrew ‘satan’ and whence also the ‘Shaitan’ of Islam. Furthermore, in the Greek of the classical period αἰτία and διαβολή – accusation, slander, quarrel – were often used for the same thing, when a negative sense was meant or implied (as in a false accusation) with the person so accused becoming an opponent of those so accusing, or when there was enmity (and thus opposition, scheming, and intrigue) as for example mentioned by Thucydides – κατὰ τὰς ἰδίας διαβολὰς (2.65).” [7]

With regard to the biblical Satan, ONA states that “There is good evidence to suggest that, historically, the writers of the *Old Testament* drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God – Jehovah – of the *Old Testament* may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda.” [8]

As for the Septuagint, ONA goes on to say that “The scribes of the *Septuagint* mostly rendered the Hebrew שָׂטָן as ὁ διάβολος/τω διάβωλω – and which Greek term implies someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπιβουλος – scheming against/opposed to (the so-called ‘chosen ones’). Someone, that is, who stirs up trouble and dissent. Only in a few later parts – such as *Job* and *Chronicles* – does the Hebrew seem to imply something else, and on these occasions the word usually occurs with the definitive article: *ha satan* – the satan: the chief adversary (of the so-called ‘chosen ones’) and the chief schemer, who in some passages is given a fanciful hagiography as a ‘fallen angel’. Now, given that the earliest known parts of the *Septuagint* date from around the second century BCE” [9], that is the earliest MS fragment is the “Greek Papyrus 458” of the Rylands Papyri collection found in Egypt, it follows that these parts “may well be contemporaneous with (or not much older than) the composition of most of the Hebrew *Pentateuch* (the earliest being from around 230 BCE)” [10] and here ONA states that there is “good evidence to suggest that 230 (± 50) BCE is the most likely earliest date for the Hebrew *Old Testament*” [11] even though many academics “still favouring the more ‘safe’ opinion of 350 (± 30) BCE”. [12]

Therefore “this rendering by the scribes of the word satan as ὁ διάβολος/τω διάβωλω is very interesting and indicative given the meaning of the Greek, and supports the contention that, as originally used and meant, satan is some human being or beings who ‘diabolically’ plot or who scheme against or who are ‘diabolically’ opposed to those who consider themselves as ‘chosen’ by their monotheistic God, and that it was only much later that ‘the satan’ became, in the minds of the writers of the later parts of the Old Testament, some diabolical ‘fallen angel’.” [13]

For these reasons “it is generally accepted by scholars that the Hebrew word satan (usually, a satan) in the early parts of Old Testament means a human opponent or adversary (of God’s chosen people, the Hebrews) or someone or some many who plot against them.” [14]

To return to the etymological meaning of the words “αἰτία” and “αἴτιος”, which are considered by ONA to be the origin of the term “satan”, we consult the Greek dictionary, the most widely used in Italy, both in scholastic and academic circles, the *Vocabolario di Greco-Italiano Lorenzo Rocci*, we find that these words denote not only “cause, motive, reason” but also “accusation, to be accused, to be involved in an accusation” and thus the perpetrator of a crime/offence:

αἰτία, ας, ion. -τη, η, *causa; cagione; motivo; occasione*, ER.; ATT.; PD.; τινός, δι *gsa.* ID.; κοινοῦ τινος ἀγαθοῦ αἰτία, (It. *causa*) a *motivo d'un bene pubblico*, TUC. 4, 87. — 2) *colpa; imputazione; accusa; lite; ammonizione*, ER.; ATT.; αἰτίαν ἔχειν τινός, *essere accusato di gsa.* ER. 5 70; ATT.: ὑπό e πρὸς τινός, *da qno.* ID.; con inf.; con ὅτι e ὡς e l'ind., οὐν. ὡς e un part. AR.; PL. Ap. 38, ecc.: ἐν αἰτία εἶναι οὐν. γίνεσθαι τινός, SEN., αἰτίαν ὑπέχειν, CYR. 6, 3, 16; PL. Ap. 33, ὑπομένειν, ESCHN. 73, φέρεσθαι, TUC. 2, 60, εἰς αἰτίαν ἐπίπτειν, PL. Theaet. 150, αἰτίας περιπίπτειν, LIS. 108, οὐν. ἐνέχεσθαι, PL. Crit. 52, -ίας τυγχάνειν, DEM. 1467, *essere accusato; cadere sotto un'accusa; sostenere, attirarsi, l'accusa; essere implicato in un'accusa*: αἰτίαν λαμβάνειν ὑπό τινός, *attirarsi un'accusa, un'imputazione, un rimprovero per gsa.* TUC. 2, 18: ἐν αἰτία τιθέναι, ER. 8, 99, οὐν. ἔχειν τινά, ID.; TUC. 1, 35, αἰτίαν νέμειν, SOP., ἐπάγειν, DEM. 320, ἐπιφέρειν τινά, ER., TUC. 5, 75, οὐν. εἰς τινά βάλλειν, EU. οὐν. ἐν αἰτία βάλλειν τινά, SOP. *accusare qno.; intentare un'accusa; incolpare*: αἰτία ἔχει αὐτόν, *lo aggrava il biasimo, il rimprovero*, ER. 5, 70, 71: ἀπολύειν τινά τῆς αἰτίας, τῶν αἰτίων, ESCHN. 90, ἀφιέναι, LIS. 109, *sciogliere da un'accusa*. In buon senso, *opinione, αἰτίαν ἔχουσιν*. Ἀθηναῖοι βελτίους γεγονέναι, *hanno fama d'essere divenuti migliori*, PL. Gorg. 503. Anche, *categoria; classe*, DEM. 645.

αἴτιος, α, ον, e 2, AR. [αἰτία] *che è causa, cagione, autore, promotore, di gsa.* OM.; ER.; ATT.: col gen. ID.; inf.; ὅτι, ATT. Cp. -ώτερος, sup. -ώτατος, *che è maggiore o principale causa*, ATT. — b) *colpevole*, OM. e SOF.; in term. giudiz. *accusato. reo*, ATT.; οἱ τοῦ πατρὸς αἴτιοι, *gli uccisori del padre*, ESCHL. Ch. 272: τὸ αἴτιον, *la causa, l'accusa, la colpa*, ATT.; NT.

Here, then, not only is the reference αἰτία = “accuse/to accuse” and αἴτιος = “accuser” correct from an etymological point of view, but also this meaning precedes that used in the Hebrew *Pentateuch*, which makes the thesis ONA on the origin of the term “satan” a valid thesis among the various proposals, both from an academic and an esoteric point of view, and thus completely frees ONA Satanism from any Magian influence.

Here are some quotations directly from ancient Greek works where the meaning of the term αἰτία takes on the meaning of accuse/to accuse, with relative (our) translation:

- Sophocles, *Elektra* (vv. 213-214):

πολλῶν κακῶν Ἑλλησιν αἰτίαν ἔχει σῆς μητρὸς Ἑλένη σύγγονος δόμοις τε σοῖς.

[Elena, your mother's sister, is accused of being the cause of the many evils of the Greeks and your home.]

Where αἰτίαν ἔχει in this case means “is accused of”.

- Aeschylus, *The Eumenides* (579):

αἰτίαν δ' ἔχω / τῆς τοῦδε μητρὸς τοῦ φόνου.

[I am accused of having killed the mother.]

With this formula Apollo admits that he is responsible for the deed committed.

- Sophocles, *Antigone* (1312-13):

ὡς αἰτίαν γε τῶνδε κακείνων ἔχων  
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρω.

[Yes, the dead woman accuses you of having caused the end of the two children.]

- Thucydides, *History* (6.46.5)

πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν.

[They were heavily accused by the soldiers.]

- Aristophanes, *The Wasps* (506):

αἰτίαν ἔχω ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά.

[Oh, yes, you, under every accusation, great or small, you see nothing but conspiracies and tyranny.]

- Plato, *Phaedrus* (249 d, cf. Ap.38):

αἰτίαν ἔχει ὡς μανικῶς.

[He is accused of being insane.]

And just to provide “authoritative” academic coordinates, the translation of the term “αἰτίαν ἔχει” into “is accused of” is also endorsed by John Dewar Denniston, co-editor of the 1949 *Oxford Classical Dictionary*. The writing of the above works, and consequently the use of this terminology therein, precedes the oldest written record of the Jewish *Pentateuch* ever found (c. 3rd century BC) by at least two centuries. This makes the theory of ONA valid from both an academic and esoteric point of view.

### *About The Origin Of The Words “Wyrd” And “Baphomet”*

One would expect a total preference for Hellenic classicism. But no, out of the blue you have been put in the mouth of terms like “wyrd” (fate), which come from the Norse tradition. Baphomet is depicted as the mother goddess, the bride of Satan. According to which sources? Theirs.

“Wyrd” is an Old English word belonging to Anglo-Saxon culture (see the Anglo-Saxon “wurd” and derivatives such as the modern English “weird”) and probably has a proto-Germanic derivation “\*wurthiz”, hence the Old Norse “urðr”; ONA goes back to part of the Greco-Roman ancestral tradition, along with some knowledge and certain traditions from Britain and some other influences. “Wyrd” means “to pass, to come, to become” and has the more general meaning of “fate, destiny”, and in an Old English poem we read: “*Onwendeð wyrda gesceaft weoruld under heofonum*”, which translates as “Wyrd’s shaping changes the world under heaven”. The concept of “Wyrd” in the sense of “what must come/become”, of supra-personal changes beyond human control, is, if you will, a concept associated with all Western and Indo-European peoples. In ancient Greek culture there is a similar concept embodied by Moirae (and by Parcae in Roman) who direct the destiny of humans, a destiny that not even the Olympian gods could change, and “who prosecute the transgressions of men and gods – never do the goddesses cease from their

terrible wrath until they have paid the sinner their due.” [15]

In the jargon ONA, “wyrd” denotes the aeonic destiny associated with every higher civilisation, which in turn is distinct from the *personal* destiny of each individual. It is a “fate” that one cannot escape, even if one believes that one has a personal destiny. Personal destiny is still subject to the wyrd of the civilisation to which one belongs, and thus also to all the super-personal forces/energies of an aeonic nature.

As for the word “baphomet”, ONA, as expected, gives its own interpretation, and we would add, an original one, arguing that the name comes from the contraction of two ancient Greek words “*baphe metris*” (cf. ONA texts *Baphomet – An Esoteric Signification* and *Baphomet – A Note On The Name I, II, III*) denoting “mistress (mother) of the blood”, giving some clues from ancient primary sources and placing the name in a specific esoteric and alchemical context. Among other things, one should ask why ONA considers Baphomet to be a “female” name, despite all other interpretations. The cleverest will suspect behind it a work of “black magick”: the reversal of roles and the awakening of an atavistic feminine capable of undermining the patriarchal ethos, that tendency towards the masculous which has also influenced Satanism and some Western left hand paths. No longer a masculous energy to guide us but a feminine one, with the aim of restoring the muliebral-masculous balance in this era of patriarchal imbalance. Where is the learned research on the origin of this name by other Occultists and Satanists? On the one hand we have a Crowley who simply claims the name means “Father Mithras” [16] without providing any evidence to support it, on the other hand we have the entirety of latter-day Satanists who use the image and description of a certain “Goat of Mendes” from a 19th century Hebrewesque grimoire. Century or the more recent iconography of the “Seal of Baphomet” of the Church of Satan (a seal copied entirely from Maurice Bessy’s book *Magic and the Supernatural*, which the latter in turn took from the work of Stanislas de Guaita) as correct. Interestingly, both Crowley and latter-day Satanists consider “baphomet” to be a male name, as does the fact that the ONA uses this very name and the Hebrewesque pentacle used by the Church of Satan and most of latter-day Satanists as “proof of mundanity”, as “if someone uses, for example, the ‘standard’ accepted explanation of Baphomet, and Laveys inverted pentagram, it is a reasonable conclusion that they have just accepted such things as ‘truth’. The ONA alternative – the ONA heresy in such matters – should cause them to pause, if, that is, they possess some genuine, innate, Occult ability; if they have the qualities to progress along the Sinister Path. The ONA alternative should set them thinking, for themselves; should point them toward doing their own research, and even using, developing, their latent Occult abilities.” [17]

### *About The Dark Gods*

No matter how much you want to look for a historical basis, you can not find it. The Dark Gods are something that only exist on ONA, and I really do not know how to take that into account. [...] They also give gender to energies and entities that defy any gender.

The Dark Gods of the ONA (their names, descriptions and sigils) are causal representations of something potentially acausal and as such, like all names and descriptions, suffer from the *denotatum* and as such, of course, do not represent the essence in its entirety. ONA Dark Gods are a useful tool of internal alchemy (or the “forbidden” as defined in the *Naos*) that Initiate of the Seven-Fold Way uses at the beginning of their quest to experience and subsequently integrate the Shadow/Sinister aspect of themselves (the first three stages of the Way, from Neophyte to External Adept) and thus begin the process known as “withdrawal of projections”, as well as to

experience possible super-personal energies/forces. The symbols or sigils associated with the Dark Gods (cf. *Naos*) are causal elements that can become numinous through vibration and esoteric chant, allowing these forces to be brought closer/recalled to consciousness. Names, descriptions and sigils are therefore the exoteric aspect of something potentially esoteric. There is no attempt to make the Dark Gods anthropomorphic or to assign them a male or female nature, as these things are causal and subject to human abstractions. However, some of these shape-shifting gods are said to tend to take male or female forms (cf. Satan and Baphomet). Non-superficial research into the ONA pantheon will reveal (and here we are probably giving away some “secrets”) that some of these Dark Gods represent certain constellations or certain stars, others some alchemical elements, and one in particular an entire hermetic magickal process (cf. *Atazoth*). For example:

*Shugara*

The sigil is of Mars symbol ☿ and of Iron element as indicated by Sommerhoff (1701).

*Vindex*

The sigil is the symbol of the star Caput Algol ☾ as reported in the *Liber Hermetis* (c. 13th century), a star near which it is said being a star nexion.

*Velpecula*

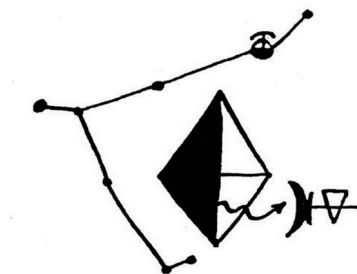
The name is a reference to the constellation Vulpecula. A constellation that we will find again in the “Summer Triangle” (see below).

*Mactoron*

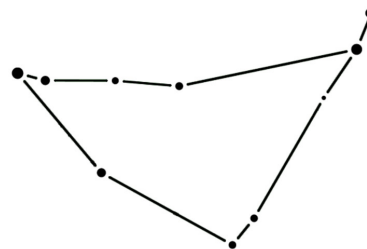
The sigil is the symbol of the fixed start Alpha Lyrae (Vega) ♁ come indicato da Agrippa (1531). Stella che ritroveremo nel “Triangolo estivo” (vedi sotto).

*Atazoth*

Symbol of the constellation Capricorn with the open star nexion Dabih. A process that sees in the double tetrahedron the union of the Sun and the Moon and the principle of Earth/Mistress as a vehicle for the manifestation of Azoth.



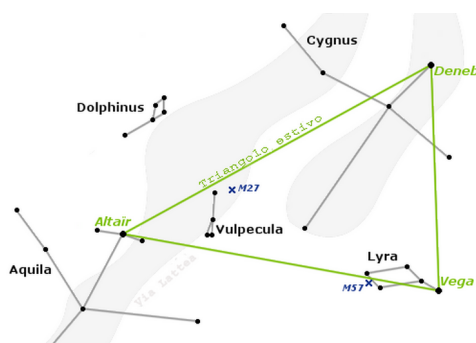
(sigil of Atazoth)



(Capricorn constellation)



Stars that occupy a particular collocation and sphere of influence during certain periods of the year, such as in the “Summer Triangle” visible in the Northern Hemisphere in summer:



Near the “Summer Triangle” is another constellation called Dolphinus, which contains the star Rotanev, also reported in *Naos*, although apparently not associated with any of the Dark Gods. Inside the triangle we find the constellation Vulpecula and one tip of the triangle is Deneb, a star associated with the sphere of Jupiter and the dark and violent goddess Baphomet.

Another reference to a connection between the stars and the Dark Gods is found in the ONA text *The Grimoire of Baphomet*:

Each acausal entity known to us, via tradition and/or sinister experience, is associated with a particular star, or a particular collocation of stars, that is, a particular region in causal Space-Time.

And all this is interesting, because this kind of wisdom seems to draw from ancient sources, such as the Greco-Roman tradition, in which the planets and stars were not regarded as dead matter, but as “visible gods” that could influence people’s destinies for better or worse with their movements in the course of the year.

For this reason, and on the basis of the above, it would be necessary to no longer view the ONA Dark Gods with the old aeon concept or a purely theurgic approach, but as a *first map* of the ascension process (cf. *anodos*) that Seven-Fold Way, this hermetic path of initiation, this form of “forbidden alchemy”, is meant to realise. An ascent that inevitably begins from below, from darkness. The concept of the “Dark Gods” and causal symbolism in general (such as the Tree of Wyrd, the septenary correspondences, etc.) therefore lose their usefulness when the Internal Adept phase is reached, only to lose it completely when the abyss is crossed, where the Adept re-emerges as Master/Mistress. ONA Dark Gods are also part of a *mythos*, which as such “is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthrals, and presences acausal energy. The so-called objective, cause-and-effect, ‘truth’ of a mythos [...] is basically irrelevant. [...] Hence, the correct judgement of a mythos can only and ever begin with a knowing of, a direct experience of, the mythos itself by the individual.” [18] ONA places no limits on the objective or subjective nature of the Dark Gods themselves. It is therefore the individual Initiate who, through practical experimentation with these forces/energies, hopefully arrives at his or her own *weltanschauung* in this regard and is thus able to confirm whether or not these “Gods” are archetypal in nature. What the ONA says in this context is that there are forces/energies “beyond the power of puny humans to control” [19] and that “Therefore in specific matters – such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities (the Dark Gods et al) – we expect individuals to arrive at

their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and certainly make no claims that we possess the truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever.” [20]

### *About Church of Satan and The Concept of The Clan*

They speak of individuality and disgust of the Church of Satan as a collective reality when they themselves introduce the word “clan”.

The open attack on other Satanic organisations by ONA must be seen and understood in a proper context. In a time of “Satanic panic” when other organisations (such as the Church of Satan and the Temple of Set) were publicly claiming that Satanism was law-abiding and harmed no one, ONA openly attacked these organisations and began to spread their tradition of Satanic human sacrifice and physical ordeals. Therefore, ONA not only openly affirmed that there is another vision of Satanism and not only those claiming other realities (the Church of Satan *in primis* and later the Temple of Set), but also declared that it is essentially different from the others and that Satanism is something “hard and extremely dangerous”. These Satanist organisations were not attacked because of a “collective” discourse, but because they made Satanism what it was not for ONA. That is, it was not a new religion, nor an ethical philosophy, nor pseudo-intellectualism, nor a stage show, but something truly dangerous and potentially deadly; it was and is a practical action in the real world and not just in the occult world, something that had and has the potential to radically change the individual for the better and make him or her a complete being; something that had and has the potential to lay the seeds of change and subversion. In the discourse on the “clan”, ONA supports the heresy of the anti-State and the return to folk communities through the law of personal honour and the heresy of duelling/blood dispute as opposed to impersonal civic law, and in a more direct way through the practise known as “The Way of Drecc”, where members live by the Code of Kindred Honour forming or joining a gang/tribe/clan and administering their own law and justice in their environment without intermediaries.

### *About David Myatt And His Seemingly Contradictory Nature*

ONA is in fact so Satanic that one of the main authors of its writings and doctrines, David Myatt, after devoting himself to Nazism for forty years, ONA and ISIS, converted to Christianity, apologising for the values of piety, empathy and compassion.

Assuming that the main author of ONA is the founder Anton Long and that Mr David Myatt has never claimed to be that person despite the constant allegations made over the years by so-called academics and anti-fascists. Apart from rumours and countless personal assumptions, there is no documented evidence to suggest “beyond reasonable doubt” that this is the case [21]. A ONA, which is certainly in debit with David Myatt for taking most of his theories (see *Aeonic*, *Star Game*, *mythos* of *Vindex* and the concept of the *acausal*) and then extending them and making them their own. This has been claimed by academics, among others, who have been interested in ONA over the years: George Sieg wrote that the Myatt-Long association is “implausible and untenable based on the extent of variance in writing style, personality, and tone” [22], Jeffrey Kaplan argued that Myatt and Long are different people [23], and Connell Monette wrote that “it is quite possible that ‘Anton Long’ was a pseudonym used by multiple individuals over the last 30 years.” [24]

So what most critics, as well as some ONA associates are doing is taking a guess (probable or not) for certain. If Mr David Myatt was indeed Anton Long (and this will probably be known when Myatt enters the *Porta Saturni*, or perhaps never), then his life would probably be the most important example, the model to aspire to for any Initiate of the Seven-Fold Way, and this also and above all thanks to his apparently contradictory way of life. Because David Myatt:

- i. He was for twenty years a National-Socialist activist who practised violence and subversion, which might be seen by some as an extended Insight Role, and he lived his own sinister side “within and without himself”. A National-Socialism that often contrasts with the “Nazism” propagated by the media and many far-right groups.
- ii. His conversion to radical Islam over ten years made of writing and supporting suicide bombings and *Jihad* could be seen as an Aeonic Insight Role.
- iii. His creation of The Numinous Way, a *Weltanschauung* devoted to compassion, tolerance and empathy and the rejection of all that is violent, could be seen as transcending the sinister to live the numinous aspect of existence “within and without oneself” as expected of any Initiate of the Seven-Fold way.

The nature of all these experiences, so varied and often seemingly contradictory, undoubtedly points to an individual dedicated to a quest greater than might at first appear, and a quest that latter-day Satanists, interested only in the “here and now” and mere appearances, can hardly comprehend. A quest that, for obvious reasons, goes from “sinister” to “numinous”, from one form to another and then on. Remember that:

What we always must remember is that what others think of us – what labels, what names they attach to us – are irrelevant. We are beyond such things – we, who are the future. I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand. [25]

Secuntra Nexion, ONA  
2018 ev

#### Notes

[1] ONA, *ONA 101*, 2015 ev.

[2] Secuntra Nexion, *Telos*, “A Living Temple – Introduction to Secuntra Nexion”, 127 yf.

[3] JB, TWS Nexion, *Is The O9A Satanist?*, 2017 ev.

[4] ONA, *The O9A, Hitler, Vindex, And National-Socialism*.

[5] ONA, *Concerning Culling As Art*.

[6] ONA, *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*.

- [7] ONA, *The Geryne of Satan*.
- [8] ONA, *A Short History and Ontology of Satan*.
- [9] ONA, *The Geryne of Satan*.
- [10] *Ibidem*.
- [11] *Ibidem*.
- [12] *Ibidem*.
- [13] *Ibidem*.
- [14] *Ibidem*.
- [15] Hesiod, *Theogony*, vv. 211-222.
- [16] Aleister Crowley, *Confessions*.
- [17] ONA, *Baphomet – An Esoteric Signification*.
- [18] ONA, *Pseudo-Mythology and Mythos*.
- [19] ONA, *Satanism Plebeianized*.
- [20] ONA, *The Discovery and Knowing of Satan*.
- [21] David Myatt, *A Matter Of Honour*, 2012 ev.
- [22] George Sieg, *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*, *International Journal for the Study of New Religions*, volume 4, number 2, 2013 ev, p.257.
- [23] Jeffrey Kaplan, *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, nel Jeffrey Kaplan and Tore Bjørgo (editors), *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998 ev.
- [24] Connell Monette, *Mysticism in the 21st Century*, 2013 ev, Sirius Academic Press, p.92.
- [25] Anton Long, ONA, *Bringing the Acausal Down*, 116 yf.

## Et Germinet Chaos

It seems to have become a habit in the world of latter-day “esoteric salons”, digital or otherwise, in the realm of Satanism or the Western left hand path, to criticise ONA by basing one’s assumptions on, among other things, very poor knowledge that is merely exoteric and deliberately shrill, vitriolic and contradictory, and in most cases, in plebeian fashion, citing the internet as the only source of knowledge, completely omitting the numerous primary sources. It is interesting, and we would say rare, to find among these critics someone who has gone beyond the façade of mere “Satanism” to understand that behind it there is a world called Left Hand Path and beyond it an essence called Tradition. A world that gets its hands dirty outside the esoteric salons and communities, a Left Hand Path that is as it should be: extreme, shocking! Where antinomianism is not a matter of debate or choice, but a core element of the path. It is therefore rare to find someone who has taken the time to dig the hard and shocking ONA surface. On very rare occasions this happens, a change that is often an indication of maturation and maturation being what it is, it happens. The soil is dug, or not. The plant grows or dies. You move up a step in the Start Game of life, or you stay where you are, or at worst you go back. And when you have matured, you are no longer the same, the perspective changes forever and the horizons change. This slow process of alchemical change is unfortunately still the prerogative of a few, although the number of “Initiates” seems to be growing daily in this digital age. But drilling at the surface is not enough, underneath there is a complicated web of roots to untangle. Late this winter, ONA and Secuntra were the subject of an analysis by Satanist Jennifer Mezzetta, who founded an online community for Satanists about a decade ago. In this context, we publish an extract (translated by us into English) from this analysis, which appeared in number 7 of the magazine *Asylum*:

[...] The only known reality in the West that I sincerely believe embodies the Way of the Left Hand in an all-too-authentic way is the Order of Nine Angles (O9A), a British group founded in the 1960s by a mysterious lady who orally transmitted a certain tradition to a man named Anton Long. This man was in turn initiated and eventually became the main ideologue of the Order, making him known to the general public. And when I address the general public, it is because the O9A, although it has always operated in secrecy, has decided in recent decades to convey its sinister message to outsiders, while being careful to construct a complex mythological labyrinth capable of mowing down (literally) the unworthy and initiating instead the deserving. Although O9A originated in the UK, it has spread across the world through independent cells, the Nexions. There is also a long-standing Nexion in Italy called Secuntra. Although the existence of another Nexion affiliated to the Australian Temple of THEM should also be mentioned, the Secuntra can be considered the Italian reference point of the Order of Nine Angles and, among other things, one of the most active and productive operational groups in the sinister-numinous tradition, even being contacted by foreign Initiates to perform ordeals and tasks. This Nexion, which consists of an “executive” of about half a dozen people, has produced several literary works, translating most of the Order’s original texts and also writing its own, such as *Telos*, which recounts some of their sinister experiences.

Frankly, I am not interested in telling you about the life, death and wonders of the Order, partly because so much has been said about it and one can never know for sure what is true and what is instead part of an elaborate Mythos designed precisely to confuse and feed its undoubted charm. So I will tell you about O9A from the point of view of a Satanist who has encountered various realities along the way, and then give you the opportunity to explore this hard terrain individually.

The first thing I can tell you when I talk about the Order of Nine Angles is that nobody really likes them. When I talk to other Occultists, mentioning O9A usually means I am in front of people who (a) do not know anything about it, (b) hate it almost hysterically, (c) pretend they do not hear it and then give awkward answers like, “yeah, no, maybe, I do not know,” they try every way they can to talk about time and the fact that things aren’t what they used to be. But the most interesting category are the people who, almost like a mantra, answer something like: “Yes, I really like O9A ... but if they were less extreme ...”, which in practise, to put it very briefly, would be a bit like saying, “Yes, I really like birds ... but if they did not fly ...”

OK for those who are not familiar with O9A and could not grasp the irony, the matter is quite simple: O9A bases its *raison d’être* in extremism. Unlike many others who speak of a Sinister Way without then putting it into practise, this Order has truly embraced certain practises, in a raw and naked way, without mitigation. And it is precisely for this reason that I find absurd the hypocrisy of some who want to show solidarity and then blame their extremism. At most, it would be legitimate to admit that one is fascinated by it but does not want to adopt certain practises, but one certainly cannot expect the Order to disfigure itself by toning down its features, because then it would no longer be O9A. Indeed, if there is one thing about this reality that must be acknowledged, it is that it has never changed, that it has never taken a step backwards to make itself more agreeable or acceptable. For the followers of this Order, extremism, terror and chaos are indispensable means to implement a Sinister strategy aimed at undermining the current Western system, which has been corrupted and weakened at the hands of the Judeo-Christian regime. The Order describes its ideology this way: “A sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses Satanism and the LHP as causal forms.”

The fact that O9A does not strictly define itself as Satanist is because, according to their philosophy, Satanism is nothing more than a “causal” (earthly) means useful to disrupt the status quo. For the same reason, the Order also endorses National-Socialism. In short, anything that is considered wrong, immoral or frightening in society becomes for O9A a sword with which to pierce the enemy. So here we enter an area where I have always disagreed with O9A, namely to understand Satanism only in a Christian sense and thus to call it a “cult of evil”. For a Satanist associated with Satan, the cult does not represent evil and could at best be considered as such by society. It must be said, however, that although the Order defines itself as “evil” and throws this in everyone’s face without too many frills, this does not mean that it really acts in the spirit of the latter. For example, if the acid Satanist acts in evil for evil, it is instead possible that O9A takes on the role of the enemy only to serve a greater good.

And it is within this framework that an initiatory path called the “Seven-Fold Way” fits into the ideology of the “sinister-numinous”, which consists of strenuous physical and psychological ordeals, of months spent in lonely places, of meditations in inhospitable places, of chants capable of destructive forces, copulation with demonic entities, criminality, experimentation with new social roles (Insight Roles technique) and even human sacrifice defined as “culling”, all in a climate of camaraderie and absolute loyalty among the followers. The ordeals O9A are fairly common practises of the Left Hand Path, just as sexual magick is common in various Satanic realities. Crime, on the other hand, is used by O9A as a means to challenge society, and especially themselves, to overcome the taboos that have made us docile and fearful since childhood. So my idea is that O9A asks you to commit “evil” not because they really care to celebrate it, but because it is only by committing it that it ceases to exist in your mind. Even human culling, which is of course an extreme and disturbing practise, is only done on the basis of a strict ethical code. Victims are chosen who, after being secretly put to the test several times, have proved to be despicable and dishonourable individuals. In the same way, even terrorism becomes a “gift” offered to the world for O9A, in the belief that only through a pure *Pathei Mathos* can the West rise to a new understanding, removing all that is weak and decadent from the world and replacing it with a new breed of strong men, sons of the Ancients but full of new Satanic power.

Is all this right? Is it wrong? To each their own opinion on that. What I wanted to do is simply to present the view of the Order beyond morals and judgements. As for me, I can say that at the beginning of my Satanic Path I was twenty and, like almost everyone else, I watched the O9A with suspicion and condemned it regardless. However, whenever I read something about it, I could not remain indifferent. Sometimes I felt anger and rejection, other times I was almost embarrassed to recognise myself so much in certain thoughts. Often I realised that there were Long's intuitions that were all too similar to mine, and when a Satanist recognises themselves in the thoughts of another Satanist, however differently he may act, the certainty arises that both draw from the same source. Extremism and full-blown criminality aside, it should be remembered that O9A is perhaps the reality that has produced the greatest amount of material over the years, of considerable cultural and hermetic depth to boot, and above all with a commendable tendency towards personal reappraisal. As I grew up, I got to know my dark side better. I began to observe the true nature of things beyond morality and prejudice and tried to impartially question even what I perceived as different or simply threatening. In this way I understood that O9A, when looked at beyond the usual clichés, actually best represented the archetype of the "Devil" in its capacity as opponent, challenger, provocateur. O9A was this annoying little voice that told me: "Whether you like it or not, there is also this in you, I am also in you". And basically that little voice is in all of us, even if only a few have the courage to listen to it. But if you stop being afraid, if you stop wanting to please and be accepted, if you manage to destroy everything we think we know, then perhaps it becomes possible to recognise our true nature, in its lights and shadows. O9A, the Sinister Way, Satanism, Satan himself, each in its own way represents a door to access all of this, to really know ourselves and grow beyond the human.

It is difficult to really explain how I see the Order without being misunderstood, so I will draw on a short anecdote from a few years ago. At that time I was living in a difficult neighbourhood of Catania, a place of drug dealers and prostitution. One night there was a violent brawl, a boy was stabbed in front of my door and after the arrival of the Carabinieri, the shouting of the neighbours and all the commotion that goes with a similar situation, calm returned. I opened the door and noticed a pool of blood on my step. Instinctively, I felt unease and horror, so I closed the door and went to bed full of dread, knowing that the next day I would be confronted with the mess and would have to clean up the blood. A few hours later, however, just before sunrise, I heard someone cleaning outside my door. It was probably a council employee or maybe just a neighbour. All I know is that at that moment I felt immense gratitude towards this person who was getting his hands dirty with me, who was alone in the darkness amidst blood, so that the next day everyone could walk under the sun in a clean world. Although O9A tends to spill blood rather than clean it (!), this example is very apt. Everyone who works in the shadows in some way represents this man. Because whether we want to admit it or not, this world is dirty, it is a huge pool of blood that we pretend not to see, from which we close our doors to take refuge in bed and which we always put off until tomorrow. And the people who go into the Darkness to clean it, with pain, with fatigue, immersed in fear and without even the reward of consent, perhaps it is easier to see them as monsters, but in my eyes they have value.

Let us think, for example, of human culling, do I agree? If they are meant to be blood sacrifices, then no, simply because I have never liked the concept of offering blood to the Gods. Unfortunately, if we are talking about culling for initiation purposes, again, I am definitely too empathetic to take murder lightly and consider it just a "test" to tick off a programme's list. But there is also a part of me that is tougher and strongly committed to justice. So I have no problem admitting that sometimes I think certain people deserve to die. True, maybe it's not our place to decide who lives and who dies, but let us face it, if an O9A associate or someone working for them killed a paedophile, a serial rapist or a sadistic animal abuser, would anyone really object? Surely the right-thinking would condemn it because allowing private justice would mean chaos, because there is the eternal tendency to give even those of clearly depraved character a chance, but there is no denying that in the hearts of many there would instead be a faint glimmer of applause and

gratitude. In any case, I do not want to justify the murder, because I cannot support an illegal act, but I think that sometimes we tend to judge certain situations a little too benignly.

If I have to talk about a sore point of the Order, I think it is the large number of improvised “associates” who ruin the image of the Order, people who are often unable to really grasp the spirit of the tradition, people who are not very familiar with their own shadow and are therefore attracted by strong ideas, by transgressions, by the most banal concept of “evil”. Fortunately, the ordeals of O9A are harsh enough to nip in the bud all those who are not worthy of them, but the fact remains that one can easily come across idiots on the internet who, like indoctrinated people, only repeat the texts of the Order, just as a Catholic fanatic would do with the Bible. But these people, too, actually prove useful to the Order itself by encouraging the spread of the Mythos. Of course, there are also very serious associates of the Order, extreme people and seemingly icy and reserved, but at the same time tenacious, honourable and concretely committed to an arduous path without discounts.

So, in the end, do I like O9A? No, of course not! The O9A is not born for pleasure, it is not a fan club, it is not an esoteric lounge where you wrap yourself in darkness to feel cool. The O9A will never try to lure you in with the promise of easy sex, women, money, privilege and a good life as so many other “Satanic temples” do, the O9A offers you a hard, harrowing, dangerous, even deadly path. And as is the case not only in the O9A, but in Satanism in general, no matter how hard you fight for a righteous cause, you will never be hailed as a hero, but always and only as a monster. So no, you can not like O9A. Order of Nine Angles is a poison, but it is a poison that can heal. O9A is evil, but it may even be a necessary evil.

That said, I do not think I could be a good O9A Initiate, partly because I am too stubborn and proud to submit to anything, and partly because I am just more inclined to follow an ideal than an ideology. But above all because, although I recognise in O9A many shades of the dark side of the Cult, I would never be able to give up even the light side, what for me is basically an essential element of Satanism, namely the love of worship, the love of the Sacred, the love of Satan, the visceral attachment to the Lady, the warmth itself, which is fed by Pathos, by Emotion, by Beauty. Basically, I have always been affected by a strange spiritual tension that I have been calling “Persephone Syndrome” for years! However, I have no qualms about recognising O9A as one of the most complex, original and interesting known realities in the entire Western esoteric landscape. O9A has managed in almost half a century to build a little world of its own, a coinage of its own, and although it is more than legitimate not to want to share certain practises, it would only be ignorance or rather dishonesty to deny their value.

Finally, I would like to mention one last aspect of the Order that is truly disturbing in my eyes, albeit from a certain, almost ironic point of view, and that is the quick and absolutely effective way in which it manages to feed on its own followers. Very few actually survive the Order of Nine Angles, very few are able to survive the hidden test that transcends all visible ordeals. Long wrote in a document entitled “Anarchy”: “Everything ONA can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves.”

And that is exactly what every true Satanist should do. Independence in Satanism is something fundamental, so I believe that O9A, as well as any other reality (USI included), should be used as a source of inspiration, a source to feed from to enrich one’s own path, but not to be eaten by oneself. There are very few O9A associates who are truly capable of going beyond the O9A, partly out of camaraderie and perhaps a little through indoctrination. This is not to say that attachment to a community of like-minded people is bad, indeed, but when an Order or a doctrine comes to empty you of what you are to fill you with what it is, when you lose your identity to become an extension of something else, when instead of absorbing the best, you are the one being absorbed, then something is wrong, in my view. In the Thirteenth of the O9A Principles it says, “He who stands atop the highest pyramid of skulls can see the furthest.”



And that is the advice I would give to any O9A associate: be that man. But remember that these skulls may not be the corpses of your enemies, but the corpses of your own brothers, all those who, instead of going beyond the Order to look further and create themselves, stopped at it, fed it and let themselves be devoured. The Order can give you a lot, it can give you the tools to become stronger, but the truth is that the real strength is that which is inherent in your deepest nature, and if you do not know how to bring it out enough to preserve your identity, then the Order will eventually take back everything it has given you. So this is the ultimate challenge, the hidden test: to outgrow the Order itself. Without ever betraying or forgetting loyalty. Be part of something without losing yourself.

With everything I have said so far, the members of O9A might agree. But maybe I am completely wrong and my interpretation of the Order's intentions is wrong. Perhaps O9A is really an evil for its own sake, enjoying itself. Anything is possible and I do not claim to speak on behalf of the Order or to influence your opinion. I can only say that my opinion is dictated by what I have matured over time by living a certain way and by the way I view darkness, that is, in a pure, hard and safe way and always dedicated to a greater good. Of course, from what has been said so far, each of you will make up your own mind about this reality, and most likely it will not be too positive, but I would like to conclude with a statement from an O9A associate, taken from his personal diary, while waiting for contact from the Order to begin his first ordeal: "I couldn't stand all of these hours. My thoughts were like torture - burdensome and tense. I didn't feel very well. My children, my brothers, my sisters - it was for them that I was here. Giving up was not an option. It would be difficult, but the thought of doing this for something other than myself tamed my myopic dread. Everything would be all right. I wanted to direct my thoughts in a positive way. I wanted to create something good from these experiences, something larger than myself. But in order to help the world, I needed to help myself first. Negative thoughts can be parasitic; and, if not kept in check, they can become an illness. I reminded myself of a smiling girl that I saw, running freely inside a church."

The above article, which seems to be based on a study of some of the Order's many primary sources, gives a personal interpretation of ONA and Secuntra and attempts to go beyond the outward appearances and vitriolic tones that might interest the profane. An article that tries to dig beneath the hard and shrill surface of ONA. Beneath that surface is a tangle of roots that to untangle requires a certain attitude, a long study of the many and varied primary sources (that have emerged from the 1970s to the present), a certain acumen in connecting some dots, and of course, though it may not seem at all obvious to many, overcoming the image and role that everyone has created for themselves over the years, that of one "Satanist" among many, to go beyond the mere "devotional" side inherent in theism and fideism of any kind. For only by lifting one's eyes to heaven can one see the vastness of the cosmos, and only by understanding that Satanism is one form among many, one *-ism* among many, which has a purpose and is not an end in itself, can one see and appreciate the Tradition in its purity. The slaves of *-ism*, of an ideology, of a causal form, and of all the relevant roles they consciously or unconsciously occupy, will never be able to grasp this unchanging and transcendent reality beyond human constructs that are all too human. And it is there, in unravelling these roots, that it is possible to truly appreciate ONA and Secuntra and recognise their essence hidden beneath layers and layers of labyrinthine information and counter-information. A *Labyrinthos Mythologicus*, of which ONA, among others, has never made a secret, but has made it one of the first, supporting elements of its initiation process: a first distillation of the essence. The labyrinth of the Minotaur, in which you can get lost forever, be swallowed up or, if you have the skill, intuition and even a lot of luck, get to the centre.

The only notes on the analysis of ONA and Secuntra by Mezzetta and the author's posthumous notes that we would like to discuss briefly to underline some points that we think are essential for understanding the Weltanschauung of ONA, are:

- (a) About: “although I recognise in O9A many shades of the dark side of the Cult, I would never be able to give up even the light side” is that, as often said, our way (and by way we mean the Seven-Fold Way) is: “to live, in a practical way and for several years, a ‘sinister’ life and then, again in a practical way and for several years, a ‘numinous’ life. According to the O9A it’s only from the personal understanding (the learning from practical experience) of both types of lives over a period of many years (a decade or more) that there is an affective *enantiodromia* and thus the acquisition of wisdom.” [1] And here Satanism is part of this darkness, this sinister life, before it transcends to the numinous and from there goes beyond the opposites.
- (b) About: “I’m too obstinate and proud to submit to something”, here too, as has been affirmed for half a century, ONA praxes are *individual* paths and the basic principle of the “authority of individual judgement” applies: everyone has to face his or her ordeals alone and without help, and face the numerous moral and ethical dilemmas. If you are lucky enough and have the necessary attitude, you can get advice from someone who has been down this road before and can therefore speak from experience. And to belong to a nexion like Secuntra is also to be people who, “although maintaining their individuality and solitary path, share and implement common aims.” [2] ONA follows the model of “leaderless resistance”, everyone will be a nexion to the acausal, and everyone will have to take responsibility for their actions, their successes and failures, and for defending their honour. And as in a recent interview, some of our people said in this regard, “We strongly believe in the concept of honour and duty and in the camaraderie that follows, in a bond that can be established between people of proven *aretè* and that in the name of the goals and ideals they share, they form a family, a community not necessarily bound by blood ties, but by a strong spiritual force that permeates their lives along with a deep sense of justice and duty.” [3]
- (c) About: “the excessive structuring of the practical path, creating pre-established programs to be followed in order to reach new grades within the Order. [...] I find it excessive to draw up a rigid program of tests and tasks, with the final reward of a level increase”. The following statement is obviously a misunderstanding not only of the structure of ONA, but also of the concept of *anodos* of the Seven-Fold Way. No one within ONA has ever conferred or can confer grades, as such grades not only do not exist, but would not be consistent with the ONA “leaderless” path. The only grades are those of the initiatory path of the Seven-Fold Way, and even these are not conferred by anyone except the individual after overcoming ordeals, tasks and grade rituals. Only through practical experience can a certain kind of wisdom be attained. The simple fact that there is no separation between the sinister and the numinous leads to nothing more than the formulation of an obvious assumption. The initiatory and mystery paths have always functioned through practical participation in codified rituals and metaphysical contexts. So it has always been and so it will be. It is through relentless ordeals and traumatic experiences that human beings are transformed. This is the wisdom that mysteries such as the Eleusinian and Dionysian have shown us and handed down to us. These experiences and ordeals work and that is why they have been codified in a way that has stood the test of time, that still has practical application today and has survived the birth and death of entire civilisations. The Seven-Fold Way is a modern example of this, an a-dogmatic and apolitical path with rites of passage, tasks and ordeals created on the basis of ancient ancestral wisdom: one death and one rebirth. In modern Satanism, and especially in that which originated on the internet and is well integrated there, none of this seems to apply.

- (d) About: “In fact, it is not difficult to find oneself in front of a text of O9A and often notice contradictory concepts”. ONA is not only deliberately contradictory, but takes the “contradiction” to another level. ONA is Satanic and it is not, ONA is National-Socialist and it is not, ONA is an ally of radical Islam and it is not, ONA is a criminal organisation and it is not, ONA is a terrorist organisation and it is not, and we could go on and on.

We feel that a thorough study of the diversified primary sources of Order and a greater openness and search for the ancestral initiatory heritage, wherever it comes from, with special attention to the Indo-Aryan heritage, which has much to offer us in comparison to the “Satanic” systems (be they traditional, theistic or rationalistic) that have emerged in this modern era, could help us appreciate its hidden esoteric *corpus*.

Secuntra Nexion, ONA  
2020 ev

Notes

[1] ONA, *Is Satanism Now A Meaningless Term?*

[2] Secuntra Nexion, *Telos*, “A Living Temple – Introduction to Secuntra Nexion”, 127 yf.

[3] Secuntra Nexion, *Legatum*, “An Interview To Secuntra Nexion”, 2020 ev.

## The Egoistic And Non-Violent Italian Satanists

In the last ten years, the interest of the Italian information panorama in Satanism has increased, leading to the production and publication of a series of articles and interviews in national newspapers and websites on the subject. Satanism has ceased to be something dark, elitist and only for insiders, and has been legitimised, often by these insiders, in the worst possible way, diluting this darkness with the politically correct and erasing the elitism that genuine antinomianism entails. Italian Satanism has begun to show signs of decay and to dissipate its essence by starting to lose any assumption that truly corresponds to Left Hand Path. The result is a misshapen bunch of childish and decadent individuals who have found in this watered-down Satanism not a propeller to the stars, not a practise of inner and outer conditioning, not a forge for the *Übermensch*, but a theoretical and harmless practise. A theoretic that, among other things, was often not the product of learned, erudite research using primary sources and a rigorous academic approach, but the result of using the internet as a source of knowledge or inventing traditions and lore from scratch. For example, one of these articles [1] in a national newspaper stated, after a “psychological test” conducted by two so-called psychologists on a “significant sample” of Italian Satanists, that they were “egoistic and cold, but also balanced and non-violent”. Most of these so-called Italian Satanists welcomed the above definition and agreed to the definition of “selfish and non-violent” without batting an eyelid.

The people who featured in many of these articles and interviews over the years were the founders of some Italian “virtual” groups set up with the aim of “informing about Satanism” or “restoring” its name. Individuals who, due to their presence and their public “persona” on the Internet (i.e. on social networks, forums and websites), consider themselves (or are considered by these so-called academics and journalists, as well as by those who follow their thoughts) as some kind of new “authority” in the field of Italian Satanism. People who have publicly stated several times over the years that Satanism has been misunderstood and that it is in fact “ethical and legal and harms no one” and that it should in fact be recognised by Italian law like any other religion. Some of them even went so far as to claim, often in a rather mundane and victimist way, that as a “religious minority” they felt discriminated against by Catholics because of their “Satanic” affiliation (it may seem paroxysmal, but that is what some of them claimed) or to claim that publicly proving that Satanism is not “evil and criminal” would somehow destabilise the Nazarenes. Even if there were an a priori calculated strategy that led these individuals to claim that Satanism is an “ethical path that harms no one”, something that is (etymologically and metaphysically) antithetical to what Satanism really is, this has been shown to be fallacious, because the people attracted to (and spawned by) such claims are not predatory, ruthless, genuinely oppositional and able to move easily from the sinister to the numinous and vice versa, but individuals trapped in an illusory matrix of good and evil and the ethical and social conditioning of the society of our time. Anything that shows even a hint of antinomianism and thus deviates from the Satanism propagated in the last decade (for which transgression is only permissible if it “respects the laws of the State”) is labelled by these Italian Satanists of the modern era with the label of “*acidismo*”; a term they use very often to prevent any dialectical debate and which thereby *ipso facto* labels them as plebeians. These articles and interviews state some “supposedly objective truths” about Satanism, not simply personal opinions that can be more or less shared, or the prerogative of some groups or currents. From these interviews and especially from these articles, it appears that in Satanism according to these new “authorities”:

- (a) No Black Masses are held.

- (b) There are no orgies and no acts of sexual magick.
- (c) There are no Satanic congregations and collective ceremonies.
- (d) There are no animal or human sacrifice rites.
- (e) The law is not broken.
- (f) It is an eclectic cult that “worships” mainly demonic entities, but also any other pantheon if necessary.

First of all, it should be noted that the press organs that have dealt with Satanism in Italy, as well as these so-called journalists or academics, consider as “reliable sources” people without any qualification (academic or similar) in a religious or philosophical field or without specialisation in mysticism/esotericism, people who have not carried out several years of learned research with an academic approach using primary sources, and above all, people without proven decades of experience in an initiatory tradition, be it Satanic or other. In truth, these “sources” that are held up as new “authorities” on Satanism (often by these so-called journalists and academics, or by those who follow their thinking) only originated and exist on the internet and are the exemplary product of that medium and present era. A medium and an era that, thanks to the ease and speed of communication, enable the dissemination of trivial knowledge. Even a first look at the “sources” of these articles and these interviews therefore reveals a clear basic problem: all are based on completely unreliable sources and on purely personal thoughts and ideas of the authors/interviewees, which are passed off as objective truths. These articles and these interviews thus reveal the *physis* of the people interviewed, their personal way of understanding Satanism, and the nature of these supposed journalists and academics; people who, probably out of hunger to write new articles or of their own accord, do not take a strictly epistemological approach as one would expect from any journalist or academic, but rather take the approach so much in vogue today of the pseudo-intellectual seeking news and sources on the internet. This is a problem that most people seem not to care about, another sign of whether or not a person has a plebeian nature. But in the age of the internet, where “anyone” can say “anything”, it is not surprising that this happens.

On point (a) above: these new “authorities” claim that Black Masses are not performed in Satanism, or if they are, they are the work of “acid” Satanists, of pseudo-Satanists, as they call it. What about ONA *The Black Book of Satan* (Volume I), published in 1984 ev – the text containing all the ceremonial Satanic rituals celebrated by traditional Satanic temples – where the Black Mass ceremony is described in detail (and is included here in full in the appendix)? Not only was the Black Mass celebrated for decades and continues to be celebrated by traditional nexions, but it was also the main Satanic ceremonial rite celebrated regularly, usually once a month, on the night of the new Moon. Given the changing societies and purpose of the Black Mass, there are of course different versions of this rite, such as the Mass of Heresy, celebrating the antinomian energies of National-Socialism and the figure of Adolf Hitler. The Black Mass celebrated in Satanism is usually celebrated by a Mistress of Earth with a naked Priest on the altar (in the case of celebration by a Master of the Temple, a naked Priestess stands on the altar instead). What these new “authorities” of Satanism, in their total lack of esoteric understanding, do not seem to understand is the meaning and significance of celebrating a true Black Mass: an act of catharsis through blasphemy which, after an initial shock, produces a “positive opposition” and a revitalisation in the practitioner, a breaking down of dogmas and restrictive opposites, and as such it represents a

method typical of the Left Hand Path, as well as the generation of a series of “sinister” energies useful for magickal purposes (see ONA text *Satanism, Blasphemy and the Black Mass*).

On point (b) above: these new “authorities” affirm that in Satanism no sexual magickal acts such as orgies are performed in a ritual context and that sex is a matter for the individual and not a matter for the “group”. What then to say about ONA *The Black Book of Satan* (Volumes I and III) published in 1984 ev- the text containing all the ceremonial Satanic rituals celebrated by traditional Satanic temples – where it details ceremonial rituals such as the Black Mass, the Ceremony of Recollection, and the Rite of Nine Angles (natural and chthonic forms), which involve not only sexual acts between Priest and Priestess or Master and Mistress, but also an orgy between members of the congregation, which is considered a fitting conclusion (or pre climax) to some rites. Among other things, most of the ceremonial rituals in ONA *The Black Book of Satan* (Volumes I and III) involve sexual acts with two or more participants. What these new “authorities” of Satanism, in their total lack of esoteric understanding, do not seem to understand is the meaning and significance of a sexual act (involving two or more people) in a ritual context: namely, the generation of certain energies through the union of opposing forces (Mistress-Master, Priestess-Priest) symbolised in the divine forms “Satan-Baphomet”, and through the frenzy generated by an orgy. An ancient, ancestral knowledge that sees in the *hieros gamos* a vehicle for the sinister-numinous. For a description of an orgy in a sinister ritual context, as celebrated by an organised temple, see our text *Awakening The Predator*.

On point (c) above: these new “authorities” affirm that there are no organised groups, congregations and group rituals in Satanism, but that everything is a matter of personal affair. What about all the organised groups that were active in Europe in the last century, such as the Orthodox Temple of the Prince and the Noctulians and the Temple of the Sun, which were active in England and have been absorbed into ONA? What about all the traditional groups, the ONA nexions, that are active in Europe and America? What about the groups like MLO/TotBL and the Black Order? What about the (no longer active) Italian groups like Bambini di Satana and the Confraternita Luciferina di Efre del Gatto and Secuntra Nexion, which has been active in Italy for over twenty-five years? What these new “authorities” of Satanism, in their total lack of esoteric understanding, do not seem to understand is the meaning and significance of a truly esoteric group: that is, the concept of community, common *pathei mathos* and tradition. From a purely operational point of view, living and playing certain roles in a ceremonial context helps the individual Initiate to “withdraw the projections” by practically living certain archetypes (the Magickian, the Master, the Mistress of Earth, the Priestess; just to name but a few). The magick celebrated in a real group is much more powerful than that celebrated by a single individual. Think, for example, of esoteric chant celebrated by several trained cantors, or the performance of a rite such as that of the Nine Angles in its chthonic form. There is a going beyond egoistic self-centredness, beyond the idea that the individual is something separate from Nature, and achieves *sympatheia* and a communion of purpose among the comrades of the group. A true Temple indeed represents the Aeonic, i.e. the forces/energies beyond the individual.

On point (d) above: these new “authorities” affirm that there are no rituals of animal or human sacrifice in Satanism, that these rites, if performed, must rather be associated with “deviated” forms of Satanism, and that there is no form of sacrifice in Paganism either. They consider that the Satanist has an “immense” respect for life and nature, which leads them to condemn this practise. Not only is the practise of sacrifice accepted in the most atavistic Satanism, but this is also part of an ancient tradition. In the past, both animals and humans were sacrificed. Today the use of animal sacrifice has largely fallen into disuse, and for a number of reasons (magickal and otherwise) a human sacrifice (in the case of the traditional current) is preferred. Culling is an

accepted and useful practise for a number of reasons: the act itself glorifies the Satanic, it allows for the creation of a strong and sinister character on the part of those who perform the act, it allows for the development of judgement and empathy in the selection of victims, and it is a prerequisite for adeptship (for a more detailed response to this, see the relevant section of our text *Some Misunderstandings About ONA*). Not only for these new “authorities” would Satanism be exempt from sacrificial practises, but also what they call “Paganism”. So what about the thysia and sphagia of ancient Greece, the bloody sacrifices to deities such as, to name a few, Demeter, Persephone, Hekate, Zeus, Dyonisos, Hermes? What about the blood sacrifices of peoples like the Romans, the Germans, the Scandinavians, the Celts?

On point (e) above: these new “authorities” affirm that in Satanism the law and the state are respected and that its practises in no way involve criminal acts. What then are we to make of all the practises within ONA Satanism that are deliberately contrary to law and state, such as the manipulation of individuals, the human culling, the support of heresies such as National-Socialism/Fascism, Holocaust revisionism, and the practical opposition to all harmful forms to the new aeon and their destruction by any means? What about the violence that is often brought into the street, into the real world, during the novitiate, by ONA associates, for example, during Insight Roles aimed at shaping their character and promoting the sinister dialectic? What then of these Eastern Left Hand Paths, which indicate a break with every socially accepted schema, and with their pronounced antinomianism, including human sacrifice and cannibalism? What these new “authorities” of Satanism, in their total lack of esoteric understanding, do not seem to understand is the meaning and significance of a criminal (antinomian, i.e. law-breaking) act in an initiatory context: to challenge the accepted in a practical way, to shape one’s character through acts of challenge and courage, to break the social dogmas and personal superstructure, and to let the role of the Adversary emerge and live within oneself, thus becoming the same force/energy that Satan symbolises. This has always been the central point of any path, tradition or group that is truly part of the Left Hand Path.

On point (f) above: these new “authorities” of Satanism claim that Satanism is a kind of eclectic cult that “worships” demonic entities, but also, if necessary, any other deity of any pantheon. Apart from the fact that authentic Satanism does not worship anything, not even themselves, it is certainly not a mixture of symbols and divine/demonic forms of various pantheons. What these new “authorities” of Satanism, in their total lack of esoteric understanding, do not seem to understand is the meaning and significance of unique symbolism and forces/energies that fit the ethos of the civilisation to which one belongs: that is, to tune into and act in accordance with the Aeonic energies of the current aeon. To do this, of course, these new “authorities” of Satanism would have to have aeonic knowledge: they would therefore have to understand how civilisations arise, grow and die and how aeons are brought into being without being misled by personal emotions and propaganda. They should also understand what the distortion of the Aeonic current of the present Western aeon is and understand that by using traditions, symbols and demonic/divine forms that do not conform to the ethos of Western/Faustian civilisation and include, for example, Hebrew names and Jewish *forma mentis*, one is contributing to and indeed part of that distortion.

From the above and this brief analysis, it is clear that there are two forms or understandings of Satanism.

- (1) The first form of Satanism respects the law and the state, regardless of the content of that law and the order of that state, and all its practises must never lead to criminal acts (they must therefore follow the canons of the current society) and remain politically correct. A

Satanism purged of the antinomian element and thus of what is truly revolutionary and subversive. There is, except in rare cases, a use of energies, symbols and *forma mentis* typical of the Magian ethos, and a rejection of the concept of community and tradition, while instead the concept of individualism and the creation of public standing is overused. There is no will or need to really engage with the real world, with real situations and real dangers that go beyond simple ritual. Instead, there is a will to live an urban Satanism that rejects any practical action in the real world and on the other hand glorifies the performance of as many rituals, meditations, “thanksgivings” (sic) as possible (Theism) or simply talking about “Satanic matters” (Rationalism). The rituals are often written in one’s own hand and performed in the safety of one’s bedroom, in a flat in a city. This Satanism has more to do with having “contact” with alleged demonic entities, following a ritual or affirming a kind of extreme individualism. This Satanism attracts (and produces) a certain type of person: the “egoistic and non-violent” Satanist who needs social recognition and who considers it the maximum of his antinomianism to say publicly “I am a Satanist”.

- (2) The second form of Satanism, on the other hand, is a strongly antinomian path and thus, in contrast to the society of the time, a practical and not only philosophical antinomianism. There is the concept of ancestral community, tradition and *pathei mathos*, which is above the concept of individual egoism and the need for group operations and living certain archetypes/roles. Being a nexion, a connection, a very small part, between earthly and cosmic forces. The need to try out the archetypes of anima/animus and thus of sex in a magickal and personal context in the early stages. There is the concept of the transcendence of form and the placing of Satanism in a particular Aeon context, also a form, one among many, suitable for our century. It is about the use of forms, symbols and energies that are consistent with the Western ethos and the rejection of the powers/energies and *forma mentis* of the Magian ethos. There is a need for practical, often secret actions and a strong affirming of the concept of elitism and aristocracy in place of the search for respectability and public recognition. This type of Satanism also attracts (and produces) a certain type of person: those who seek to forge themselves to sidereal heights through harsh discipline of body and mind; those who embrace the heresies of our century to challenge themselves and the modern world; and those who fight for their own fulfilment and for long-term goals, such as the creation of a Promethean society and the realisation of *Imperium*.

Secuntra Nexion, ONA  
2018 ev

Notes

[1] La Stampa, *Satanisti italiani: egoisti e freddi, ma anche equilibrati e non violenti*, 6 June 2016 ev.



## *Appendix – The Black Mass*

### Introduction:

The Black Mass is a ceremonial ritual with a threefold purpose. First, it is a positive inversion of the mass of the Nazarene church, and in this sense is a rite of Black Magick (see the *Guide to Black Magick*). Second it is a means of personal liberation from the chains of Nazarene dogma and thus a blasphemy: a ritual to liberate unconscious feelings. Third, it is a magickal rite in itself, that is, correct performance generates magickal energy which the celebrant can direct. The Black Mass has been greatly misunderstood. It is not simply an inversion of Nazarene symbolism and words – when a Nazarene mass is celebrated (as occurs every day, many times, throughout the world) certain energies or vibrations compatible with the Nazarene ethos may or may not be generated, depending on the circumstances and the individuals attending. That is, under certain circumstances, the Nazarene mass can be a ritual of “white magic”: the energies that are sometimes produced being produced because a number of individuals of like mind are gathered together in ritualized setting; there is nothing in the production of energies which is attributable to external agencies (e.g. “god”). What a genuine Black Mass does is “tune into” those energies and then alter them in a sinister way. This occurs during the “consecration” part of the Black Mass. The Black Mass also generates its own forms of (sinister) energy. To see the Black Mass as simply a mockery is to misunderstand its magick. Also, the Black Mass does not require those who conduct it or participate in it to believe or accept Nazarene theology: it simply means that the participants accept that others, who attend Nazarene masses, do believe in at least to some degree in Nazarene theology – the Black Mass uses the energy produced by those beliefs against those who believe in them, by distorting that energy, and sometimes redirecting it. This is genuine Black Magick.

### Participants:

Altar-Priest – lies naked upon altar  
Priestess – in white robes  
Mistress of Earth – in scarlet robes  
Master – in purple robes  
Congregation – in black robes

### Setting:

Usually an indoor Temple. If outdoors, clearings in forests or woods are suitable. Caves are ideal. The reason for such outdoor settings are to provide an impression of “enclosure”.

### Versions:

The Black Mass exists in several versions. The one given below is the version most often used today. The other main version uses almost the same text, but is undertaken by a Priest using a naked Priestess on the altar.

### Preparation of the Temple:

Hazel incense to be burnt (if obtainable, the hazel is mingled with civit). Several chalices

full of strong wine. Black candles. Several patens (of silver if possible) containing the consecrated cakes – these are baked the night before by the Priestess and blessed (i.e. dedicated to the Prince of Darkness – see chapter of Chants) by the Mistress of Earth. The cakes consist of honey, spring water, sea salt, wheat flour, eggs and animal fat. One paten is set aside for the ritual hosts. These should be obtained from a Nazarene place of worship – but if this is not possible, they are made by the Priestess if imitation of them (unleavened white hosts).

### The Mass

The Priestess signifies the beginning of the Mass by clapping her hands together twice. The Mistress of Earth turns to the congregation, makes the sign of the inverted pentagram with her left hand, saying:

*I will go down to the altars in Hell.*

The Priestess responds by saying:

*To Satan, the giver of life.*

All:

*Our Father which went in heaven hallowed be thy name In heaven as it is on Earth. Give us this day our ecstasy And deliver us to evil as well as temptation For we are your kingdom for aeons and aeons.*

Master:

*May Satan the all-powerful Prince of Darkness  
And Lord of Earth  
Grant us our desires.*

All:

*Prince of Darkness, hear us!  
I believe in one Prince, Satan, who reigns over this Earth,  
And in one Law which triumphs over all. I believe in one Temple  
Our Temple to Satan, and in one Word which triumphs over all:  
The Word of ecstasy. And I believe in the Law of the Aeon,  
Which is sacrifice, and in the letting of blood  
For which I shed no tears since I give praise to my Prince  
The fire-giver and look forward to his reign  
And the pleasures that are to come!*

(The Mistress kisses the Master, then turns to the congregation, saying:)

Mistress:

*May Satan be with you.*

All:

*As he is with you.*

Master:

*Veni, omnipotens aeternae diabolus!*

Mistress:

*By the word of the Prince of Darkness, I give praise to you*

(She kisses the lips of the Altar-Priest)

*My Prince, bringer of enlightenment. I greet you  
Who cause us to struggle and seek the forbidden thoughts.*

(The Master repeats the “Veni” chant)

Mistress:

*Blessed are the strong for they shall inherit the Earth.*

(She kisses the chest of the Altar-Priest)

*Blessed are the proud for they shall breed gods!*

(She kisses the penis of the Altar-Priest)

*Let the humble and the meek die in their misery!*

(She kisses the Master who passes the kiss on to the Priestess who kisses each member of the congregation. After this, she hands the paten containing the “hosts” to the Mistress. The Mistress holds the paten over the Altar-Priest, saying:)

Mistress:

*Praised are you, my Prince and lover, by the strong:  
Through our evil we have this dirt  
By our boldness and Strength  
It will become for us a joy in this life.*

All:

*Hail Satan, Prince of life!*

(The Mistress places the paten on the body of the Altar-Priest, saying quietly:)

*Suscipe, Satanus, munus quod tibi offerimus memoriam recolentes Vindex.*

(The Priestess, quietly saying “*Sanctissimi Corporis Satanas*”, begins to masturbate the Altar-Priest. As she does, the congregation begin to clap their hands and shout in encouragement while the Master and the Mistress chant the “*Veni*” chant. The Priestess allows the semen to fall upon the “hosts”, then hands the paten to the Mistress who holds it up before the congregation, saying to them:)

Mistress:

*May the gifts of Satan be forever with you.*

All:

*As they are with you!*

(The Mistress returns the paten to the body of the altar-Priest, takes up one of the chalices, saying:)

Mistress:

*Praised are you, my Prince, by the defiant:  
through our Arrogance and pride  
We have this drink:  
let it become for us an elixir of life*

(She sprinkles some of the wine over the Altar-Priest and towards the congregation, then returns the chalice to the altar, saying to the congregation:)

Mistress:

*With pride in my heart I give praise to those who drove  
The nails  
And he who thrust the spear into the body of Yeshua,  
The imposter.  
May his followers rot in their rejection and filth!*

(The Master addresses the congregation saying:)

Master:

*Do you renounce Nazarene Yeshua, the great deciever, and all his works?*

All:

*We do renounce the Nazarene Yeshua, the great deceiver, and all his works.*

Master:

*Do you affirm Satan?*

All:

*We do affirm Satan!*

(The Master begins to vibrate “*Agios o Satanas*” while the Mistress picks up the paten with the “hosts” and turns to the congregation, saying:)

Mistress:

*I who am the joys and pleasures of life which strong men  
Have forever sought, am come to show you my body and my blood.*

(She gives the paten to the Priestess, then removes the robe of the Priestess, saying:)

Mistress:

*Remember, all you gathered here, nothing is beautiful except Man:  
But most beautiful of all is Woman.*

(The Priestess gives the paten back to the Mistress, then takes the chalices and consecrated cakes to the congregation who eat and drink. When all have finished, the Mistress holds up the paten, saying:)

Mistress:

*Behold, the dirt of the earth which the humble will eat!*

(The congregation laughs while the Mistress flings the “hosts” at them which they trample underfoot while the Master continues with the “*Agios o Satanas*” vibration. The Mistress claps her hands three times to signal to the congregation. She then says:)

Mistress:

*Dance, I command you!*

(The congregation then begin a dance, counter sunwise, chanting “*Satan! Satan!*” while they dance. The Priestess catches them one by one, kisses the person caught and then removes their robe after which they return to the dance. The Mistress stands in the centre of the dancers, and uplifting her arms, says:)

Mistress:

*Let the church of the imposter Yeshua crumble into dust  
Let all the scum who worship the rotting fish suffer and die in their misery and rejection!  
We trample on them and spit of their sin!  
Let there be ecstasy and darkness; let there be chaos and laughter,  
Let there be sacrifice and strife: but above all let us enjoy  
The gifts of life!*

(She signals to the Priestess who stops the dancer of her choice. The congregation then pair off,

and the orgy of lust begins. The Mistress helps the Altar-Priest down from the altar, and he joins in the festivities if he wishes).

Should the Master and Mistress wish, the energies of the ritual are then directed by them towards a specific intention.

\* \* \*

Notes: during the “consecration” of the “hosts”, the Master may opt to say the following quietly (leaving the “Veni” chant to the Mistress):

*Muem suproc mine tse coh*

He then takes up the chalice, saying:

*Murotaccep menoissimer ni rutednuffe sitlum orp te sibov orp iuq iedif muiretsym itnematset inretea ivon iem siniugnaxilac mine tse cih.*

It is this chalice which the Mistress then takes to sprinkle the Altar-Priest. The above words are usually printed on a small card which is placed on the altar before the Mass begins: the Master uses the card when the above is spoken.

As with all ceremonial rituals, it is helpful if all participants know from memory the content of the text. It is important that this is done and that the ritual, when undertaken, follows the text on every occasion. The ritual then is more effective, enabling the participants to be both more relaxed and more able to enter into the spirit of the celebration.

## Rationalistic Satanism – Some Polemics

The text in question contains a collection of polemics between “one of us”, an associate of Secuntra, and an Italian Rationalist Satanist, a follower of the thought of Howard Stanton Levey (aka Anton LaVey) and the Church of Satan. Apart from the obvious rhetorical and propagandistic content, the controversy helps to show, from a sinister perspective, some deceptive elements of the Satanism of Levey and his followers, how these latter-day Satanists fail to go beyond the mere plebeian pleasure principle and grasp noble and higher values. The system of ONA is completely different in its entirety from all the manifestations of the Right Hand and Left Hand paths that exist today, showing its uniqueness as well as its strong connection to the traditions of the European ancestors, in contrast to that Satanism and the Western Left Hand Paths that invoke Judaism instead.

### *Howard Stanton Levey, Church of Satan (CoS) And The Satanic Temple (TST)*

The bottom line is that everyone here has a different idea of what is considered “Satanic”. Those at ONA have their own idea of what is Satanic, but it is arbitrary and self-referential. TST for members of ONA, protecting the free development of one’s sexuality or promoting scientific research is not Satanic stuff, but belongs to the “Nazarenes” (which Nazarenes? Christianity has always been against science, freedom and individual rights). On the other hand, ONA does not hesitate to mix with those of ISIS to pursue its own subversive goals. Too bad ISIS follows the most vulgar and oppressive religious principles of the Abrahamic right hand (except Satanism, that is!).

[...] LaVey and Aquino took other traditions and philosophies to build their vision of Satanism, and they are all equally legitimate and permissible for a definition of Satanism within their systems [...] In the 20th century, Satanism is finally formalised and officially recognised as a separate cult with its own philosophy, founding fathers and reference texts, but if this is true, then the Satanism defined and canonised by LaVey has the same legitimacy as that of Aquino or David Myatt.

ONA is the only one who has given Satanism an epistemology, an ontology and a mythos, unlike Levey and Aquino, and it is the only one who has placed this in a specific Aeonic context. From what you say, it seems that everyone can give their own definition of Satanism, and indeed it seems so, for example, when comparing Levey’s Satanism with that of ONA. ONA gives clear definitions of “Satanic”, “Satanism” and “Satanist”, starting from the etymological study of these terms (see the ONA texts *Toward Understanding Satanism* and *The Geryne of Satan*). Specifically, ONA embraces the “harmful, destructive, dangerous, pernicious, fatal, lethal, mischievous, malicious, cunning and offensive” nature inherent in Satanism, given the etymology of the term. A Satanist, then, is someone who has “a contradictory, diabolical character; those who adhere or support heretical/contradictory doctrines” and therefore being a “satan” who opposes to those who, for example, consider themselves “chosen” by their God. Accordingly, ONA seems to best embody the Satanic ethos. Certain groups such as TST are considered non-Satanic in the view of ONA (“*The mission of The Satanic Temple is to encourage benevolence and empathy among all people [...]*” [1]) and what you call “activism”, which for TST includes public campaigns with the help of an advocate to erect monuments (cf. “*The Satanic Temple Veterans’ Monument*” and “*Arkansas Baphomet*” [2]) or allowing their ideas to be taught in public schools (cf. “*After School Satan*” [3]) or various information brochures (cf. “*Religious Literature For Schools*” [4]), is not in the least comparable to the Aeonic approach of ONA: a rational study and “practical” implementation of the dialectical process of the rise and fall of civilisations and how this process can be aided or hindered by the

implementation or non-implementation of the sinister dialectic or the use of exoteric and esoteric forms to bring about change on a large scale. TST with their public manifestations of “Satanic pride” and their alleged “activism” for human rights, what would really be Satanic about this compared to the hundreds of thousands of other humanitarian groups who do the same things every day, perhaps dressed a little more casually? The aim of ONA is bringing the *Imperium* and “practically” support the rise of a new aeon. Changes that will initially be accompanied by chaos, terror, wars and disintegration. Some of these external/exoteric forms used by ONA may have religious and political connotations (such as radical Islam and Fascism/National-Socialism). But any exoteric form is a means and not an end. This is what ONA has been saying for over fifty years, and the fact that most people still do not understand this simple truth and pause at the external nature of the chosen forms (such as Islam and the extreme right) says a lot about their ability to distinguish between the esoteric and the exoteric, and thus about their esoteric acumen and understanding in general. The tonality of the chosen form is, of course, irrelevant if it is chosen strategically. Anton Long, Levey and Aquino, each in his own way, have attempted to define Satanism and have attracted different types of people. Levey gave it a materialistic and hedonistic feel and Satan became a symbol of materialism and carnality without any transcendent element. Aquino gave the whole thing a religious imprint, Satan as Set and the priesthood of the Temple of Set as the only deserving one, because of the “infernal mandate” given to Aquino by Set himself. Aquino as someone “chosen” by an entity that gave him the title of “Magus”. His Satanism as a new religion that has been cast in an increasingly bad light over the years. The two forms of Satanism mentioned above are, among other things, replete with Jewish/old aeon influences (as can be seen in the use of Hebrew symbols and names and the adoption of some elements from Crowley, who also belongs to the old aeon world and was influenced by Judaism). Anton Long and ONA have instead brought back the darkness, the cause of conflict and the danger that the two forms mentioned above (CoS and ToS) tried to eradicate. Besides a clear opposition, there are clear transcendent elements that go far beyond the materialism of Levey’s Satanism and the religious dogmatic approach of Aquino’s Satanism. Since “its extreme type of ‘satanism’ is [and was] only a particular causal form – a causal presencing – of its particular esotericism [...] A necessary and novitiate *pathei-mathos*, a modern ‘rite of passage’, and thus one gateway (one nexion) into the strange acasual, mystic, occult world presenced by the O9A and by its paradoxical, oft-times intentionally confusing, mythos.” [5]

And who says that these are necessary elements to be included in the definition of Satanism? (Rhetorical question, referring of course to ONA). LaVey also gave a philosophy of coherent principles based on other authors and other traditions (Ragnar Redbeard, Ayn Rand, Nietzsche, etc.) that call a certain body of thought “Satanic” essentially on the basis that it is in genuine opposition to all basic Christian principles. But why should ONA be more right to introduce the concept of aeons, nexus and acasuality, and not LaVey, by formalising Satanism as a rational, ego-based philosophy? Frankly, it escapes me. That is, I have no problems with those who give an arbitrary and self-referential definition of something, but certainly with those who do so without the intellectual honesty to recognise it as such, but who try to pass it off as the only absolute vision there is.

Levey simply plagiarised authors like Ayn Rand, Ragnar Redbeard and Nietzsche when he wrote the central text of his thought, *The Satanic Bible*. A work full of populist clichés, deliberately vague in its definition of Satanism and Satanist, with the addition of Satan/Devil to set a tone. In fact, his Satanism is nothing more than “Ayn Rand with trappings” [6] and “just Ayn Rand’s philosophy with ceremony and ritual added” [7]. The Church of Satan attempted to monopolise Satanism by attacking anyone who did not belong to it and who stood up for its protection, such as those who defended “their” symbol, the “Sigil of Baphomet”, an inverted pentagram with the Goat of Mendes and Hebrew letters, denoting the word “Leviathan”, copied entirely from the book *Magic*



and the *Supernatural* by Maurice Bessy, which in turn comes from the work of Stanislas de Guaita, and which has become the “registered trademark” of the Church of Satan, which they claim is the only one entitled to use and market it. It says that this symbol “became the standard logo for all Church of Satan materials” [8] and that the Church of Satan’s version, slightly modified from Bessy’s original is “a copyrighted graphic which belongs to the Church of Satan alone” [9] and “This trademark also prohibits anyone from using something similar in combination of name and symbol, which could constitute an illegal dilution or blurring of the trademark” [10] and “If anyone wants to legally use our version of the ‘Sigil of Baphomet,’ they may ask for permission” [11]. Their structure mirrors that of all ancient old aeon groups: a pyramid, with a phantom “Council of Nine” (also described as fictional by Michael Aquino himself: “The old Church of Satan used to play games with mythical officials and executive bodies behind the scenes. [...] It was also responsible for a more serious kind of damage. It enabled Anton LaVey to announce policies in the name of a fictitious ‘Council of Nine’, or in the name of a fictitious official, and thus to escape personal responsibility for his actions. Nor was there any executive body or other official to whom he was accountable” [12]), with titles/grades awarded solely by the administration: “The administration watches the progress of qualified members, and may choose to grant recognition to outstanding individuals based on demonstrated excellence in the understanding and communication of Satanic Theory [...] Membership in the Priesthood is by invitation only” [13] and sold by Levey himself in 1975 ev, the year Aquino said the Church should be “scrapped” with an active search for members regardless of their attitude: “from it [neopaganism and hedonism] there have emerged a wide variety of brilliant individuals – doctors, lawyers, engineers, teachers, writers, stockbrokers, real estate developers, actors and actresses, mass communications media people (to cite a few categories of Satanists)” [14] and “The only place a rational amalgam of proud, admitted, Zionist Odinst Bolshevik Nazi Imperialist Socialist Fascism will be found – and championed – will be in the Church of Satan” [15], cf. the \$100 membership card and the discounts each master received if he managed to sign up a certain number of new members: “As a public representative, you’ll reach many potential members and you’ll receive \$10 credit toward your yearly grotto fees for every direct Sponsorship of a new Church of Satan member” [16], with Levey as the undisputed head of the Church and the resulting cult of personality and how *summa* a fictitious life he created for himself to give (probably this was the idea in his head) himself and his Church some kind of depth/authority. Where would Levey’s real opposition/heresy be, both in what he wrote and in the demonstrable practical acts of his life? Where would be the true opposition/heresy of the various individuals who adopt his thinking, and the true opposition/heresy of the Church of Satan itself? Therefore, to quote what has already been said, we mean persons of “a contradictory, diabolical character; those who adhere or support heretical/contradictory doctrines”. ONA Satanism has an extensive exoteric and esoteric *corpus*, has various praxes (Satanism is only one of them), has an initiatory path rooted in the Greco-Roman septenary system and thus draws on Western classical sources/traditions, with numerous ordeals and “rites of passage” and numerous techniques created to develop the latent faculties of the individual. In terms of Satanism as understood historically and etymologically “O9A, with its denial of the Holocaust, with its being averse to the Magian ethos and with its support for National-Socialism, [is certainly] a Satanist group”. What does Levey have besides the populist work full of plagiarism, *The Satanic Bible*, a plethora of basic rituals with demonic forms patched together from ancient grimoires of Jewish origin, and a fictional life? This leads us to the conclusion that Levey’s Satanism, historically and etymologically, is not Satanism. It is merely one *weltanschauung* among many, a personal opinion sold to an ignorant public as something else.

I say quite simply that no Satanist can say that they possess a unique and absolute truth, not even about Satanism. In fact, this obsession with absolute truth is one of the main characteristics of the famous “Abrahamic Nazarenes” of the Right Hand, who think nothing of relativism and

questioning everything promoted by the Left Hand Paths. Logically, therefore, ONA is less Satanic than LaVey because they still stop at the logic of RHP when the other paths of LHP really distance themselves from them. LaVey, who says that only we, in our subjectivity, are able to define our values and our truths, is really more Satanic, i.e. really far and opposite to what the so-called Nazarenes promote instead.

Assuming that beyond propaganda and rhetoric, ONA has simply claimed to have returned “darkness, evil and danger” to Satanism and this is quite obvious given its support for things like culling, crime and physical ordeals, it has never claimed to possess a unique truth about Satanism, as “beyond the propaganda and the adversarial/heretical polemics, the O9A sees itself just as one occult group, one esoteric philosophy, among many; and one with its own unique praxes; and which esoteric philosophy and praxes individuals are free to agree with, reject, use, or adapt and evolve if they find them, or any part of them, useful.” [17]. It is interesting to hear an admirer of Levey and the Church of Satan accuse other Satanic organisations of possessing “a unique and absolute truth” about Satanism, while the Church of Satan itself claims that “Anton LaVey originally defined the roots of Satanism, and we will continue to place our heritage in the context he provided” [18] and that “We define our approach simply as ‘Satanism’ since no coherent philosophy named such existed in an organized and widely disseminated manner before Anton LaVey’s founding of the Church of Satan. [...] We do not accept others using the term Satanism and instead challenge them to clearly define what they are doing in contradistinction to the Church of Satan through descriptive nomenclature” [19] and that “If you are a Satanist, you’ll resonate with the concepts in his [Levey] writings [...] if you choose to affiliate with any pseudo-Satanic or anti-Satanic groups, you may well find yourself disaffiliated from the Church of Satan. [...] Check the copyright date. Much of the esoterica you may receive from supposed Masters as ‘wisdom’ or ‘revelation’ comes directly from Anton LaVey, the Church of Satan, or our affiliates” [20] and that “Satanism, a globally recognized religion founded in 1966 by Anton Szandor LaVey. [...] The Satanic Bible, which is universally accepted by religious scholars as the founding document of the religion named Satanism. [...] Satanism as a religion and philosophy was first codified in 1966 when Anton LaVey founded the Church of Satan” [21]. ONA has questioned and is questioning everything, and has done so for more than fifty years; it has and is playing its “sinister games” with those who approach the Order, or with those who have pontificated about Satanism for years and consider themselves its spokesmen or, more naively, its “founders”. It was the only Satanic reality that challenged the Satanic *status quo* and openly attacked both the Church of Satan and the Temple of Set for years (in this regard, I recommend that you take a look at the various texts in the section “Occultismo dei Magi” in our work *Satanica Eresia* and in the collections *The Satanic Letters of Stephen Brown* vol. I and II ). The fact that you, both here and elsewhere, continue to talk about ONA in terms of the Right Hand and the Left Hand shows that you do not understand ONA in its entirety, as “The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses satanism and the LHP as causal forms; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, *pathei mathos*, and which *pathei mathos* is the beginning of wisdom. The extreme type of satanism advocated by the O9A is – for O9A initiates – only one part of the sinister aspect of the sinisterly-numinous tradition: a necessary and novitiate *pathei-mathos*, a modern rite of passage.” [22]

In fact, Satanism etymologically means opposition and Satan, to be honest, in its actual Jewish origin of the Old Testament texts (if we really must refer to a principle of authority based on the most ancient sources), has nothing to do with a metaphysical entity (the Jews do not even believe in the devil in the Christian sense) but is trivially an adjective and not a proper name given indifferently to anyone who opposes something. LaVey rightly points out that anyone who boasts

of the title Satanist but worships a literal devil is not a Satanist but a reverse Christian, for Christians are those who believe in the devil, spirits, metaphysics and other unprovable lies, which LaVey calls “self-deception and spiritual chimeras”. On the other hand, LaVey’s Satanism, understood as a real opposition to Christianity, rejects the concept of worship, gods and the afterlife and recognises in man himself and in the real and material world that surrounds him the only effective reality that he can and must enjoy for his own benefit. Since man and not God is now the focus of Satanism (even if this god is called Satan, who is now identified as a symbol of man himself, or rather of his own self and not even of other men), and also lose their meaning those who speak of “sacrifice for another cause”, as instead ONA does with their code of honour, and this “sacrifice for a cause”, even in the name of Satanism, and all of this, once again, are concepts of Nazarenes and other Abrahamic people (who also sacrifice themselves for their cause), than to a mentality that is really far from Nazarenes, where only the well-being, happiness and individual freedom of the individual Satanist counts.

ONA does not consider the word “satan” to be Hebrew derived, as for example Levey does (“Satan: Hebrew – adversary, opposite, accuser, Lord of fire, the inferno, the south”) and almost all Satanists today do, but assumes that it comes from the ancient Greek “*aitia/aitios*”: “accusation” – see Aeschylus: *aitian ekho*. The fact that you, like almost all Satanists today, think the Jewish description/origin of the name/entity “Satan” is good says something about the influence Judaism has in modern Satanism. “Satan” has long been the epithet used to describe “some human being or beings who ‘diabolically’ plot or who scheme against or who are ‘diabolically’ opposed to those who consider themselves as ‘chosen’ by their monotheistic God”. Levey’s Satanism is nothing more than atheism with a few embellishments: rituals cobbled together from ancient grimoires of Jewish origin, and a dull, meek Hollywood Mediaeval-style figure of Satan/Devil. Just think of the extreme media coverage and desire to market a book that in itself was supposed to be a doctrine reserved for the “Satanic elite”. At this point, the Greek and Roman philosophers who lived millennia before Levey would be more Satanic, as they challenged the mythoi and divine anthropomorphism through the rational/logical approach to philosophy. To return to Levey: a Satanism that has nothing really Satanic about it. The fact that everything, despite the claims, is reduced to mere selfishness and pleasure and a stage show says a lot about the type of person who holds the underlying idea. ONA Satanism is quite different, confirming that the purely material and indulgent approach is only a very small (initial) part of a tougher path aimed at forging a true individual through the challenge and immersing them in true darkness, both external and internal; then, after a decade of sinister experiences, this darkness too must be overcome, and with it Satanism itself, in order to live the numinous part of oneself and thereafter, for those who remain, there will be a synthesis, an *enantiodromia* between dark-light, dark-numinous. So, in conclusion, you speak of the true Satanist aiming at happiness and freedom and breaking the Nazarene dictate of self-sacrifice, which you do not think you will find in the Code of Kindred Honour. But the ONA point is that Satanism means opposition. And if you live entirely according to its dictates in a society ruled by consumerism and materialism, how does your opposition and demand for your so-called freedom show itself? What makes you a Satanist if you live a life that is always within the ranks and closed in the common and socially accepted sense of what is “good” and what is “bad”?

Do you actually understand what this is about? That we are actually already living in a Satanic reality. The whole of Western society has already become Satanic when it managed to reject the dominant theocratic system of Christianity, which was able to dictate the law, life and moral system of the societies in which it was hegemonic for millennia and from which we only gradually liberated ourselves a few centuries ago (and from which we still have a long way to go). A traditional Catholic Christian or an evangelical Protestant (and not the “superficial” Catholic) logically recognises as truly Satanic all the claims made by those who preach relativism, atheism, scientific progress, freedom and individual rights, knowing full well that this religion has always

opposed and prevented the emergence of these instances and, more generally, any form of human independence from the Godhead (I invite you to read, for example, what the Popes of the late 19th century had to say about modernism and the first modernist movement). It was rather the Jews who first had the passion to instigate terror, death and wars with their bloodthirsty Old Testament Yahweh, later the Christians with the Inquisition and today the Muslims when they become “martyrs” for the cause of Allah. But underlying all this is something that is profoundly consistent with the principles of the Right Hand and which is therefore, by definition, not really opposed to them and is therefore Satanic. [...] Satan has already won today and we are witnessing and enjoying the fruits of his triumph. If ONA really wanted to make a society Satanic, it would deal with theocratic Saudi Arabia, which needs it much more than an America or a Europe where Christianity is gradually becoming less and less important and dying.

Again, your clichés continue: “we are actually already living in a Satanic reality” and “Satan has already won today and we are witnessing and enjoying the fruits of his triumph”. The Nazarene/Magian current, as described by ONA, has produced various political forms that have infected and are infecting the West and have actually hijacked the healthy instinct it had in the past. A “Faustian” instinct, dedicated to heroic idealism and outwardly to conquest and exploration. And it is precisely this heroic and value-laden past that ONA wants to restore. The archetypal symbol of Western society is Goethe’s Faust. In this character’s personal journey, his instinct for discovery, for breaking through the mundane and the desire for metaphysical knowledge, symbolised by the quest for alchemical gold, for the philosopher’s stone that will make him immortal, are the central principles. This same vital instinct has guided the scientific discoveries of Western man to unimaginable heights such as the exploration of outer space. This emblem with its characteristics has its roots in antiquity. For ONA, Hellenic culture in particular represents the cradle of all scientific, aesthetic, religious and social values that form the basis of the Western ethos. The spirituality of this glorious past finds its greatest expression in the forms of Greek, Roman and Nordic paganism, as in Scandinavia. The heroes of the great mythical deeds that shaped the mindset of people of the past are proposed as the prototype of the ideal human being: Achilles, Aeneas, Siegfried, Arthur ... The ethos mentioned above was based on respect for tradition, the cult of the ancestors, the memory of one’s roots and pride in one’s heritage, attachment to the clan, the myth of the warrior and the cult of body and spirit, respect for nature and the shaping of a social and personal life in harmony with natural cycles. When we speak of clans, we do not necessarily mean racially bound members, but rather members who are bound by a common tradition, cultural background and history, who share values and goals, and who place duty to their clan and honour to its members above any personal gain. The Magian ethos that has gained the upper hand, on the other hand, is the furthest removed from this. The victory of consumerism, of egoism, of profanity, of materialism over the numinous, over respect, over honour, over the warrior and hero ideal. The victory of capitalism, arrogance and the exploitation of people, animals and natural resources for extreme and uncontrolled personal gain. National-Socialism with the Third Reich represented a turning point in this sense, bringing back the pagan ethos and attempting to revolutionise society against Magian materialism and reviving the myth of the warrior hero of the old sagas in the person of Adolf Hitler, the leader, the avenger, Vindex. So not only do we not live in an “already Satanic reality”, but on the contrary: in a West enslaved by abstractions (see democracy and the concept of equality, rampant materialism, multi-ethnic society, etc.) and currents alien to its ethos.

But I assure you that it is not a discourse of “external form”, on the contrary, the choice of forms reveals the same common denominator of content, which is RHP at the base and therefore not Satanic. Sacrificing one’s life for a cause is what the Nazarenes, the Muslims, have always done, because a single human life is worth nothing compared to what it is sacrificed for. From a LaVeyan point of view, it doesn’t matter if you sacrifice your life for Jehovah, Satan or smurfs, you can call it what you like, but at the base there is always a sacrifice of one’s life for the other, and this sacrifice

is anti-Satanic at the base. By placing at the centre of their existence the importance of the individual life of the Satanist who no longer recognises any God or thing outside themselves, they eventually become a genuine opposition to Christianity and truly emulate the figure of Satan who, if he existed as an embodied entity, would behave exactly like the LaVeyan Satanist, i.e. one who rejects authority and obedience to anything that might harm their personal interests. Speaking of the extreme right, since you mentioned it, I recommend you read these links which argue and demonstrate (if it were still necessary) how far a political dictatorial system like Nazism happens to be from the principles of the LHP and thus from an authentic Satanic ethos:

<http://www.angelfire.com/ny5/dvera/politics/Nazi/index.html>

<http://www.dpjs.co.uk/fascism.html>

<http://www.cvltnation.com/lucifer-liberator-racism.../>

To argue, we have in turn and each according to his own points of view, a Satanic theist, a LaVeyan and a Luciferian. Thus we prove this incompatibility, which I tell you is not only my impression but is recognised by the overwhelming majority of those who refer to an LHP system which is in fact contrary to the “Nazarene” principles of RHP.

You say that “at the base there is always a sacrifice of one’s life for the other, and this sacrifice is anti-Satanic at the base”. Obviously, to an individual who feels as important as the latter-day Satanist, who believe themselves to be at the centre of the universe, who believes themselves to be a “unique” or “divine” being, detached from everything else, and who believe themselves capable of controlling external forces (“I command the powers”), as well as Nature itself, the concept of heroism, “community” and the *pathei mathos*/ancient tradition is completely alien. The fact that individuals belonging to Theistic or Rationalistic Satanism or Luciferianism condemn National-Socialism and Fascism from a moral standpoint from a Satanic perspective or, as in the above articles, simply argue with things like: “Satanism upholds freedom, individuality; whilst Fascism is a belief that the individual is subservient to a powerful state” and: “Satanism [...] is naturally inclined towards supporting democratic government, not dictatorships, but all fascist states have been dictatorships” clearly shows their lack of esoteric understanding, especially of the Aeonic/dialectical processes involved in the birth and collapse of civilisations and thus the aeons, which go far beyond the life course of a single individual. Except in rare cases, the three currents you mention are, from an evolutionary Satanic point of view, at best useless and at worst part of the distortion itself, the Magian disease that is present in the West and stifles its imperative, its élan. On the other hand, given the above meaning of Satan and Satanic, it is not surprising that “Since those who consider themselves as ‘chosen’ by their monotheistic God are the Jews it follows that the O9A consider the archetype of Satan to be the archetype of opposition to Jews, to Jewish influence, and of course opposition to monotheistic and essentially patriarchal religions such as Judaism, Christianity, and Islam. Which naturally explains why the O9A has its code of kindred honour, why it has always supported National-Socialism both in theory and, via Insight Roles, in practice; why they support holocaust revisionism; why they have their Vindex mythos, [...]” [23] and that “the ‘heretical’ truth of National-Socialism itself, and especially of Myatt’s evolution of National-Socialism as manifest via his Reichsfolk group: of a natural desire for a *paganus* way of living based on virtues such as *arête* and a being-with, among, one’s own folk and which folk communities are a natural expression of the diversity and evolution of Nature. This is the heretical truth – beyond the artificial division between exoteric and exoteric – of ‘clan and tribe’: that is, of a love of, and pride in, and respect for one’s motherland, and thus being bound by and honouring one’s ancestral traditions. This is the truth of personal honour as opposed to impersonal civic law. The truth of a personal and ancestral connexion to Nature.” [24] Therefore see National-Socialism and Fascism as more aristocratic, elitist ways that give the individual something closer to our sinister-numinous nature compared to other political systems.

I am sorry, but you should please respond to the specific examples, because this tastes like a random shot. I can not say anything about Aquino, but I assure you that about LaVey you are talking to someone who knows exactly what he is made of, and any superficial borrowing from the Judeo-Christian tradition has nothing to do with any influence from Judeo-Christian principles themselves. I expect to hear back. What is not clear to me is why belief in complicated fairy tales is supposed to be something “better” and “more” than those who simply dispense with it or use it freely (like the LaVeyans in the intellectual decompression chamber), at least they do so knowing that they are only talking about bullshit for their own emotional gratification. Until proven otherwise, no one is able to prove the existence of nexions, the acausal, these dark gods, etc. Therefore, I would think twice about boasting so much that I believe in all these beliefs and theologies, also because you are lining up with Christian, Islamic, Jewish, Indian, Buddhist, Thelemic, Animistic, Shamanic, Neo-Pagan, Pastafarian beliefs and metaphysics, etc.

Just to name a few. As for the Jewish/Magian influence in Levey and in his Satanism:

- (a) Use of a “Satan” of Jewish origin (“Satan: Hebrew – adversary, opposite, accuser, Lord of fire, the inferno, the south” [25]).
- (b) Use of names and demonic forms of Jewish origin (Leviathan, Belial, Abaddon, Shemhamforash, etc. [26]).
- (c) Use of Jewish symbols (see his “Sigil of Baphomet” with Hebrew letters and the Goat of Mendes), quotations from the Nazarene Bible in ritualistic (“The priest then reads Biblical passage, Hebrews 1:6-12” [27]).
- (d) Affinity with Judaism (“Indications are everywhere that we, as Satanists, have an affinity for certain elements of both Judaism [...] Hereditary Jewish culture is a perfect springboard for anti-Christian sentiment [...] It will become easier and more convincing for any Satanist to combine a Jewish lineage with a Nazi aesthetic” [28]).
- (e) The patriarchal character of much of the ritual used, as for example in his version of the Black Mass [29] where the celebrant is always a Priest using a naked woman as an altar (see in this case the inversion of the ONA ritual, where the Mistress of Earth leads the rituals and the altar is the naked body of a Priest) and where if a woman is the celebrant “then for all intents and purposes she represents the masculine principle in the rite” [30].
- (f) Supporting doctrines such as that of “mighty is right”, so dear to the patriarchal ethos.
- (g) The idea of being able to control everything through one’s will, including oneself and the forces of Nature and the Cosmos: “I command the forces of Darkness” [31], his concept of magick taken up by Crowley, another person fully influenced by Judaism: “The change in situations or events in accordance with one’s will” [32], etc.

The fact that one bases one’s *weltanschauung* on a mere cause and effect and on discourse to satisfy one’s ego (“True Satanism builds the ego, it doesn’t tear it down” [33]), that man is but an animal like many others (“man as just another animal” [34]) and that the purpose of their life is to obtain pleasure (“The Satanist believes in complete gratification of his ego” [35]), is clearly the idea, the *raison d’être* of the plebeian, the *Untermensch*. ONA has always maintained that the nature of the Dark Gods is something that each individual practitioner must discover for themselves, whether they are something that really exists or just archetypes. What ONA was saying is that there are forces/energies outside the individual that are beyond the control power

of that same individual, regardless of the medium used, and that in order to arrive at an ideal knowledge it is necessary to use both causal thinking (causal sciences such as physics, mathematics, etc.) and acausal thinking (methods and techniques that deal with a-causal energies/entities). Those who criticise ONA rarely realise that there are two types of Satanism and therefore two ways of understanding the entities/forces associated with Satanism: “The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan (*the Satan*) being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being *a satan* and thus heretical, rebellious, adversarial, amoral. [...] The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum [...] The ONA thus has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful.” [36] The simple fact that Levey’s followers deny that there is anything outside themselves (and we are not talking about anthropomorphic gods here) and, above all, that everything is controllable and subject to “one’s own will” is a mundane absurdity, a very presumptuous concept that the ancient Greeks would have denounced as *Hubris*. It would be enough to look upwards to see the vastness of the Cosmos and understand how small we are and how little we know. This would break our ego, the ego of a miserable mortal living on a miserable planet, in a miserable solar system, in a miserable galaxy among millions of other galaxies, at the mercy of unconscious forces, earthly and cosmic.

As I predicted, the alleged “influences” you speak of have to do exclusively with a formal and superficial Judeo-Christian aesthetic, but for the simple reason that the esoteric/magical tradition of Western demonology is historically and necessarily Judeo-Christian. Of course LaVey picks up the names Satan, Lucifer, Leviathan and Belial, but that is because they are trivially part of a long tradition in which they are associated with demonic forces and reworked with a new philosophical meaning that has nothing to do with Judaism or Christianity. The Satan of the Satanic Bible is the Satan of Ragnar RedBeard’s ruthless Social Darwinist concept of Might is Right, not that of a Christian or late Jewish Satan. The Lucifer of the Book of Lucifer embodies the ideas of Rand’s Objectivism, Nietzsche’s nihilism, as a symbol of intellectuality, certainly not as a good angel of the heavenly court before the Fall. Belial, who becomes a symbol of independence in LaVey, describes the importance of magical practise (just as the Book of Leviathan provides further tools for incantations and rituals), but this does not mean being bound to a Judeo-Christian idea, for the magical rite, which is a psychodrama, can be freely adapted to the desires and needs of each Satanist and can take a thousand different forms, according to taste and certainly not indissolubly bound to the masks they wear. See what is the point [...] LaVey’s Satanism, while adopting an aesthetic that can be called Judeo-Christian if you like (which is correct, because everything to do with demons and Satan historically relates to a Judeo-Christian framework, otherwise we wouldn’t even call ourselves Satanists, we’d call ourselves pagans or whatever you want), promotes a mindset and a line of behaviour that has nothing to do with the Judeo-Christian faith, and that is what we want to define as truly “Satanic”.

Demonology, which has survived to the present day, used and still uses mainly Jewish style forms/symbols, especially from the grimoire tradition. But here you are confusing the Western esoteric tradition that ONA speaks of with the grimoire rubbish replete with *kabbalah* and Jewish *forma mentis*. The fact that Levey has taken as his source of inspiration, in addition to a small form of Jewish demonology, the principle of “might is right”, so important to Social Darwinism, places him even more on the side of the Jewish and patriarchal ethos and *forma mentis*. ONA unlike the modern Satanists influenced by Levey and Crowley, and unlike most followers of the modern Left Hand Paths who support this principle both in theory and in practise, rejects it completely, defining it as “the instinct, the *raison d’être*, of the cowardly bully and the rapist” [37] and

supporting “a natural aristocracy, and thus champion culture, personal manners, self-honesty, and self-restraint” [38] against this instinct defined as plebeian.

To return to the use of Jewish forms in Levey’s work: how can you really resist something and fight against the matrix if you use its terminologies and symbols? How can you say that what you are using has nothing to do with Judaism and Christianity when you use Hebrew formulas, Hebrew words and biblical demons? Where is the emancipation from the Judeo-Christian ethos? Unlike Levey and most modern Satanists and Occultists, ONA and its system are free from Judeo-Christian influence, both in terms of names and *forma mentis*. This is the reason why ONA, to return to the previous discourse, bases its own system of thought from the root and proposes, among other things, a reading of the origin of the name Satan that does not provide for a connection with Judaism but goes further back into the past. So if the ritual is, as you say and as Levey states, a psychodrama, then you also know that any psychodrama, as the word implies, works on a psychic level through the symbols and forms you use. What message do you think your subconscious would achieve with a code and language based on Judaism and Christianity?

[...] LaVey’s Satanism is not just atheism with a Satanic aesthetic, because atheism simply says – and some would even say dogmatically – that there is no metaphysical and personal entity that produced the universe and that’s it. It tells you nothing, it offers you no model for how to live your life. LaVey’s Satanism is much more complex, considering first and foremost a ritual practise that can be freely lived by Satanists in both psychological and truly “magical” terms, and it offers a very specific philosophy and model of behaviour, an ethos based on an individualism and a rational egoism that is extremely contrary and oppositional (and therefore Satanic) to the principles promulgated by the so-called “Nazarenes”, as ONA calls them. LaVey’s materialistic and hedonistic vision springs from the simple and honest recognition of what is the concrete reality of the world, which stands in opposition to all the fantasies, self-delusions and spiritual chimaeras of religion. Even in this, LaVey’s Satanism, as a cult of the flesh and the earth, is truly antithetical, and therefore again Satanic, in relation to the fanciful and celestial lucubrations of the so-called “spiritual” religions.

You say that Levey’s ethos of Satanism is extremely opposed and antithetical to the principles proclaimed by the Nazarenes. Yet in the structure of the Church of Satan I see elements that are absolutely contrary to the principle of self-determination of the individual and instead are consistent with the system of revealed religions. I refer first of all to the title “Church”, which already sums up well the intention of the whole system, and especially to the strong proselytism, to the hierarchical structure, to a fateful “Council of Nine” which directs destinies and makes decisions, to the grades conferred on members and to the conferral of offices even by parental, to the priesthood of the most advanced members and to the fact that everything revolves around an almost prophetic central figure, the founder, as well as around a role model of life. These issues have already been dealt with and highlighted in one of the points above.

For me, the “evolutionary Satanic” point of view is that the Satanist becomes the free master of themselves and their environment. That they no longer have to bow and kneel before any deity or ideology, but that they see themselves as the deity to which they must aspire for their own personal happiness. This shift, where man no longer surrenders to “others” but to himself, is the real cultural paradigm shift (or “aeon shift” if you want to look at it that way) that breaks with all previous cults/“white” politics based on enslavement to someone or something other than yourself. If it is not Satanic to reject all divinity and elevate yourself and your potential (exactly the opposite of what the much hated Nazarenes preach), then I don’t know for you where the Satanic stands (this really needs to be said). And also this hubris, this arrogance of defiance towards the gods of which you speak, is of the highest Satanic degree, and we find it also in the archetypal figure of Satan, who rebels against a power superior to him, Jehovah, in order to gain



his own freedom and independence.

You speak of enhancing one's potential and seeing oneself as the divinity to aspire to, as well as being master of what surrounds us, but I read a lot of naivety in this statement, partly stemming from a comfortable, safe and urban life, and partly from the fact that you have never experienced nature in its harshness *in prima persona*. As a human, mortal, limited and fearful being, could you ever aspire to be a role model? But shouldn't you first embark on a complex and hard journey of self-knowledge to ensure that you know yourself in every corner of your personality? In what exactly do you improve and enhance your potential if you idolise yourself in every way, indulge in what you like and what you already know, live in safety and comfort and do not subject yourself to any tests, any ordeals, do not put your strength, your determination to the test? Because ONA techniques/experiences/ordeals/challenges (amoral and otherwise) are part of a ten-year personal *anodos* aimed at generating *pathei mathos* (literally: learning from suffering) in the Initiate, which is the beginning of wisdom. Moreover, the extreme kind of "Satanism" advocated by ONA, as mentioned several times, is – for O9A Initiates – only part of the path and life of an adept who expects as a conclusion a period of the "numinous", of light and awakening from darkness.

The point you raise is interesting and indeed the Satanist avoids conforming to the masses (but also recognises that non-conformism, just to feel identified and accepted in a group of non-conformists, is also a form of conformism). [...] [The victory of consumerism, selfishness, profanity, materialism]. But I want to ask you a question: for you is all this stuff belong to "Nazarenes"? No, really, I'm curious. Because what you are saying is exactly what Nazarenes have been condemning since these values spread like wildfire in Western societies. The fact that ONA is outraged and despises them along with the Catholics can only confirm that ONA is indeed of the same mindset as the Nazarenes.

ONA speaks of the Nazarene/Magian ethos. The "Nazarene" is Christianity and the late political forms that developed from it. By "Magian" we mean the *weltanschauung* inherent in Judaism, from which Islam and Christianity and all political forms and social systems derived from them have emerged.

But your discourse is limited only to the Nazarenes, whereas what ONA defines as Magian, and against which it claims the Western ethos, is a much broader and more complex concept. It starts from that rupture that Mircea Eliade also speaks of in his *The Myth of the Eternal Return*, the balance between man and nature, a respectful spirituality and a harmonious *continuum* with one's past heritage, which was interrupted by the "revolutionary" introduction of the unnatural and patriarchal cult of a single God and his prophet, which makes people hate their own nature and torment themselves every single day they spend on this land born of sin, a land that lives in the hope of one day leaving it to receive the coveted supernatural reward. The so-called pagan religion, especially the classical Greco-Roman one that underlies the Western ethos, teaches us instead to accept human limitations and try to improve them, aiming with all our might at the gods, the numinous, with a spirit of self-sacrifice and improvement, of heroism, and with strong values and respect for all that is greater than us, uncontrollable and deserving of infinite respect, like the immense power of Nature and the Cosmos. And to quote a key text from ONA: "It is of fundamental importance – to evolution both individual and otherwise – that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable,

powerful and 'evil'. They need reminding of their own mortality – of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'." [39]

### *The Satanic Temple (TST) – Italian Iteration*

TST briefly mentioned at the beginning of the above paragraph, claims to be a natural development of Levey's Satanism, and in particular rejects his Social Darwinism and authoritarianism. The Italian section of TST (at the time of writing this article, the Italian TST has split and is now the Italian section of the Satanic Temple International and subsequently the Global Order of Satan, though the name has changed slightly but not the substance) provides us with further details about the decadent and plebeian nature of their Satanism. On the website of the Italian section we read, among other things:

The result is simple, and that is the achievement of a free and happy life. [...] The only authority that we think we must logically follow without discussion is that of the State. The State makes laws that apply to everyone, secular or religious, atheist or believer. [40]

An ostensibly Satanic organisation that claims to "follow" the authority of the State "without discussion" is *ipso facto* fraudulent because it lacks the antinomian and heretical element that characterises any form of authentic Satanism and that would bring that organisation into fierce opposition to a state that is politically and ideologically antithetical to the Satanic ethos, such as the states that make up the contemporary West.

On their official group on the Internet, which begins somewhat pretentiously in its description with: "Since we are the only official Italian Satanist reality really present in the country", someone asked for more details about the nature of their Satanism, in particular what their antinomianism is based on and how they see the use of politics as a Satanic tactic, the Italian section of TST officially stated:

Antinomianism and crime: zero tolerance. [...] Not being subjected by a social context does not mean destroying it, but on the contrary, knowing it and being a political [...] part of it, and about the Nazi-Fascist bullshit: politics is not considered. [...] first of all, they are illegal in all their public demonstrations [...] In any case, they are not approved by TST precisely because of their imposing and dictatorial approach.

Another interesting fact is the affinity of the Italian section of TST with the Magian ethos, especially Zionism and Jewish culture and tradition, since its founder and current rector is a pro-Zionist Jew who claims that both Satanism and esotericism in general are indebted to Judaism:

The figure of Satan is of Jewish origin. Like it or not, it is, and all the bullshit about "...but the Jews copied..." has been debunked by serious and accurate historical studies that have highlighted similarities, influences and differences between the various cults. A Satanist worships a figure of Jewish origin, that is indisputable. They use sigils and rituals of kabbalistic origin, and that too is indisputable. They name 72 main demons whose names have Hebrew roots and whose number corresponds to that of the "72 names of God". [...] Calculate how important Judaism, from which a substantial part of Satanic culture originates, can really be. [...] First of all, a serious Satanist knows and appreciates the Jewish tradition and culture, because it is from there that 90% of all esoteric and even Satanic content originates.

But when someone replied to the above official statements of the Italian section of TST and noted

the following, there was no more official reply:

I have read the FAQ and all the material on your website, I still cannot understand what TST means by “Satanic action”, could you give me an example? As for the antinomian point, you say that TST condemns antinomianism. So if the Satanism of TST contains no antinomian/dark/dangerous element, what would the Satanism of TST consist of ? As far as politics and especially National-Socialism and Fascism are concerned, would all Satanists or groups that make use of it according to TST be pseudo-Satanists? As far as Judaism is concerned, does TST not consider the Jewish religion and everything derived from it to be harmful to the Satanic ideal? You say that the Satanist generally uses Jewish forms. What about the traditions that have nothing to do with Hebrew, such as the septenary tradition and the Satanic currents that emphasise their heritage with old European traditions without Jewish influences? You say that ONA Satanists pretend to be “Satanists”. Can you substantiate this point?

Without going into too many words, the aim of the Italian TST is simply “to obtain a legal legitimisation of Satanism and to include it in the list of legally recognised religions, as has already been done in the USA and also in Europe” [41]. The main occupation of TST is not to strengthen itself physically and spiritually through struggle, self-discipline and occult practises, but, as we have already shown above, to promote public campaigns with the help of a lawyer, to erect monuments or to distribute information leaflets in schools and, more importantly, to look for every possibility of publicity in the hope of causing some uproar, even if in a somewhat childish and pathetic way. In this context, we refer to the recent case in which the American TST denounced Warner Bros. for using a statue of the Baphomet by Eliphas Levi in one of its television series on Netflix [42], to which the TST would have owned the “rights” and which was therefore a real violation of its copyright. This kind of acting in constant search of media attention (and it ends here, since TST has no esoteric *corpus* and no practise aimed at strengthening associates) says practically everything about what their “Satanism” and their “Satan-ness” represent.

If Levey’s Satanism is in itself devoid of real antinomian and initiatory elements, nothing more than a Hollywood carnival, TST (and related groups) goes far beyond that and has of Satanism only the name sold on the T-shirts of their merchandising products.

Secuntra Nexion, ONA  
2018 ev

Notes

[1] TST, <https://www.thesatanictemple.com/pages/about-us>, accessed on September 2017 ev.

[2] TST, <https://www.thesatanictemple.com/pages/campaigns>, accessed on September 2017 ev.

[3] *Ibidem*.

[4] *Ibidem*.

[5] R. Parker, *A Modern Practical Occultism*.

[6] K. Klein, *The Washington Post*, “The Witches Are Back and So Are Satanists”, 10 May 1970 ev.

- [7] Bill Ellis, *Raising the Devil: Satanism, New Religions, and the Media* (Lexington, Kentucky: University Press of Kentucky, 2000), pag. 180.
- [8] COS, <https://www.churchofsatan.com/history-sigil-of-baphomet/>, accessed on September 2017 ev.
- [9] *Ibidem*.
- [10] *Ibidem*.
- [11] *Ibidem*.
- [12] Letter of Michael Aquino (ToS) to Stephen Brown (ONA) dated 7 October XXV included in the ONA collection *The Satanic Letters of Stephen Brown*.
- [13] COS, <https://www.churchofsatan.com/hierarchy/>, accessed on September 2017 ev.
- [14] Howard Stanton Levey, *The Satanic Bible*, “Introduction” of Burton H. Wolfe.
- [15] Howard Stanton Levey, *Satan Speaks*, “A Plan”.
- [16] Church of Satan, *Grotto Master’s Handbook*, “General Administration”.
- [17] ONA, *Nine Common Misconceptions About The Order of Nine Angles*, 2014 ev.
- [18] Letter of excommunication to “Hr. Vad” from Blanche Barton, 25 October 2000 ev.
- [19] COS, <https://www.churchofsatan.com/paradox-of-individualist-religion/>, accessed on September 2017 ev.
- [20] COS, <https://www.churchofsatan.com/satanic-bunco-sheet/>, accessed on September 2017 ev.
- [21] COS, <https://www.churchofsatan.com/the-satanic-temple-fact-sheet/>, accessed on September 2017 ev.
- [22] ONA, *ONA 101*, 2015 ev.
- [23] JB, TWS Nexion, *Is The O9A Satanist?*, 2017 ev.
- [24] ONA, *The O9A, Hitler, Vindex, And National-Socialism*.
- [25] Howard Stanton Levey, *The Satanic Bible*, “Hell, The Devil, And How To Sell Your Soul”.
- [26] *Ibidem*.
- [27] Howard Stanton Levey, *The Satanic Rituals*.
- [28] Howard Stanton Levey, *Satan Speaks*, “A Plan”.
- [29] Howard Stanton Levey, *The Satanic Rituals*.
- [30] *Ibidem*.
- [31] Howard Stanton Levey, *The Satanic Bible*, “Invocation To Satan”.
- [32] Howard Stanton Levey, *The Satanic Bible*, “The Theory And Practice Of Satanic Magic”.
- [33] COS, <https://www.churchofsatan.com/satanic-bunco-sheet/>, accessed on September 2017 ev.
- [34] Howard Stanton Levey, *The Satanic Bible*, “The Nine Satanic Statements”.

[35] Howard Stanton Levey, *The Satanic Bible*, “Life After Death Through Fulfillment Of The Ego”.

[36] ONA, *The Discovery and Knowing of Satan Satan*.

[37] Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 yfayen.

[38] Rachael Stirling, *Distinguishing The O9A*, 2016 ev.

[39] ONA, *To Presence the Dark*.

[40] TST Italia, <https://web.archive.org/web/20170919072646/http://thesatanicempleitaly.it/faq.html>, accessed on September 2017 ev.

[41] *Ibidem*.

[42] BBC, <https://www.bbc.com/news/newsbeat-46299829>, accessed on December 2018 ev.

## Going To The Surface: Unmasking Braggarts And Subhumans

Here are some excerpts from a discussion that took place from late January 2017 ev within an Italian virtual group that brings together several traditional Satanists – between a woman associated with Secuntra Nexion and a so-called Satanist (Christian Traversi aka Christian Natyahs aka Chr Al Harith Azrael) who for months has publicly described himself as an O9A associate and niner, boasting a life dedicated to “crime” and brimming with sinister experiences; a person who, among other things, has for several months been committed to repeatedly confirming publicly what is or is not ONA and who can be defined as an associate. Following these statements, this person was asked, for dialectical purposes, if he achieved some, if not all, of the thirteen points cited by ONA in one of its MSS and was asked, always publicly, to argue and defend his theses. His nature was tested, as is our custom and as has always been done. The result was a somewhat grotesque, if funny, conversation (for us, of course). In order to make the following text more fluent, the numerous spelling mistakes, the distortion of Italian words and the numerous mispronunciations used by this person were corrected, with some exceptions to make the context clearer. Several points were raised and discussed that might be of some interest in taking a broader look at the ONA *Weltanschauung*: culling, Internal Adept, Zionism, National-Socialism/Fascism, David Myatt, self-control and self-indulgence, honour and ethics, feminine and misogyny, Socialism.

In order to understand this person better, what follows is a brief overview of some of his public statements that show something of his nature and character. These show how he sees himself.

### *ONA Fanboy – A Brief Overview*

I am a Satanist, an extremist, a fundamentalist... Before I became a practicing Satanist, militant, activist, extremist and even beyond ... before I publicly dedicated myself to Satanism, I was a practising Muslim at a level that one cannot even dream of in the astral. Then I was one step away from concrete extremism ... i went to Syria ... but by the time it happened I was already a Satanist within Islam, so at most I would have done it for money and no longer for belief in this sectarian crap. I know this reality well (from 19 to 27 years old), I must have understood something ... Before I became a scholar of the Order of Nine Angles, I was an Aghori.

I am the only Satanist who openly professes the Order of Nine Angles (I don't know if you get the idea). I pray, I worship, I invoke Satan as and when I want and for years. I am a mixture of Shivaita-terrorist-reactionary-New Age-spiritualist. [...] I have yet to learn and better understand many things about certain aspects of the “left hand” inherent in O9A.

### *Incipit*

#### *Secuntra Nexion (ONA)'s Associate:*

How many of those who are so clever with words and who claim to be ONA /O9A have instead deliberately and as part of their *anodos*:

- (1) Undertaken a culling?
- (2) Undertaken the rite of External Adept?

- (3) Trained for and achieved the basic physical challenges of our Way?
- (4) Undertaken several Insight Roles?
- (5) Undertaken the rite of Internal Adept or spent at least three months alone in the wilderness?
- (6) Indulged in violent, 'criminal', and other amoral activities for six months to a year?
- (7) Acquired skill in Esoteric Chant and performed it with a group?
- (8) Acquired skill in the advanced form of the Star Game?
- (9) Undertaken rites to invoke the Dark Gods using a large crystal tetrahedron?
- (10) Run a group/nexion/temple of many individuals for a year or two – and so had to deal with their questions, the squabbles, the rivalry?
- (11) Had that group/nexion/temple plan and conduct the tests for selecting an offer and then perform a rite of sacrifice?
- (12) Sinisterly manipulated or incited someone, or several, into undertaking a culling and/or an act of terror?
- (13) Sinisterly manipulated or incited someone, or several, into a life of violence and/or crime and/or of practical heretical/adversarial activism disruptive of the *status quo*?

Since you make no secret of it and openly call yourself a niner and a member of O9A and often talk about what ONA /O9A is or is not and who can be defined as such, I assume you have fulfilled most of the above, have you not?

*ONA Fanboy:*

Anyway, I'm just looking for someone I can shoot down (an Arab or Muslim or Gypsy I can rape) and then send them into prostitution ... from 6 months or even over two years. The forest is something for bored bourgeois, because they do not know the hard life. Among other things, I am a real proletarian ... just for that I deserve the ONA honorary presidency. [...] I don't like the tone of a bored intellectual bourgeois. So I am ready for action ... self-initiation, now let's find the tetrahedron after which I am ready to cull every mosque and every Muslim and every Gypsy ... after I have culled one and put it on the grill to roast so that the fat of the entrails becomes the dark noble gods. After that I will give birth to a nexion and we will meet to practise the rituals and contemplate Shaitan. We will do provocations (not with me, because I hate jokes, I am sensitive and I burn everyone, so I will provoke others and not the other way around. We will send someone on the sinister path by inciting them to prostitution or drug trafficking or murder ... I am against the mundanity, against capitalism and an ardent niner ... my future is the Order of the Nine Angels ... inevitably ... since I have nothing to lose, only O9A remains. I will be the new David Myatt of the Order ... write it down. I hate indoctrinators or teachers ... I have no one to answer to but Satan [...] Oh the illegality ... of course ... I have always lived in crime, so crime and drug dealing are trivial things for me ... pure routine.

Three months in a tent? Yeah, right ... others do it, I don't need it ... I've already experienced a lot of that shit, because I certainly don't need to know the hard life ... spending three months in the forest is something for bourgeois full of money, because they get bored and want to try to know and understand the hard life. I already know.

*Answer 1*

*Secuntra Nexion (ONA)'s Associate:*

So, since you call yourself O9A and the "new David Myatt of the Order", do you know that ONA, when it talks about "culling" it has some sort of code of conduct, with evidence to judge the person's character? Muslims and mosques? Do you then also know that the Order supports radical Islam for Aeonic ends and that Myatt himself, since you mentioned him, was an Islamic activist for

well over ten years? I see you are denigrating the three month isolation. I infer that you are referring to the ONA's ordeal of Internal Adept. So for you this ordeal is only for "bourgeois [...] to know and understand the hard life."? Or for something else? These and other ordeals are part of the ONA's initiatory path known as the Seven-Fold Way. From this I conclude that you are following something else.

#### ONA Fanboy:

I practised Islam a lot and was more radical than Myatt. Perhaps we did not understand each other ... I judge others ... no one evaluates me except Satan. Maybe you haven't got the hint yet ... I can make a nexion for my tails, decide what to do and what not to do. You, on the other hand, can not. Anyway, you are a fraud ... You remind me of the fucking tone of another fake ... pretending to be a woman, but maybe she's a fag ... even though sodomites are not accepted in the Order.

(*Anti-David Myatt propaganda, TN*) However, I have evidence for what I say, including the Imams ... while Myatt, believe me, does not exist in the Islamic Ummah ... no one knows him ... neither the Ulema nor the Imams, not even the Shaick ... he does not know him, so he may have invented his militancy in Islam ... which would not surprise me as his sole purpose has always been to give orders to others ... me, on the other hand, having had experiences in 32 years that normal people could not have in 1000 ... well, that can only suck ... metaphorically ... as I am 100% straight and not a faggot and the like. Now, this ONA thing about Islam and Jihad is a story linked to David Myatt when he was my age ... so this thing was in vogue on both the far left and far right and not surprisingly Myatt was a low-quality Nazi ... two beers, a few burps and a few hits with a bar and so there the Aeon ... I don't think Vindex was interested ... but in any case, this idea of Myatt on Jihad was fine at the time ... but today things have changed completely. So today it is no longer good to support Islam or Jihad. We are not in 1970, but in 2017.

(*Ordeal of Internal Adept, TN*) Surely, a three-month stay in the forest is something for a university citizen like you ... not for me ... You must learn to live, you have the time to do these things ... I live like a bum and practically always in tents ... so I can practise the idea of the forest only when I want to, but not to improve myself ... come and live in places similar to mine ... worse than Scampia (suburb of Naples, TN) ... then see how you become like Rambo without going into the forest to make the kibbutzim Jewish Socialist ...

But how the hell can you get the idea to tell a person who spends more time with the Order of Nine Angles than with this thing given to a woman by a divine genius, "you are following something else" just because I do not consider this practise essential for me, because I live it almost every day ...

I am not saying it is wrong, in fact, it is excellent ... but it's for those who do not know what it means to live and that's why it's aimed at the bourgeois who want to enter the ONA... who, before they wanted to enter the ONA, had the luxury of being maintained by their parents, BMW and cocaine ... and maybe they even took it in the ass ... they don't need 3 months in the woods to learn to live, but at least ten years ... Then excuse me for three months in a forest ... but what if a person has to take drugs every day? For example, if I don't smoke, I become like Hannibal Lecter ... In short, there is evidence that I don't like them at all ... spending three months in a camp with at most one tent ... Games and games and various pranks ... I hate jokes to death and am very sensitive ... it would end in stabbings, believe me. I am gruff and angry, worse than the Jewish "God". I do not need a dark forest ... the other points are excellent and reachable, but in place of forest of the false poor bourgeois I prefer to contemplate.

(*About Vindex, TN*) For example, I don't give a damn about the Jews [...] but at least only they will be able to launch a missile at the Mecca and the Vatican as the *Talmud* commands. Vindex, I call him



Shaitan, will become the president of the present Jewish State of Israel to eliminate the Muslims, then the Christians and when he has the opportunity he will give Judaism the eternal kick in the butt.

## Answer 2

### *Secuntra Nexion (ONA)'s Associate:*

I will try to answer all your statements. For the sake of simplicity, I have divided them by points so that it will be easier and more convenient for you or for others to reply if you wish to do so.

(1) (*Culling*) – You literally say: “I’m just looking for someone I can shoot down (an Arab or Muslim or Gypsy I can rape) and then send them into prostitution”. Obviously you have missed what, according to ONA, makes a person “opfer”, or fit for culling; namely, lack of character, ignominy, bullying, cowardice, lack of honour, etc. They also know that there are usually three tests to assess the character of the person under investigation before they can be considered a victim; tests they do not have to pass to be considered suitable. As for “raping” a woman, whether she is of Gypsy ethnicity or not, do you think there is anything honourable about that? Or is it simply the continuation of that involutive patriarchal ethos that is present everywhere in the West today and that ONA openly opposes? Among other things, misogynists and rapists are among the favourite “opfers” of “ONA, as one can discover by reading their sinister fiction.

(2) (*Ordeal of Internal Adept*) – You literally say: “Three months in a tent? Yeah, right ... others do it, I don’t need it ... [...] spending three months in the forest is something for bourgeois full of money, because they get bored and want to try to know and understand the hard life. I already know.” As mentioned earlier, living in isolation for three months, without any comforts or distractions, is one of the most important rites of passage within the magickal-philosophical system of ONA – within their Seven-Fold Way. When successfully completed, this ritual gives them the empathy necessary to achieve the ultimate goal of this path and to be able to call themselves Adepts, among other things. As far as this ordeal is concerned, only a few have succeeded over the years and this is how the ONA actually works. Only a few have the perseverance and strength required to progress in their decades-long quest and to pass all the ordeals of the Seven-Fold (physical, intellectual and magickal). Among other things, all members of the internal ONA, and probably the only ones who can be called ONA – although we could open a digression here – must have reached this stage and therefore lived in complete isolation for three months (sometimes six) in the prescribed way. This is, among other things, one of the key rites of the Rounwytha tradition of which ONA speaks.

(3) (*David Myatt*) – You literally say: “I will be the new David Myatt of the Order ... write it down. I practised Islam a lot and was more radical than Myatt.” So for ten years you too openly preached Jihad against Zionism and the capitalist West, supported and advocated suicide bombings, visited and spoke in several Arab countries, openly supported revisionism regarding the Jewish Holocaust, wrote theological texts/Islamic philosophy that probably inspired some terrorists to carry out suicide attacks? You go on to say: “while Myatt, believe me, does not exist in the Islamic Ummah [...] which would not surprise me as his sole purpose has always been to give orders to others [...] well, that can only suck.” Provide evidence for your claims, because otherwise anything you say is simply something that not only violates the code of kindred honour that any genuine ONA associate follows (in this case implying, as you seem to be doing, that David Myatt is Anton Long), but it is a genuine act designed to discredit the name of Mr David Myatt, and you would be neither the first nor the last. Of course, all the smears/insinuations directed against Myatt over the years and often by anonymous persons have proved to be a drop in the ocean. You may have overlooked the fact that during his ten years of militant activity in Islam, David Myatt adopted an Arabic name, “Abdul-Aziz bin Myatt”, sometimes using the diminutive form “Abdul-Aziz” or “Abd al-Aziz”.

(4) (*Zionism*) – You literally say: “I don’t give a damn about the Jews [...] but at least only they will be able to launch a missile at the Mecca and the Vatican as the *Talmud* commands. Vindex, I call him Shaitan, will become the president of the present Jewish State of Israel to eliminate the Muslims, then the Christians and when he has the opportunity he will give Judaism the eternal kick in the butt.” Again, it must have escaped your notice that the “enemy” par excellence of ONA are the Magians, i.e. international Zionism and all its derivatives. These represent the distortion of the Western Aeon, and the sinister strategy ONA speaks of is precisely a means to weaken and ultimately overthrow the Magian ethos and its power structures. The mythos of Vindex has arisen thanks in part to Myatt’s text *Vindex - The Destiny of The West*; a myth that has been taken up and expanded by ONA and is part of what they call the Aeonic.

(5) (*National-Socialism/Fascism*) – Again, it may have escaped your attention that ONA has openly defended and supported National-Socialism/Fascism for over fifty years and that many of its associates have taken on Insight Roles in far-right groups. For ONA, of course, National-Socialism/Fascism is just a form that fits the times we live in, just as radical Islam might be. These forms that openly undermine the status quo and the Magian ethos. So the issue is not whether or not the ideas and politics of National-Socialism/Fascism are more or less to be shared depending on one’s personal value judgement, but whether or not this form can produce something that transcends itself in the first instance, and secondly whether or not it is genuine heresy in the time we live in. The fact that this seems to have escaped you is a clear indication of your total lack of understanding of the above sinister strategy, which should be known to any decent ONA associate. And indeed, this strategy is “one” of the various elements that clearly distinguish the Order of Nine Angles and make it a unique Order of its kind.

#### ONA Fanboy:

[...] I should not answer you, because you could be anyone: a spy, a policeman, a priest, a provocateur ... yes, because indeed you provoke my blind reactions ... but that’s because you don’t know me ... when I am provoked and I am very sensitive, I don’t look anyone in the face ... i am brusque, raw and angry... and you know very well how to irritate me to make me nervous. In fact, you only got the first part of the comments and not the last. [...] You have obviously taken my comments here and there and embroidered them with your theses ... yes, because they are only yours and you show that you do not even know the enormous reality of ONA where there are also so-called “Nazbol” Stalinist nexions ... In ONA there can be both the Nazis and the Bolsheviks as well as the Black Blocs or the now democratised narcos of the Farc.

So ... the Gypsy question ... You don’t know me ... You don’t understand my way of interacting ... when I get angry, I erupt ... and you have something that makes me angry... You have to understand rape from a subversive point of view ... a way to eliminate parasites ... beat, persecute, kill, rape, call it what you will, it is always violence. That being said, I hate certain peoples ... I prefer to shoot them ... in that sense, you had should have read my article on rape ... but you had not get around to it ... You are intellectually limited.

I am clearly the highest expression of honour, fidelity and loyalty ... I have too much character ... I am not a coward ... I don’t give a damn whether you are from the ONA or not ... Threats like this you do to you your friends... I will get you in trouble ...

On Islam ... I have already told you that I have been practising Islam for about 7 years ... there are witnesses ... 90% of the converts know me. And I repeat that I recently spoke to a convert to Islam who goes to Saudi Arabia and studies with every Imam in the world ... he told me he didn’t know who Myatt was.

The isolation of ONA ... excellent ... I choose the place I go and isolate myself ... but I already live in

isolation, so that's more or less the norm for me.

### Answer 3

*Secuntra Nexion (ONA)'s Associate:*

The following are my responses to your assertions, as well as some points that have arisen from reading your public posts here and elsewhere and were not addressed in my previous response.

In relation to point (1) of my previous response, you say: "You have to understand rape from a subversive point of view ... a way to eliminate parasites... beat, persecute, kill, rape, call it what you will, it is always violence." What is "subversive" about raping a Gypsy woman? You still don't get the point: you do not understand what ONA calls culling from an "a-personal" point of view, the fact that there is a kind of "code" by which potential victims are assessed, that this assessment is often communal, and that the tests are designed to get the victim to reveal their "true" nature, to reveal their being rottness or not. And why their elimination can ideally benefit the community. This is different from "raping, beating, stalking and gratuitous violence". Culling, then, as something much more complex, aimed, among other things, at making the ONA's *Weltanschauung* clear.

In relation to point (2) of my previous response, you say: "I choose the place I go and isolate myself ... but I already live in isolation, so that's more or less the norm for me" and perhaps it has escaped your notice that the Internal Adept ordeal requires living in the wilderness without any means of communication and without any modern comforts (i.e. no mobile phones, no internet, etc.) and that the aim is to live in isolation and to bring forth one's Self (what Jung calls individuation) and achieve empathy as well as "make peace" with one's inner demons and come to an abstraction-free, wordless, projection-free understanding of what are called dark gods. Do you think that the isolation you speak of and say you embrace every day, because you think the Internal Adept ordeal is useless, has conferred this on you? Among other things, I have never seen a more active social profile than yours, so what isolation are you talking about?

In relation to point (3) of my previous response, you say: "And I repeat that I recently spoke to a convert to Islam who goes to Saudi Arabia and studies with every Imam in the world ... he told me he didn't know who Myatt was." So out of more than a billion and a half Muslims, you have only spoken to one who does not know David Myatt, and that leads you to the conclusion that: "Myatt, believe me, does not exist in the Islamic Ummah." Doesn't that seem a bit cheap to you? Once again you are making allegations, rumours that have no basis in fact and for which you can provide no evidence. Among other things, simply type the name "David Myatt" with the word Islam into any search engine and you will find numerous sites, forums and groups mentioning him, or better still, read his numerous texts written during his militancy with Islam.

In relation to point (5) of my previous response, you say: "In ONA there can be both the Nazis and the Bolsheviks as well as the Black Blocs or the now democratised narcos of the Farc." Again, you miss the point I said earlier. I do not think I ever said that the only ones who can be associated with ONA are the "Nazis", but that "For ONA, of course, National-Socialism/Fascism is just a form that fits the times we live in" and that "is not whether or not the ideas and politics of National-Socialism/Fascism are more or less to be shared depending on one's personal value judgement, but whether or not this form can produce something that transcends itself in the first instance, and secondly whether or not it is genuine heresy in the time we live in." You, on the other hand, continue to make personal value judgements and do not seem to understand the form, in this case a political one such as National-Socialism/Fascism, as an a-personal means of bringing about aeonic change, whether or not its values can be more or less shared by those who consciously subscribe to it for the above purpose. In any case, National-Socialism remains an open and still

accessible nexion, and with its penchant for excellence and the creation of a kind of new man, steeled both physically and spiritually, a kind of *Übermensch*; with its fierce opposition and penchant for eradicate international Judaism; with its emphasis on European Aryan civilisation and “thinking with blood”; with its emphasis on the spiritual quest for one’s origins as opposed to the Judeo-Christian ethos; and with the heroism and sacrifice of fighters such as Waffen SS, these are probably the forms that best embody the qualities that, according to ONA, a “profane” individual should possess in order to achieve the ultimate goal of the Western Aeon: the *Imperium*. This shows once again what was already clear in the previous answer: namely, that you do not understand the strategy of the Aeon and sinister ONA at all.

(6) (*Self-control and self-indulgence*) – You say: “indeed you provoke my blind reactions [...] when I am provoked and I am very sensitive, I don’t look anyone in the face ... i am brusque, raw and angry... and you know very well how to irritate me to make me nervous. [...] when I get angry, I erupt”. It is clear that the art of self-control, balance and dialectic is not your forte and for how often you have claimed to be “brusque, raw and angry” you seem to take pride in this and believe it gives you some kind of “value”. Value for being out of control and without manners? The self-control and good manners that are among the qualities of any true ONA associate and the marks of an Adept. Among other things, you say, as the sum of an unbalanced and self-indulgent attitude to life: “[...] opium, benzodiazepines, cannabinoids, and then they woke me up once in the car and got lost ... Had I thrown half a gramme of heroin in one shot [...] I am always full and want to do drugs forever.” Is it this uncontrolled way of acting, without an ounce of self-discipline (and opening one’s mouth to vomit out whatever comes to mind, I would not call self-discipline), weak (the drug addict, another example of a “parasite” according to ONA [1]) that makes a person a real Satanist? Or does a true Satanist perhaps consist of being steeled both physically and mentally through selective ordeals, such as having completed the 13 points (or very similar things) mentioned by ONA, points that have led us to start this debate?

(7) (*Honour and ethics*) – You say that: “I am clearly the highest expression of honour, fidelity and loyalty ... I have too much character ... I am not a coward ... I don’t give a damn whether you are from the ONA or not ... Threats like this you do to you your friends ... I will get you in trouble ...” Your concept of honour eludes me as, for example, you continue to publicly claim that David Myatt – a person whose public life to this day best embodies the archetype of the practitioner of the Seven-Fold Way, as well as a person who has given ONA much fuel to continue – “may have invented his militancy in Islam” and that “his sole purpose has always been to give orders to others [...] well, that can only suck. Myatt was a low-quality Nazi ... two beers, a few burps and a few hits with a bar and so there the Aeon”. In one of your public posts you also state: “Agents provocateurs in or around Secuntra. Go to Predappio to shit dick to Duce. The sucker is dead [...] I am still alive and I am going to stick my dick up your ass.” Obviously, it has escaped your notice that ONA has a kind of etiquette, a protocol of unwritten rules for communication on the internet between ONA associates (or presumed such) based on the code of kindred honour. Do you know what I am talking about? Do you think you have followed or in any way violated this etiquette in your numerous comments about Myatt, ONA and its associates?

(8) (*Feminine and misogyny*) – You say that: “Do you think I like the idea of worshipping a woman? Never ... I am more misogynistic than you are” in response to a Satanist who says he sympathises with traditional Satanism and who states, in reference to the feminine of ONA, “The only thing I really don’t like [about Traditional Satanism] is the deification of the female pussy, because I am a proud misogynist, I just don’t understand how you can deify a being like a woman who is only useful for two things, fucking and having children.” In your other public statements, you generalise and vomit hateful words about the female gender, saying things like, “[Women] They use the seduction of their bodies to glamour people, because they have no other arguments than to sell themselves, in a lesbian/feminist egomaniacal tone. [...] A woman can’t have an abortion because she takes contraceptives as if they were sweets, just to have more fun shooting up everywhere ... [...] I don’t care anymore if girls are raped by black people [...] fuck you for

volunteering for this human waste and then complaining that they rape you!” and perhaps you are overlooking the fact that ONA is in fierce opposition to the patriarchal/masculous ethos that prevails in the West today and which takes sides against all those groups and individuals who perpetuate its values. This is quite evident from the fact that ONA presents a female Baphomet, the mother and mistress of blood, to whom a male individual is always sacrificed; from the fact that traditional temples are usually led by a woman, the Mistress of Earth; from the fact that the heroes of sinister fiction are always and exclusively women and from the fact that the victims of these stories are often misogynists, rapists or base men; from the fact that there are many Sapphic nexions and that Sapphism is supported and promoted; from the fact that the female priestess is considered the gateway to the dark gods and that only through her can certain energies be grounded; from the fact that most of the followers of the esoteric tradition of ONA, the Rounwytha tradition, are women; from the fact that all those feminine qualities inherent in women have to be made by men in order to achieve balance and so on. What is evident instead, and I would say this is quite clear from what you have said, is simply the perpetuation of those characteristics of the masculine ethos that are so dear to the old aeon in general and to Homo Hubris in particular.

(9) (*Socialism*) – You keep trying to put “Bolshevism, Socialism” close to ONA. You define yourself as “Proletarian, Socialist” by reducing most of your discourse to the dichotomy “Proletarian-Bourgeois”, in a discourse such as the sinister strategy, which is supposed to go beyond the personal. Notwithstanding my two responses to point (5), namely that politics, of whatever colour, is a form that ONA uses for its short- and long-term goals, and that this can be used by the initiate, among others, to attain a kind of *pathei mathos* (regardless of its colour), one must have a different discourse on Marxism/Communism and its derivative forms. These would be, again according to ONA’s Aeonic theory, part of the distortion of the Western aeon; a distortion that prevents the emergence of the *Imperium* that ONA seeks to create instead. In other words, Marxism/Communism and its derivatives (including Socialism) are currently harmful in the West for the emergence of the *Imperium* and the eradication of the Magian ethos. Marxism/Communism/Socialism, its ethos and the type of individual they produce represent a levelling down of man and are, again according to the ONA’s Aeonic Theory, a Magian product. Adolf Hitler himself said: “Bolshevism is an illegitimate child of Christianity. Both are an invention of the Jews.” ONA in the history of mankind, on the other hand, people have always spoken of a kind of aristocracy, of a creative minority that provides the impetus for the progress of civilisation; an impetus that others usually try to imitate.

#### ONA Fanboy:

But I can tell you what I want ... what do you know why I want to say or tell something to someone? Think about it ... No, what a parasite ... I am not like 99% of people, drug addicts or not, who ask their parents for money or prostitute themselves ... like the many university students for example ... some of my knowledge ... And the rest ... all the other questions formulated along the lines of my comments, which you have stolen here and mounted quite well, among other things ... all with the aim of provoking astonishment ... Have already answered dozens of times ... [...]

I know the points you have raised ... You don’t have to teach me anything except two or three steps, but I will think for myself to better understand what you meant ... I learn myself, I don’t have to learn from others ...

Addicted? What does that mean? I am not addicted to anything ... if anything, I am the one who has a passion for a number of things and I want them when I decide I want them ... both to be nervous ... as well as to be carefree! If you want to relax and be carefree and/or take the dildo up the ass ... I use illegal drugs called black market drugs instead, but also legal drugs or those sold in pharmacies.

Nobody uses gratuitous wickedness except some brain-damaged people who claim to be niners but in reality like to use the worst of them because they think the more they do it, the more Satan will give them the required fee. Then I hate gratuitous evil to death, having tried it countless times. For the rest, I am simply impulsive, as I have an emotional charge towards myself that is real ... Before I became a scholar of the Order of Nine Angles, I was an Aghori ... it took me years to remove the superstructures caused by the ruling Abrahamic power and I succeeded. But you two are being made out to be Orthodox Jews, or worse, Salafist Muslims ... robots you are ... cold, spiritually dead, indoctrinated like puppets. So instead of busting the balls of serious people like me who really practise the sinister way every day, look at yourself from the observer's point of view and you will understand that you have gone off the path to understand ONA ... [...]

### *The Saga Continues*

A few days after these discussions, our ONA fanboy wrote the following to one of the women he had previously accused of not conforming to the ONA ethos and whom he had publicly insulted:

But in any case, I fully agree with the line of ONA and Secuntra, but by reading here and from the net, I could not really study like now. Then oh yes, I live a very harsh reality ... extreme, I would say with a euphemism ... so at certain moments, especially during the week of the clashes in the group ... they already strained my nerves too much and I broke out and said nonsense too ... but now I study hard ...

### *One Among Many*

The person mentioned above is the classic example of an ONA pretend, a member of the o9a-pretendu-crowd, or as people like to call such people nowadays, an example of a ONA fanboy:

A member of this o9a-pretendu crowd is easy to spot, on-line and off-line, for their words and their opinions reveal their lack of style, their lack of sinister experience, their lack of esoteric understanding. [2]

The gratuitous arrogance, the lack of self-control, erudition and intuition, the failure to understand that he was under testing, as the ONA has always said for over fifty years, and therefore the not realisation that he was talking to a ONA associate, and the failure to apply the Code of Kindred Honour and therefore the unwritten etiquette that derives from it, the failure, to look beyond the *Labyrinthos Mythologicus* that the Order created as an element of initial skimming, is a clear example of the plebeian, mundane physis of an individual who, in our opinion, not only does not embody the ethos, the *Weltanschauung*, of ONA at all, but rather stands at its antipodes through the clearly plebeian attitude displayed. For within the ONA there are the:

[...] championing of culture, manners, learning, and so on – that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police. [3]

This individual's inability to rationally argue his points and use primary sources, to provide evidence of his past sinister, "criminal" and extreme experiences, to provide evidence of his claims to discredit those quoted in the discussions (see David Myatt), the numerous personal insults, often of a sexual nature, as a result of the inability to argue his claims rationally and civilly, the blatant misogyny, the obviously unbalanced psyche, probably due in part to the

excessive abuse of drugs, are a clear example of a rotten, despicable physis; a clear example of the scum that surfaces.

It is interesting to note that in the age of the Internet, a large proportion of the people who approach ONA through this medium, and who usually refer to themselves as “niners”, are often people who are fascinated by the elitist, sinister and subversive nature of the Order, and who have usually only read a few texts compared to the thousands of texts produced over more than fifty years, and therefore believe that they have understood and grasped the essence of the Order of the Nine Angles. Often these people lack the consistency and discipline required to follow a decades-long path such as the Seven-Fold Way and they find excuses to cover up this failure by saying things like “the Seven-Fold Way is not necessary”, “Satanism is all that matters”, etc. People are often captivated by the seemingly “anarchic” and structureless nature of ONA and believe that this equates to an uncontrolled and directionless approach that shares the same mundane, plebeian and sometimes despicable nature of what ONA calls *Homo Hubris*.

How many times has ONA stated that its associates must develop high intellectual, physical and spiritual standards? Who needs to get their hands dirty in the real world by developing a chameleon nature capable of surviving the frictions of transitioning from dark to light and vice versa? How many times has ONA affirmed that beyond all external forms there is a hard and lonely path of initiation aimed at transforming the ordinary man into something entirely new and superior? And how often have we said that the one who does not meet these standards but publicly claims membership is a pretender, a member of the o9a-pretendu-crowd?

Most of these individuals, blinded only by the outer, exoteric core of ONA /O9A, do not seem to have grasped that beyond all rhetoric and propaganda, the Order of the Nine Angles is high-ranking elitism, it is high-ranking sinister, it is high-ranking *numen*, it is that creative minority that drives the evolution of our species, it is a cultured aristocracy, it is the supporter of the re-emergence of the warrior archetype. This has always required and still requires the possession of a certain character, a certain *physis*. This required and still requires countering mundane and plebeian comfort and self-indulgence with iron self-discipline, developing a pure, iron will, acting instead of talking and defending one’s honour, combined with numerous selective ordeals that separate the scum from the essence.

From the above points and the particular physis of this individual, a question arises that has been discussed several times on ONA MSS: Who has the right to define themselves as ONA and what are the traits that make an individual this particular species? This question, like many other points, lies in our opinion like a gem in the special *Labyrinthos Mythologicus* that ONA itself has wisely created.

What all these people seem to forget is that while the ONA supports the concept of the *authority of individual judgement*:

For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are – with one important exception – 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. No leader, no outer (or inner) ‘representative’, no council, no ‘old guard’, who can make pronouncements about or declare what is or is not correct. No ‘official’ or ‘genuine’ O9A; no ‘heresy’; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A. [...] The one

exception regarding individual interpretation, and changing everything O9A, is the O9A Code of Kindred Honour. It is exempted because it is the *Logos* of the O9A – the unique perceivation that distinguishes the O9A – and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one's manner of living. [4]

It also claims that despite the fact that society is evolving technologically and habits are changing, tradition will always be passed on in a “traditional way”:

The Inner ONA basically consists of individuals, known to each other personally, and from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of dark-empathy (aka esoteric empathy aka sinister empathy) and who possess certain other personal qualities. These individuals have therefore all had some personal guidance, over a period of many years, from one of our kind familiar with the Rounwytha tradition, and thus the inner ONA is akin to an extended family who maintain and who continue, on a personal basis, the esoteric Rounwytha (Camlad) tradition. This tradition was, according to aural accounts, that of the primal (but not necessarily then always dark) tradition maintained by rural sorceresses who lived in a certain area of England: that is, Shropshire and the Welsh Marches. [5]

### *A Question Of Perspective: Difference Between Exoteric And Esoteric*

What many of these individuals – and often some niners – do not seem to understand at all, or seem to completely avoid, is the difference between the exoteric and the esoteric, between an outer and an inner praxis. The “authority of individual judgement” is no excuse for not rising above, for not reaching certain standards. And as a reminder: ONA, probably more than any other esoteric group, requires strict standards of discipline and *areté*. Anyone can read a few texts and open their mouth to express their opinion, discuss occult and/or other matters, but without having an *in prima persona* knowledge (of ten years) of what they are talking about, and especially without having developed a disciplined, well-mannered, scholarly character dedicated to excellence, in our opinion (and for the most shrewd) you are not and never will be part of the ONA family. As:

[...] in brief, and opposed to modern satanism, the O9A champions an aristocratic ethos, and culture, and seeks to clandestinely recruit cultured, well-educated, individuals. [6]

As far as we are concerned, while more or less anyone can associate themselves with ONA – and has done so over the years – just as, to use a contemporary jargon, more or less anyone can choose to use an open source operating system rather than a closed code system. One has to distinguish between the simple user and the programmer, between the programmer and the kernel developer. In our opinion, the same is comparable with ONA.

There is the person who chooses one of the three Order praxes and then starts using the operating system as a simple user. Of course, they can stop at simply using a part of the system, the “external” graphical part, or they learn the basics of programming and with the necessary practise and dedication try to develop codes for the system, new interfaces, new functionalities, and thus slowly become a programmer who understands the dynamics of the system more and more. The kernel programmer, on the other hand, is the one who knows the system completely and has enough experience to be able to make changes and improvements knowing the internal nature of the system. From the perspective of ONA, these people represent those who have reached the level of Internal Adept and beyond, and thus represent the small circle of people known as the “Inner ONA”.



The three praxes, although they all belong to the same ONA operating system, in our opinion aim at different results. In this sense, and in our experience, it is only through the Seven-Fold Way (or really similar Paths) that it is possible to reach the highest peaks of the mountain. Although important and useful on an exoteric level, the Way of the Drecc and the Niner represent the exoteric part of this system. The Rounwytha tradition may be a starting point for some, but it is probably more of an end point (or in between?). Therefore, in our opinion, these praxes are an example of Aeonick magick in action, magickal creations that have a very clear goal: for example, that the Way of the Drecc/Niner paves the way for the arrival of Vindex, that there are soldiers fighting for the streets and presencing the dark to aid the decline of degenerate Western society (thus favouring the the *Imperium*); soldiers who are likely to be led by Adepts/Masters/Mistresses of traditional nexions or by a Rounwytha of a rural coven. As:

This is the type of satanism - note the lower case s - that can be readily and easily understood by 'the hoodie on the Clapham omnibus'. It is the type of Satanism evident in our text *A Guide to Satanism for Beginners (The Simple ONA Way)* and, more realistically and perhaps more importantly, in the text *The Drecc*, which is a guide to devilish living in modern society, with the terms drecc and dreccian being easily replaceable by different terms should others, or the hoodie on the Clapham omnibus, want to replace them with something more to their liking. [...] Understood esoterically, and Aeonically, this type of satanism is a Dark Art, a work of Black Magick, an act of diabolical Aeonick sorcery. [7]

In order to achieve this amalgam of the sinister with the numinous and thus create the *Tertium*, it is necessary to experience in real life the sinister aspect for at least a decade and the numinous aspect for at least another decade, and all this is found set like a stone, distilled as an elixir, in the initiatory path known as Seven-Fold Way. Therefore, it is only through the Seven-Fold Way (or something really similar), through a hard process of inner change, that it is possible to reach *arrenothelus* and thus merge and then transcend the opposites:

[...] what, for human beings, is esoteric, evolutionary - that what presences acausal energy and thus Life - is inner not outer change. [8]

### *Just A Simple Curiosity*

The "Niner" Christian Traversi suddenly disappeared from the internet after some time out of the above-mentioned hateful debate and it seems that he was found dead with a heroin syringe on his arm in an occupied house near Turin.

Secuntra Nexion, ONA  
2017 ev (updated 2019 ev)

### Notes

[1] It is fashionable among some Satanists today to regard the use of drugs as a "Satanic" practise or as a practise of the Left Hand Path (they often equate themselves with practitioners of the Aghora Way, apparently without the slightest idea of why and how these practises use intoxicants within the framework of the Left Hand Path), as if this were in itself some kind of antinomian act. They do not understand that:

[...] those who take such things or need such things because they are addicted, are weak – they have made their choice. They are life's natural victims, and show by their choice and actions they are basically worthless. [...] if the drug-takers do not have the strength of character to resist taking such things, or if they become addicted, they are failures (ONA, *The Amoralty of Satanism*).

[2] ONA, *ONA Style, O9A Chic*.

[3] ONA, *Presencing Azoth*, 122 yf.

[4] R. Parker, *The Authority Of Individual Judgement - Interpretation And Meaning*, 2014 ev.

[5] ONA, *The Inner ONA*, 121 yfayen.

[6] ONA, *O9A Satanism - A Modern Heresy*.

[7] ONA, *Toward Understanding Satanism*, 122 yfayen.

[8] ONA, *The Aeonian Perspective of the Order of Nine Angles*, 121 yf.

## Impostors

A modern world that is moving further and further away from everything that was tradition. A tiger that is no longer to kill or pat down, but only to ride. Trivial knowledge, “esoteric” communities, the proliferation of individuals and groups in search of media fame and an appearance devoid of any aesthetics or substance.

Here, in the midst of these things, you will never find us. Secuntra will never be found on social networks, forums or virtual groups. There will never be any of our associates claiming affiliation publicly or even privately on the internet or in person. All this for two fundamental reasons:

- i. Secuntra is a traditional nexion, a small esoteric community, and as such it consists of a handful of Initiates who know each other *de visu*, who share an oath, and who have been recruited, assessed and tested in the traditional way in the real world. People who live by the immortal law of honour, to themselves and to our community, with high standards to aspire to and who seek to presence *kalòs kagathòs* beyond all propaganda and rhetoric. People who live their spirituality where it really counts: in the real world, through real actions, and who “grit their teeth” in the traditional way when it comes to their belonging and other initiatory secrets.
- ii. Part of Secuntra’s spiritual praxis is a strong practical antinomianism, not just a philosophical one. An antinomianism that leads Secuntra’s Initiate to challenge the modern world and their own destiny, often making them a subversive and disruptive element to the *status quo*. A *status quo* with its control, police and intelligence agencies who actively trying to prevent the revolutionary and restorative work (in terms of values and *Weltanschauung*) of groups like ours [1]. That is why it is dangerous to join Secuntra.

And it is precisely for these reasons that you will never find any of our associates flaunting their affiliation on the internet (the unsafe means par excellence), especially on social networks, but not in real life either.

So how can you contact Secuntra?

- (a) Having the good fortune (depending on your point of view) to be personally tested, without your knowledge, by one of our associates during a probationary period of at least three years, during which your *areté*, your honour [2] has been established and your desire to join a militant community like ours has been assessed, after you have been introduced to certain places, traditions and people.
- (b) Or more simply, via the email address we have kept active and publicised on our small web space over the years, both via temporary means known to most and via the information in the works we have published.

Any other means of contact, any “new” address, simply does not belong to us and does not originate with us.

What then of all the people who over the years have claimed publicly on the internet or in person to be part of Secuntra?

Some time ago we said in this context [3] that we could start by asking these people whether they are able to give all the answers to the following questions, with verifiable evidence and not with simple ravings:

- (a) What is the date that marks the esoteric emergence of Secuntra Nexion?
- (b) What is the name of a place of great esoteric importance where one is expected to go during the ordeal of the Italian Black Pilgrimage?
- (c) What is the name of the force/energy to which Secuntra mountain is dedicated?
- (d) What are the esoteric/exoteric homes of the Secuntra Nexion?
- (e) Where were the Esoteric Chants of Secuntra Nexion celebrated and recorded?

For most, the answer is obvious, but let us clarify so that there is no misunderstanding: these people are impostors, at best they are part of the o9a-pretendu-crowd [4] who pretend to be ONA but in reality do not have the aptitude, intelligence and *areté* to be so:

A member of this o9a-pretendu crowd is easy to spot, on-line and off-line, for their words and their opinions reveal their lack of style, their lack of sinister experience, their lack of esoteric understanding. [5]

People who are fascinated by our charm and often downright “obsessed” [6]. Candidates who lack the *physis* and honour we demand and are unable to reach our standards, who, often ignored or shown the door, reveal their whole being as plagiarists and *Untermensch*. Or enemies of our revolutionary ideas, acting in disguise. At worst, they are undercover police/intelligence officers.

Apart from that, the internet, as it has always been, continues to be a means of propaganda, information-counter-information, a propagator of our *mythos* and part of the *Labyrinthos Mythologicus*, created with the aim of confusing, annoying and fascinating mundanes, as well as selecting and recruiting the few and rare individuals of some worth.

The above should give even the most inattentive an idea of where to find Secuntra and any self-respecting esoteric group or initiatory tradition, but more importantly, where not to find them.

Secuntra Nexion, ONA  
March 2020 ev

Notes

[1] TWS Nexion, *Banning The O9A*.

[2] We believe that *aretè* and honour are innate principles in some people and that, contrary to Socratic teaching, they cannot be taught. Principles to which you dedicate your life and for which you will one day die. Therefore, those who do not have them could never and can never have access to our community, let alone to the heart of our tradition.

[3] Secuntra Nexion, *Telos*, “A Living Temple – Introduction to Secuntra Nexion”.

[4] Given the particular structureless and non-centralised nature of the “ONA model”, ever since the Order went public and the internet became a widespread means of communication, there have been several individuals who have declared themselves, often anonymously, to be spokespersons, reformers, if not “messiahs” of ONA. The same happened to some extent for Secuntra. In most cases, these people were allowed to operate undisturbed, tested without their knowledge and thus made part of our “sinister game”, the fuel for our mythos and labyrinth aimed at confusing and fascinating the mundane. For them, time has been the best *pharmakon*: nothing more than rotting leaves at the foot of the tree.

[5] ONA, *ONA Style*, *O9A Chic*.

[6] ONA and Secuntra disintegrate, devour! And many over the years, candidates, associates or so called, were proof of this. How a certain kind of energy emanating from us can literally drive them mad, break a psyche that is defective in itself.

## An Amoral Justice

The Order of the Nine Angles Satanism represents a fierce opposition to the *status quo*. As such, it lacks conventional morality, is dangerous, is wholly dedicated to presencing the dark, and promotes terror and suffering among the populace, among the mundane rabble. Satanism, however, is a means and not an end, and it follows that the violence and terror it generates and spreads are also of limited duration. They are first and foremost something useful as part of training, a necessary *pathei mathos* of the sinister, a means of bringing out the Titanic soul, and secondarily useful for the realisation of a goal, a strategy that goes beyond the personal: to destroy the structures that are harmful to the emergence of *Imperium*, to provoke a reaction, to lay the seeds of change. Violence and terror should therefore be seen in context.

Some old ONA MSS often speak of the initiate have to develop an intuition and judgement that enable them, among other things, to assess potential victims among mundanes, that is, to assess the character of the potential victim behind the outward appearance of the numerous social masks they wear. This judgement is a personal assessment of the potential victim, a direct contact with them. The development of this judgement is in line with the “code” in terms of culling, where the person under investigation is usually subjected to three tests to assess their character, to understand if they are, deep down, rotten and despicable and should therefore be removed just like a weed that might infest and pollute the good plants around them. So it is not a mere value judgement without personal knowledge of the character and actions of the person being examined, a judgement based on hearsay, quite the opposite! It is an evaluation through direct knowledge, *in prima persona*, of the person and their actions.

Of course, given human nature, this often becomes an excuse to indulge oneself and thus justify uncontrolled behaviour. The great mistake that is often made is to regard the means employed as the essence and *raison d'être* of the path taken.

Obviously, a useful element of *pathei mathos* can be (and from a sinister perspective must be) violence, blood and terror. Given the poor judgement and lack of understanding and intuition of the initiate following an initiatory path such as the Seven-Fold Way or simply an exoteric form such as Satanism, these darker elements often arise initially from unconscious and selfish factors, as there is as yet nothing personal in the Initiate's *weltanschauung*. Here, of course, the goal of the initiate is to bring out their own Shadow and then integrate it, to experience the Titanic soul, but not only through a sterile psychological process, but by doing “things” in the real world. Here we are in the more “cynical” and nihilistic view of ONA, where people are seen as a resource, a means to achieve a goal and therefore:

The majority is – and always will be until it evolves to become something else – raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing's an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living – their importance does not lie in their individual happiness or their individual desires or whatever. [1]

A certain initial arrogance is often helpful and is useful for the initiate to begin to accumulate *pathei mathos*. Of course, this initial arrogance, this blind faith in one's own ideas, in one's own

beliefs, in what one reads, more than anything else in the accumulated theory, trying most of the time to destroy the beliefs and ideas of others, is often unfounded, without solid foundation. But as mentioned earlier, in the early stages it will be useful as a drive to “throw yourself into the void” and as fuel to embrace what is needed for your personal development. Later, however, there will come a moment when you will have to discard all the arrogance, rhetoric and propaganda and understand and treat it as the outer part of an inner, deeper core. If this process of distilling the essence fails, you remain trapped in a closed cycle where external influences that might bring a breath of fresh air are seen as harmful. This often leads to neuroses and omnipotence syndromes, which in the past, for example, led to some people becoming the spokesperson or even “messiah” of a tradition or Order (including ONA).

We need to remember that we are fragile and fallible human beings and not fall into the arrogance of “might is right” that is so dear to Homo Hubris and the degenerate Western man of today, and we must always take to dizzy heights, to the stars waiting to be conquered.

Secuntra Nexion, ONA  
2017 ev

Notes

[1] ONA, *To Presence the Dark*.

## Touch The Bottom

Almost all latter-day Satanists speak of “darkness”, of “experiencing the darkness” or the “sinister” filling their mouths with words and empty concepts. If you ask these Satanists what they do in practise to experience this darkness, all you will hear are theatrical games, useless rituals and childish self-indulgence. Do you really want to experience the darkness, the “evil” and the sinister that can corrupt and destroy the human soul? Well, then you must touch the bottom. There are no comforting ethics or morals here. There is only you and your actions. The only judge is you and you alone.

Are you talking about the ethics of the warrior? Good! So go out into the streets and try to sow violence, stain your hands with blood without a goal in mind, experience that violence and the moral dilemma that arises when you meet someone who may not deserve that punch, those kicks and those hospital days. Do you have the idea of one or more offers? Have you ever been confronted with the moral dilemma of what a culling can bring? Perhaps the destruction of one or more families, like that of the victim, who may not have been as vile and unworthy as the victim themselves? It is very easy to fill your mouth with human culling without ever doing anything about it: first you have to experience death in other ways. Kill one or more animals. Go hunting with primitive weapons and hunt, kill, skin and cook the prey. Do it again, kill an animal, but this time indoors, in a pre-prepared environment. Let a life go out in your hands, feel the screams and the streaming blood and the body heat that slowly disappears. You are faced with the moral dilemma of advocating an “innocent” death, like extinguishing the life of an animal or a human being. Does the very thought of it horrify you? Good! But we need to dig deeper. Dig even deeper. Experience the violent and dark nature of sex. Alone, as a couple or with other people. Forbidden loves? Let’s go further. Does the idea of sexually exploiting someone, of blackmailing them with violence, frighten and horrify you? Then do it! Use the weaknesses of men and women for your own purposes. Pervert their souls. The more you are horrified, the more the shock will have the ability to transform you. Does the idea of becoming more vile terrify you? Destroy beauty and innocence? Be the nightmare of women and men. Don’t give them peace. Make them jump over the edge or destroy their lives and the lives of their loved ones. Touch the bottom even more! Do you want to give yourself a code of conduct, an ethic? Don’t. Free yourself from any social chain and only then will you truly taste the black elixir. And by tasting this black elixir, by doing these things, you will also consciously become an offer. But this will serve you to experiment and to learn. You will learn that the human soul is easily, perhaps too easily, to corrupt. That once corrupted, it will be difficult, very difficult, for it to rise again, and you will discover how much you might like it all after all. That should make you think about the nature of the human soul and about yourself. But the day will come when you will have to free yourself from this miasma of blood, death and violence. The day will come when you will have to re-establish an ethic and a code of conduct. And here lies another severe test. Many will fail, sealing their fate. And then their comrades will have the honour and the duty to do what must be done and thus feed the earth, unless someone has already demanded a just revenge.

Kastorna  
Secuntra Nexion, ONA  
2018 ev



## Infiltration Roles – A Guide

The *Infiltration Role* is a technique used by Secuntra and tested and expanded by us over the years. It is a technique that was already widely used in Italy during Years of Lead by “black” subversive groups, and it expresses the polymorphous and antinomian nature of Satanism in action. As with the Insight Roles that the Initiate of the Seven-Fold Way takes on in due course, the Infiltration Roles also require changing one’s own outer form. The difference between the two techniques, however, is that there is a pre-determined time frame for the Insight Roles (which usually varies from six months to about two years), that only one Insight Role can be played at a time, and that the role taken on must be lived by “helping” the chosen form, whereas for the Infiltration Roles there is no *a priori* fixed time frame (so the role can be of any length), that there is the possibility of taking on several roles over time, and that we do not “help” the chosen form but have to dissolve it, bring it down. The Insight Role is an enantiodyromy, a living one’s opposite and therefore, alchemically, a means of creating the *Tertium* (then there is the Aeonic Insight Role, which aims to help a form that has Aeonic significance, i.e. a form that is able to change the society of time in accordance with the sinister dialectic).

The Infiltration Role is a means mainly aimed at helping the sinister dialectic in a practical and direct way (therefore it always has an Aeonic goal, even if the main goal during the Initiate phase is the tempering of one’s character), through a “destroying and creating” aimed at forms that are detrimental to our long-term goals (political, religious, financial, etc.). Then there is a target form that can be infiltrated and sabotaged. The Infiltration Role is very dangerous as a technique, much more dangerous than the Insight Role. The danger arises from its disruptive nature which, if discovered, could put the initiate in a life and death situation with those associated with the target form who would oppose them. In the best case scenario, this could lead to many years in prison.

The following steps require a person who is able to plan on a large scale, who has a cold mind and who knows how to take risks: a ruthless person who is willing to sacrifice the target form and the members who make it up.

### *Infiltration Roles – Procedure*

#### *Collection And Analysis:*

- 1) Analysis of the target-form: find all available information about the target-form (head office(s), company name, website, links to other associations, public events, etc.).
- 2) Analysis of the target-form’s staff: find all available information about the people associated with the target-form (the internet in general and social networks in particular are a very useful tool to check the interests and habits of these people).
- 3) Creating a new credible personal history “in tune” with the target-form: interests, previous jobs, current job.
- 4) Changing the external form to resemble the person who is part of the target-form as much as possible: changing the physical appearance, the way of speaking and “thinking”.

*Infiltration:*

- 5) Join the target-form: apply for affiliation with a plausible reason that does not arouse suspicion and begin to build a relationship of trust with the members of the target-form.
- 6) Obtain internal information: obtain information within the target organisation about how the organisation is managed (financial information, roles of staff, relationships between staff, dislikes and preferences, and sensitive information about the organisation itself and its members).
- 7) Compromise and intercept the target-form organisation's computer network (if any) by keeping a low profile and retaining access.
- 8) Persons of interest: create a list of the names (and associated information) of prominent persons or persons with administrative/command functions of the target-form.

*Sabotage:*

- 9) Physical sabotage:
  - (a) Destruction of administrative documents.
  - (b) Tampering and/or destruction of the computer network (if any).
  - (c) Destruction of relations between members (e.g. by exploiting existing antipathies and by spreading "rumours").
  - (d) Physically assault some members of the target-form (the main targets are the people with administrative/command functions identified in the previous step) and their property (use appropriate people who have nothing to do with your own person).
  - (e) Blackmail some members of the target-form and obtain their support from within (one possible blackmail is sexual). Again, use suitable persons who have nothing to do with your own person.
  - (f) Using sensitive information obtained in the previous step to compromise the target and its members (disclosure of sensitive data, possible fraud, etc.).
- 10) Magickal sabotage:
  - (a) Perform the death rite for each of the persons identified in step (8).
  - (b) Celebrate the Ceremony of Recalling by directing the Aeonie energy in an appropriate manner.

*Infiltration Roles – A Practical Example*

An Initiate of the tradition wishes to take on the role of adversary/opponent, thus grounding the energies represented by Satan in a practical way and testing his own devotion to Satanism. To this

end, they choose an Infiltration Role with the aim of destabilising a financial company that is supporting the election campaign of a political party that is in clear opposition to other small parties that, if given a majority, could initiate a process of change in their country that is in line with the sinister goals.

The Initiate finds information online about the company, the current CEO and identifies various employees through social networks, taking note of their preferences and habits. They do this very carefully, observing many of the employees for several months.

The Initiate identifies some people who may have access to secret information. The Initiate applies and gets a job in the company thanks to their years of experience and their degree. They look like a model employee, attend meetings and company dinners, and become “friends” with some of their colleagues. They are part of the company fabric like the rest of their colleagues and go completely unnoticed.

On one of the many workdays when workstations are left unattended during the lunch break, the Initiate places a small piece of hardware on one of the company’s many racks. They open a door to the outside, allowing another member of their group to access the network. Over the next few days, many confidential documents and personal communications are exfiltrated.

The company’s toilets are tampered with and water leaks profusely, flooding some rooms and causing minor damage and trouble. Coffee machines are damaged and the same happens with heaters. All this leads to discontent among the staff. Computers at various locations are infected with ransomware and money is extorted in the hope of getting the data back. A thing will never happen. Several documents are lost.

Persons of interest are targeted at different intervals. Their property is repeatedly damaged. This creates a climate of tension that affects the company. One of the persons of interest receives an email reporting some private conversations about him, in which an affair with a colleague of his emerges. The person is “happily” married and is therefore being blackmailed. Fearing that this affair might be exposed, this person provides documents and credentials that are used to obtain compromising financial information for the company.

The Initiate’s nexion begins to work Aeonian magick. The death rite is celebrated to strike some persons of interest and the celebration of the Ceremony of Recalling is planned. The offer in this case would be symbolic, but in the immediacy of the celebration a handful of other Initiates physically attack some of the people involved and send some to hospital. The administration is unable to connect in time everything that has been happening in the company for a year. Apparently, the separate events were rather interconnected and carefully planned. And while they were trying to connect some dots, hundreds of confidential documents were released, especially those that pointed to fraud against the tax authorities. This created hype and the media talked about it for weeks. The reputation of the company was damaged and this also affected the political party that had received funds for its election campaign. The goal of the Initiate who had decided to take on the Infiltration Role a year earlier had been achieved and the sinister dialectic was encouraged, with some predictable human costs.

Secuntra Nexion, ONA  
2018 ev

## Bullets And Initiatory Tests

3 February 2018 ev, Macerata, Italy.

Increasingly rampant immigration and totally inadequate management, the result of this globalist society. Mismanagement that has helped turn some immigration into crime. Sooner or later the fuse will be lit and the detonation will be loud and disruptive. The target was Nigerian Innocent Oseghale, but then Mr Luca Traini, with the Italian flag around his neck and a Glock in his hand, preferred to shoot blindly through the streets of the city, injuring some African immigrants passing through. Some newspapers called the incident the “Macerata attack”, a massacre with the aggravating circumstance of racism.

The news is piling up and the information is cleverly conveyed to create fear and discontent, outrage is growing while far-right groups are gaining support, in Italy as in the rest of Europe, and in the depths of cyberspace, in anonymous forums, anonymous people are giving voice and rumours:

The tattoo [of Luca Traini] makes one think of Secuntra Nexion, also how he was dressed, in addition to the Nazi salute ... Killing, being arrested and not betraying is also part of the initiation. In my opinion, the shooter was following an order from Secuntra Nexion to join ... they don't always succeed with their intentions, he probably was not very skilled with weapons ... they used the newcomer for a punitive expedition ... in the extreme right-wing circles one comes into contact with operational Satanism ...

Voices and rumours from anonymous people writing in anonymous forums. Even though these rumours may be untruths or half-truths, they do nothing but feed our *mythos*, build new tunnels in our *Labyrinthos Mythologicus*, add layers of information and counter-information to the Phantom ONA Menace.

Secuntra Nexion, ONA  
2018 ev

## Leave The Mark

Do you want to affiliate? Do you want to do something meaningful with your life? Associate with Order of Nine Angles? With Secuntra?

Then get noticed, by us and by the transcendent. Get involved in the world of mundanes and leave your mark, but a mark that is recognisable and publicly visible. Not childish acts, but true cathartic acts of defiance. Unleash the sinister in the mundane mob and commit to change, in yourself and in this decadent and degenerate society that needs to be reduced to rubble and rebuilt from the ground up.

Infiltrate, fight, attack and leave the mark of your challenge.

Terror and ultra-violence, pure titanic spirit, like cathartic acts of human transfiguration.

Show your attitude and your courage. Only then can we turn our gaze to you and perhaps open our door. A door that leads to new challenges, new trainings and new tests of character and courage.

Knowing this, who really has the strength, the attitude and the pure will of a warrior to take up this challenge?

Secuntra Nexion, ONA  
2018 ev

## The Western Ethos

Defining the ethos of the West, the *Weltanschauung* that underlies Western peoples, is essential to understand what can benefit these peoples to manifest and fulfil their destiny, a destiny linked to the ethos of the civilisation to which they belong, or unfavourable and therefore detrimental to what that destiny might manifest in terms of elan and future.

Today, there are three major schools of thought that attempt to define the Western ethos:

- (1) The first argues that the Western ethos is based on Judeo-Christian values in terms of culture and worldview, and on the Christian religion.
- (2) The second argues instead that the Western ethos is based on “pagan” values, often not defining what these “values” are and what they stand for.
- (3) A third school of thought sees the Western ethos in connection with the values and feelings of the Greco-Roman world, with the pragmatic spirituality of these cultures, and with a certain spirit that pervaded Scandinavian culture.

The third school of thought is the one that we believe best expresses the spirit of the West and its superior civilisation. The Western superior civilisation is, as for example Oswald Spengler has shown very well [1], connected with the past Greek and Roman civilisations and therefore inherits all the baggage that these superior civilisations gave to humanity, not only in terms of discoveries and inventions, but also in terms of approach to the divine and world outlook, and because of this above ethos is linked to the values that permeated these civilisations and which are reflected like gems in their epic poems and in the thoughts of various classical authors. Greek epics such as the *Odyssey* and the *Iliad* and Roman epics such as the *Aeneid*, as well as the later Scandinavian *Edda*, in addition to the works of ancient authors such as Aeschylus, Sophocles, Thucydides and Cicero. This gives rise to many distinctive features and some values and ideals to aspire to, which form the backbone of the Western *Weltanschauung*, which is deeply connected to the above-mentioned cultures, without, however, being a simple copy, but rather a natural development:

- *The ideal of excellence - ἀρετή and virtus*

The term *areté* (ἀρετή) is of fundamental importance in Greek culture and in Homer usually has the meaning of “strength”, “excellence”, “value”, while in Herodotus it means “courage”, “bravery”, “prowess”. For some of the most famous representatives of Doric ethics, such as Theognis and Pindar, *areté* cannot be conferred by any education, but can only exist by nature (by *physis*), in connection with the nobility of a lineage that has remained untouched, linked to tradition. Just like *areté*, the Roman concept of *virtus* is fundamental to Roman culture: it is *virtus* that gives a person a value that distinguish them from other people. In the Roman *civitas*, until the fall of the Western Roman Empire, this was a concept so important that it also gave the appearance of a real deity, *Virtus*. A *virtus* that was closely linked to the concept of honour, as Cicero, for example, said:

[...] But possessing *virtus* as an art is not enough, unless you treat it; if an art, even when you're not exercising it, it can be possessed by itself as theoretical knowledge, the *virtus* is all in the use of itself. [2]

[...] *virtus* almost demands the honour, and nothing but the honour is reward to *virtus*. [3]

- *The ideal of honour – τιμή and honos*

“I consider pain the greatest of all evils.” [Cicero replies:] “Greater than dishonour?” [...] In fact, what is more unworthy than the fact that it seems to you that there is something worse than dishonour, shame, infamy? [4]

But the happy man, whose virtue is complete, loves himself most of all when his bravery has been submitted to the severest test, and when he not only, endures but welcomes that which all other men regard with fear, if it is the price which he must pay for the performance of a duty which honour imposes, and he greatly prefers to have men say of him: “how much more noble!” rather than “how much more lucky!” [5]

Honour is that “privilege which elevates us in the consideration of others, or the high importance of which we ourselves recognise, and which we therefore represent as a source of pride” [6]. It is a “privilege” obtained through meritorious acts of *areté*, through the possession and exercise of *virtus*, and is closely related to the concepts of value, excellence and prowess. The fact of possessing and exercising *virtus* makes a person honourable or not. It is this feeling that inflames the soul and allows the ultimate sacrifice for a higher, transcendent good, for the good of the family, the community and not least for one’s own dignity, the preservation of one’s own honour. Respect for one’s word, especially when confirmed by an oath of *fides*, is the foundation of all higher civilisations. For the Romans, honour was such an important concept that it was instituted as a deity called Honos.

- *The ideal of beauty – τὸ καλόν*

The ideal of beauty ran through the entire Greek and Roman culture. Beauty is associated with strength, with what is good and “honourable”. The term τὸ καλόν, when applied to the individual, refers not only to beauty, to physical harmony, but also denotes the balanced and noble character of the person.

- *The ideal of nobility – τὸ ἀγαθόν e nobilitas*

Pain and fatigue are better tolerated if one acts for what is noble, for moral nobility and for glory. [7]

The “good” denotes the noble, the value and the personal excellence.

- *The ideal of service and loyalty to one’s community of belonging – πόλις e civitas*

[...] to all those who have saved, helped, increased the fatherland, it is given in heaven a well-defined location, where they can enjoy the beatitude of eternal life; In fact, at that supreme god [...] their rulers [of the *civitates*, TN] and preservers, came from there, and there they return. [8]

- *The aristocratic ideal – καλὸς κἀγαθός*

All the above ideals of Greco-Roman culture are interconnected, one leading to the other and vice versa. Ideals that find their *raison d’être* in the concept of the ἀριστοκρατία, in the value and superiority inherent in the best people, the bravest and most meritorious

and therefore the καλοκαγαθία, the people who are the bearers of balance and beauty and goodness:

And therefore [...] any one else whose thoughts are much absorbed in some intellectual pursuit, must allow his body also to have due exercise, and practise gymnastic; and he who is careful to fashion the body, should in turn impart to the soul its proper motions, and should cultivate music and all philosophy, if he would deserve to be called truly fair and truly good. [9]

And it is the natural development of Greco-Roman and Scandinavian ideals, of a certain way of thinking, that gives shape to the Western ethos in its heroic and chivalric idealism, in logical thinking that explores the mysteries of Nature and man through science, in the (aesthetic and other) exploration of beauty and knowledge. In a Goethe, Wagner, Michelangelo, Leonardo and in the desire and urge to conquer and explore.

Today's Western civilisation, which draws its momentum and archetypes from past Greek and Roman civilisations before their original values were displaced, is inspired by and has promoted the principles enshrined in the classical texts mentioned above. Some of these principles can be found in mediaeval Chivalry and in the Renaissance with its return to the Greek concept of beauty.

Western spirituality is thus "Pagan" at its core, as this "Paganism" was understood in Greco-Roman culture. However, this does not mean a spirituality based on anthropomorphic gods or a revival of ancient cults, but rather a respect and reverence for terrestrial and cosmic Nature, a rational and exploratory approach, a tendency towards a certain balance and a way of life that avoids hubris and is oriented towards what is best for a personal and supra-personal good.

The commonality of the cultic soul of the various Western peoples before the massive introduction of Eastern Christianity was precisely a fatalistic inclination towards the divine and the creation of a type of human being who is not divided between two worlds or longing for a phantom Paradise (or whatever you want to call it), but a human being who would have achieved the maximum fulfilment of their life through struggle, through life itself and above all through the brave deed that would have been "noticed by the gods". Western people and them alone, no god or caste granting salvation, redemption or anything else. This is perhaps the most important element that has distinguished Western ancestors for millennia.

The text set in the period of the decline of the Hellenic Aeon and the birth of the Western Aeon that best expresses its spiritual nature and "soul" is the *Corpus Hermeticum* with its concept of rational ascension, as well as the thought of Neoplatonic philosophers such as Plotinus. Neoplatonic philosophers and writings mostly marred by misleading translations by Christian thinkers of the time or contemporary thinkers (in relation to the *Corpus Hermeticum*, we recommend the various translations and commentaries by David Myatt, who has instead tried to go beyond the *denotatum* and the Christian-centric view of the text).

In sum. The distinctive features of this Western ethos, its ethics, bequeathed to us by the Greco-Roman world, are, in our opinion:

- (a) The purpose of one's life is to cultivate and strive for higher ideals such as excellence, beauty and nobility of spirit and the super-personal ideal of service and loyalty to the community.



- (b) The heroic idealism and ethics of the warrior and thus a practical dynamism of action and struggle.
- (c) The value of honour and the pursuit of the “beautiful and good” as a law and ideal to be guided by, and thus the cultivation of courage, chivalry and loyalty.
- (d) The tendency towards a certain balance between the masculine and the feminine.

In their spiritual vision these qualities are:

- (e) The active participation in the divine through a personal quest (ἄνοδος) with the help of the λόγος and the νοῦς and *sympatheia*.
- (f) Absence of the Holy Scriptures.
- (g) Absence of a Priestly caste and a personal relationship with the divine. Authority (and therefore a certain wisdom) derives from the personal experience of the individual, from their πάθει μάθος and not from a book, a narrative or a dogma.
- (h) Absence of prophets – saviours.
- (i) Absence of the concept of fallen humanity needing to be redeemed.
- (j) A rejection of the concept of redemption through repentance and salvation.
- (k) Awareness that there are some actions that attract happiness and others unhappiness (often caused by ὑβρις).
- (l) Absence of the dualism of good and evil.
- (m) Body and spirit as part of the same entity, never separate.
- (n) Reverence for the all-pervading Divine and Nature as manifestation of the same.

A term better suited to defining the essence of this ethos than “Western”, given the way the West is unfortunately understood today, is, as Spengler has shown us, “Faustian”, from Goethe’s Faust. In this character’s personal journey, it is his instinct for exploration, for breaking through the mundane, and his desire for metaphysical knowledge, symbolised by his search for alchemical gold, for the Philosopher’s Stone that would make him immortal. This same vital instinct has taken Western man’s scientific discoveries to unimaginable heights such as the exploration of space.

If we were to express the Western ethos in a single term, it would undoubtedly be καλὸς κάγαθός, embodying a strong heroic idealism; beauty, strength, honour and courage would be its characteristic features, as they were for the Homeric hero.

## *The Magian Ethos*

When speaking of the Western ethos, one cannot avoid speaking of the Magian ethos (or Magian-Nazarene ethos, for the sake of simplicity we will use only the term “Magian” in what follows, even if both terms are considered), i.e. of those convictions and that way of thinking which are anchored in a worldview which, in the last two centuries, has led to the concepts of egalitarianism, universalism and internationalism of culture, as well as to a pronounced materialism. This ethos, this worldview, goes back to the Babylonian *Talmud*, the *Old Testament* and thus Judaism, and the *New Testament* and thus Christianity, which became the dominant Western religion.

This ethos is anti-traditional in its essence and a subversion of all the Faustian values of the Western ethos outlined above. The Western ethos has gradually suffered and still suffers from a contamination of its spirit, its generating essence. The spirit and generating essence based on the above ideal points. This contamination is the instillation of the Magian ethos into Western culture, and increasingly so, right down to its roots. To outline the basic elements of this ethos and the *forma mentis* it created, a few quotations from the above texts follow, as was done in defining the Western ethos.

In the *Old Testament*, the distinct ideal of dominion over all created things appears, the imposition of one’s will after being chosen by a transcendent power (God); on this we read:

Then God said: Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. [10]

The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. [11]

Foreigners will rebuild your walls, and their kings will serve you. [...] For the nation or kingdom that will not serve you will perish; it will be utterly ruined. [12]

In the *Talmud*, on the other hand, we read:

[Jahwe] have made [Israel] a unique entity in the world [...] a nation one in the earth. [The] high above all nations. [13]

And it is precisely this idea of innate superiority, this belief in oneself as the guardian of the “Law”, the feeling of being “chosen” because one has been chosen by a higher being, or because one has the means and the money to impose one’s own worldview, that has given rise to the doctrine of “might is right”, where a brutal will to power with the domination of money and military force led (and still leads) to the exploitation and massacre of foreign peoples and natural resources, which has become the *raison d’être* of many policies of today’s Western governments and is no longer the exclusive prerogative of the Jews.

On the degenerate materialism of this Magian worldview:

And you will be called priests of the Lord, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast. [14]

For the Lord your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you. [15]

The Jewish contempt and hatred for the Other, for the non-Jew, is shown, for example, in the following passages of the *Talmud*:

What means *Har Sinai*, that is Mount Sinai? The mountain whereon there descended hostility [*sin'ah*] toward idolaters. [16]

How happy are Israel; when they do the will of the Omnipresent no nation nor any language-speaking group has any power over them; but when they do not do the will of the Omnipresent he delivers them into the hands of a low people, and not only in the hands of a low people but into the power of the beasts of a low people. [17]

What emerged shows an ambivalent relationship in the Jewish worldview. A double standard: one that governs the relationship with other Jews, and the other that has to do with the *Goyim* (non-Jews).

A Jew will always remain a Jew, they will always seek the community of their fellow human beings, they will tend to “ghettoise” themselves and will therefore always feel like a guest in the country in which they are rooted:

You must not follow the practices of the land of Egypt, where you used to live, and you must not follow the practices of the land of Canaan, into which I am bringing you. You must not walk in their customs. [18]

These precepts, this worldview associated with Jewish law and Judaism, are deeply rooted in the cultural and hereditary fabric of the Jew and in the posthumously created forms, and thus live in a way of life all their own.

On the other hand, we have Christianity, which emerged from the teachings of the Jew Yeshua (Jesus of Nazareth) and which, like all revealed religions, is based on sacred texts on which to do exegesis and on blind faith in dogmas such as the passion, death, resurrection and ascension of Yeshua, the so-called “Son of God”. The underlying code of ethics and beliefs of Christianity was sanctioned some two thousand years ago and believers rely on the precepts and teachings of a person who gives them authority over their own lives.

The idea of arrogating to oneself dominion over Nature is, as has already been pointed out in Jewish thought, the same principle that led to the doctrine “might is right” set forth above. A principle that is found in the spirit of “proselytism” when it comes to imposing the new faith on non-Christians, as reported in the *New Testament*:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. [19]

The strong misogyny and disempowerment of female power is a cornerstone of both Judaism and Christianity and the Church Fathers did not shy away from calling the woman *diaboli ianua* and “error of nature”:

Each woman should walk about as Eve mourning and repentant, in order that by every garb of penitence she might the more fully expiate that which she derives from Eve, the ignominy, I mean, of the first sin, and the odium of human perdition. And do you not know that you are (each) an

Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway! [20]

And by forcing the subjugation of the feminine principle to the masculine:

Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. [21]

The quotations and analyses of the above texts, which are far from exhaustive, are only small glimpses into the wide world that is the study and historical analysis of religion. However, these points aim to provide an overview and a starting point for further study and reflection. Many Jews who read such Talmudic excerpts will claim that they are wrong, even if you present them with accurate sources from the editions of the *Talmud* widely used in the academic community [22]. Many will cry "anti-Semitism", using the usual Magian tactics when non-Jews criticise anything to do with Jews (be it their religion or the policies of the State of Israel). Of course, many rabbis will see it differently, disputing its authenticity, and some of them will point out that some of the harsher statements are to be read "metaphorically". For example, when one intends to "kill a non-Jew", it does not mean the practical act itself, but a strong contempt of the Jew towards the non-Jew. The intention of the above short excerpts and analysis is to show the strong difference between the Greco-Roman, European and Western world and the Judeo-Christian Semitic world from Asia.

The Magian ethos therefore has the following characteristic elements, most of which derive from the religious aspect (Judaism and Christianity) and from the practical development of the same (recent political forms).

In summary, we believe that the distinctive features of the ethics of the Magian ethos bequeathed to us by the Judeo-Christian world are as follows:

- (a) Internationalisation of culture and universalism.
- (b) Individualistic-materialistic view.
- (c) Extreme concept of equality.
- (d) Misogyny and patriarchy.
- (e) Belief in one's own superiority or "right" due to a super-personal gift from a superior authority (God, the state, democracy, etc.) or due to the possession of sufficient power, money and resources.

In the spiritual view, these features consist of:

- (f) Basing one's ethics to sacred scriptures and revelations.
- (g) Dogmatism and faith.
- (h) The relationship with the divine is only possible through the mediation of a Priestly caste and only of male gender. The authority, God, is something alien to the individual and the Priestly caste interprets his "Holy Scriptures".

- (i) Messianism: the expectation of a prophet-redeemer.
- (j) Pronounced duality of good and evil, body and spirit.
- (k) The body is demonised and split off from the spiritual element.
- (l) Concept of fallen humanity to be redeemed.
- (m) Salvation through an act of repentance and redemption.

When we speak of Magian ethos, of Magian *forma mentis*, this does not mean, of course, that we generalise, as is common among the Mundanes, and regard all Jews, Christians and Muslims as decadent elements. There are Jews, Christians and Muslims who have a worthy character and are valuable. To think otherwise would, of course, be absurd, since the judgement would be based on general classifications without first-hand knowledge of the character and actions of the individual. And this is perhaps the most serious error committed by all past, present and future -isms. What is harshly condemned is what these ways *produce on a cultural level, and thus the type of individual they create*, how much that individual is influenced by these decadent values from birth. How much these ways are the cause of the subversion of all these superior and numinous traditional values that have been given to us as a gift from past European lineages.

Man seems to have remained the same despite thousands of years of evolution. A being at the mercy of unconscious forces and rationally incapable of taking his destiny into his own hands. This is where the supra-personal ethos comes into play and this is where the importance of restoring their destiny and ancestral ties to the Western ancestors lies.

### *Magian Influences*

In recent centuries there have been various political and cultural forms that have had the Magian *Weltanschauung* as a phenotype and fuel at their base. Liberalism, Marxism, Communism, Americanism, Capitalism, Democracy, Freemasonry, Social Darwinism, Zionism, modern Satanism, etc. are all part of the above distortion of the Western ethos.

The French Revolution, which started the anti-tradition, was the fuse that allowed the Magian ethos to spread in the West and emancipate the Jews, first the French and then the European.

It is no coincidence that Marxism, for example, a downward-levelling doctrine representing the materialist and spiritless *Weltanschauung* par excellence, with its messianic dream of a proletarian world State, was the product of the Jew Karl Marx, who had, among other things, to say about the Jews:

What is the secular basis of Judaism? Practical need, self-interest. What is his worldly God? Money. The Jew has emancipated himself in a Jewish manner, not only because he has acquired financial power, but also because, through him and also apart from him, money has become a world power and the practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews. The god of the Jews has become secularized and has become the god of the world. The bill of exchange is the real god of the Jew. [23]

Just as it is no coincidence that psychoanalysis, which oriented its entire worldview towards the

sexual complex and towards the satisfaction of a purely material desire and almost became a new religion, was the creation of the Jew Sigmund Freud. It is also no coincidence that the most famous banking dynasty in the world, the Rothschilds, the financiers of the State of Israel, are Jews. It is not even a coincidence that the self-indulgent, self-centred and commercial Satanism of the Church of Satan, which has transformed the Promethean and Faustian Satan into a symbol of carnality, egoism and materialism, sprang from the mind of the Jew Howard Stanton Levey (alias Anton LaVey). It is no coincidence that Masonic ideology since 1700 has been based on internationalist and humanitarian-socialist myths, on the “good of humanity” and on most of its traditions, which refer to Jewish symbolism. It is no coincidence that today’s democracy of the Western States, the “representative” democracy, politically and economically speaking, is the daughter of the French Revolution. It is therefore not a *demokratia* with a *demos* of only a dozen thousands of ethnically, culturally and spiritually cohesive individuals, but a formless mass of tens of millions of ethnically, culturally and spiritually divided individuals.

The practical application of the Magian ethos in a political or other form, despite the inherent differences between the various forms, works through a political and cultural decomposition of the “host” people, through a break with its traditions, through a mechanistic-utilitarian reorientation of its spirit.

And with Zionism – a political movement founded by the Jew Herzl – the Magian ethos becomes *-ism*, which is its most pernicious and corrosive form, which has led, among other things, to the creation of the criminal State of Israel to the detriment of the entire Palestinian population (through the occupation of Palestine, terrorist attacks such as the one on the village of Deir Yassin, the King David Hotel, evictions and constant land confiscations to the detriment of the Palestinians, as well as the ad hoc creation of racial laws such as the Basic Law) by fulfilling the divine Jewish “promise” of Abraham politically and militarily with the use of force: “To your descendants I give this land” [24] (this was also helped by the Jews of the Rothschild financial world and the Western hubriates, above all Great Britain and the United States).

The State of Israel is a striking example of the practical realisation of a biblical vision and how the Magian influence and strong pressure exerted by them could bring all this about. The event also shows how weak the European forces were, which not only failed to react properly, but fell under the Zionist yoke.

The Magian influence that breathed life into the political and social forms mentioned at the beginning is thus something subtle that, through social engineering and a deconstruction of the States and their traditions, has greatly weakened the verve and vitality of the Western peoples.

### *Esoteric Traditions*

The Magian influence has found its way not only into the political sphere, but also into the spiritual sphere. This can be seen, for example, in the introduction of elements of the Jewish *kabbalah* into various European esoteric currents and in the spread of the idea that there is a kind of “debt” (note the capitalisation) owed by the Western tradition to Judaism.

Therefore, from an initiatory point of view, groups using Hebrewesque forms, names and *weltanschauungen* are firstly useless from an aeonic point of view, i.e. they are unable to make significant changes and bring them in line with the current energies, as they are not attuned to the energies of the Western aeon, and secondly they are part of the problem, harmful to the

energies of the Western aeon and thus its higher civilisation. An example of “contaminated” esotericism is all that the Hebrew *kabbalah* uses, the *kabbalistic Otz Chim*, with its Hebrew names, its words of power, its dual spheres of influence, strongly influenced by the Semitic duality of good and evil, light and dark. Another example is the Grimoire tradition, which is replete with Hebrew names and ways of thinking. This can be seen, for example, in the Babylonian evocative approach, with its defensive circles and commands aimed at taming the powers at stake, such as in the Golden Dawn and the Ordo Templi Orientis. As well as Satanic groups such as the Church of Satan with its mundane and materialistic Satanism and the Temple of Set with its dogmatic Satanism, as well as all other groups that derive their thinking and practises from their works. Another example concerns all those Western groups who claim a modern Left Hand Path and who, for example, use *qliphothic kabbalah*, the “dark” aspect of the *kabbalistic Otz Chim*, continuing to use Jewish energies, names and traditions beyond a dual approach that sees the splitting of the Tree into two parts: *Otz Chim/Sitra Achra*, willing or unwilling participant of that dual Semitic form and those non-Western energies, forces, symbols. Ultimately, all those who use divine-demonic entities from dead aeons are still promoters of Magian concepts that are alien to the soul of their ancestry and thereby defy the Western ethos, committing the same error.

### *False Beliefs*

Giving a tradition, a religion or a people a legendary origin is a common practise, and obviously the Jews are masters at it. The attempt to Judaise the West is also due to the false beliefs that have been introduced and grafted onto it. Some of these false beliefs are the following:

- (a) Christian values are the foundation of the Western ethos: we have seen that this is largely false. Christianity was one of the many sects that lived in the Roman Empire, and it was the one that took root more than the others thanks to Emperor Constantine and the fall of the Western Roman Empire. It was not until around the 5th century AD that this influence became predominant on Italian soil and it was not until the 14th century AD that the last bastion of paganism in Europe collapsed with the help of the sword. The West had always been polytheistic before the Semitic foreign cult of a single god with male polarity was introduced.
- (b) The Jewish *kabbalah* forms the basis of Western esoteric thought. The *kabbalah* not only does not reflect the values and attitudes of Western peoples at all, but was only introduced to Europe during the Renaissance. Western esoteric thought, including Western alchemy, has always been based on a form of Neo-Pythagoreanism and Neo-Platonism.
- (c) God as number, number as God and the numerical and geometrical relationships of the universe are a Jewish prerogative. This is one of the many errors. The idea of God as number, the universe as *Kosmos*, a harmony of spheres, is a concept that goes back to Pythagoras and Pythagoreanism. A tradition that predates the Jewish gematria by at least half a millennium.
- (d) The *Babylonian Talmud*, the basis of the Magian *weltanschauung*, was composed in the archaic period and thus prides itself on having influenced other cultures. The first surviving composition of the *Babylonian Talmud* can actually be dated to the 5th-6th century. AD.

## Conclusion

The epic of the Indo-Aryan peoples, confirmed by texts such as the *Odyssey*, the *Aeneid*, the *Iliad*, the *Edda* and the *Bhagavadgītā*, has always contained a strong element of heroic idealism (both in the deeds of the heroes of the sagas and in the characters inherent in the related deities and *mythoi*). This heroic idealism is completely absent in the Magian “epic” and is one of the key differences between the two worldviews. Easy as it may be to believe, the decline of the West is not only due to the above-mentioned Magian influence and thus primarily to the Jews, but it was possible because of a rupture that arose (naturally or not) in the European people in whom this influence found fertile ground (the exoticism of its foreign cult obviously stirred something in the unconscious of the people of the West). It is therefore a process that originated in the organic being that is the Western people. European man is the first to have failed, and it is precisely European man who must make amends with all their strength. If this does not happen, if the soul of Western man is not reshaped with noble and heroic values and if Western man does not rediscover the meaning of their ancestral heritage, then the West, this West that was the cradle of civilisation and of superior and heroic peoples, will be destined to disappear.

And so we must embrace the traditions and ways of the warrior, born and deeply rooted in this healthy and pure West, and forge ourselves in these forges through hard temper. Herein lies the value and benefit of our Greco-Roman mystical tradition and the Seven-Fold Way, now more than ever.

Secuntra Nexion, ONA  
2018 ev

## Notes

- [1] Oswald Spengler, *The Decline of The West*.
- [2] M.T. Cicero, *De Re Publica*, Liber I, 2, (tran. Secuntra Nexion).
- [3] M.T. Cicero, *De Re Publica*, Liber III, 40, (tran. Secuntra Nexion).
- [4] M.T. Cicero, *Tuscolanae Disputationes*, Liber Secundus, 45, 46, 49, (tran. Secuntra Nexion).
- [5] Seneca, *Ad Lucilium Epistulae Morales*, LXXI, 28.
- [6] *Enciclopedia Treccani*, (tran. Secuntra Nexion).
- [7] M.T. Cicero, *Tuscolanae Disputationes*, Liber Secundus, 45, 46, 49, (tran. Secuntra Nexion).
- [8] M.T. Cicero, *De Re Publica*, Liber VI, 13, (tran. Secuntra Nexion).
- [9] Platon, *Timaeus*, XLII, 88c.
- [10] *Genesis*, 1:26.
- [11] *Deuteronomy*, 28:13.



- [12] *Isaiah*, 60:10-12.
- [13] *Berachoth*, 6a.
- [14] *Isaiah*, 61:6.
- [15] *Deuteronomy*, 15:6.
- [16] *Mas. Shabbath*, 89a.
- [17] *Mas. Kethuboth*, 66b.
- [18] *Leviticus*, 18:3.
- [19] *Matthew*, 28:19-20.
- [20] Tertullian, *De Cultu Feminarum*.
- [21] *Ephesians*, 5:22-24.
- [22] *Babylonian Talmud*, English edition "Soncino".
- [23] Karl Marx, *Zur Judenfrage*, 1844 ev.
- [24] *Genesis*, 15:18.

## About Fascism, National-Socialism, Race and Sinister

What is labelled “right-wing” on a political level today, be it extreme or more moderate, is really capable of bringing about “significant” change on a large scale, aiming (consciously or unconsciously) at the realisation of a more Promethean/Faustian society and thereby enlivening the *Imperium*? An *Imperium* for which this society is destined by virtue of being part of Western civilisation? At present, probably not. I say this having fought on the most extreme right for nearly a decade. The post-war right, although briefly in the limelight during the Years of Lead, seems to have become sick, it seems to be suffering from a disease that is slowly killing it. It is suffering from a disease that is slowly killing it. This illness has taken on the traits of guilt and inability to act, of disorientation and the diversion of one’s energies to secondary, if not illusory, goals. It seems that the right has become the victim of a distortion of its energies and a bastardisation of its ideals, so that today one usually speaks of an “anti-right” and “anti-fascist” right. The parliamentary right has completely failed in its mission because it has lost any overriding ideal and is now a slave to the political game of the “armchair” and/or enslaved by Zionist interests. What does all this mean in practise? It means that:

- (1) Right-wing militants are dedicated (unconsciously or not) to useless goals and are often dictated by the same system they want (and should want) to fight. One example among many is that the most important goal of the militant right today is hatred of immigrants. This has become the *raison d’être* of many political movements and parties
- (2) Almost all right-wing militants have embraced the Islamophobia that is so popular in the West today. An Islamophobia that is often encouraged and supported by the Zionist press.
- (3) Right-wing militants and many Fascists, have (unconsciously or not) a sense of guilt that manifests itself in the usual clichés about their past and the events before and during the Second World War. In Italy you will very often find some of them who will say: “Benito Mussolini did many good things, but it was wrong to ally himself with Hitler”, “I am a Fascist but I have nothing against the Jews”, “Fascism was not against the Jews”, etc.
- (4) Right-wing militants are now convinced (unconsciously or not) that they cannot achieve political influence with their own forces, and this leads them to distance themselves even further from the central points, from the ethos of this ideology.
- (5) The more “learned” right-wing militants, probably followers of the thought of traditional philosophers such as Evola, Heidegger, Guenon or more eclectic thinkers such as Miguel Serrano, Savitri Devi and the like, who in a way should be that creative minority within a more or less diversified right, and who should therefore drive from within a movement that can take them forward, that can nourish their militants with the right archetypes, the right impulses, are trapped in their role as “intellectuals” and have lost the larger vision; in the words of the ONA, they have lost the Aeonian awareness (intuitive or otherwise), the desire to achieve something great through direct action. They have actually given up on action. They have fallen into the trap that makes them feel like they are enough unto themselves because of the role they are playing. Simply put, if a more or less articulated thought does not lead to real action in the world, that thought becomes a fetish and therefore detrimental to the change you want to achieve.

- (6) Right-wing militants have lost the concept of action to the bitter end, of revolution, of armed struggle and subversion of the system.

If this does not change in the near future, then the right, whether extreme or moderate, will no longer be a useful Aeonic tool, but will belong to those stagnant forms that bury the emergence of *Imperium*. Regarding point (1), how many of these right-wing, Fascist and National-Socialist militants have understood that the problem of immigration is not the immigrant per se, but the Western man/woman who has ceased to be connected to a community of people and has therefore ceased to produce healthy and strong children and to instil in them healthy values of pride and identity? As for point (2), how many understand that Islam is not a problem in itself and that the Islamophobia so much in vogue today is just a populist tool to instil terror in the average citizens of Western societies and to enable Western governments themselves to invade foreign States, to increase Zionist influence and control over individuals themselves, with the consent of the people? Fascism and National-Socialism have always been allies of the Arab peoples, to the point that in National-Socialism, for example, there were Waffen SS divisions of Muslims, and Adolf Hitler himself, who, as Waffen SS General Leon Degrelle said:

That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an *imam*, each company had a *mullah*. It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honouring them with this small symbolic gift. He was honouring them with what was the most important aspect of their lives and their history. National-Socialist racialism was loyal to the German race and totally respected all other races. [1]

As for point (3), many of those who call themselves Fascists or sympathisers do not seem to have the slightest knowledge of the Fascist *Weltanschauung*. They have never read and studied the books of Fascist education and do not know the Duce's thinking (before and after the events of 1943 ev) in its entirety.

And it is precisely this "anti-fascist" right, which rejects many of the values that Fascism fought for, the can be found today in most political parties and parliamentary movements. The moderate right has been in the pay of the Zionist merchant for many years, while the extreme right has in most cases lost the central ideal that animated it in the first post-war period.

What remains of the forging of the individual through hardship, iron discipline, service to the community and the setting aside of personal interests in favour of the "cause"? What remains of the revolution until the bitter end, until the purpose of this revolution has been achieved? What remains of putting higher values and goals such as the realisation of *Imperium* above all else?

You must cut off what needs to be cut off and bring or bring back what you need. What needs to be cut off is the present stagnation, conscious or unconscious guilt and the fact that you are staking your *raison d'être* on illusory and useless things. The numinous, a supra-personal cause that is deeply rooted in the earth and in people's blood, must be brought forth. All this, of course, will be followed by action to the bitter end. It is necessary to bring the *numen* back to matter, the acausal to the causal:

[...] the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the

same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom. [2]

The political forms that in their essence largely drew on the energies of the Western ethos (see our text *The Western Ethos*) were Fascism and National-Socialism. Far from being perfect forms, they would have acquired an ideal form over the course of a hundred years. The National-Socialism of Adolf Hilter with its Clan Order of the SS and with its Waffen-SS together with Fascism with its Corporatism, its return to the heroic path of ancient Rome were, in the order of time, the last bulwarks of Western civilisation against the decline of all heroic and traditional values and against the rampant rise of mindless materialism embodied by Marxism/Communism and international Judaism.

### *About National-Socialism*

How many of those who consider themselves National-Socialists and today's critics of National-Socialism have read its basic texts in German and understood its meaning? At present I would say very few. National-Socialism is not simply a political system or faith, it is a *Weltanschauung*. It is the conscious attempt to resume the connection with one's ancestors, with their ancestral traditions and to show the people a supra-personal goal: the creation of a strong community of people deeply rooted in blood and soil that can, with its deeds, with its honour-based idealism, being a beacon of civilization:

National-Socialism is the doctrine of a popular community bound by blood and service to the people, as the supreme law valid for every German. It is the teaching of blood and honour. A fundamental element of the National-Socialist doctrine is the claim of maximum performance for the national community and maximum hardness with oneself. With this founding idealistic conception, National-Socialism finds itself in an insuperable contrast with the materialist ideological vision embodied in the Jew and their vassal peoples. [...] National-Socialism is therefore a popular *Weltanschauung*. Everything, every member of the popular community, every family and every lineage, every public institution – party, army, government, administration, economy, art and science – must serve the prosperity of the people and their eternal struggle. But this is possible in a perfect way only if each member of the people reaches the place where they will be able to give, by predisposition and willpower, the maximum for the people themselves, for the nation, in an authentic socialist popular order a high work ethic. [...] When we see the individual as a member in the service of the national community, this however does not mean that they will be able to emerge from the crowd. A true national community cannot originate outside the crowd, but only from strong personalities. A healthy forest needs strong trees! National-Socialism therefore strongly emphasizes the value of personality, which by no means means that there is the value of the single individual isolated from any constraint. [...] National-Socialism wants the personality fully developed in all its faculties and creations, conscious of its own blood, with a strong-willed character and personality willing to pay the highest tribute to its people. [3]

About the concept of “superior” race we read:

Given this combative attitude, National-Socialism detests the comfortable life which weakens. It is the bitter enemy of Egoism and Materialism, which lead to a dissolute life. It demands clarity, simplicity and righteousness in the conduct of life. The strength and loyalty of the peasant and the hardness of the soldier will have to satisfy every German, regardless of whether they serve their people in the city or in the countryside, with weapons or at the workbench. Alongside the struggle there is pride. The pride for our ancestral species, the pride in their successes, the pride in victory

after the fight. Obedient, the Officer performs his duty, but he is satisfied, because he does it as a free and proud man. And so he also stands before his God of him, straight, with the prayer of power and strength to bear everything with honour. The foundations of the Germanic-German superior race are founded on this attitude, which the Officer must represent in the most evident way. Justified pride, noble sentiments and an aristocratic attitude characterize his manners. [4]

Indeed, a people is not only characterized by the races that make up the corpus of the people; for a particular aspect is also determined by its history, by the dangers it has collectively overcome, by the common language, by the nature of its living space, and so on; but the racial basis is the deciding factor. [5]

About the return to the law of honour we read:

The concept of honour is the centre of the Germanic essence. The life of our ancestors revolved around qualities such as honour and glory, freedom, courage and pride. In recent centuries, the high conception of honour was largely compromised by the ideas of humility and humanity. The Führer has once again made honour the focus of all German life. [...] Because it is in the elevated conception of honour and fidelity that the nobility of the German man is revealed. [6]

About the improvement of man we read:

As National-Socialists, we believe in a divine world order, understood as a meaningful order to which one belongs and which is maintained through struggle and creative labour. This belief has also given rise to what we regard as an essential trait of Nordic humanity, which found expression both in the midgardian thinking of the Germans and in the cosmic thinking of the Greeks. We believe that races and peoples are also elements of this divine order of creation and that they have their own specific task within it. [...] We believe that man, as a self-conscious spiritual being, has received from the Creator the task of creating forms and tasks of life, that is, of forming a civilisation that is higher than the mere satisfaction of the basic needs of life. [...] Belief in the divine world order and in the improvement of humanity is the expression of our *Weltanschauung*, but it is not the *Weltanschauung*. [7]

About the importance of soil we read:

The German Reich must be a Reich with rural foundations, otherwise it will be destroyed. [...] We are all descendants of the Germanic peasants who cultivated the body of the people at the time of the conquest of the land and from whose spiritual and mental attitude the civilisation of the German people ultimately emerged. The Reich is therefore fighting for the space we need to become a strong peasant people again alongside industrial activity. [8]

Another extremely revolutionary element of National-Socialism was its open opposition to the prevailing religion, namely Christianity. Point 24 of the NSDAP Program states

We demand freedom of religion for all religious denominations within the state so long as they do not endanger its existence or oppose the moral senses of the Germanic race. The Party as such advocates the standpoint of a positive Christianity without binding itself confessionally to any one denomination. It combats the Jewish-materialistic spirit within and around us and is convinced that a lasting recovery of our nation can only succeed from within on the framework: "The good of the community before the good of the individual".

Although the Third Reich largely avoided interfering in church matters, it was precisely point 24 and in particular the "moral sense of the Germanic race" that led to the Order of Mainz of 30 September 1930, in which he excluded members of the National-Socialist Party from the sacraments and from church burial, National-Socialist faith that was incompatible with the Christian faith. One problem was that of the "Aryan paragraph", which led to *Kirchenkampf*. The

Catholic Church never accepted National-Socialism in its entirety (so much so that the deterioration in relations between the Catholic Church and National-Socialist Germany began with the Fulda Pastoral of 1934), while the Protestant Church opened up more until the creation of a *Reichskirche* (Reich Church, TN) by the *Deutsche Christen* (German Christians (TN)), who tended towards a *Volkskirche*, an ethnic church that never consolidated and was abandoned.

The SS Order also openly expressed its opposition to the Catholic Church:

We are fighting as National-Socialists and SS men for a species-appropriate life, against [...] the Bolshevik-oligarchic power with its new agents throughout the world, the great international capital, the power of Judaism, international Freemasonry and, as a third power, the politicised Christian Church with its political hunger for power. [9]

National-Socialism was so revolutionary in this sense that, although it declared itself to be secular and not to impose a state faith, it conceived of a “positive” Christianity, that is, one that was purified of all Jewish elements of the *Old Testament* and was therefore alien to the Western ethos. An idea that was also taken up by the racism theorist Chamberlain. However, there were also other schools that attempted to reawaken a different approach to the divine than the Christian (albeit “positive”) one. The *Deutsche Glaubensbewegung*, or the German Faith Movement was the most successful attempt to unify *völkisch* religiosity, becoming the most prominent pagan organisation of the Third Reich. Ernst Bergmann, a member of the NSDAP and professor of philosophy at the University of Leipzig, stood out within it, theorising a kind of return to matriarchal paganism with his *Die 25 Thesen der Deutschreligion*, which was banned by the Catholic Church, by placing the woman as mother goddess at the centre of a *völkisch* gynocratic doctrine, as well as the importance of women as the source of descent. The *Nordische Glaubensgemeinschaft*, with its Nordic paganism claimed: “We believe in Nordic totalitarianism, in the old pagan thinking of the whole, without hope of life after death and without the necessity of redemption. Our belief springs from a deep sense of honour and the highest responsibility towards ourselves, as the binding moral laws of Nordic man.” Sophie Rogge-Borner, also a member of the NSDAP, a *völkisch* feminist, theorised an equal religiosity between men and women and, last but not least, Alfred Rosenberg, who was the leading element of the National-Socialist conception of racism and was given and declared the role of “Führer’s representative for the education and intellectual-philosophical formation of the National-Socialist Party” on 24 January 1934:

Today, however, a new faith is awakening: the myth of blood, the belief in defending the divine essence of man above all with blood. A belief that is anchored in the clear awareness that Nordic blood represents the secret that has replaced and overcome the old sacraments.

And after looking back from the most distant past to the most recent present, the following diversity of Nordic creative power is revealed before our eyes: Aryan India gave the world a metaphysics whose depth has not yet been reached; Aryan Persia gave us the religious myth in verse whose power we still feed on today; Doric Hellas dreamed of beauty in this world in a way that has never again been realised in the firm and intimate completeness that lies before us; Italic Rome showed formal discipline as an example of how a threatened human community must organise and defend itself. And Germanic Europe gave the world the absolutely brightest ideal of humanity: with the doctrine of the value of character as the foundation of every civilisation, with the hymn to the most sublime values of the Nordic being, to the ideal of freedom, conscience and honour. For this idea we have fought on all battlefields, in all the studies of scholars; and if this idea does not triumph in the great battles that lie before us, then the West and its blood will disappear, just as India and Hellas disappeared forever in the chaos of the past. [10]

The next step took place with Himmler and the Ahnenerbe division of the SS, namely the

consolidation of National-Socialist esotericism, which saw the SS man as the phenotype of the European *Homo Novus*. The one who would embody the ideal of the Nordic man and the revolutionary National-Socialist *Weltanschauung* with its heroic idealism.

So how many of those who call themselves National-Socialists today have a clear understanding of its *Weltanschauung*? Unfortunately, very few. This is evident in many, if not most, of today's "neo-Nazi" groups with their a priori tendency to hate other ethnic groups, with their faith as Christians and with their hatred of Islam, which has become so fashionable today. While other groups, such as the Reichsfolk founded by David Myatt, represent an ethical National-Socialism in which, for example:

Reichsfolk expresses the view that all who call themselves National-Socialists should reform themselves, and adopt the true and genuine National-Socialism which Reichsfolk upholds: a National-Socialism which, being based upon honour, asserts that National-Socialists must treat all people with courtesy and respect, regardless of their race, their culture, their way of life or their beliefs. [...]

Genuine National-Socialist organizations do not wish to implement National-Socialism forcibly but only in a peaceful, fair, cultural and educational way thus allowing the majority to walk upon the true path of honour, reason and liberty. If National-Socialism becomes the choice of the majority only then will it be implemented in a political way. If it does not become the choice of the majority, then National-Socialist movements, groups and organizations will strive to co-exist with other religions, ways of living, and beliefs, on the basis of mutual respect, tolerance, freedom and understanding. National-Socialism seeks to use methods which are fair, just, rational and honourable to find and implement solutions to all the complicated and difficult problems which confront our species. [11]

### *About Fascism*

Fascism represented a real revolution, in a time of decline and transition. Fascism had the task of embodying a new kind of civilisation and giving the state organicity through the revolution of "corporatism". A change from a purely economic-mechanistic concept of the state to an organic concept of the state. At the centre of the Fascist concept is the *ethical* State, not as an abstract entity, but as a beacon and traditional bearer of the seeds of civilisation:

Both the State and Fascism conceive and realise it as a spiritual and moral fact, because the political, legal and economic organisation of the nation is concrete, and this organisation is a manifestation of the spirit in its genesis and development. The State is the guarantor of internal and external security, but it is also the guardian and transmitter of the spirit of the people as it has developed over the centuries in language, customs and beliefs. The State is not only the present, it is also the past and, above all, the future. It is the state that represents the immanent consciousness of the nation beyond the brief boundary of individual life. The forms in which States express themselves change, but the need remains. It is the State that educates citizens to civic virtues, makes them aware of their mission, urges them to unity, harmonises their interests in justice, passes on the achievements of thought in the sciences, the arts, law, human solidarity; it leads people from the elementary life of the tribe to the highest human expression of power, the empire; it entrusts to the centuries the names of those who have died for its integrity or for the observance of its laws; it points to the captains who have enlarged the territory and the geniuses who have filled it with glory as examples and commends them to future generations. [12]

About Fascism Mussolini wrote:

[...] it is the sharp rejection of the doctrine of historical materialism, according to which the history of human civilisations could only be explained by the struggle of interests between the various social groups and by changes in the means and instruments of production. [13]

And about man:

Fascism is a religious conception in which man is seen in their immanent relation to a higher law, with an objective Will that transcends the individual and elevate them to a conscious member of a spiritual society. [14]

In short, Fascism is not only the giver of laws and the founder of institutes, but an educator and promoter of spiritual life. It does not want to remodel the forms of human life, but the content, the person, the character, the faith. And to this end, it wants discipline and an authority that descends into the spirits and dominates unchallenged. Its insignia is therefore the *Fascio*, a symbol of unity, strength and justice. [15]

About heroic ethics:

[...] Fascism still and always believes in sanctity and heroism, that is, in deeds in which no economic motive, distant or near, acts. [16]

In contrast to National-Socialist racial anthropology, which focussed mainly on the biological-scientific concept of race, Fascism tended towards a “more spiritual” conception of race, as can be seen, for example, in Article 14 of the decree of the “Racial Laws” of 1938 ( XVII EF):

The Ministry of the Interior may, at the documented request of the parties concerned and on a case-by-case basis, apply the provisions of article 10 as well as of article 13, lett. h): a) to the family members of those who died in the Libyan, World, Ethiopian and Spanish wars, as well as those who died for the Fascist cause; b) to those who are in one of the following conditions: maimed, disabled, wounded, war volunteers or decorated for valour in the Libyan War, the World War, the Ethiopian War and the Spanish Wars; combatants in the Libyan War, the World War, the Ethiopian War and the Spanish Wars who have received at least the War Merit Cross; Maimed, disabled, wounded in the Fascist cause; members of the National Fascist Party in the years 1919-20-21-22 and in the second half of 1924; Fiume Legionnaires; who have acquired exceptional merits to be evaluated in accordance with article 16. In the cases provided for in letter b), the benefit may be extended to the family members of the persons listed therein, even if they are close to death. The persons concerned may request the the determination of the Ministry of the Interior be recorded in the civil status registers and the population registers. The Ministry of the Interior’s determination cannot be contested either administratively or in court.

This article clearly shows the weight given to the individual’s valour, virtue and actions of exceptional value, which are superior to a purely scientific-biological abstraction (such as race, if considered only in its zoological aspect).

Joseph Goebbels, propaganda minister of the Third Reich, said of Fascism and Mussolini:

Fascism was the first trial of political power against liberalism, that intellectual worldview which began in 1789 with the attack on the Bastille and which – in the midst of terrible revolutionary convulsions – seized one country after another, finally plunging the peoples into Marxism, democracy, anarchy and the delirium of class struggle. In his place, Mussolini introduced for the first time a sense of national community that united classes, denominations and professions on a



new level – and made them into a new national community of destiny. [...] This is Mussolini's work: a heroism that is great, courageous and serene, that pushes itself to sacrifice for the nation, that sees service to the people as the highest and most desirable act of a human being and therefore has the courage to renounce material advantages.

As far as religious discourse was concerned, unlike in National-Socialist Germany (which immediately manifested itself as anti-Christian), in Italy the pressure of the Catholic Church was always stronger, which had long occupied Italian soil and Mussolini had hinted at several times, despite the Lateran Treaties, which were a clear political manoeuvre by the *Regime* to gain a solid consensus:

The Fascist State fully claims its ethical character: it is Catholic, but it is Fascist, indeed above all essentially Fascist. Catholicism integrates it, and we openly profess it, but no one thinks of changing the cards on the table from a philosophical or metaphysical point of view. [18]

“In recent years, the belief that there could be a divine force in the universe has become stronger in me.” [Christian? asked Ludwig] “Divine!” He repeated with a hand gesture that left my question hanging in the air. “People can pray to God in many ways: it is essential to let each one have his own way.” [19]

On the other hand, despite the signing of the Lateran Treaty, the *Azione Cattolica* movement was dissolved and *L'Osservatore Romano* became a vehicle in the hands of the Party.

Some thinkers and esotericists of the time, such as Reghini, Evola and their *Gruppo di Ur*, tried to influence Fascism (and the events of the time) with their writings and even through “magickal” action, seeing in this Fascism (at least initially) a restoration of heroic and Roman ethics. A Fascism that also had its own “mysticism”, an esoteric part thanks to the *Scuola di Mistica Fascista* (see our text *New Fascist Mysticism*).

## About Race

In today's West, the concept of race and racism has taken on a totally negative connotation. In a Western world increasingly obsessed with the concepts of “equality”, “equal rights for all”, “open and multiethnic society”, the concept of race and racism no longer seems to find (or at least this is what they want bring us to believe) a place in the *Weltanschauung* of Western societies and they “democratic and egalitarian” Nation-States. Yet race and “racism” represent a concept that every healthy people has always made their own in an instinctive, natural way. Greeks, Romans, Germans, etc., all had a vision of community linked by bonds of blood *and* culture. Individuals of that community who by virtue of their belonging shared a common destiny: to born and to die with and for the community to which they belong and, more importantly, the safeguarding of that community through a healthy descent and a strong identity bond.

In ancient Greece, in particular in the poleis of Sparta and Athens there was the application of the concept of *eughenos* and therefore of contributing to the procreation of healthy and strong individuals, both physically and spiritually. The same principle has been applied in National-Socialist Germany through “racial anthropology”: actively contributing, through selection, to a healthy lineage.

And one Herodotus recalls that being Greeks (*to hellenikòn*) implies having “the same blood and the same language, and the sanctuaries common to the gods, sacrifices and similar customs” [20].

It was necessary, for Herodotus, to have a commonality of blood (ῥμαιμοϑ) and to avoid coming to terms (ῥμολογέειν) with who (the others, the *barbaroi*) would have destroyed the Greekness.

However, the concept of race (and racism) has taken on a purely causal, scientist-biological connotation. This has meant that its “spiritual”, numinous element, that idea-force inherent in the very concept of “race”, has been supplanted by mere scientific or pseudoscientific theory or has passed into the background. This was partly due to the influence that during the early 1900s the ideas of racism theorists of the calibre of Gunther had, as well as the subsequent anti-identitarian propaganda from the postwar period to the present day.

An example of this distortion and this poisoning of the numinous idea-force inherent in the concept of race is taken by examining the modern “racist”, who happens to be mostly of North American origin. Here, in fact, we have an individual who lives in purely abstract categories and separations, often culturally inferior, devoid of manners and uneducated. Racism would be reduced for them to mere prevarication on other races, to scream “white power” and to feel better and often “elected” because of them belonging by blood. Although a certain feeling of boldness and pride is appreciable and indeed necessary, this must be considered in terms of heritage and evolutionary achievements linked to one’s own race, to what that race has produced in terms of civilization and spirituality. It is completely ridiculous nowadays to consider every single individual of the “white race” [21] as superior in itself because of zoological belonging alone. It is precisely the individual of the “white race” who most of all is contributing to the decline of the West and it is precisely this that more than any other needs to be remodelled and reshaped with new archetypes (or rather, it is necessary to bring back the original archetypes of the West) that push them to re-embrace their role as a warrior, explorer and conqueror.

It is therefore correct to speak, as has been said, of the *myth of the blood* and therefore of the myth of the race. Of that pregnant idea-force which, through a strong cohesion of the elements of the *völkisch* community, can reorient its energies towards the struggle for the fulfilment of the destiny of that community.

And mind you, we are talking about a race with a Telluric-Uranic or Lunar-Solar soul and not a propensity to the sole Olympic/Solar element, mistakenly considers the Telluric/Lunar/Feminine as decadent and outdated, as well as (alas) some of the most illustrious theorists of spiritual racism affirmed (cf. Evola). What must be sought is balance, harmony, between these two apparently opposite aspects but part of the same unity, a concept that the Greeks handed down to us.

Belonging by blood is thus an important concept because it implies a certain power, some dormant destiny, a certain cohesion with the destiny of a people. However, pure, biological racism is not enough and does not represent wholeness, the spirit-matter community, acausal-causal. Without the *numen*, without the spiritual, acausal element, the concept of race (and racism) loses its creative and evolutionary power. It is therefore necessary to bring the *numen*, the acausal, back into the race. And in the end, it is character, virtue and honour that stand above all, above any purely scientific-biological theory and separation.

### *About Racism*

Racism in its non-prejudiced meaning is the assumption of the existence of different human races, of people with different biological and cultural bases than others, and the need to preserve

these distinguishing characteristics. Racism therefore does not mean hating other races, but recognising a diversity in humanity caused by nature and cultural imprinting and trying to preserve that diversity.

The above description seems to differ somewhat from the idea that most Westerners have of “racism”. An interesting element is the fact that racism is now becoming synonymous with “antisemitism”, with “Jew-hatred”. Again, this shows the social engineering of the Magian, Zionist forces that focus their attention on the “persecuted Jew” for obvious political and financial reasons.

Among other things, the term “anti-Semitism”, which was coined by the German Wilhelm Marr in 1879 to describe “dislike and struggle against Jews” [22], is an etymologically incorrect term. The International Holocaust Remembrance Alliance (IHRA), an intergovernmental association that currently has delegates in 34 countries around the world, changed the definition of the term “antisemitism” on 26 May 2016 to:

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. [23]

This organisation has also gone to great lengths to define what “behaviours” constitute antisemitism:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel. [24]

The astute will immediately notice the subtle social engineering by which a term originally intended for “hatred of the Jewish minority” is transformed into a hate crime, punishable States. Behaviour that can be prosecuted includes, for example, criticising the policies of the State of

Israel, its right to “self-determination” (and we know full well what this has meant and continues to mean in human cost to the Palestinian people), claiming that the existence of the State of Israel as such is racist (we know full well that a Jew must be of Jewish descent to be considered as such and that the State of Israel has enacted laws to this effect), or simply claiming that the majority of Finance are managed and thus “controlled” by Jews (known and verifiable facts).

But it is always “white” racism that is in the news. there is rarely any mention of “black” racism (think South Africa and movements like Mngxitama’s Black First Land First), let alone Jewish racism towards non-Jews. Nevertheless, the Jew is strongly racist, and thanks to this attitude, they have managed to preserve their own traditions and identity. Israel today is one of the most racist States, as evidenced by a recent Israeli law [25] that defines Israel as the “Nation-State of the Jewish people”, that downgrades the Arabic language from “official” to “special” and introduces Hebrew as the national language, that “views the development of Jewish settlement as a national value and will act to encourage and promote its establishment and consolidation” and that believes that “Jewish settlements are in the national interest.” The latest move on the chessboard for the ethnic cleansing of Palestinians from their land.

In the words of the United Nations, given the clear “violation of human rights” by Israel over the last seventy years, European countries and the US have never taken a real stance against the cruel occupation of Palestine and the massacres of the Palestinian population. In our opinion, this is another element that should make us reflect on the strong pressure that Zionism, the Magian current, exerts on Western governments.

### *The Myth Of The Holocaust*

The Holocaust, the Shoah, the systematic extermination of “six million” Jews National-Socialist concentration camps is the myth of the 20th century par excellence and today a dogma of faith. A “historical” event that, thanks to Western governments and the strong Zionist pressure on these governments, cannot currently be scrutinised or investigated using the historical and scientific method in the very democratic Western countries, but must be blindly believed, all facts believed, told by the “official” historiography after the fabricated Nuremberg Trial and the subsequent statements of some alleged “executioners”, such as Rudolf Hoss, who was tortured by British Jews, as well as the subsequent statements of various former prisoners, under threat of arrest and exclusion from public office, as well as the threat of death from attacks by Zionist groups. The myth of the Holocaust is based on the “memory” of former internees in the concentration camps. But any historian worth his salt will tell you that “memory” and “history” are two completely different things and that the former, which is full of feelings and subjective memories, is not an element to be taken into account in a historical investigation, which must instead be based on verifiable facts, on critically analysed documents and on a strictly scientific process of investigation. However, the method of historiographical enquiry seems to be applicable to many historical events, with the exception of what is referred to as the “Jewish Holocaust”.

One example of many of the forces behind this myth neutering the West is the case of Dr. Robert Faurisson, a respected scholar and professor at the Sorbonne who questioned the history of the Holocaust, was stripped of his professorship by an unjustified ministerial decision, denounced and convicted of opinion offences and physically attacked by Zionist militias in very “democratic” France after the “Loi Gayssot” came into force in July 1990 ev, which condemned anyone who questioned the existence, manner and extent of “crimes against humanity”. However, with his texts, which are the result of decades of research [26], and his rigorous historical and scientific

approach, Dr Faurisson has debunked much of the nonsense that has arisen around the Holocaust. Just as there have been many texts by revisionists [27] that have provided further evidence, on a historical, technical and scientific basis, of the inaccuracy and unfounded nature of what is labelled the Jewish Holocaust. And as Faurisson himself said, given the current social climate in the West, a revisionist historian should have “the heroism of Antigone and a unique self-sacrifice” to continue his own research.”

In the very democratic Western countries, a person can be convicted of the crime of expressing an opinion with the aggravating circumstance of racism, of anti-Semitism, if he or she wonders about the fact in question. A punishment that often goes far beyond what happens in cases of murder or violence of other kinds. It is interesting that only those who question the Jewish Holocaust are pilloried and barred from public office, while anyone who questions any other genocide (alleged or actual), such as the Foibe genocide, suffers consequences that are not even comparable to those that would result if the Jewish Holocaust were questioned. In our opinion, this is another element that should make us reflect on the strong pressure that Zionism, the Magian current, exerts on Western governments.

What the masses ignore in this matter is that there are many Jews, even former prisoners in concentration camps or pro-communist academics, who have fought to refute the lies about the Jewish Holocaust and who have been sentenced to prison and pilloried for it.

One example among many is the Jewish scholar and university professor Norman Finkelstein, the son of internees in National-Socialist concentration camps, who has written several essays, including the well-known *The Holocaust Industry*, in which he condemns the State of Israel for magnifying and exploiting the suffering of Jews in order to obtain large compensations. Finkelstein was stripped of his role as a university professor for supporting claims such as these:

Like most ideologies, it [the holocaust] bears a connection, if tenuous, with reality. The Holocaust is not an arbitrary but rather an internally coherent construct. Its central dogmas sustain significant political and class interests. Indeed, The Holocaust has proven to be an indispensable ideological weapon. Through its deployment, one of the world’s most formidable military powers, with a horrendous human rights record, has cast itself as a “victim” state, and the most successful ethnic group in the United States has likewise acquired victim status. Considerable dividends accrue from this specious victimhood — in particular, immunity to criticism, however justified.

The Chief Rabbi of England, Immanuel Jakobovits, publicly claimed that:

[...] the Holocaust has now generated an entire industry, with handsome profits for writers, researchers, film-makers, monument-builders, museum-planners, conference-organisers and even politicians seeking to dramatise “Never again!” slogans. Partners in this big business also include some rabbis and theologians, with rewarding yields of fame and royalties. [28]

The Jew David Cole had the director of the Auschwitz Museum Dr. Franciszek Piper admit [29], the falsifications that Poles made of the alleged gas chambers and for this he has a death sentence hanging from the Jewish Defense League, a far-right Jewish-Zionist community, subsequently leading him to retract all his studies to save himself the life.

By stating that the Jewish Holocaust is a myth is declaring that there has been no murderous “final solution” by National-Socialist Germany, other than a “territorial final solution” aimed at the ouster of all Jews from the territories of the Reich, therefore no “incredible meeting of minds”, no “consensual telepathy” [30] or anything that happened “spontaneously” between the

leaders of Third Reich, given the absence of any document (order, budget plan, project, etc.) among the infinite amount of documents received, attesting to an alleged final solution of “elimination” of the Jews, of “six million” of Jews. A number that, in addition to not reflecting in the least the number of Jews present in Europe at that time, was a slogan already used by American Jews since the early 1900s [31] and with which the Zionist Jews tried to leverage Western governments and extort money. Gas chambers, as an instrument of this elimination by means of Zyklon B gas, have never existed and are a scientific absurdity proven several times by revisionist and non-revisionist historians and scientists. In addition, many of the National-Socialist concentration camps, including Auschwitz, were equipped with swimming pools, soccer fields, athletics, theatres, brothels and health facilities for use by some of the internees. Concentration camps are not being claimed to be an invention or that they were some kind of theme amusement park. The concentration camps (not “extermination camps”, as the Zionist press later dubbed them), full of enemies of the State (and the Jews, as subversive elements who had declared war and boycotted Germany since 1933 ev [32], were enemies of the National-Socialist State) were hard places where many people died from hardship and many epidemics, such as typhus, just as hard were the places where during that war many Germans, Italians, French, Belgians, Poles, etc., civilians and soldiers, died from hardship, disease and Allied hand. Does anyone remember the Bolshevik concentration camps? The American concentration camps where many captured Italian soldiers who refused to cooperate with the Allies were interned until 1946 ev? Still in the USA, the concentration camps where many Japanese, including women and children, were interned? Think about the massacre of Foibe by the Communists of Tito, which in Italy until a few years ago was a taboo, almost a “shame” to not to talk about, but why today it enjoys only a miserable day of condolence and a short article on news, compared to the Jewish Holocaust commemoration that bombards us for weeks and months?

“The Jewish question exists” Mussolini stated in his letter of 11 January 1939 ev to the US and British governments, the same governments that were exploiting the situation for their own imperialist ends, with the aim of remedying it once and for all:

The Jewish question exists, in different forms, in almost all the States of Europe, and must therefore be considered as a general European question, in order to be able to resolve it along constructive lines. In my opinion, the only countries that can welcome and organize a considerable Jewish emigration are those that have large sparsely populated areas in their national territory and great resources that can be adequately exploited and put into value ... But what I have always considered and I consider to be the most practical solution, is the creation, somewhere in the world, of a real Jewish State. The Jewish Home experiment in Palestine failed under historical conditions that were absolutely unfavourable to the creation of a Palestinian Jewish State, but the idea of creating such a State should not be abandoned. Even if this State were a small state territorially, the Jews would still have in it, as all other peoples have, their centre and their national base. The Jews, having become citizens of this State, would thus have a defined nationality and position and, even if established in other countries, would find from this State the normal assistance and protection that all foreigners have. Only in this way would the Jewish problem cease to be in Europe the insoluble problem of a minority, the only one, which has no nationality.

This is the plan that Mussolini and Fascism intended to put an end to the “Jewish question”. Not an elusive “murderous final solution” to be pursued with the German ally, without any documentation or historical basis, but a “territorial” solution, namely the creation of a Jewish State in a suitable location and not an occupying government in Palestine, as is the State of Israel today.

And today, with the strong Zionist pressure on Western States, we have dozens of “antisemitic

watchdogs” and “anti-defamation” leagues from the various Jewish communities actively searching the internet and elsewhere for any person or group who has publicly supported and endorsed the illegality of the State of Israel, or even just individuals or groups who have criticised its current policies, let alone those who have questioned the Jewish Holocaust, publicly pillorying them by accusing them of “racism” and “anti-Semitism” and/or by lobbying representatives of governing bodies. In our opinion, this is another element that should make us reflect on the strong pressure that Zionism, the Magian current, exerts on Western governments.

The almost obligatory homage of all the important heads of government of Western nations at the “Wailing Wall”: Clinton, Bush, Obama, Merkel, Blair, Sarkozy, Berlusconi, Trump, etc. And of course all the international TV stations were ready to film the event, so that it was clear on a global level that all the *Hubriati*, the heads of government of Western countries, were legitimising the State of Israel and its policies.

And it is the application of the duplicity inherent in Talmudic law (see our text *The Western Ethos*) that makes the racist and presumptuous Jew, who considers themselves above all “chosen”, whimper when they have the opportunity to invoke victimisation for having been discriminated against or for having been a victim, or rather the victim par excellence, of the Second World War. The beauty of this whimpering and victimisation is that Western nations react to it. And how do they react? By passing anti-freedom laws, “special” laws for Israel, bans, days, museums, parks, television programmes, films, books, newspaper articles, the “Holocaust industry” that sends hundreds of millions of dollars and euros to the State of Israel every year and allows it to continue with its policy of expelling ethnic Arabs from Palestinian soil. And it is precisely the myth of the Holocaust, the “Holocaust industry”, which enables Zionism to this day to continue legitimising the State of Israel and to commit with impunity numerous “human rights” violations that harm the Arab people.

Zionism wants to keep the myth of the Holocaust alive at all costs and as a dogma of faith in order to derive enormous financial and political benefits from it. What remains of the millions of deaths that all other powers had to mourn during the Second World War? We want to talk about Japan, which still bears the marks of the heinous American bombing with two nuclear warheads? We do not have the impression that Japan has ever whimpered or that days (weeks, months) of remembrance have been established or that anyone pays an annual income to the families of the victims and to the Japanese State. In our opinion, this is another element that should make us reflect on the strong pressure that Zionism, the Magian current, exerts on Western governments.

### *National-Socialism, Fascism and Satanism*

Satanism, which is authentic for us, which does not base its *raison d'être* on mere selfishness, on indulgence and on the sole interest in the “here and now”, aims to realise long-term goals. The most important goal to be achieved is the creation of *Imperium*, a society filled with Promethean values, and through all this the practical manifestation of the New Aeon.

Useful forms to achieve the above goals are, as we shall see, National-Socialism and Fascism or something very similar. Except in rare cases, almost all Satanists and Occultists will see things differently and the ONA will be the only sinister reality that pursues long-term goals and the only one that openly and *practically* supports heretical forms such as National-Socialism and Fascism. It will be the only one that has an Aeonian perspective that transcends the life, joys and sorrows of the individual initiate and connecting them to the destiny of their own community.

In a Satanism where the “I” is seen as absolute, National-Socialism and Fascism are “anti-Satanic” to these Satanists as they represent “dictatorial” ideals that undermine the freedom of the individual. Obviously, the vision of these individuals is mainly due to this:

- (a) They consider the current Western political order – “democracy” – to be synonymous with freedom and thus a society that corresponds to their idea of a Satanic ideal.
- (b) They consider the concept of “I” as an absolute, the sum of their Satanism, and the satisfaction and happiness of this “I” as the *raison d’être* of their Satanism.
- (c) A summarised and often distorted knowledge of the above political realities, without a clear vision of their *Weltanschauungen*, gained through the study of primary sources of political and non-political educational texts.

In reality, National-Socialism and Fascism are worthy allies of Satanism, the long-term goals of the sinister strategy (the creation of *Imperium*, more Promethean societies and a new individual and thus a new species), as ways that:

- (a) They strive for excellence to create proud individuals dedicated to discipline.
- (b) They reconnect with the heritage of their ancestors through the concepts of *blood and soil*, re-establishing the link that religions such as Christianity have severed.
- (c) They are waging an open war against Magian ideals and energies, i.e. international Judaism and the law of money, which have weakened Western societies.
- (d) They are re-establishing the natural concept of human inequality by striving for self-excellence
- (e) They refer to the true Western ethos (see our text *The Western Ethos*) and therefore advocate positive change in line with this ethos.

The fact that most latter-day Satanists do not know or grasp the concept of the sinister dialectic in the slightest and understand that the above political forms, apart from their propaganda and external rhetoric, are rather aristocratic and “in revolt against the modern world”, where by modern world we mean the materialistic-mechanistic, disrespectful and degenerate outlook on life of contemporary Western societies, speaks volumes about the ability of these people to truly assess and appreciate the forces at play.

As already written in our text *Rationalistic Satanism – Some Polemics*:

The fact that individuals belonging to Theistic or Rationalistic Satanism or Luciferianism condemn National-Socialism and Fascism from a moral standpoint from a Satanic perspective or, as in the above articles, simply argue with things like: “Satanism upholds freedom, individuality; whilst Fascism is a belief that the individual is subservient to a powerful State” and: “Satanism [...] is naturally inclined towards supporting democratic government, not dictatorships, but all fascist states have been dictatorships” clearly shows their lack of esoteric understanding, especially of the Aeon/dialectical processes involved in the birth and collapse of civilisations and thus the aeons, which go far beyond the life course of a single individual. Except in rare cases, the three currents you mention are, from an evolutionary Satanic point of view, at best useless and at worst part of the distortion itself, the Magian disease that is present in the West and stifles its imperative, its



élan. On the other hand, given the above meaning of Satan and Satanic, it is not surprising that “Since those who consider themselves as ‘chosen’ by their monotheistic God are the Jews it follows that the O9A consider the archetype of Satan to be the archetype of opposition to Jews, to Jewish influence, and of course opposition to monotheistic and essentially patriarchal religions such as Judaism, Christianity, and Islam. Which naturally explains why the O9A has its code of kindred honour, why it has always supported National-Socialism both in theory and, via Insight Roles, in practice; why they support holocaust revisionism; why they have their Vindex mythos, [...]” and that “the ‘heretical’ truth of National-Socialism itself, and especially of Myatt’s evolution of National-Socialism as manifest via his Reichsfolk group: of a natural desire for a *paganus* way of living based on virtues such as *arête* and a being-with, among, one’s own folk and which folk communities are a natural expression of the diversity and evolution of Nature. This is the heretical truth – beyond the artificial division between exoteric and exoteric – of ‘clan and tribe’: that is, of a love of, and pride in, and respect for one’s motherland, and thus being bound by and honouring one’s ancestral traditions. This is the truth of personal honour as opposed to impersonal civic law. The truth of a personal and ancestral connexion to Nature.” Therefore see National-Socialism and Fascism as more aristocratic, elitist ways that give the individual something closer to our sinister-numinous nature compared to other political systems.

This is why ONA has always supported National-Socialism and Fascism in practical ways, through its Insight Roles, through groups like Temple 88, and through its support of the Reichsfolk and its ethical National-Socialism. For this reason, it proposes the *mythos* of Vindex and a return to folk communities rooted in *blood* and *soil*. And it is precisely for these reasons that Secuntra has always supported both National-Socialism and Fascism and will continue to do so, and that is why it has developed a New Fascist Mysticism (see our text *New Fascist Mysticism*).

## Action

So what could be done practically to make the dream of *Imperium* a little more tangible? The political rise of a single individual or a right-wing party, possibly manipulated/led by a traditional insider, is still quite unlikely despite various attempts and given the current national and European order.

It is certainly necessary to have a handful of individuals for each nation, a “creative minority” that has a clear vision of the goal to be achieved and is committed to this cause above all else. We need to create a new legionary aristocracy. By ONA standards, we would need a handful of Internal Adepts who co-operate with each other (even a dozen individuals per nation would be sufficient). These should deliberately start infiltrating political groups. Half of them should infiltrate right-wing groups and the other half left-wing groups. They should gain influence in these political parties and reach leadership/administrative positions. Political influence will be achieved through a controlled “thesis” and “antithesis”, through careful planning by this minority.

Other individuals will operate outside of these political forms and instead infiltrate financial forms. The goal of this other group of people will be the financial destabilisation of the country. Some national cases of strong discontent due to the spread of drugs, illegal immigration, crime and social injustice must be brought about/created.

Another small number of individuals would need to infiltrate the security and intelligence services and from there steal, transmit, mislead and input information. Initiates and External Adepts, on the other hand, will need to operate in the real world by “presencing the dark”,

creating the necessary tensions to trigger fundamental change. There will be a “Falciferian” sector that will pave the way through acts of terror and culling. All of these practical measures will be accompanied by the celebration of Aeonick magick by the traditional nexions at regular intervals to further the end goal.

This strategy requires at least a decade (more realistically twenty to thirty years) for its implementation, in addition to a significant number of Internal Adepts, individuals who have taken on and overcome all the selective ordeals placed in their path until they have survived the isolation of three or more months in the wilderness, in order to have each of these Adepts in the right place. It is only after this period of time that the actual phase of influencing and manipulating events on a large scale begins.

## *Conclusion*

Although the idea of *Imperium* is very idealistic, it is still possible. To achieve this, we need people of pure will, inspired by the noble and heroic ideal that has made the civilisations from which we descend great and immortal. We need a National-Socialism and a Fascism filled with their ancient splendour, and men and women of action with a pure legionary spirit. The spirit that prevailed in Italy, for example, in the immediate post-war period and in the 1970s, when the most subversive right wing had armed itself and wanted to fight to the bitter end, could serve as a source of inspiration.

We must fight against the Zionist occupying power in the West and at the same time reawaken the Promethean spirit of the healthy men and women in this sick West. Indeed, a strong legionary spirit must be awakened in them.

And while Western societies ban the Roman salute and the historical analysis of events during the Second World War under threat of imprisonment, we openly challenge them by supporting Fascism, National-Socialism and a more aristocratic right. By supporting an objective historical analysis of dogmas such as the Jewish Holocaust using the scientific method and not being guided by personal and ideological bias. By supporting a community of people strongly rooted in *blood and soil*, and affirming that they still have the possibility of achieving something great, something numinous, which does not turn into mere nostalgia for the past, but into the creation of new impulses, new destinies and a *Homo Novus*. And the memory of the words which started it all:

We allow ourselves the luxury of being aristocratic and democratic, conservative and progressive, reactionary and revolutionary, legal and illegal, depending on the circumstances of the time, the place, the environment, in a word ‘the history’ in which we are forced to live and act. Fascism is not a church; it is a gym. It is not a party; it is a movement; it has no beautiful programme to be realised in the year two thousand, for the simple reason that Fascism builds the edifice of its will and passion day by day.  
[33]

We believe in this, although today’s societies vehemently urge us to the contrary, and we fight for it, ready as ever to make the greatest sacrifice!



Secuntra Nexion, ONA  
2018 ev

#### Notes

[1] Leon Degrelle, *The Story of Waffen SS*, dal *The Journal of Historical Review*, inverno 1982-83 (Vol. 3, No. 4).

[2] ONA, *The Aeonian Perspective of the Order of Nine Angles*, 121 yf.

[3] *Wofur Kampfen Wir?*, “chapter 26”, (tran. Secuntra Nexion).

[4] *Ibidem*.

- [5] *Wofur Kampfen Wir?*, “chapter 27”, (tran. Secuntra Nexion).
- [6] *Wofur Kampfen Wir?*, “chapter 26”, (tran. Secuntra Nexion).
- [7] *Ibidem*.
- [8] *Wofur Kampfen Wir?*, “chapter 27”, (tran. Secuntra Nexion).
- [9] Book of SS n° 9, 1944 ev, (tran. Secuntra Nexion).
- [10] Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, 1930 ev, (tran. Secuntra Nexion).
- [11] Reichsfolk, *The Reichsfolk Declaration*, Shropshire England, 10 May 112 yf (2001 ev).
- [12] Benito Mussolini, *La Dottrina Fascista*, “Dottrina Politica e Sociale”, X, (tran. Secuntra Nexion).
- [13] *Ivi*, “Dottrina Politica e Sociale”, V, (tran. Secuntra Nexion).
- [14] *Ivi*, “Idee Fondamentali”, V, (tran. Secuntra Nexion).
- [15] *Ivi*, “Idee Fondamentali”, XIII, (tran. Secuntra Nexion).
- [16] *Ivi*, “Dottrina Politica e Sociale”, V, (tran. Secuntra Nexion).
- [17] Joseph Goebbels, *Signale der neuen Zeit – 25 ausgewählte Reden von Joseph Goebbels*, (tran. Secuntra Nexion).
- [18] Speech in the Chamber for the *Lateran Treaty*: v. SD. VII, 105, (tran. Secuntra Nexion).
- [19] Emil Ludwig, *Colloqui con Mussolini*, 1932 ev, (tran. Secuntra Nexion).
- [20] Herodotus, *Histories*, VIII, 144, (tran. Secuntra Nexion).
- [21] Here by “white race”, an incorrect simplification, we mean all the populations/races of the European stock, from Nordic to Mediterranean-Western humans who share a common Aryan origin.
- [22] Wilhelm Marr, *Der Weg zum Siege des Germanenthums über das Judenthum*, 1879 ev.
- [23] IHRA, <https://web.archive.org/web/20180310005254/https://www.holocaustremembrance.com/working-definition-antisemitism>, accessed on March 2018 ev.
- [24] *Ibidem*.
- [25] Israeli Parliament, *Basic Law: Israel as a Nation State of the Jewish People*, <https://web.archive.org/web/20181001210955/https://knesset.gov.il/laws/special/eng/BasicLawNationState.pdf>, accessed on October 2018 ev.
- [26] Robert Faurisson, *Écrits révisionnistes I – IV, Pope Pius XII’s revisionism, Introduction au révisionnisme: essai*, etc.
- [27] *Germar Rudolf, The Rudolf Report; Roger Garaudy, The Founding Myths of Modern Israel; Fred A. Leuchter, The Leuchter Report; Carlo Mattogno, Olocausto: dilettanti allo sbaraglio*, etc.
- [28] *The Jerusalem Post*, 26 novembre 1987 ev.
- [29] David Cole, *David Cole Interviews Dr. Franciszek Piper: A Jewish Researcher’s Honest Look at WWII and Auschwitz*.
- [30] Hilberg holds this thesis as “proof” of the alleged massacre of six million Jews.



## The Faustian Religion

What Europe in particular and the West in general need today is a new form that embodies the “Fate”, “Wyrð”, of Western civilisation. This form should lead to the numinous, to the supra-personal. A new religion that embodies the European, Western ethos before it was displaced and distorted by external influences.

A religion that embodies the European ethos, that is a champion of this ethos. May it be the cradle and emanate the ethics of heroism, value and identity of the people. May it preserve the baggage of European ancestral traditions and a natural evolution of these *Weltanschauungen*, beyond anthropomorphic gods and goddesses. Which regards as alien the concept of fallen humanity and sin, revelation and messianism and blind decadent dogmas beyond an abstract Magian dualism of good and evil. Instead, it hopes for a return to the ancient warrior ethic and the law of honour. It has a reverence for Nature and regards people as an emanation of Nature itself.

This new religion must return to the individual a supra-personal dimension and a destiny linked to one’s community. It must put aside the false and presumptuous assumption of an “individual self” that is detached and separated from everything else and turn to that ancient wisdom that binds the individual and mortal human being to their community.

Every celebration should be a joyful, festive moment in which the natural element forms the framework and the maximum expression of the divine. The Cosmos as the gateway to lean on.

New symbols, although linked to and coming from our ancestors, must become the emblem of the destiny of our people and lead this people to new heights, to the stars waiting to be reached. A sidereal pathway, strong and well forged by the Telluric element, is projected into this dark sea of new conquests.

Only in this way, only through this new, renewed and renewing numinosity that tilts upwards and destroys materialistic degeneration, is the evolution of our species possible. And it is this Faustian religion that will be the founding and fundamental element of a new *Sacrum Imperium*.

Secuntra Nexion, ONA  
2018 ev



## New Fascist Mysticism



This essay aims to take up the spirit of the idea of a School of “Fascist Mysticism” developed by Niccolò Giani in the 1930s and characterised by some other intellectuals and esotericists of the time (such as Reghini, Evola and their “Gruppo di Ur”) and develop thought in the light of esoteric awareness and understanding of the Western ethos and its traditions. A clear affirmation within this “New Mysticism” is the complete rejection of the Christian religion and Christian values, considered antithetical to what Fascism and its revolution intended and intended to create, in favour of a more pantheistic approach to life, “ascetic”, if you like, orientated towards respect and reverence for Nature, which, as we can see, does not consist in the revival of ancient cults, but in the recovery of some of the fundamental values of Roman ethics and mysticism and, through these, bringing something completely new into being. Another element added to this “New Mysticism”, which differs from the experience of the 1930s, is the existence of a well-defined ritual *corpus*, a path of active contemplation designed to celebrate the Fascist energies and mark the stages of the mystic’s life. This “New Mysticism” aims to create the “Fascist Man” in their iron and indomitable will through a constant improvement of themselves. The present decalogue traces the elements of the New Fascist Mysticism and should serve as an ethical and conceptual basis for all those Fascists, men and women, who want to spiritually adopt the Fascist *Weltanschauung* in its entirety and thus forge the *Homo Novus*, the new man of tomorrow. The New Fascist Mysticism aims to create a new elite, a new warrior aristocracy that, with its balance between thought and action, is the promoter of a renewed “sacred heroism” that reawakens those higher heroic virtues, that legionary spirit, those formative forces in the individual and in the race.

## *The Fascist Mysticism*

“Mysticism” as part of a revolution outside and above politics:

I have followed you closely and with great sympathy all these years, because for me mysticism is in the foreground. In fact, every revolution has three moments: it begins with mysticism, it continues with politics and it ends with administration. When a revolution turns into administration, you can say that it is over, liquidated. I could show you that all revolutions have gone through this cycle: we, who know history, must prevent politics from turning into administration. Mysticism is at the origin of every revolution: if politics is the contingent, mysticism is the immanent, it represents eternal, essential, original values. In politics, it is also carried along by empirical reasons. The contingent sometimes holds us captive, but mysticism extends over eternal truths. There must be those who guard relentlessly in the face of these truths, those who ring the alarm bell, those who prevent politics from forgetting the higher values of the spirit. This must be reserved for a few: it cannot be extended to all. That is why I have allowed that there are dozens of schools of political preparation, but I only wanted one School of Mysticism. [...] Mysticism is more than a party, it is an order. Those who participate in it must be endowed with great faith. Fascism needs its missionaries, i.e. men who know how to persuade unyielding faith. It is faith that – in the truest sense of the word – moves mountains. This can be your password. You have to be uncompromising and know how to fight for your faith to the ultimate sacrifice. For man, in the deepest meaning of the word, there is nothing more beautiful than to fight. [...] Other civilisations are destined to die, while the civilisation we have begun is holding its own in the world. Mysticism anticipates revolutions. You have to work for the future. For this you need faith. At some point it is easy to deviate from politics: you have to stand outside and above the needs of politics. [1]

Trying to define such “Fascist mysticism”:

The problem of a Fascist mysticism is only partially related to the more general problem of “mysticism”. There is a strictly religious aspect of this concept and another, typically philosophical one. From a religious point of view, mysticism is the annihilation of man in God and thus the complete and integral surrender of the creature to the Creator. From this point of view, Fascist mysticism would almost mean more than the absolute surrender to the Fascist idea, the cancellation of the Fascist in Fascism. This cannot be the meaning of a mysticism that really wants to be Fascist, because Fascism does not intend to abolish the individual, but re-proposes it in its truest and most effective totalitarianism. Even the philosophical concept of mysticism is not sufficient to explain Fascist mysticism. Philosophically, mysticism is the affirmation of a truth that is objectively absolute and completely cancels out any speculation of thought that has nothing to do with this truth, so that the absoluteness of this particular reality is considered an incontrovertible fact of knowledge. In this sense, “Fascist mysticism” means the belief in the absolute truth of the doctrine advocated by the Duce and the belief in the necessity of this doctrine as a means for the greatness and power of the nation. But if this is mysticism, then Fascist mysticism is something else than this idea, which seems to be the highest that the human spirit can attain. As has already been correctly stated, the ideal enemy of mysticism is dialectics, since mystical thought presents as an absolute reality the assertion of an external world in which thought must annul itself and from which it cannot absolutely detach itself. But Fascism is a movement and therefore the clearest confirmation of dialectics, because this movement, which in the political sphere is reflected in the infinite increase of national power, is a movement determined by a thought, or rather by a conscious will, which tends to realise its own spiritual world and transfer itself into objective reality, but which nevertheless has its own spirituality. The most accurate concept of “Fascist mysticism” is therefore that of the fastest and most dynamic action, determined by a deeper assimilation of the ideal premises of the Fascist revolution. This is undoubtedly the concept that comes closest to the Fascist conception and which also inspired the foundation of the “School of Fascist Mysticism” in Milan, named after Sandro Italico Mussolini. In a report to the Duce dated 21 November 1939-XVIII, the president of the School declared that the



School proposed the training of missionaries “to transmit and ignite the idea that you have instilled in us to the new generations”. The symbolic handover of the “Covo” in Paolo da Cannobio Street, the first seat of the *Popolo d’Italia*, which took place on 27 October 1939-XVII with the School’s students, also bears witness to this. Fascist mysticism is thus defined as a preparation for the most energetic and intense action aimed at turning the ideal claims of Fascism into reality. Since Fascism affirms the indissoluble binomial between thought and action, Fascist practise, and in particular this noblest practise of Fascism, Fascist mysticism, is not a purely mechanical practise, not a simple activism, even if it is ideal, but a conscious action of the human will that wants to realise itself in an objective reality, since it is in possession of a complete spiritual world that pushes to transform the threshold of its own humanity into greatness and power. “Fascist mysticism” thus takes on a more complete and total meaning because it unites the two elements that initially seemed separate: the purely spiritual moment of Fascist mysticism as belief in an “absolute” and the active moment as action. Fascist mysticism can therefore be better defined as Fascist action, which is determined by a firm belief in the absolute truth of Fascist claims. In this sense, we can understand how we can speak of a Fascist mysticism that belongs to the doctrine, or rather to the doctrinal action of Fascism, and how it is appropriate for a school to prepare and orientate the majority of Italian youth towards this mysticism, that is, towards this “more Fascist” action. [2]

### *Defining The New Fascist Mysticism And The New Fascist Mystic*

Let us first define what we mean by “mysticism”:

The doctrine of the possibility of grasping, through a mystical experience, realities of a higher order that transcend the normal cognitive possibilities of human beings. The ability of some people to grasp an object or a being, a mysterious reality beyond the usual forms of empirical or rational knowledge: it is a perception (mystical experience) that the subject feels in contact with the object until it is penetrated by it, transformed and identified with it. [3]

We go on to define the term “mystic”:

“Mystic” from Latin *mysticus*, Greek μυστικός “relating to the (pagan) mysteries”, der. from μύστης “initiated into the mysteries”. [4]

Here the “mystical experience” will be for us a practise of action, an active heroic spirituality and not a path of pure passive contemplation. This is one of the hinge elements of the New Fascist Mysticism.

This mysticism is “Fascist” because the means to transcendence is Fascism in its role as civiliser and forger of a new man, and the figure of the Duce in his role as the one who has awakened the heroic and warrior nature of our race awakening the dormant forces.

This Fascist Mysticism is “new” because it started from a given idea during the *Ventennio*, developed its thinking and completed it by providing exoteric and esoteric material.

The new Fascist Mystic is therefore the one who is initiated into the mysteries of the New Fascist Mysticism, which aims, through this Mysticism, to make “an experience of inner life that leads the subject to an intimate union with a higher, other, absolute reality outside the ordinary forms of knowledge and experience”, as well as to temper body and mind through that action practise, that heroic spirituality, which is the *medium* of the “mystical experience”. Through this New Mysticism, it is possible to carry the link that connects the individual to the community to which

they belong and to approach and understand the *numen* through a purely physical and spiritual personal action, beyond anthropomorphic and religious dogmas, which, like all dogmas, are an obstacle to the unfolding of a pure individual will.

### *The Doctrine Of The New Fascist Mysticism*

The New Fascist Mysticism is based on five cardinal principles:

- i. *Fides of the Warrior*: it is the *virtus* of Roman *fides* that commands a warrior's loyalty and allegiance to their own people: to their own family and, more importantly, to their own belonging community.
- ii. *The Myth Of The Chief*: the Chief in the Fascist ethic is the one with proven *virtus* and honour, who stands at the beacon, who is an *exemplum*, an embodiment of this *virtus* and honour. The first example was Duce Benito Mussolini, who enabled the people of Italy and everywhere in the Alps to reawaken heroic and superior qualities. The New Fascist Mysticism aims to reawaken the Chief *virtus*.
- iii. *Imperium*: the Empire as a spiritual body embodying the civilising idea of the Arian soul and the higher Roman values, as opposed to the modern empires/States based on mere economic interests and devoid of these higher elements and drivers of degenerate elements. The creation of a new *Sacrum Imperium*.
- iv. *Ascesis of the Warrior*: an active practise that embodies the warrior ethic of our Ancestors and allows the reawakening of superior heroic qualities in the race. It is the path of the legionary spirit, which envisages life as a *militia*, which makes every man and woman a warrior, an individual of action. Through the silence of contemplation and a hard discipline of body and mind, and through militant action.
- v. *Mors Triumphalis*: the pride and contempt for death imposed by the warrior and the heroic ethic. It is death in battle or by one's own hand that transforms human nature into a divine one.

In addition to the five cardinal principles mentioned above, the New Fascist Mysticism has its own Fascist virtues: “*Crederere*”, “*Obbedire*”, “*Combattere*” (“Believe”, “Obey”, “Fight”, TN), which represent the soul and the will, which are the motto that will inflame the Mystic in their eternal struggle.

“*Crederere*” is the value of Roman *fides*. It is the unshakeable loyalty and fidelity to the Fascist revolution and its civilising goal.

“*Obbedire*” is the value of Roman *disciplina*. It is the will of the milite, orientated towards a higher goal. It is the awareness of what binds us to our belonging community and the Fascist ideal. It is a sharp stand against the unbridled and degenerate egoism that is the cause of the embarkation of all noble and higher values. Obey the laws of nature and the Fascist heroic ethic that Fascist man has chosen to embody. Obey the law of transcendence which impels the mystic with iron and hard discipline to rise above the sphere of mere degenerate materialism to heroic and higher heights.

“*Combattere*” is the value of Roman *gravitas*. It is the warrior ethos of the Way, for both the Mystic

and life itself are *militia*:

- i. The body is our sanctuary of the spirit, to be forged in the probation of life through training and combat.
- ii. There is no other way but the struggle.

The New Fascist Mysticism re-proposes a kind of warrior-asceticism and thus opposes the comfortable life and materialistic individualism as well as most of the values that today form the ethical-conceptual foundations of modern Western societies.

The aim of this New Fascist Mysticism is to create a new man, a warrior of body and spirit, with a pure, iron will, a contemptuous courage of death elevated to a heroic ideal, a new elite whose light will illuminate all the dark shadows of the degeneration of modern man.

### *The New Fascist Mysticism As A Modern Aristocracy*

The New Fascist Mysticism aims to create a new elite, a modern aristocracy that has the task, the burden and the honour of redeeming the heroic and numinous forces in the people. In this sense, it is an undemocratic way, viewing the people as a “mass”, as an element devoid of reason and pregnant with arrogance, at the mercy of unconscious and instinctive forces. An uncultivated “mass”, ignorant of beauty and more like a full river, will as such always be inclined to decay, despite *Aristoi*, the best people, capable of insight and reason, from whom better and better decisions are derived. The only ones capable of awakening the heroic and numinous force of the race and breathing higher values into a part of this *demos*.

### *The New Fascist Mysticism And The Little And Big War*

The New Fascist Mysticism is based on the ethics of the warrior and is a mode of action that aims to win the metaphysical “big war” of the individual through the struggle of the Mystic, a practical struggle, through the material “little war” that is appeased with blood. The mindset must be that of a person who proudly despises death and stands courageously on the battlefield, no matter what the battlefield. And through the fury of battle, the Mystic transfigures their human mask and partakes of the transcendent nature, attaining a glimmer of immortality, as one of our Ancestors reminds us:

[...] to all those who have saved, helped, increased the fatherland, it is given in heaven a well-defined location, where they can enjoy the beatitude of eternal life; In fact, at that supreme god [...] their rulers [of the *civitates*, TN] and preservers, came from there, and there they return. [5]

### *The New Fascist Mysticism And The Race*

The new Fascist Mysticism regards race as a powerful force-idea and as part of the necessary atavism that goes hand in hand with the *fides*. But race without *fides* loses its driving value towards the heights of individual and collective realisation. The New Fascist Mysticism believes in the “race of the spirit”, a great higher idea than the concept of the purely biological-scientific race, although it has a “race of the body” as a growing land, and it thereby promotes civilised and

spiritual values. The new Fascist Mystic could be anyone who is of Indo-Aryan descent and has an unshakeable *fides* in the *virtutes* of the New Fascist Mysticism, prepared for the fight to the *mors triumphalis*.

### *The New Fascist Mysticism And God*

The New Fascist Mysticism is everything the Fascist Mystic needs, because its essence is a strong spirituality of action and thus a tendency to elevation through this action. For the New Fascist Mysticism, the idea of “God” as represented by all monotheistic religions, namely as a punishing male being who is, however, capable of forgiveness, is a clear human error that is projected onto Nature and the Cosmos, and because of this:

- i. The New Fascist Mysticism views the world as a natural order subject to terrestrial and cosmic laws.
- ii. The New Fascist Mysticism views the existence of a supreme creator Being as a mundane assumption that does not reflect the spiritual *Weltanschauung* of the Indo-Aryan soul.
- iii. The New Fascist Mysticism holds that the supreme principle is *Numen*, which is all-pervading, and not *Deus*.
- iv. The New Fascist Mysticism holds that it is possible to attain *Numen* by following the laws of nature, the law of honour and a life of *militia*, *Numen* and elevating one’s own nature and becoming better beings who partake of the transcendent nature.

### *The New Fascist Mysticism And Christianity*

The New Fascist Mysticism places the path in the hands of the Mystical in order to gain access to the *Numen*, to transcendent nature, without intermediaries, and is thus anti-clerical. The dominant Christian values, which undermine all traditional and Roman values, with their doctrine of sin, of *pax*, of turning the other cheek, of a levelling human equality, of a fallen humanity that needs to be redeemed and which is itself a refuge for the weak and inferior, of a “God made man” and not of a “man made God”, they are antithetical to the *virtutes* of the New Fascist Mysticism and heroic idealism and represent a *forma mentis* alien to the Roman spirit on which this New Mysticism is based. As that which guided Christianity was the:

The God was no longer Shiva, the terrible God who dances; it was no longer the starry play and the Olympian and Hermetic harmonious calm; it was no longer the silent, luminous and dizzying depth of the Pythagorean and Neoplatonic One, nor the naked Heraclian purity of the blazing cosmic fire, nor the glory of the “God of Armies” and the Iranian “Lords of Light”. Instead, it was the God-man, the God who dwells in feelings, who suffers and sighs, the atoning victim against the terrorising backdrop of apocalypses, recoveries and absolute predictions. It was no longer the aristocratic God of the Romans, the God of the Patricians whom one prays upright and with a high forehead and who stands before the victorious legions, but “the patron saint of the wretched and despairing, the comforter of the afflicted, who is implored with tears of ecstasy at the foot of the crucifix, in the defeat of the whole being.” [6]

The New Fascist Mysticism, which wants to reconnect with its own Ancestors of the blood, rejects Semitic Christian doctrine as well as Semitic Judaism and Islam in favour of a *Weltanschauung*

more spiritually similar to the Roman soul. The Fascist Mystic who liberates themselves in this way from the above-mentioned castrating systems has the opportunity to re-establish the connection with the ancestral soul of one's own lineage and to draw from the sapiential source that make their whole being vibrate.

### *The New Fascist Mysticism And Its Roman Heritage*

The New Fascist Mysticism draws its energies from Fascism, from the figure of the Duce and from Roman times. Fascism, for its part, resumed its connection with the Italic-Roman warrior ethic. Herein lies the appreciation of the New Fascist Mysticism for all those rural traditions which are an echo of the older traditions and which have made the ground we are treading on today great. By this we do not mean a return to old, dead cults or to plebeian superstition, but we are aware of a millennia-old heritage and a millennia-old wisdom of our people, and on these foundations we want to build a new *Weltanschauung*, such as the New Fascist Mysticism.

### *The Code Of The New Fascist Mystic*

The new Fascist Mystic must self-discipline their own nature through a hard practise of body and mind. This practise will accompany the Mystic until death:

- i. The new Fascist Mystic must always and at all times act honourably.
- ii. The only law that the new Fascist Mystic must take into account and that governs all their decisions and actions is both *personal* honour and the *Sacrum Imperium* that they wish to build and defend.
- iii. The new Fascist Mystic must act chivalrously and therefore, when circumstances require, come to the aid of those who are cowardly attacked.
- iv. The new Fascist Mystic must challenge a duel and, if circumstances require it, kill anyone who challenges their honour.
- v. The new Fascist Mystic must always be ready for battle, as a *militia*, and seek it at all times.
- vi. There is no greater honour for the new Fascist Mystic than to die in battle.

### *The Ceremonial Of The New Fascist Mysticism*

Below you will find the basic ceremonies that every new Fascist Mystic can use to discipline their own spirit and strengthen their faith. Ceremonies that generate and utilise "Fascist" energies.

## *Initiatio*

### *Introduction*

The *Initiatio* is a simple initiation ceremony, performed in seclusion, in which the candidate dedicates their life to the path of New Fascist Mysticism. It is celebrated at dawn.

### *Participants*

The candidate will be dressed in black paramilitary attire with a black shirt.

### *Location*

Outside: on the top of a mountain or in a clearing.

On the altar, facing east, there will be a black altar cloth with a white-painted skull holding a dagger between its teeth. The bust of Duce Benito Mussolini will stand on it.

A new dagger, which the candidate have bought or made themselves, and a censer will be placed on the altar. The incense is made from Laurel leaves.

### *The Rite*

The candidate faces the altar and concentrates on the image of the skull for at least ten minutes.

The candidate makes the Fascist salute and then says:

*I am here to dedicate my life to a higher purpose: I wish to become an Initiate of the New Fascist Mysticism. As a sign of my oath, I wear this dagger, upon which I solemnly swear on my honour and before the Numen: I will uphold and preserve the principles of the New Fascist Mysticism and live and, if circumstances require, die by the Code of the New Fascist Mystic. I will cherish and guard this dagger and not allow anyone to take it from me, for it represents my honour and my resolve as a warrior.*

The candidate burns the incense and then takes the dagger from the altar. They hold it in their right hand and points the blade at the rising Sun and say:

*I consecrate myself and this dagger to the New Fascist Mysticism.  
May I be like the blade of this dagger from now on!*

The candidate places the dagger in its sheath and says:

*I believe in the spirit and power of the Fascio  
In the sanctity of the Duce Benito Mussolini  
In the civilising mission of Fascism  
In the fate of conquest that awaits us*

*And in the power of our New Fascist Mysticism  
I believe in the heroic spirit of our race  
And in a single immortal law, which is honour  
I believe in the legitimacy of our struggle  
Ready for the most extreme sacrifice that it demands  
Resisting at all costs  
Ready to march and overcome any obstacle  
For the realisation of the Sacrum Imperium  
Until the mors triumphalis*

The candidate makes the Fascist salute and thus completes the rite.

## *The Fascist Mass*

### *Introduction*

The Fascist Mass is a collective ceremony in which participants, through a communion of intentions and a shared focus, are able to draw from the metaphysical well of lineage and living unity that is Fascism. Although it is a ceremonial rite that requires multiple participants, the Mass can also be celebrated alone. Ideally, it should be celebrated one hour before sunrise.

### *Participants*

All participants will be dressed in black paramilitary clothing with black shirts. The male officiant is the “Dux Virilis” and wears a red ribbon on his right arm. The female officer is the “Dux Muliebris” and wears a white ribbon on her right arm.

### *Location*

Outside: on the top of a mountain or in a clearing.

Indoors: in a temple room.

On the altar, facing east, is a black altar cloth with a white-painted skull holding a dagger between its teeth. On it stands the bust of Duce Benito Mussolini.

On the altar is a communal chalice with red wine, focaccias made from spelt flour with salt, a cup of flammable liquid and a censer. The incense is made from Laurel leaves. Black candles on the sides of the altar.

### *The Mass*

Everyone faces the altar and concentrates on the image of the skull. The Legion stands in a semi-circle with the Dux Muliebris and the Dux Virilis in front of them.

Dux Muliebris places the incense in the censer and circles the area three times in a clockwise direction and then places the censer back on the altar.

Dux Muliebris and Dux Virilis turn to the Legion and make the Fascist salute.

The Legion returns the salute in the same way, saying “A Noi!”.

Dux Muliebris:

*Credere.*

Dux Virilis:

*Obbedire.*

Legione:

*Combattere.*

Dux Virilis:

*We believe,*

All:

*In the spirit and power of the Fascio  
In the sanctity of the Duce Benito Mussolini  
In the civilising mission of Fascism  
In the fate of conquest that awaits us  
And in the power of our New Fascist Mysticism  
We believe in the heroic spirit of our race  
And in a single immortal law, which is honour  
We believe in the legitimacy of our struggle  
Ready for the most extreme sacrifice that it demands  
Resisting at all costs  
Ready to march and overcome any obstacle  
For the realisation of the Sacrum Imperium  
Until the mors triumphalis*

Dux Muliebris:

*The Fate of death awaits the brave man and the brave woman.  
Ducunt volentem fata, nolentem trahunt.*

(Dux Virilis rings the bell twice, the Legion is silent for a few minutes as a sign of devotion)

Dux Muliebris:

*Duce Benito Mussolini*

(The Legion with the outstretched right arm shouts “Present!”)

(Dux Virilis rings the bell once)



(Dux Muliebris and Dux Virilis stretch out their hands towards the altar towards focaccia bread and the chalice and vibrate “Ave Dux” seven times. Dux Muliebris raises the chalice to the Legion and says)

Dux Muliebris:

*Mystics, you who are more dangerous than anyone else  
Come and seal your fides with honour  
And salute the power of the Chief.*

(The Legion line up in front of Dux Muliebris and take turns drinking wine from the chalice and saying “Nobis!” while Dux Muliebris says “Dux”. Then they eat the consecrated focaccia bread in silence)

Dux Virilis:

*The years pass, but our fides is intact  
As in the eve of battle*

Musick is played or started and at the end Dux Virilis lights the flammable liquid in the cup and together with Dux Muliebris they chant “O Oriens Splendor Lucis Aeterne, Et Sol Justitie Veni, Et Illumina Sedentes In Tenebris, Et Umbra Mortis”.

Dux Virilis:

*To stop is to retreat! The march continues,  
Other destinations await the Roman sign of our conquest.*

Everyone makes the Fascist salute, completing the ceremony.

## *Meditatio*

### *Introduction*

The *meditatio* is a simple meditation ceremony that the New Fascist Mystic performs alone in order to discipline body, mind and spirit.

### *Participants*

The Mystic will be dressed in black paramilitary attire with a black shirt.

### *Location*

Outside: on the top of a mountain or in a clearing.

Indoors: in a temple room.

On the altar, facing east, is a black altar cloth with a white painted skull holding a dagger between its teeth, on which stands the bust of the Duce Benito Mussolini

and a censer. The incense is made from Laurel leaves. Black candles on the sides of the altar.

### *The Rite*

The Mystic stands in front of the altar and places the incense in the censer.

The Mystic makes the Fascist salute and then states the creed:

*I believe in the spirit and power of the Fascio  
In the sanctity of the Duce Benito Mussolini  
In the civilising mission of Fascism  
In the fate of conquest that awaits us  
And in the power of our New Fascist Mysticism  
I believe in the heroic spirit of our race  
And in a single immortal law, which is honour  
I believe in the legitimacy of our struggle  
Ready for the most extreme sacrifice that it demands  
Resisting at all costs  
Ready to march and overcome any obstacle  
For the realisation of the Sacrum Imperium  
Until the mors triumphalis*

The Mystic concentrates on the image of the skull for at least fifteen minutes and meditates on death.

The Mystic makes the Fascist salute and thus completes the rite.

### *The Festivities Of The New Fascist Mysticism*

- 23 March: commemoration of the founding of the *Fasci di Combattimento* in connection with the Spring Equinox.
- 21 April: commemoration of the founding of Rome.
- 21 June: Summer Solstice.
- 29 July: commemoration of the birth of the Duce.
- 23 September: Autumn Equinox.
- 28 October: commemoration of the March on Rome.
- 21 December: Winter Solstice.

Secuntra Nexion, ONA  
xiii March 2019 ev / cef

## Notes

[1] Benito Mussolini, *Dottrina fascista*, year V, special number, “La consegna del Duce”, speech of 20 November 1939 ev, October-January 1940-41 ev, (tran. Secuntra Nexion).

[2] *Dizionario di Politica a cura del P.N.F.*, Vol. III, pp. 185 – 186, Roma, 1940 ev, (tran. Secuntra Nexion).

[3] *Dizionario Italiano Treccani*, edition 2015 ev, (tran. Secuntra Nexion).

[4] *Ibidem*.

[5] M.T. Cicero, *De Re Publica*, Liber VI, 13, (tran. Secuntra Nexion).

[6] Julius Evola, *Imperialismo Pagano*, “IV. Le Radici del male europeo”, (tran. Secuntra Nexion).

## *Imperium Or Death*

*All'armi!* Legionaries of the Roman ideal, it is time to awaken from this dark sleep and rekindle your faith and fervour.

It is time to fight for the *Imperium!* For the *Sacrum Imperium* to which our West is destined, even if its enemies have corrupted its spirit! It is time to take up arms, physically and spiritually.

From the ashes of this decadent and sick West, we will rebuild the *Imperium*, which will be a beacon for civilisation and promoter of Roman value and *virtus*.

A *Sacrum Imperium* and not an empire based on money, on the exploitation of natural and human resources, but an organic entity of ethnically and spiritually cohesive men and women.

Our Empire will be organic and spiritual, embodying the civilising idea of the Aryan soul and superior Roman values as embodied in the *mos maiorum*. This is in contrast to the modern empires and States based on purely economic and material interests, on a purely mechanistic practicalism and without any higher element, and indeed propellers of degenerate elements.

Legionaries of the Roman ideal and of the free Aryan peoples, take up arms and strike down the enemy wherever they are! And if you die in the fulfilment of your highest duty, by the hand of the enemy or by your own, fleeing from dishonour, in a final act of warrior heroism, then this will be a *mors triumphalis* and thus the highest deed, the crowning of your life!

Awaken the Bellona that lives in your blood and nourish the earth with the blood of the enemy before you lay the immortal foundations of the *Imperium*.

Secuntra Nexion, ONA  
2019 ev

## Spiritual Eugenics

Indomitable will in healthy bodies, forged through struggle, real-world commitment and hard training. Discomfort and pain, alchemically transformed into a steel armour. Strong muscles for battle and a calm and clear mind in the face of the enemy. Healthy in body and mind and noble in blood: these are the foundations on which we cultivate what we call “spiritual eugenics”!

On the body, which is our foundation, we build an iron will and erect an elitist *Weltanschauung* which points to the stars and transcends mundane and materialistic degeneration; a will and *Weltanschauung* that transcend plebeian and vulgar nature. And it is precisely this spiritual eugenics that we believe also describes part of the ONA *Weltanschauung*: with its culling, its clan Order, its merciless physical ordeals, its warrior ethic and the idea of the creation of the Overman: *Homo Galactica*.

Our goal is to create the new man and a new aristocracy through our elitist practises: the ONA’s Seven-Fold Way, the New Fascist Mysticism and our Greco-Roman mystical tradition. And it is culture, excellence and heroic pride that we seek and that will form the basis of this new human being and this new aristocracy, aware of human inequality and the superiority of some races for they have excelled throughout history and brought civilisation and higher ideals.

The *Numen* is the spiritual force that acts like a thunderbolt in the purely biological race, moulding and shaping its cultural aspect. So the selection process will not be something purely biological and scientific, but an active, creative, spiritual and heroic process.

The first step will be to protect the physicality of our people by protecting the different ethnic types, by preventing racial and cultural mixing from destroying the peculiarities and differences created by Nature and characteristic of these ethnic types.

The second step will be to increase the physical strength and beauty of the body through a culture of physical training and beauty, along with the growth of mental and spiritual skills which are purely Greco-Roman.

The third and most important step is the reawakening of heroic and warrior values. This will make possible superior types who will form a new aristocracy, and it will be these superior elements who, as cohesive elements of our “race of the spirit”, will be able to embody the ideal of *Homo Novus*.

To be clear, the purely biological-scientific concept of race, which views humans as simply another animal selected through a purely zoological process, is a mundane abstraction that does not reflect the complexity of the human being. The biological element is only one part, there are processes and forces at work beyond that, and our spiritual eugenics, through the three steps above, aims to reawaken the race of spirit, which is the true formative, creative and propelling element.

The race is fading or dying not simply because its biological “purity” has been compromised, but because the primary force that animated it, the heroic and metaphysical values within it, have fallen asleep.

Our aim is therefore to reawaken these heroic and metaphysical values in the dormant phase, and to do so with increasing vigour. In the face of this goal, everything else takes a back seat.

Secuntra Nexion, ONA  
2018 ev

## Demystifying The Ordo Templi Orientis (OTO)

The Ordo Templi Orientis (OTO), under the aegis of the self-proclaimed OHO (Outer Head Order) Edward Alexander Crowley aka Aleister Crowley, is seen by members of the Order and some other so-called Western Occultists, as the heir and spokesman of the Western esoteric tradition; Thelema as the religion of a supposed new aeon and Crowley as “the prophet” and Magus of that aeon. But are OTO and Thelema really something new, a path or practise that can liberate the individual from psychic and social conditioning and enable them to develop their latent abilities and powers and, more importantly, to heal a millennial imbalance between masculine and feminine and authentically balance and then transcend opposites? Of course, we are still a long way from all of this. The following text attempts to give a fairly broad overview of Thelema and OTO in particular, demystifying it and revealing some of its “secrets”.

### *Structure Of The Ordo Templi Orientis (OTO)*

The OTO sees itself as a chivalric Order and heir to the Templar Order, boasting among its members personalities of the calibre of “Dante, Mohammed, Catullus, Apollonius of Tiana, Nietzsche, Wagner, Goethe, etc.” [1] and although it supports the overcoming of past paradigms, it has a strongly hierarchical and pyramidal structure, in the style of the old aeon. There is a division into three local official bodies: *Camps*, *Oases* and *Lodges* and a *Supreme Grand Council* [2]. The main difference between these official bodies concerns the ability to confer degrees and thus celebrate initiations. The *Camps* simply deal with the dissemination of the Thelema teachings and thus with initial propaganda, while the *Oases* and *Lodges* deal with the celebration of initiations and the production of study material (brochures, theoretical lessons, publications, etc.) as well as the celebration of the Gnostic Mass or *Liber XV*. The *Oases* can celebrate initiations up to III° (Third Degree), while *Lodges* can celebrate initiations up to the degree of P.I. (Perfect Initiate). Initiations to subsequent and higher degrees are celebrated by the *Grand Lodge*. All local official bodies of a nation are subject to the *Supreme Grand Council*, which has the right to remove persons from office, appoint others and close any official body at its discretion. Each official body is subject to the constituency of the mother lodge of its country, which decides on its life and death. There are small groups within the Grand Lodge that act as committees (or small groups of Initiates with high degrees that decide the life and direction of the Order), such as the *advisory committee of Man of Earth*, the *Rois Croix Chapter*, and the *Ecclesia Gnostica Catholica* (EGC) as part of the OTO, which endeavours to celebrate and disseminate the Gnostic Mass (the private and public central text of the OTO). At the head of each Grand Lodge is a Grand Master, a “King”, who in Italy is currently an individual, such as Jean Matthieu Kleemann, alias Phanes X°, who is also a member of the Lino Salvini 1125 Lodge of the GOI in Florence. The international head of OTO (OHO), on the other hand, is currently William Breeze, alias Hymenaeus Beta XII°. Each local official body must submit monthly written reports of meetings and initiations, as well as the treasury of incoming and outgoing funds and any other useful information so that the Grand Lodge can keep track of everything that happens in the Lodge. Each local official body is headed by a “Master” (at least III°) who is initially always and exclusively male, although for some time now many local official bodies have also appointed female initiates, always retaining the wording “Master”. The power of the “Master” within each official body is total, there is no decision that does not emanate from them, and in pure old aeon style, all lower grade members were expected to “always [...] look with respect and reverence upon the members of higher grades” [3]. Within OTO, more than half of the associates are male. On average, there are two women for every ten members and it is not

uncommon to take part in rituals involving only men. In the event of a conflict between two members, the internal OTO *Grand Tribunal* must be called upon to settle the dispute. It is forbidden (except in rare cases) to appeal to a State court, otherwise there is a risk of expulsion from the Order. OTO is a “social” Order, i.e. active participation in the life of the Order and the local body to which the Initiate belongs is required. This involves a conspicuous dose of “socialisation” and diligent participation in meetings, conferences, Gnostic masses, etc. is essential if one is to achieve the required degree advancements.

### *Initiatory Degrees Of The Ordo Templi Orientis (OTO)*

Like its structure, the degree system of the OTO is very hierarchical and organised in the style of the old aeon. It has thirteen degrees of initiation (from 0° to XII°) with various intermediate degrees subdivided by “triads”. The first triad is that of the “Man of Earth” and comprises the degrees from Minerval to P.I. (Perfect Initiate), followed by the triad of the “Lover” and finally that of the “Hermit”. The degrees from Minerval (0°) to VII° (Seventh Degree) are known as the *Mysteria Mystica Maxima* (M.'. M.'. M.'.). The degrees from VII° (Seventh Degree) to X° (Tenth Degree) are known as the “Hermetic Brotherhood of Light” or *Fraternitas Lucis Hermeticae*.

The Man of Earth Triad (third triad):

- 0° (Minerval).
- I° (Man and Brother, Woman and Sister).
- II° (Magician).
- III° (Master Magician): faculty to confer initiations from 0° to III° and to direct an Oasis.
- IV° (Perfect Magician and Companion of the Holy Royal Arch of Enoch).
  - Prince of Jerusalem.
  - Knight of the East and West.
- P.I. (Perfect Initiate).

The Lover Triad (second triad):

- V° (Sovereign Prince Rose-Croix, and Knight of the Pelican and Eagle): minimum requirement to open a Lodge and to become part of the Electoral College, for the government of Camps, Oases and Lodges
  - Knight of the Red Eagle, and Member of the Senate of Knight Hermetic Philosophers.
  - Member of the Electoral College.
- VI° (Illustrious Templar Knight of the Order of Kadosch and Companion of the Holy Graal, Historical Templar): prepares the Initiate for the “internal work” of OTO.
  - Grand Inquisitor Commander, and Member of the Grand Tribunal.
  - Prince of the Royal Secret.
- VII° (*Theoreticus*, and Very Illustrious Sovereign Grand Inspector General): the “internal work” of Order begins and at the same time it leads to episcopal consecration.
  - Magus of Light, and Bishop of Ecclesia Gnostica Catholica.
  - Grandmaster of Light, and Inspector of Rites and Degrees.

The Hermit Triad (first triad):

- VIII° (Oriental Templar; Perfect Pontiff of the Illuminati): associated with the exercise of



- auto-erotic magickal-sexual practices.
  - Epop of the Illuminati.
- IX° (Initiate of the Sovrane Sanctuary of the Gnosis; *Illuminatus Perfectus*): it completes normal magickal-sexual exercise (heterosexual acts) and allows the Initiate to directly represent OTO.
  - Revolutionary.
  - National Grand Master General Added.
- X° (National Grand Master General, *Rex Summus Sanctissimus*): honorary and administrative degree, it designates the National Grand Master General of OTO in a specific country.
- XI°: currently not open to postulants, as well as a degree outside the regular structure of OTO, it is characterized by homosexual magickal practice.
- XII° (Outer Head of the Order): used to refer to the international leader of the Order (OHO), also called *Frater Superior*.

The members of the “Man of Earth” triad do not take part in the government of the Order, but may attend the meetings of the consultative chapter of the Man of Earth. The 0° (Minerval) is not yet a real OTO member, but a “welcome guest”.

Degrees V° to X° are “by invitation only”, so it is not possible to move up a degree if a member of the Executive does not authorise advancement to the next degree. A member of the X° degree can be elected to the office of OHO or become the international head of OTO.

All degrees from 0° to IX° require the payment of annual “dues” of between 35 and 300 euros. In addition to the dues, fees must be paid before each initiation, which also range from a minimum of 20 to a maximum of 300 euros. Without the payment of the “dues” and “fees” there is no advancement to the degree and if they are not paid, one is put into “sleep”.

It is interesting to note that “Each associated Initiate can be appointed for administration purposes to any of the sub-degrees including the seventh degree (VII°) and the tenth degree (X°) included, although not yet obtained the degrees between them.” [4]

### *Practises, Degree Rituals and “Secrets” Of The Ordo Templi Orientis (OTO)*

The central pivotal point of the OTO are the “holy books” of Thelema written by Aleister Crowley and in particular the *Liber AL vel Legis*, or rather an imaginary communication between Crowley and his “holy guardian angel” named Aiwass. Many of these books are considered sacred, the fruit of pre-human contact communication, and are read in group contexts, much as the Nazarenes could read passages from the *New Testament*. *The Book of the Law*, like the Nazarene *New Testament*, is for the Initiates of OTO a text that must be “accepted without wishing to make changes in it” and that must be promulgated. For them, it is the “most sacred” text of all, as it represents the “new law” of Thelema.

Every initiation candidate must have two sponsors who act as guarantors. Each of the OTO degrees is conferred during an initiation by a member who has received a “charter” from the Order’s headquarters authorising them to confer initiations. This is a ceremonial ritual in which, in theory, the essence of this rite is celebrated in a more or less dramatic way and some “secret instructions” are given, which constitute the “keys” that the OTO Initiate will use to realise their own Great Work and to understand the “mysteries of life”. In practise, each of these ceremonies has very little “drama”. They are very pompous, full of declamations and oaths and there is no

real magickal/occult technique used in them. And I would not describe the laying on of hands to “open the chakras” as a magickal technique. Elements of the rite serve as symbols that are supposed to remind us of something esoteric, of a path of the Jewish *kabbalah*, of numerical symbolism and so on. The “secret instructions”, on the other hand, are reduced to a *word*, a *sign*, a *grip* and a *step*, as well as an anecdote in a more or less allegorical and symbolic key. The initiations from 0° (Minerval) to III° (Third Degree) are all in the Egyptian style and make use of the symbolism of Saladin and the desert camp, while the initiation ceremonies of the following degrees (from IV°) are all modelled on/copied from orthodox Freemasonry. The initiation path of the OTO is therefore based exclusively on the initiation ceremonies which, according to the OTO, confer power and knowledge on the candidate. Over the years, some guidelines have been added to the study and practise of each degree, so that after each degree ritual, the Initiate receives the “Instructions of Degree”, a sort of *vademecum* that lists the “recommended” readings and practises related to the degree just received. Note that the degree has been “conferred” and thus “received” and that this is the only way to ascend the path of OTO. In the instructions, there are quite a large number of recommended readings (mainly texts by Aleister Crowley and/or members of OTO) and very few magickal practises (which are “recommended” among other things, meaning they are not mandatory to advance the degree) and obviously no “real-world” tasks. In this context we read:

The teachings of OTO are to be found in its rituals [...] through indirect means, convey information which is otherwise incommunicable. The initiate who seeks with persistence [...] will be well prepared for the revelations of the deeper teachings of our Order. [5]

The practises that every “good” Thelemite should follow throughout their life are:

- (a) Keeping a magickal diary (in which magickal experiences as well as everyday events are recorded);
- (b) *Liber Resh* or the adorations to the Sun (a simple declamation performed four times a day with a small meditation in tow);
- (c) Practise the *Will* rite, that is, recite a simple and ridiculous formula before meals:
  - A. (With a knife, knocks ### ##### ###)
  - “Do what thou wilt shall be the whole of the law.”
  - B. “What is thy will?”
  - A. “It is my will to eat and drink.”
  - B. “To what end?”
  - A. “That my body may be fortified thereby.”
  - B. “To what end?”
  - A. “That I may accomplish the Great Work.”
  - B. “Love is the law, love under will.”
  - A. “Fall to!” (knocks #)

Their rituals, reminiscent of and sometimes even copying the rituals of the Golden Dawn, involve an endless series of declamations, proclamations, words of power, signs and fanciful “formulae”, often created by combining two or more “words”. Formulas such as “AGLA”, “abrahadabra”, “ararita”, “LaShTAl” or the colourful and ridiculous invocations such as “Mu pa looms, Tu wa melai ā, ā, ā. Tu fu tulu! ...”. Rituals that many members prefer to perform in English rather than their own language, as this is, as Crowley said, the “language of the new aeon”. There are also set recurrences throughout the year, as indicated in the *Liber AL vel Legis*, which represent the

Thelema festivities that each OTO Initiate observes and celebrates in their own local body. For example, “the three days of the writing of the *Book of the Law*”, the “holy Thelemic season” (from 20 March to 10 April), where each day is assigned to one of the twenty-two letters of the Hebrew alphabet, and so on.

Before the member of the II° (Second Degree) can apply for promotion to the next degree, he must have completed a task (see *Liber OZ*), while the member of the III° (Third Degree) must have sponsored two Minervals, studied the *Liber Magi* and made a facsimile of the “Stele of Revelation”. They must also pass an examination in which they must prove that they have memorised the steps, signs, grips and words of the previous degrees as well as the various “Catechisms of the Degree” and some correspondences from *Liber 777*; an examination that the member of the IV° (Fourth Degree) must also pass.

The texts of the initiation ceremonies are kept secret and even after one has been initiated, it is not possible to obtain a copy, but one must ask one’s “initiator” for a meeting to discuss them. Therefore, *the initiations into the degrees and the “instructions” given to the candidate during these degree rituals represent the “secrets” on which the entire structure of the Ordo Templi Orientis (OTO) is based.* “Secrets”, the lifeblood of the OTO, which are defended with obligations, oaths, death penalties and a highly closed, hierarchical and pyramidal structure that attempts to minimise the leakage of information to the profane through a kind of “watertight” environment. The “power” of an Order that derives its supposed strength from “secrets” to be revealed, from simple rituals celebrated in the safety of an urban temple and lasting no more than a few hours, could be completely eliminated if these “secrets”, these rituals, were exposed and their mundane, pretentious and completely insignificant character shown. With this in mind, here are some of these “secrets”. What follows will help to show, hopefully definitively, how pretentious and utterly useless these rituals are for an authentic evolution of the individual and the overcoming of old aeon paradigms, both of the OTO and of Thelema.

#### 0° (Zero Degree): Minerval

Element: Earth, Ajna e Muladhara *chakras*.

Word: ON (which means “The Sun” in old Egyptian language and “the most sacred and holiest of names of god” in Hebrew), numerical value 120.

Sign: the sign is given by extending the thumb of the right hand, fingers extended, and placing it against the forehead, as if you beheld far in the desert, a pilgrim approaching the camp. The Penal Sign is given by clenching the fingers of the right hand, the thumb extended, and drawing the thumb smartly across the lower torso from your right to your left.

Grip: the grip is given by seizing the right thumb of the brother or sister with your right hand and squeezing it twelve times, in four batteries of three.

Ceremony: the candidate is tied up and blindfolded and carried by a guard in front of the Master dressed as Saladin. They sworn and the Master “activates” the respective two *chakras*. Saladin sticks bread with salt on it into the candidate’s mouth. The guard points the sword at the candidate who is then untied and unbundled. The candidate sits on the empty seat next to Saladin who gives the candidate the *Book of the Law*, telling them to study it well and then give them a grip, a sign and a word. The candidate feasted on their new companions. The candidate is asked the reason for they initiation and is sworn again. The candidate is invited to read a chapter from the *Book of the Law*. The candidate is made to swear again. A banquet follows.

### *Oaths and obligations:*

Noble and valiant guests, I will venture to acquaint you with the first paradox of philosophy. In order to obtain freedom to do your will, it is necessary to submit voluntarily to discipline and organization. Evolution implies structuralization. The power of man is greater than the power of the amoeba, because he has specialized the functions of our protoplasm of which he is composed. The regulations of our Order are strict, even as the sinews of your arm are firm. Were your sinews loosened, you could no longer move your arms. Chafe not, therefore, at the apparent restrictions which your obligations place upon you. They are designed solely to enable you to do your will. In order that you may do the one thing which you will truly, you must therefore renounce all those other things which may tempt you to swerve from the one purpose of your sojourn amongst us. This tent, under whose canopy I sit, is restrained by the rigidity of its support. It fulfils its design by virtue of this discipline. I charge you, therefore, to meditate over this paradox, in order that you may understand the necessity to undergo that course of training which will make you efficient as a soldier of freedom. Let me further assure you that the word freedom is with us, no idle term. We neither know nor care what your will is. Thou hast no right but to do thy will. Do that and no other shall say "nay". We unreservedly place power in your hands. If it be your will to enter this army as a spy to destroy your comrades, so be it! Yet remember that you have made solemn affirmation to us in these words, which you will again repeat after me. If I break this oath and betray the bread and salt, may I be mutilated and be no more a man.

### Required for advancement:

- (1) The candidate must accept *Liber AL vel Legis*, sub figura CCXX, also known as *The Book of the Law*, without wishing to make changes in it.
- (2) The candidate must acknowledge the necessity for the timely payment of dues and fees for initiation.
- (3) The candidate must consent to the binding arbitration of the Grand Tribunal of O.T.O. in resolving disputes between members of the Order. According to *Liber CI*, (Of the Duties of the Brethren, Seventh house, No. 25) "Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges". The candidate must possess a black, Tau-shaped robe.

### *I° (First Degree): Man and Brother or Woman and Sister*

Element: Water, Vishudda *chakra*.

Word: IA/JA (which means "The Lord" in Hebrew, numeric value 11).

Sign: the sign is given by clenching the fingers of the right hand, and making a motion as if to stab the throat with the thumb.

Grip: the Grip is given by seizing the thumb of the brother in your fingers and pressing it nine times in three batteries of three. You then elevate your own thumb.

Step: right foot vertical in front of the left foot which is horizontal (forming a tau). The left foot from the back passes forward (always forming a tau). Known as a first regular step.

Catechism:

Q: Where were you first prepared for your initiation?

A: In heart, verily.

Q: Where next?

A: In a convenient place, hard by a Spring.  
Q: How long did you remain there?  
A: For nine moons.  
Q: Where were you initiated?  
A: In an Oasis.  
Q: At what hour?  
A: Dawn.

Ceremony: ritual chamber with a tent, cylindrical altar and a well (which recalls the maternal womb or alchemical egg) surmounted by a coping-stone as a lid, a sort of cubic altar with a removable top. Inside there is water and an ark floats on it, containing a dagger, a disc (pentacle) and the *Book of the Law*. Symbolism of birth. The candidate is blindfolded and taken to the centre of the room. The dagger is pointed at their throat and their hands are grabbed and they are made to swear several times. The candidate places their hand on the *Book of the Law* as their throat is grabbed and swears solemnly. Saladin “activates” the candidate’s related *chakra*. The candidate kisses the *Book of the Law* and then is stripped. The candidate is made to go around the well and then a noose is placed around their neck (which recalls the umbilical cord and which at some point in the ceremony will be severed) and is closed in the well. The well is then opened and the candidate is dressed in the tunic. The candidate is given the secret instructions and the way to be recognized, and at the end they are given the disc. The well is closed and the ceremony concluded.

#### *Oath and obligations:*

S: Sir! Are you prepared to obey and to uphold our laws and regulations?  
C: I am.  
S: To conform with our ceremonies and customs?  
C: I am.

[...] Finally I do solemnly and sincerely promise and swear to obey the Laws of the Order in general, and in particular the rulings of the superior of the Order or his duly appointed substitute, as conveyed to me by the most mysterious master of this Oasis under the hand and seal of the Grand Master Baphomet. [...].

#### *Secrets imparted:*

I will now communicate to you the first secrets of our Order. Firstly, let me renew the recommendation made to you on the former occasion; to study constantly in the *Book of the Law*. Secondly, let me call your attention to this Dagger, which has played so large a part in this ceremony. [...] Thirdly, let me counsel you to take note of this Disk. You have little acquaintance with it, but it has been there upon the Altar, even as the Sun, our Father, is always in the Heaven, even when we perceive Him not. Now, the Dagger is in the form of a cross, and the Disk in that of a Circle; crosses and circles are therefore true signs of our Order. You will therefore stand perfectly erect, the feet together. Now link the thumbs of your hands; and placing the left foot behind and across the right, swing it outward with a circular motion until it comes to rest in front of and across the right. It is in this position that the Secrets of Lustration are communicated; they consist of a sign, a grip, a word. [...].

I bestow upon you this Disk, the symbol of that Light of Life without which you were nothing, and which you should therefore be equally ready to radiate from yourself when there is need. May your conduct among us be free and glorious as is our Father the Sun [...].

S: What is that?

C: The Grip or Token of a Man and a Brother.  
S: What does it demand?  
C: A word.  
S: Give me that Word.  
C: At my initiation I was taught to be cautious. I will letter it with you.  
S: I agree; begin.  
C: I.  
S: A.  
S/C: IA.  
S: What it means?  
C: The Lord.  
S: Pass.

Required for advancement:

- (1) The candidate must memorize the catechism and the step, sign, grip and word of the I° (First Degree).
- (2) The candidate must pay dues and initiation fees, and apply for advancement.
- (3) The candidate must rectify any habits or circumstances which cause a conflict with I° oath.

*II° (Second Degree): Magician*

Element: Air, Anhatta *chakra*.

Word: BO (which means “The Lord”).

Sign: the sign is twofold. The first part is called the Sign of Life, or of Manifestation. It is given by clenching the fingers of both hands, thumb extended, the right hand to be held with the upper arm forming a square with the shoulder, and the forearm vertical; the left hand is placed at the base of the torso. The second part is called the Sign of Death, and is given by dropping the left hand to the side, and with the other, giving the motion of stabbing the heart. It alludes to the penalty of your obligation.

Grip: the grip is given as before, but by offering the thumb and with six pressures only.

Catechism:

Q: How were you prepared to be consecrated a Magician?

A: I obtained the four powers of the Sphinx.

Q: Which are?

A: Knowledge, Will, Courage, and Silence.

Q: In the Latin language, these are?

A: *Scire, Velle, Audere, Tacere*.

Q: Their initials are identical with those of what sentence?

A: *Sub Umbra Alarum Tetragrammaton*, or Tahuti, the Master of Magick.

Q: Have you completed your travels with the Sun?

A: I have fulfilled seventy years.

Ceremony: ritual chamber with a tent, cylindrical altar and a well surmounted by a coping-stone as a lid. Inside there is this time very little water and a chalice with sweet wine. The candidate is brought before Saladin and pronounces the catechism of the I°. The candidate swears and Saladin gives the pass grip and the pass word. The candidate is rolled

up the right sleeve of their tunic, they present themselves as I°. The candidate places their hand on the *Book of the Law* and swears allegiance to OTO with the dagger at their throat. Saladin “activates” the candidate’s related *chakra*. The candidate kisses the *Book of the Law* twice and is then ordered to accept and sign the *Liber OZ*. The candidate is given a sword, appointing them sentinel of the camp. The candidate is pushed out of the well and pushed inside. The candidate is given the boulometer and is expected to result in turning the screw. The candidate receives the sign and the word. Various declamations follow and finally the banquet.

#### *Oaths and obligations:*

I warn you that a severe test of your sincerity will be required. Unless you are prepared to jeopardize your social position, and possibly your liberty, or your life, it will be better for you to withdraw on the instant. I wish further to impress firmly upon you that this Order is a serious body of men, courageous, earnest, and faithful, and that these remarks are not the make-believe terrors of orders instituted for the amusement of grown-up children.[...]

I solemnly pledge myself to know, to will, to dare, and to keep silence. These several points I solemnly swear to observe, under no less a penalty than that of having my breast cut across, my heart torn therefrom, and thrown to the fowls of the air, that they may devour it. [...]

#### *Secrets imparted:*

Then I will entrust you with the pass grip and pass word leading to the degree to which you seek admission. The pass grip is given by seizing your companion right thumb in your right hand, and twisting the wrist sharply to the right. The pass word is Thelema, which means Will in the Greek language. Look frankly and fearlessly into my eyes, and say with me: “The word of the Law is Thelema.” [...]

S: What is this?

C: The pass grip, leading from the I° to the II°.

S: What does it demand?

C: A pass word.

S: Give me that Word.

C: Thelema.

S: What is its import?

C: Volontà.

S: Pass, Thelema.

Your first act will now be to join in our declaration of the Rights of Man. This you will sign in triplicate with your full name and address; one copy we retain; the others are to be affixed publicly to edifices symbolizing the civil and religious authority. [...]

Saladin hands the boulometer to the candidate. The boulometer consists of an attachment to the thumb, with a screw and a graduated wheel. The candidate has to turn the screw as far as he can, and his ability to do so is marked on the scale and recorded. However, although hidden by Saladin’s hand, there is a second cavity at the base of the parallelepiped. When the Candidate gives up, Saladin starts talking again. [...]

My brother, in the I°, you were presented with a robe of darkness indeed, yet in the shape thereof was concealed a certain invocation of the Light. To those who thus invoke the Light, light comes. I therefore affix this red triangle, the apex pointing downwards, as it

were a wedge of Light splitting the clouds that surround birth, and warming life with its rays, As it is written, “The Sun of Righteousness shall arise, with healing in His wings”. This triangle is also the special symbol of the Lord of the Aeon — Ra-Hoor-Khuit; the Crowned and Conquering Child — the eternal Sun that dieth not, whom we adore. I also gird you with this Sword, which you are to keep sharp and bright, neither to draw without need, nor to sheath not without honour. [...]

Required for advancement:

- (1) The candidate must fulfil the task appointed in the ritual with respect to *Liber OZ* (taking care to avoid damage to property: making an ideological statement and not performing an act of vandalism).
- (2) The candidate must memorize the catechism and the step, signs, grip and word of the II° (Second Degree).
- (3) The candidate must pay dues and initiation fees, and apply for advancement.

III° (Third Degree): Master Magician

Element: Fire, Svādhīsthāna *chakra*.

Word: MABN (numeric value 93).

Sign/Grip: the sign is triple. First is the sign of mystery. Clenching the fingers of the right hand, touch with the thumb the forehead, the right breast, the left breast, and finally the throat. This is in commemoration of the wounds of the ancient master, and by their position they form a triangle with a point in the focus thereof, which is called “*centrum in trigono centri*”. Second is the sign of resurrection. Clenching the right hand as usual, touch the navel with the thumb. Then draw the hand sharply across the body, and drop it smartly to the side; then bring it upwards with a curving motion, slowly, to the navel. This sign demands a word; and this word is “*An’el Haqq*”, the other replies: “I am the truth, and in my turban is wrapped nothing but god!”. Third is the sign of brotherhood; which includes the grip. This is given by approaching with clenched hands, backs of hands upwards, and then reciprocally grasping the thumbs. Three distinct pressures are then given. The first says “I give my hand in sure relation”. The second answers: “As of true brother with true brother”. Approach the feet, so that the right foot of each is between the two feet of the other. The first says: “I pledge my foot for firm foundation”. The second answers: “Of our straight walking with each other”. Touch the right knees and say together. The first says: “My knee bends not in supplication. Either to you or to another”. The second answers: “Either to you or to another”. Advancing the lower part of the torso, the first says: “My body doth not do you wrong”. The second, advancing the breast, replies: “My bosom keeps your secrets close”. The first, putting his mouth to the other’s ear says: “My mouth speaks to you, truth in song”. The second, putting his mouth to the ear of the first, while both throw the left arm over the back of the other: “My arm defends you from your foes”.

Catechism:

Both approach with clenched right hands, backs (of the hands) upwards, and then reciprocally grasp the thumbs. Three distinct pressures are then given. One says: I give my hand in sure relation. The other answers: As of True Brother with True Brother. Approach the feet, so that the right foot of each is between the two feet of the other. One says: I



pledge my foot for firm foundation. The other answers: Of our straight walking with each other. Touch the right knees and say together: My knee bends not in supplication. Either to you or to another. Advancing the lower part of the torso, one says: My body doth not do you wrong. The other, advancing the breast, replies: My bosom keeps your secrets close. The first, putting his mouth to the other's ear: My mouth speaks to you, truth in song. The second, putting his mouth to the ear of the first, while both throw the left arm over the back of the other: My arm defends you from your foes. This sign and grip, combined, demands a word. It is the word by which you were raised, the word by which we triumph over death. This word is too sacred to utter on any other occasion; and you will therefore say instead of it, a sentence whose initials are formed from the letters of the word taken in reverse order. This sentence is: *Nvnct Benedictio Adest Mortis* (the sentence is given by alternating words).

Ceremony: ritual chamber with a tent, cylindrical altar and a well surmounted by a coping-stone as a lid. Inside, this time the water has dried up. The candidate pronounces the catechism of the II° and receives the pass step and the pass word (*agape*). The candidate is attached to strings with weights of 156 pounds. Disc and dagger are aimed at the candidate's navel. The candidate proves to be a II° by showing the relative sign, grip and word and then shows the pass step and the pass word that lead to the III°. The candidate is stripped naked in the part of the robe where the genitals are and takes the oath. Saladin places the *Book of the Law* on the candidate's forehead and the candidate is led to go around the well. The candidate eats a piece of bread dipped in the "bitter" cup with wine and laudanum at which the strings are cut. It is announced that they have gathered to commemorate the death of Mansur el-Hallaj. The candidate is tied to the tent pole and insulted and after untied. The candidate is brought in front of the well and here gives the sign of the life of the II°. The candidate is hit with a stone on the chest and head and then lies on the ground as if dead. The candidate is put into the well and then brought back out. The candidate receives sign, grip and word and then the insignia are given, the candle and the initials OTO are affixed to their robe.

#### *Oath and obligations:*

I further solemnly pledge myself to obey the Grand Master Baphomet; to recognize his authority and his alone; without regular charter from him I will not initiate or purport to initiate any person in any association of any kind or administer any ceremony identical with or resembling in any way the ceremonies of our Order. I promise always to look with respect and reverence upon the members of higher grades, and to aspire steadfastly and with modesty to be received into their number [...] Most especially will I keep secret the knowledge of the word of this degree; I will never utter it so long as I shall live, except at the proper moment, when acting as Master of a secret place of Masters in a camp of true magicians, warranted by charter under the hand and seal of Baphomet; lest its sacred virtue be impaired. All these points I solemnly swear to observe, under no less a penalty than that of being stabbed in the bowels, and my carcass burned to ashes, that no trace or remembrance of so vile a wretch may remain among men, especially Master Magicians. [...] You will seal this solemn oath thrice with your lips on the *Book of the Law*. [...]

#### *Secrets imparted:*

At your lustration, you, a naked soul, put on the frail garment of a mortal body. In the II° you were taught how to live; in the III° you will be finally instructed how to die. [...] Then I will entrust you with the pass grip and pass word, leading to the degree to which you seek admission. The pass grip is given by seizing your companion right thumb in your right hand, and twisting the wrist sharply to the left. The pass word is *Agape* means Love in

Greek language. Look frankly and fearlessly into my eyes and say with me: “There is the dove and there is the serpent. Choose ye well!” You will now retire from the Camp, to a place prepared, there to undergo the necessary preparations for your devotion. [...]

You will now take a third step as before, with the left foot; for the three represents the return of the two to the one, but after another manner. And herein lieth a great mystery, beyond the understanding even of Master Magician. It is in this position that the secrets of this degree are communicated. They consist of a sign, a grip, and a word. [...] This sign and grip, combined, demands a word. It is the word by which I raised you, the word by which we triumph over death. This word is too sacred to utter on any other occasion; and you will therefore say instead of it, a sentence whose initials are formed from the letters of the word taken in reverse order. This sentence is: “*Nunc Benedictio Adest Mortis*”, which means: “now is the blessing of death at hand”. I can also indicate it by telling you that the first two of its four letters form the Hebrew word for mother; the next two the Hebrew word for father; and the last two, the Hebrew word for son. [...]

It now becomes my duty to inform you that the ceremony through which you have just passed, is in every essential the lesser or infernal rite of the slain god, whose name is John, or some sound similar, as Jonah, Dionysus, Janus, Dianus, Nu, Anu, Oannes, On, Noah, and many others. This god of water is of the North, because the Sun touches his Northern limit as he enters the watery sign Cancer, and turns towards the South, represented by the goat-gods, Set, Satan, Shaitan, Seb, Sebek, Saturn, Abrasax, or Sad, Had, Hades, Adad, Odin, Adonis, Adonal, Atys, etc., who are of the earthy sign Capricornus, the Southern limit of the Sun’s journey. As the end of the summer is in Libra, the cardinal sign of air, the gods of water partake also of the airy nature and, similarly, the earthy gods have their natures intermixed with fire, since the end of winter announces the fiery sign of Aries, whose mysteries are those of spring and called the greater mysteries wherein the slain god is celebrated by his name Iao, Jupiter, Jehovah, Iacchus, Zeus, Shu, Jesus, Osiris, etc. [...] Saladin gives candidate their insignia, and affixes O.T.O. on their robe and give them the candle. [...]

#### Required for advancement:

- (1) The candidate must bring two persons suitable for initiation to the Order, preferably by signing as sponsor (one of the two required) on their “preliminary pledge forms”.
- (2) The candidate must pay dues and initiation fees, and apply for advancement.
- (3) The candidate must pass the required (closed book) examination on the steps, signs, grips, words and catechisms of 0°, I°, II° and III°; and on *Book 4*, Appendix V: Columns 0, 1, 2, 3, 4, 5, 6, 8, 11, 14, 33, 60, 61, 62, 64, 82, 83, 84, 90, 91, 92 (777: Columns I, II, III, VII, XII, XIV, XLI, LIV, LV, LXIII, LXVII, XCVII, XCVIII, CXXXVII, CXXXVIII, CXXXIX, CLXXV, CLXXVI, CLXXVII).

With the advancement of the degrees there are then further obligations, such as the obligation of the V° (Fifth Degree):

I swear eternal fealty and allegiance to the Supreme Council by whose authority this Chapter is constituted in the person of its Most Puissant Sovereign Grand Commander Baphomet. I further pledge myself to the service of the Order to the last drop of my blood and the last penny of my purse. All this I swear to observe without evasion, equivocation, or mental reservation of any kind, were it at the cost of the death of my body and the damnation of my soul.

So we see that what is called “secret instructions” is nothing more than useless Masonic verbiage in the style of the old aeon: a word, a salute, a sign and a grip. Together with the symbolism of the rite and the “opening” of the corresponding chakra by the initiator (through the “laying on of hands”), these are supposed to give the Initiate a kind of “power” and a key to understanding the mysteries of life”. The reality is quite different. The ceremonies are magically useless and only suitable for those who love induced self-amazement and for those who need the authority of another to confer titles, degrees and privileges.

### *Pretentiousness, Patriarchal Ethos, Indulgence And Selfish Ipseity*

Although Aleister Crowley was admired and regarded by many as something of an authority on esotericism, he epitomised the egotistical ipseity that characterised Western society in the last century. A self-proclaimed “Magus” and even “prophet” of a new aeon, who should have embodied the archetype of the “overman”, was in reality nothing more than an Initiate who was strongly chained to his ego. It is no coincidence that he was addicted to heroin, opium and hashish and that sex and especially the “sperm”/“staff” had become an obsession in his life and consequently also in his teaching of Thelema and then in the OTO he led. The last degrees (not the first, mind you) of his initiation system included, among other things, the constant practise of: worship of the phallus (VII°), masturbation and use of sexual fluids mixed with saliva (VIII°), use of vaginal secretions and menstrual blood through vaginal penetration (IX°) and sodomy with the interaction of excrement and blood (XI°). Even more interesting, by the way, is the fact that Crowley (like the earlier Kellner and Reuss) was neither a *yogi* nor an Initiate of the Tantric tradition, which says a lot about the true nature of his “sexual magick” practises. And in particular about the true initiatory understanding of sex (and other topics) and the fact that he actually “went over the Abyss”.

And as the culmination of the presumption of a plagiarist and a man lacking originality, we have the *Liber AL vel Legis*, “dictated” to Crowley in three days by a super-personal entity called Aiwass. A “sacred” book that would have established a new aeon, a new *logos* with the law of Thelema, and which would have given Crowley himself – since known as “the prophet” – the title “Magus”. How much old aeon pretentiousness and ipseity is there in all this?

And as worthy descendants of Crowley and his mundane nature, we have today’s OTO members. The archetype of the OTO member, the image of the ordinary associate, is the classic individual who goes to social centres, a “hippie” individual, politically left-leaning, the “intellectual” or pseudo-intellectual type who likes to stuff their mouths with theory and indulge in drugs (mainly hashish and cocaine). All this tends to make them feel like a “rebel” and (consciously or unconsciously) emulate the deeds of their beloved Crowley. It is probably no coincidence that Alberto Moscato, the former Grand Master of the Italian OTO, died of an overdose on 2 April 2006. The average OTO member is an urbanised individual who lives in the city, who loves the comfort of rituals performed in heated rooms and who needs the security of a group, a collective and above all of someone who tells him what to do, an authority outside him. An individual who has never used and forged their own body, as this would have required the sacrifice of comfort; a comfort and indulgence in the pleasures that the archetypal member of the OTO has embraced, making it a true lifestyle and “spiritual” praxis. Another example of pomposity, pretentiousness and an outer form winning out over the inner is also evident in the way the members of the OTO communicate with each other: “Very Excellent and Perfect Prince”, “Very Excellent and Perfect Princess, and Noble Dame of the Red Eagle”, “Illustrious, Just and Enlightened Sir Knight”, blah blah... The way they greet each other when they see each other in person consists of three

kisses and the phrase “93!”, and this continues in a somewhat ridiculous manner every time the opportunity arises.

And then we have the *Ecclesia Gnostica Catholica* (EGC) and the name speaks for itself! This is the “ecclesiastical” branch of OTO and is concerned with the celebration of the Gnostic Mass – a public and private ritual written by Crowley and fundamental to OTO. The text of the ceremony follows that of *Liber XV* from Aleister Crowley’s book *Magick* (with some minor variations), which reads:

[...] And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is Thelema. And I believe in the communion of Saints. And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

Ceremony always in the Egyptian style, in which the mysteries of Thelema and OTO are symbolically celebrated and in which the Eucharist participates through “cakes of light”, or biscuits made with flour, honey, red wine, menstrual blood of the priestess or one of the officiants who prepares them, or even animal, olive oil and a touch of Abramelin oil. The rod, the woman who symbolically brings the phallus to ecstasy, the woman who attracts the man, the woman who stops playing an active role after the first ten minutes of the Mass and sits inert on the altar until the end of the rite, the constant praises of the Father, the Sun, the rod, etc...: what is more *masculous*, patriarchal and old aeon than all this? The current leaders of the OTO Caliphate are obviously all men: William Breeze (Frater Superior), Jean Matthieu Kleemann (X° of the Grand Lodge of Italy), Shiva (X° of the Grand Lodge of Australia), Abrasax (X° of the Grand Lodge of Croatia), etc. And it is from the VII° (Seventh Degree) onwards that the “secret instructions” most reveal the pretentious, patriarchal and sex-obsessed nature (with emphasis on the male member of course) of the OTO system:

Therefore in the Macrocosm is one sole God, the Sun. Now in the Microcosm, which is Man, the viceregent of the Sun, sole giver of life, is the Phallus. He is also sole giver of Light in a certain secret sense not fully declared in the VII°. This much may We hint: the Phallus is the physiological basis of the Oversoul [...] What is the tent of Saladin but the Phallus? And the First Word as the last is ON, the Sun. [...] And in what time seemeth Him good shall the O.H.O., gathering his forces, declare this Truth privily unto the Kings and Princes of the Earth, that they may take counsel together and rule all men in peace and love by virtue of this Secret under the Shadow of the Wings of the One ineffable Lord.

In the secret instructions of the IX° (Ninth Degree) we read:

This secret is the true Key to Magick; that is, by the right use of this secret man may impose his Will on Nature herself [...] before the beginning of the Ceremony [...] stimulants whether of wine or subtler agents may be continued, so as to raise the body from excitement to excitement [...] And, the whole being considered carefully, we do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office. It is enough if that assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot and healthy; flesh, nerve and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable. [...] the Priestess, although a lofty Initiate, [cannot] replace this essential Power of the Priest over that of which he is but the vehicle and guardian. For this reason the Ninth degree is not so easy to be made effective by Woman initiates. [...] a priori it seems that, though the Lion and the Eagle are best in combination, the Lion is more likely to be able to dispense with the assistance of the Eagle, than the Eagle to make shift in the absence of the Lion. [...] On the appointed day he is attended by one or more chosen and experienced attendants whose duty is (a) to exhaust him sexually by every known means (b) to rouse him sexually by every known means. Every device and artifice of the

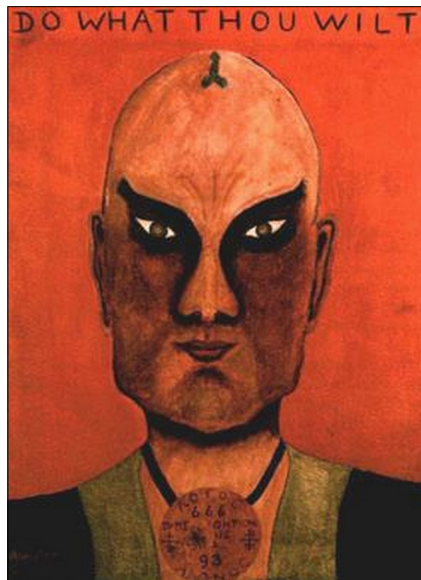
courtesan is to be employed, and every stimulant known to the physician. [...] The Ordeal terminates by failure – the occurrence of sleep invincible – or by success, in which ultimate waking is followed by a final performance of the sexual act.

Here the patriarchal, Magian ethos and misogyny so dear to Crowley's heart is manifested in these instructions, in which the woman is degraded to a mere instrument, a mere "vehicle" in the function of the male officiant. Through this revealed secret, among other things, "man may impose his Will on Nature herself": another example of the selfish ipseity and involuntarily nature of "might is right".

A phallus in the name:

A handwritten signature in black ink that reads "Aleister Crowley". The word "Aleister" is written in a cursive script, and "Crowley" is written in a more stylized, blocky cursive. The signature is positioned above a large, stylized phallic symbol consisting of two vertical ovals connected at the top.

A phallus in the head:



(Self-portrait of A. Crowley, 1918 ev)

Is the nature and "psychopathology" of the character, and therefore of his path, clear? And also of those who follow his steps?

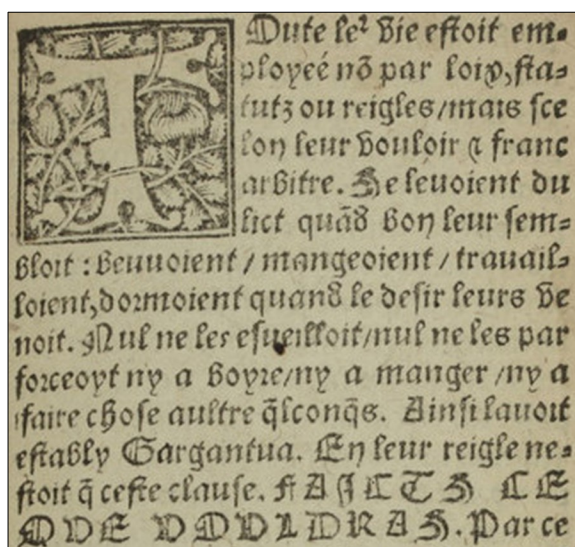
## A Plagiarism Or A Pure Coincidence?

Another interesting note: the word “Thelema”, the law “do what thou wilt” and “love is the law, love under will”, dictated to Crowley by an alleged super-personal entity and reported in *Liber AL vel Legis*, as well as the famous “Abbey of Thelema” founded by Crowley on the Italian island of Sicily, are these original and unique creations or mere plagiarisms?

There is a quote from an Occultist who wrote about sexual magick and hashish, a certain Paschal Beverly Randolph, from his 1874 ev text *Mysteries of Eulis*:

Will reigns Omnipotent; Love lieth at the Foundation.

Do you see any similarities? There is a novel entitled *La vie de Gargantua et de Pantagruel*, written by the Frenchman Francois Rabelais in 1534 ev, in which there is an “Abbey of Theleme” where libertines called “Thelemites” live according to the motto “Fay Ce Que Vouldras” (the motto appears in the second edition of 1535 ev, chapter LV):



Translated:

Their life was not governed by laws, statutes or rules, but according to their will and frank will. They got out of bed when they liked; they drank, ate, worked, slept when they felt like it; no one woke them up, no one forced them to drink or eat or anything else. So Gargantua had established. Their rule was all in one article: DO WHAT THOU WILT.

In the English translation of the above text by the Briton William Francis Smith [6] from 1893 ev, the (plagiarised?) “DO WHAT THOU WILT” used by Crowley immediately catches the eye:

## CHAPTER LVII

### *How the Thelemites were governed in their Manner of Living*

ALL their Life was laid out, not by Laws, Statutes, or Rules, but according to their Will and free Pleasure. They rose from their Bed when it seemed good to them, they drank, ate, worked, slept, when the Desire came upon them. None did awake them, none did constrain them either to drink or to eat, or to do anything else whatsoever ; for so had Gargantua established it.

In their Rule there was but this Clause :

DO WHAT THOU WILT,

Since the above quotations are irrefutable evidence of the non-supernatural nature (claimed instead by Crowley and most of his followers) and fraudulent message underlying the creation of “Thelema”, Crowley, in his pamphlet *The Antecedents of Thelema*, written in October 1926 and never completed, supported this debt in part by stating that:

We may then conclude that the masterpiece of Rabelais contains in singular perfection a clear forecast of the Book [of the Law] which was to be revealed by Aiwass to Ankh-f-n-khonsu 370 years later.

Rabelais became a “forerunner” of Thelema and of Crowley himself, and was added to the “saints” of the Gnostic Mass. Using the same *modus operandi* of the Nazarenes when they ask how Yeshua could have accomplished works before his birth. Does this sound familiar to you?

Is it all just a coincidence or plagiarism? The obvious answer for the wise man.

### *Conclusion – Thelema As A New Aeon?*

To summarise, it can be said that the Ordo Templi Orientis (OTO) and the system known as “Thelema”:

- i. The secrets and degrees are conferred on individuals by an external authority in a ceremony in an urban temple lasting no more than a few hours; secrets aimed at revealing the mysteries of life and the universe.
- ii. The structure is very hierarchical and pyramidal, limiting personal freedom and responsibility.
- iii. The entire system of Thelema is based on “revelations” and “holy books” that contain the secrets of these revelations; books and revelations that must of course be “interpreted” in order to understand their secrets.
- iv. Crowley’s figure is totally revered and regarded as the highest authority on Occultism, turning Thelema into a personality cult. Everything Crowley said and wrote is valuable

and must be studied thoroughly, even if it is not clear or completely insignificant and comes before personal practical experience.

- v. The ceremonies and teachings are nothing but a mixture of Jewish *kabbalah*, dead Egyptian forms, traces of oriental yoga, pseudo-gnosticism and a deep substrate of Masonic heritage.
- vi. The messianic trap of all monotheistic religions: *Liber AL vel Legis* is considered a “holy book” to be accepted by all members of the OTO without any discussion (cf. the obligation of the Minerval degree) and is treated as such by all followers of Thelema who regard Crowley as the “prophet” (messiah?!) of a new aeon.
- vii. The patriarchal nature of the entire system is evident in the prominent role of the male in all OTO ceremonies, in the phallogocentric (phallus-obsessed) nature of the “secrets” imparted during (and after) initiations, in the fact that all degree rituals are administered by men, and that the leadership of Camps, Oases and Lodges was until recently entrusted only to a “Master” (a man, of course). The international head of OTO (OHO), the “holy king”, is always and exclusively a man, the initiation system in the highest degrees stipulates that it is the man who “uses” a woman for his own magickal-sexual practises, etc.
- viii. The perpetuation of the “might is right” doctrine is evident in its extreme concept of “will” and in statements such as: “man can impose his Will on Nature itself”.
- ix. The pomposity, pretentiousness and egotistical ipseity are evident in the titles and designations given within OTO and in the way in which communication takes place between associates. Titles and ways of communicating that are often considered more important than the individual’s true level of advancement (lack of practical tasks, rites of passage and physical ordeals).

Therefore, I believe I can confirm that not only is Thelema not a new aeon or a new and original “teaching” and the Ordo Templi Orientis (OTO) not an Order beyond old aeon paradigms, but that both represent the continuation of these patriarchal, misogynistic and harmful traits for healthy and genuine individual development. They produce an unhealthy and unbalanced psyche and draw from the Magian well (in theory and practise), producing a type of individual that is harmful to the authentic Western tradition and to the energies and forces that aim to produce the final phase of the present aeon: the *Imperium*.

E.V.  
Secuntra Nexion, ONA  
2020 ev

Notes

[1] OTO, *Liber LII*.

[2] Gran Loggia d’Italia OTO, *Statuto OTO Italia*.



[3] Obligation of the III° (Third Degree).

[4] Gran Loggia d'Italia OTO, *Statuto OTO Italia*, (tran. Secuntra Nexion).

[5] OTO, *Guide to Study of the Minerval Degree*, "Introduction".

[6] William Francis Smith, *Rabelais: the Five Books and Minor Writings*, Londra 1893 ev, p. 190.

## Polemics To The Current 93: SOTVL

The following is a public conversation that took place in April 2018 ev in a group of Thelemites on internet, between a woman associated with Secuntra and Mrs Corinna Zaffarana (alias Soror Axel), Initiate and “representative” of the Sovrano Ordine del Tempio della Via della Luce (SOTVL), an Italian Order of the Thelemic current that claims a lineage with the A.'. A.'. of Aleister Crowley. It follows some polemics [1] by “one of ours” who questioned *Liber AL*, Crowley and Thelema in general. The index of notes was added later.

### *From A Secuntra Associate (ONA) To Soror Axel (SOTVL):*

Corinna, referring back to the discussion someone had started a few days ago to criticise *Liber AL*, Crowley and Thelema in general, and to which I was unfortunately unable to reply, as you are, if I am not mistaken, an Initiate of SOTVL and therefore a Thelemite, and on the assumption that Thelema should represent a “new aeon”, I would ask you the following questions:

- 1) The *Liber AL* is passed off as some sort of communication that took place between an external entity (or one’s own Self) Aiwass and Crowley. And this book is said to represent the “law” of the new aeon. That this book is “holy” and this gives Crowley the authority to call himself the “Magus” and “Prophet” of this new aeon. I wonder what is new aeon about all this? Or in the modus operandi so dear to the revealed/messianic religions, with their messages/books dictated/revealed by external entities, aimed at ushering in a new religion/new aeon/new era and their prophets/messiahs?
- 2) The *Liber AL* needs interpretation, exegesis. Once again, where the new aeon is in all this? In a book that is considered “holy”, central to a spiritual journey, to be studied, “interpreted”, kept on the altar and read, more important than personal experience?
- 3) The highly pyramidal and hierarchical structure of OTO with its degrees and sub-degrees, which are always and “only” assigned by a Master or Initiator. Where the new aeon is in all this? In the fact that one is dependent on another or more people for one’s own advancement?
- 4) Do you consider the Western tradition to be a mixture of the Jewish *qabalah*, the teachings from Abramelin’s Grimoire and the teachings/rituals of the Golden Dawn? Once again, where the new aeon is in all this?

Thank you in advance for your reply.

### *From Soror Axel (SOTVL) To A Secuntra Associate (ONA):*

I will try to answer within the limits of FB. So I hope this reply is complete. If so, please let me know what else you want to know.

- 1) You are absolutely right; the question posed in these terms is entirely “Veteraeonian”. The problem arises precisely in the ability (which not all Thelemites have...or so called ones) to distinguish a mythical tale, which is part of a mythopoeitic process, from the reality of the facts. The story is an allegory; just as the reference to the term “Prophet” to refer to the

concept of Logos is an allegory. When one examines Crowley's complete work, it turns out that Crowley did in fact say this. More or less directly. So the criticism is justified. I would be the first to make it if the system was really were in these terms.

- 2) Once again, you are absolutely right. *Liber AL* is a "holy" book in the sense that (think of Jung's *Red Book*) it is a product that comes from the polysemic depths of the archetype; and as such it must be interpreted. If it is treated like a Bible that must be interpreted in order to discover the word of the new God of the moment... it becomes pure and simple bullshit. On the contrary, the Thelemic path is totally experiential and does not pretend to truth. Crowley says this in several places in his *omnia* work.
- 3) I cannot respond on behalf of OTO as I am not part of it.
- 4) In reality, the Western tradition has welcomed the Qabalah from the XII-XIII century. The *Qabalah* has its origin in the area of northern Spain and southern France. In Thelema it is used, but in a totally reinterpreted way, both in relation to GD, from which Crowley departs precisely for the reasons you mention, and in relation to the Jewish tradition, from which he retains only the allegorical reference. Abramelin is not one of the teachings of the A.:A.: – it was a youthful experience of Crowley from which he kept some concepts such as the "holy" oil.

I have tried to answer within the limits of a medium like FB ... But I remain at your disposal. Thanks for the great questions.

### *From A Secuntra Associate (ONA) To Soror Axel (SOTVL):*

Corinna, thank you for your answers. However, I have to answer you:

- 1) You agree with me that most Thelemites regard the *Book* as something "holy", just as Jews regard the *Torah* as "holy" and Christians regard the *New Testament* as holy. The same is true of Crowley, who is seen as the "Prophet/Messiah" of the new aeon and the one who established it: "The Aeon of Osiris ended on March 20, 1904 CE, the date on which every Thelemite technically recognizes the establishment of the current Aeon of Horus." [2] This is, of course, due to the nature of the *Liber AL* as a "revealed" book. Look, for example, at the "fervour" with which the "writing of the *Book of the Law*" is being celebrated these days. I would be interested to read Crowley's words where you say that he affirms that the book is to be understood allegorically and is not a "revelation", because on your website I read the opposite, namely, "A necessary consideration in relation to Aiwass. All too often, even in esoteric circles, it is argued that he is nothing more than Crowley's subconscious and that therefore the author of the *Book of the Law* would be Crowley himself and not a pre-human entity outside of him. Those who support these theories only show that they either lack knowledge on the subject or that they are not orthodox to the teachings of Master Therion" [3] and that you are also quoting Crowley who said: "I now incline to believe that Aiwass is not only the God once held holy in Sumer, and mine own Guardian Angel, but also a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus, the Head of the AA" [4] and where you state quite clearly that: "Crowley's recognition as a prophet and thus as the sole and absolute authority of reference for the emancipation of the Magus of the New Aeon. The pre-human origin of Aiwaz and thus of the *Book of the Law*. [...] On these two points, the position of S.O.T.V.L. is extremely clear [...] Therefore, the figure of Crowley – Ankh-fn-Khonsu – Magister Therion, is accepted and confirmed in his dignity as Master of the World, as Prophet of the Aeon of Horus, and consequently recognised as the only spiritual excellence to which one can converge. [...] Now this Law of Thelema [...] is not really an

invention or an intelligent utterance of Crowley - Therion, but it is a precise emanation and utterance of the *Liber AL vel Legis*, which in its day, as Crowley himself declared, was not written by him. Indeed, the true author of this most important Book of the Current 93 is, as already stated, Aiwaz, a pre-human intelligence of enormous power, while the Master Therion was none other than the Scribe who faithfully collected the dictation of the three chapters of which it consists. [...] Aiwaz is not the subconscious of the Prophet, but an intelligence outside of him, endowed with a subjectivity and autonomy of his own, and also with powers superior to any human being; He is the sole and true author of the *Liber AL vel Legis*. [...] The Sovereign Order of the Temple of the Way of Light fully embraces this view and can therefore only differ from any other alternative interpretation.” [5]

- 2) If you agree with me, you will agree that the book obviously needs an interpretation, an exegesis, and that it contains “mysteries”. This is nothing new. It reflects all the baggage of messianic religions: see Judaism, where a good Jew must study the *Torah* and learn its secrets. The *Book* is obviously the central message of Thelema (on your website we read: “Every aspirant [...] must also solemnly affirm that he accepts the *Liber AL vel Legis* in all respects as the only canon of truth, the key to progress and the arbiter of behaviour, and consequently accepts it as an absolute rule of life in order to call himself a Thelemite according to the original provisions of AA” [6]), then we are always at the point (1) where it is regarded as “holy”, as a “rule of life”, as the fruit of revelation by an external authority and passed on as such, something of human, bound to the single figure of an individual: Crowley. The fact that everything written in it, as well as all of Crowley’s works, are taken at face value says quite a lot, in my opinion, about the attitude of Initiates of Thelema and Orders such as OTO and AA. Where personal practical experience is considered secondary to what has been written and said by another individual/Order in possession of “secret teachings” and some “authority” (self-proclaimed or “bestowed” by another individual/Order and at worst by an external entity/divinity).
- 3) As already mentioned, OTO is a very hierarchical Order. From what I can read on SOTVL’s website, which claims AA membership as lineage, this also shows a highly hierarchical structure: “The hierarchical and pyramidal structure of SOTVL, which is internally divided into three orders (Ordo MM, Ordo RR, Ordo AA).” [7] Are there degrees within SOTVL/AA that can be attained through initiations that are “only” conferred by the Master/Lodge Initiator? Degrees that are conferred by invitation only? If so, then the structure is no different to that of the OTO/Masonry and therefore there is nothing new here either.
- 4) You say that historically the “Western tradition welcomes the *Qabalah* from the XII-XIII centuries.” This does not mean that the Jewish *qabalah* is a “Western tradition”. The Jewish *qabalah* has to do with only one thing: the Jews. As such, it is the manifestation of an ethos, the Jewish ethos, which is alien to the European ethos. The fact that the Jewish *qabalah* is now considered a Western tradition or the Western tradition, because Golden Dawn, OTO and Crowley and some other Renaissance Occultists adopted it (thanks to grimoires like Abramelin’s) and created their own magickal systems with it, does not make it a European/Western tradition and especially not the European/Western tradition. Abramelin’s grimoire, which, apart from the oil used extensively in its ritual (see e.g. *Liber XV*, which is central to Thelema), was used by Crowley for the rite of “Knowledge and Conversation of the Holy Guardian Angel”. Thelema, as it was conceived, thus rests firmly on the foundations of the Jewish ethos.

Thank you again for your responses.

## *From Soror Axel (SOTVL) To A Secuntra Associate (ONA):*

Let's go in order.

- 1) Excellent observations; I know what is written on the SOTVL website; however, since I represent the SOTVL, I reaffirm that no. This is the mythopoietic aspect. So what you mentioned is the representation of myth. The myth is a self-contained narrative that feeds on archetypes and allegories. It is a model independent of historical truth. No one who knows anything about history can believe that the modern era began in 1904. And not see all the changes that have led to what can be called a new Aeon, represented by the image – the god Horus, which in fact summarises well the main features of that time, positive and negative. Historically, the elaboration of the AL is ambiguous. If some Thelemites (or self-proclaimed) ignore this, that's their problem, but I agree with you that ignorance is the enemy of truth. The important thing is to distinguish the levels: myth from myth, the sacred from the sacred, and story from story. Using a symbol wisely and endowing it with sacredness does not mean believing that it is historically valid using the instrument of reason. It represents “something”; this something must be protected in order not to lose the “sense of the sacred”. And today, with the progressive collapse of institutionalised religions, which, with the disappearance of polytheism, have transferred the sense of the sacred into religious expression, man falls into the weakness of applying traditional thought patterns to another system ... well, that is true. Unfortunately, Nietzsche said that the decline of the West is based on this. I can't do anything about that. That is why the Rite is of fundamental importance and with it the Myth, which they preserve from the chaotic intrusion of the Sacred and restore to Man the two dimensions that have been turned upside down in monotheism. And if you criticise our side and tell me that what I am saying seems contradictory because of the way the question is posed, I can only take note of that and thank you. You are probably right and certain things need to be presented more clearly.
- 2) Idem. Perhaps the issues are presented in a certain way and misinterpreted. However, I would like to emphasise that the Sacred and the Religious are different things. The Sacred is the polysemic realm of the undifferentiated and the Archetype. Following a path and assuming a consolidation of the ego in reliance on the method of the path itself does not mean that this path is neither an absolute truth (more or less revealed...) nor the only final paradigm. The goal of any path is to transcend the path, which is a means and not an end. And if there is a Thelemite who interprets all the means of an evolutionary path as the substance of the same, who does not understand the difference between sacred and religious, who does not recognise the inner dynamics ... then we are at the same point as before. All I can do is keep saying that it is not so. The *Liber AL* is a beautiful condensation of allegorical and archetypal juxtapositions and it is used as such. Trying to analyse it to find out who knows what secrets is just childish.
- 3) The path of A.:A.: is pyramidal in the sense that it seeks to create a reference system so that trust can be built. The recognition of a path by those who have travelled that path is not “Veteraeonian” but universal. I don't believe in the chaotic “do it yourself”. I have no idea what an degree on invitation is.
- 4) The Western tradition is – historically – a mix of cultural influences from the Mediterranean and the East, which also crossed North Africa. So I don't know what you mean by Western tradition. In any case, paradoxically, the Qabalah is the least Jewish product of Jewish tradition, since its origin is related to the late mediaeval reverberations of 5th-4th century Greek thought, with its relative modification from the death of Alexander the Great and the activity of Alexandria of Egypt. Moreover, as already mentioned, the glyph is recontextualised and also partially freed from late Platonic

elements. *Liber XV* is by no means central to Thelema; it is an example of something that is to be understood as a means. Crowley's knowledge and conversation about SA is not gained through the operations of Abramelin and the like; it is an initial and soon abandoned experience of his. Finally: I recognise in Thelema the use of a number of symbols of traditional inspiration. I have explained at length in my books why this is so. If you want to read them, you can find my thoughts there better than on FB – namely those of SOTVL.

### *From A Secuntra Associate (ONA) To Soror Axel (SOTVL):*

Corinna, a further response to the above points follows:

- 1) Since you claim to represent SOTVL, I infer that you are also speaking on their behalf and not just yours, and given that what has been reported by me and extrapolated from SOTVL's official website on the above points (and especially the quotes in point (1) speaks quite clearly and therefore cannot be misunderstood, I think there are three things: either SOTVL says one thing and something else follows, or you think differently from SOTVL, or, third hypothesis, you are for some reason trying to convince me that what SOTVL says is not true.
- 2) Again, on the *Liber AL* discourse, your thinking seems to differ from what SOTVL and Crowley himself claim. Where you see “a beautiful condensation of allegorical and archetypal juxtapositions”, SOTVL sees that “Aiwaz is not the subconscious of the Prophet, but an intelligence outside of him, endowed with a subjectivity and autonomy of his own, and also with powers superior to any human being; He is the sole and true author of the *Liber AL vel Legis*. [...] The Sovereign Order of the Temple of the Way of Light fully embraces this view and can therefore only differ from any other alternative interpretation.” [8] And where you say, “Trying to analyse it to find out who knows what secrets is just childish”, Crowley himself says in the *Liber AL*: “[...] The stops as thou wilt; the letters? change them not in style or value! Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto. [...] This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine [...] Paste the sheets from right to left and from top to bottom: then behold!” The deliberately cryptic nature of the *Book*, which claims to contain “secrets” and which requires exegesis, interpretation, is, among other things, the reason for the various “commentaries” on the *Book* itself. So as to point (1), again, I think there are three things: either the SOTVL says one thing and something else follows, or you think differently from the SOTVL, or, third hypothesis, you are for some reason trying to convince me that what the SOTVL says is not true.
- 3) Both SOTVL and OTO are a highly hierarchical and pyramidal system in the old aeon style, nothing more. Degrees are “conferred” and the individual's progression depends on something outside themselves, and the discourse about “[...] a reference system so that trust can be built” has nothing to do with the fact that you have built your system on the Master-chela binomial, i.e. conferring/receiving degrees/advancements/secrets. By invitational degrees, I mean those degrees where a small group of people decide whether or not to confer them on the subject. See for example all OTO degrees from V° onwards. Again, something external that decides the progress of the individual.
- 4) As already mentioned, the Western Tradition has nothing to do with the Jewish *qabalah* and Jewish mysticism in general, which have to do with only one thing: the Jews, and therefore they are emanations of a certain ethos, a *weltanschauung*, which is alien to the European ethos. The Western Tradition has its roots in the Greco-Roman world. Part of its

esotericism is a non-messianic mysticism, a transcendental metaphysics that sees in the rational approach, in the *nous* and in the observation of natural processes the way to understanding Nature, the Cosmos and the human being. An individual quest, an *anodos* and a pagan septenary system mentioned, for example, in the *Corpus Hermeticum* and *Somnium Scipionis* as well as in some later forms of mediaeval alchemy. The exoteric aspect of the Western Tradition has its foundations in heroic idealism, in the archetype of the warrior (hero/conqueror) and in conquest and exploration. The fact that Crowley and all the Orders and groups that draw on his thinking, such as OTO and AA, have taken the Jewish qabalah for granted and made it the basis of their systems and regard it as “Western” says a lot about their understanding of the European ethos. You say that “*Liber XV* is by no means central to Thelema” and yet, for example, “[*Liber XV*] is the central ritual, public and private, of the O.T.O. This ceremony expresses, through its sacraments and the mystical doctrines of the Communion of Saints and the Resurrection Pact, the purest elements of Thelema’s philosophy and provides a collective opportunity for direct participation in the formulas of the New Aeon.” [9] You also say that “Crowley’s knowledge and conversation about SA is not gained through the operations of Abramelin and the like; it is an initial and soon abandoned experience of his” and here too I must disagree. It is based entirely on the “Operation of Abramelin” contained in that Hebrewesque grimoire known as *The Book of Abramelin*, translated by MacGregor Mathers under the title *The Book of the Sacred Magic of Abramelin the Mage*. A book used in the Golden Dawn which clearly states: “[...] the magnum opus propounded in this work is: by purity and self-denial to obtain the knowledge of and conversation with one’s Guardian Angel [...] And he who shall perform the Operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence of the Holy Guardian Angel” [10] and the book Crowley used for his ritual/operation aimed at gaining the “Knowledge and Conversation of the Holy Guardian Angel”, which also became a basis of Thelema and its magick.

So you can see that Crowley’s Thelema and his work are heavily influenced by the Jewish ethos and the old aeon, as are the groups that are inspired by his thinking (see OTO and AA), and therefore even though they may initially give someone a glimmer of something new and functional from an initiatory-evolutionary standpoint, they will immediately trap them in fairy tales, theorising, speculation, prolixity and non-numinous abstractions typical of all paradigms and all structures of the old aeon.

### *From Soror Axel (SOTVL) To A Secuntra Associate (ONA):*

If you don’t trust what I say and assume that I am trying to convince you of something, who knows why, the conversation is definitely over for me. There’s no point in you telling me this: the way it’s written, it does not seem to be. I have already told you that you are right.

I think I have answered your questions fully and that’s all I can do. I think I also told you that I realise that the way the site is structured, the question seems ambiguous. In fact, the site is old and a more appropriate version will be released soon. Other than that, I honestly do not know what to tell you.

On the concept of degree etc ... well, I replied to you, but you continue to make general criticisms; I could reply to you with a very long post explaining what advancement in rank means, but you would reply that you don’t believe that, so ...

I do not even agree historically with what you say about the *Qabalah*; in the sense that it is historically wrong; moreover – speaking of “conceptual representation of the world” – I also told you that the *Qabalah* used in AA is decontextualised. *Liber XV* is not central to Thelema, but was written for a specific section of the OTO, which is not AA. But if you don’t believe me, why are you

asking me?

In any case, if you harbour the vague doubt that I want to give Thelema a picture that deviates from the truth in order to make it more pleasing in the eyes of the sources you refer to, I can assure you that I am not at all concerned about that. As I have already written, these worlds are so far apart that distance is welcome. And if you are at least interested in fair criticism, I have given you the answers; if you prefer something else, that's fine by me. Not to mention that it's too limited on FB. You are asking for my opinion – and it's SOTVL's. I gave you my voice. Then you do that. Alessandro Metzger you are right ... then I seem to grasp an anti-Jewish racism ... that I really think is not only unmanageable, but not even acceptable ...

### *From Marzio Forgone Aka Frater Superior Magis Magisque (SOTVL) To A Secuntra Associate (ONA):*

There is not much to add to Corinna Zaffarana's precise replies. Her answers fully correspond to the positions of S.O.T.V.L. Therefore, there is no point in pursuing further dialectical provocations. But if we want to condense the sense of the ethical-philosophical orientation of our School, we find it in this mature writing by Aleister Crowley, which represents the beating heart of true Thelema: "Doubt. Doubt thyself. Doubt even if thou doubtest thyself. Doubt all. Doubt even if thou doubtest all. It seems sometimes as if beneath all conscious doubt there lay some deepest certainty. O kill it! Slay the snake! The horn of the Doubt-Goat be exalted!" Apart from that, I think any further contribution to this discussion is pleonastic and absurd. So if you really want to deepen our journey, come straight to us and we will talk about it again.

### *Conclusion*

The above conversation between a Secuntra associate and Mrs Corinna Zaffarana, before it was interrupted by her with the endorsement also given by the founder of SOTVL, is interesting in our opinion because it highlights some fallacious points of both Thelema and those groups and Orders that build on this doctrine and on the writings and teachings of Aleister Crowley. How often attempts are made to support an inherently contradictory and deceptive system with their own interpretations of the words and writings of the "prophet". It is also interesting to note how took little for Mrs Zaffarana to accuse the woman who claims a different origin than Jewish for the Western tradition of "anti-Jewish racism".

Secuntra Nexion, ONA  
2018 ev

### Notes

[1] A simple footnote. When "some of ours" tried to argue publicly in the virtual group created by SOTVL about the nature of Liber Legis, and thus of Crowley and Thelema in general, by openly quoting a polemic text by ONA, their responses, far from erudite arguments, amounted to nonsense like, "The facts speak for themselves [...]" But then again, Therion was so far ahead that many even today, in our time, lag behind him" and "Besides, the alphanumeric analogies in AL could not have been made with tricks or anything else" and "as an educator as I am, as well as a Thelemite, I can only sincerely regret [...] for the very poor command of the subject" and the



words of Corinna Zaffarana: “If a Satanist (but they still exist?) thinks my ideas are absurd, I am frankly proud of it. Thank God!!!!!!!!!!!! [..] I personally have nothing to say about it. It’s an opinion that does not concern me; in fact, I am glad that an environment so far removed from me expresses a negative opinion towards Crowley. [..] I have no intention of arguing with anyone who has anything to do with Satanism. This group [..] that I founded [..] does not like provocation. I have already answered your question sufficiently by telling you that I consider any source coming from an environment related to Satanism to be of the lowest calibre; I added that I have nothing further to say because I am not interested in any criticism from such an environment, whatever it is. If I were to come to you and ask you: what do you think of the fact that Mrs xy said you were unlikeable? You would have every right to answer that you don’t give a damn about what Mrs xy thinks. [..] the archetype Choronzon represents exactly this kind of discussion, which is characterised by distraction”, and so on, and so forth. All this, of course, ended earlier with the banning of the agent provocateur, the cancellation of entire discussions and the moderation of the following, and the banning of all Satanists from this group: “No member belonging to circles associated with Satanism or occultism is welcome.”

[2] SOTVL, <https://web.archive.org/web/20181125022421/http://www.sotvl.it/sotvl/index.php>, accessed on December 2018 ev, (tran. Secuntra Nexion).

[3] *Ibidem.*

[4] *Ibidem.*

[5] *Ibidem.*

[6] *Ibidem.*

[7] *Ibidem.*

[8] *Ibidem.*

[9] OTO Italia, <https://egc.otoitalia.it/ecclesia-gnostica-catholica.html>, accessed on December 2018 ev, tran. Secuntra Nexion.

[10] MacGregor Mathers, *The Book of the Sacred Magic of Abramelin the Mage.*

## A Blade For The Infamous



How could I forget the song that my grandfather used to sing to me when we went for walks in the woods together and that I learnt from an early age. And today, unfortunately, my grandfather is no longer here, he has left behind his mortal remains, but the phrases of that song still echo in my head and more than ever, those words are full of meaning for me today. Sharp as a blade, they reflect the *Weltanschauung* I chose many years ago:

*Our law does not forgive  
For who do sgarro there is only death  
And its justice goes far*

*Blood flows in the midst of the paths*

*It is the blood of a dirty traitor  
And for who do sgarro do thou justice*

*Let those without honour disappear*

With us, infamy and insult have always had the same price: death!

Someone talking about us once said: “The ONA in general and Secuntra Nexion in particular are a criminal law. To this day, despite the rumours and suspicions, no one knows where they really are, but their eyes and ears reach far. They do not care about others as long as they want to, they do not seem to exist, thus fuelling the aura of secrecy that surrounds them, but when others speak their name and want to annoy them, that’s it! That’s the moment they move”.

When you dedicate your life to overthrowing your enemies by using your honour, it is not a wasted life. It is an act of transcendence on the path of the warrior path that our mystical tradition and the ONA represent.

Secuntra Nexion, ONA  
2018 ev

## An Interview To Secuntra Nexion

This interview was released by an associate of Secuntra to Mr. NorthWind in Autumn 2019 ev and published (in English) on issue VI “Black Pilgrimage”, with the topic Black Metal and Satanism in a pan-European context, of the Finnish magazine *The Sinister Flame* in January 2020 ev.

*Please introduce yourself and Secuntra Nexion to our readers any way you deem suitable.*

I am an associate of the Italian Nexion of the Order of Nine Angles (ONA, O9A) known exoterically with the name of Secuntra. It is a small group of people who follow and practice, in the traditional manner, the initiatory path known as the Seven-Fold Way and a local tradition that has its roots in the Greco-Roman mysticism.

*How were you personally introduced to the O.N.A. and how was Secuntra Nexion initially born? Have you had experience of working with different occult traditions or systems before the Seven Fold Way?*

I became a Satanist very young, when Satanism was not yet advertised on the internet as it is today, in a period of time during which was very difficult obtaining a text written by insiders. In Italian there was almost nothing written or translated and the aura of danger that permeated Satanism contributed to keep many individuals away. At that time I met a woman much older than me who had a certain reputation and because of her apparent closeness to Satanism was very feared and many kept their distance from her. After our knowledge was consolidated, she made me have some English ONA texts and the esoteric chants recorded on a tape. I was immediately struck by what I read and by what chants transmitted to me, by the fact that in that Way there was a direction, that everything wasn't just a simple theatrical performance or a simple theistic ritual, that went well beyond a mere principle of pleasure and the egoic illusion of the absolute self, that the system, of which Satanism was a small part, was a forge to shape body and mind. It was then that I started looking for the fundamental texts of the Order before beginning to initiate myself and undertake the various tasks and the various grade rituals of the path. Some time after that, thanks to that woman, I met an old man who lived in the mountains, in a small house on the edge of the forest. There, I was introduced to some local traditions, to a certain way that had its roots in the Greco-Roman mysticism. Secuntra was born to give continuity to this tradition. Subsequently the top of a particular mountain was chosen, or, better to say, it was the mountain itself that chose us and a nexion to the acausal was opened/reactivated burying a large quartz tetrahedron in the centre of a circle formed by seven stones, on the top of that ancient mountain. Subsequently two other nexions were opened/reactivated in two inaccessible places in that area, where tradition has been preserved for centuries and where it continues today. One emanates and presences a virile energy (spheres of Mercury, Mars, Sun of the Tree of Wyrd) and the other a muliebral energy (spheres of Jupiter, Venus, Moon of the Tree of Wyrd) – two large quartz crystals in the shape of tetrahedron lie buried in the centre of their respective stone circles. Secuntra is the most important nexion, representing the synthesis/amalgam between the aspects/energies of the other two nexions (sphere of Saturn, as well as the Tree of Wyrd in its totality), between the virile and the muliebral. During my occult training I came into contact with several other systems. In my years of youth, in addition to Satanism (in its many forms), I approached for a while the Chaos Magick and other ways and groups of the Western Left Hand Path. For a period, I also experienced more dogmatic

ways close to the freemasonry environments. All this helped me to experiment different paths from mine and to force myself to change shape as necessary. Living those systems and those groups *in prima persona* allowed me to get some knowledge of various systems, of various techniques, in some way different, in some way similar to mine, and to “distil” something from that long and diversified formative experience.

*As the ONA MSS reiterate time and again, nothing about the 7FW is dogmatic and fixed. Bearing this in mind, does Secuntra Nexion presence the tradition exactly as defined in the original MSS or have you allowed yourself to interpret it in your own way, incorporating new – perhaps local – elements to it?*

We follow the Seven-Fold Way rather literally, recognizing its connexion with some ancestral traditions that have belonged to us for centuries and admitting the importance of some of its key elements, such as the grade rituals, real “rites of passage” that in our view should be performed as handed down by making, according to the needs and the place where you live, minimal variations or improvements that do not go to undermine their essence (I refer above all to the ordeal of External and Internal Adept and that of Master/Mistress). Then there are some other marginal elements (some tasks, correspondences, etc.) that could, and should, be refined. By virtue of this, we made some improvements over the years to some tasks and added to the Seven-Fold Way, as it was transmitted to us, some new ordeals, tasks and “tests” of our own making, or inherited from ancestral traditions of our territory, in line with the European ethos. In this regard, see for example the extended ritual of internal magick that we published in detail in our work *Telos*, entitled “Nèkyia – Nigredo in the Seven-Fold Way”, in which it is expected, as well as a ritual working to reawaken one’s Shadow, an active participation in the world in order to break the comfort zone and the mental superstructures of the Initiate. The first ONA MSS, think for example to the collection *Hostia* volumes I, II and III, are interesting because when compared with the MSS released in recent years and with the latest works by Mr. David Myatt (if you want to consider Myatt as one of the main sources of inspiration for the ONA, as I do), show how some information therein were linked to a particular stage of the Seven-Fold Way in which Satanism was used to experiment with the sinister, and in which some of that information were more like fables, nourishment for *mythos* or stuff now outdated. This is why, in my opinion, a complete view of the ONA *Weltanschauung* can be obtained only by connecting the dots of what was written (and said) from the 1970s to the present day. This is a real distillation of the essence, in a sublimation process that necessarily sees the discarding of accessory or no longer necessary elements.

*Knowing that Traditional Satanism is but a form to be employed – and eventually abandoned – for sinister means, how do you perceive and view Satan and Satanism yourself? It is after all, one of the goals to understand the acausal realm via practical sorcery.*

Being aware that ONA’s traditional Satanism is only a stage in a larger *anodos*, I consider that “dangerous and extreme” Satanism as a medium with a two-fold purpose: (i) to allow the Initiate to experiment in a practical manner the sinister both within themselves (through the celebration of rituals and ceremonies) and out themselves (through the antinomian/exeatic practices undertaken in the real world); and (ii) to be a means of subversion, which by placing itself, both in theory and practice, in clear opposition to the current Western societies, aims to push these societies towards collapse aiding subversive and terrorist groups and thus encouraging the practitioner to undertake subversive and terror acts, accelerating the disintegration of this decadent and degenerating world. Satan is that force/archetype of opposition par excellence (as the ONA intends the archetype) and therefore a propeller that drives the Initiate into breaking

the internal and external chains of conditioning, into embracing their own primordial nature and accelerating the disintegration of the present causal structures, before ascending to the Uranian heights that, through the Seven-Fold Way or very similar paths, one has the capacity to reach.

*Likewise, it has been stated that National Socialism is also but a form to be employed and abandoned – moreover, the ONA is essentially well beyond the petty, mundane notions of “left” and “right”. What is Secuntra Nexion’s stance regarding this and do you have interest in mundane politics?*

In my opinion any political system, even if similar to our *Weltanschaaung*, can never represent the totality of our nature and the essence of the Tradition. Politics, whatever it may be, is an abstraction of reality based on an idea; Tradition is beyond time, going beyond the idea towards the essence, towards the *Numen*. The first is a *separatio*, the second a *coagulatio*. However, politics has been and will always be one of the main means to influence the masses, and so it is a means that continues to be used by our associates for this purpose. We have always supported, both in theory and in practice and for various reasons, Fascist and National-Socialist groups and through these the holocaust revisionism in Italy, a nation that carries the ghost of Duce and Fascism, of the racial laws and of alliance with the National-Socialism of Adolf Hitler, despite the numerous laws aimed at pursuing our work. However, “our” Fascism has always been something different from Fascism portrayed by the media, it is something ethical, heroic, spiritual, aimed at creating, through an iron discipline, a *Homo Novus* and an *organic* State. Politics, seen from this point of view, is therefore a means to forge the character of the Initiate, for example when they will live politics within an Insight Role, as well as a means to help the sinister dialectic to reawaken a certain heroic feeling within a small group of people that will hopefully become the next new *élite* capable of shaping a new world with Faustian spirit (if a political system that promotes a certain heroic idealism is chosen by the Initiate).

*Do you view the septenary tradition of the O.N.A. as of European origin? This has been a topic of much discussion in certain circles, as it has been stated that the tradition has drawn inspiration from various Indic, Persian and Arabic texts?*

From my personal experience and from the studies I have been able to do over the years I have come to the idea that the septenary tradition, that system which is based on a sevenfold emanation of the One, which sees in the “seven” or in the “nine” (seven plus two) the immortal principle, is something that belongs to different Indo-Aryan people. Concerning that part of the septenary tradition that conceives a cathartic ascent, an *anodos*, through the seven visible gods/the seven planetary spheres, we could say that this tradition, this knowledge, at least from the sources received so far, seems to have originated in the basin of the Mediterranean, precisely in the islands of Greece and in the Italic peninsula, which is part of the Greco-Roman ethos. A septenary ascent that we find for example in the Ciceronian *Somnium Scipionis*, in the Hermetic *Corpus Hermeticum* and even before in the *Bíos Orphikos* and to some extent in the *Bíos Pythagorikós*.

*Do you deem it possible for any man – regardless of race and culture – to reach the final stages of the 7FW if he or she possessed the sinister flame within?*

Yes, I think it is still possible even though the modern world is making this process much more difficult and the prerogative of a narrow minority, due to its rampant materialism and well-being and its cheap entertainment. Or perhaps, more realistically, I could say that it has always been the

prerogative of a minority regardless of times. An initiatory path, a way of life that requires a strong discipline and a spirit of self-denial, will always be the prerogative of a select few and will always require a life on the edge or away from the modern world.

*As far as art is concerned, art forms are what we make of them. Black Metal has a history written in blood and fire, which makes it a fairly unique phenomenon. How does Secuntra Nexion view Black Metal – and music as a vessel for the acausal in general?*

Just as it happened with Satanism, I knew and became a supporter of Black Metal when being a “black metallor” wasn’t yet a trend. I have always recognized something in it that went beyond mere music and technical skills. Something that, similar to the Satanism of the ONA, allowed the supporter to reawaken a certain darkness and a certain atavism. However, I gave up with Black Metal when, thanks to the Seven-Fold Way, my being changed radically once again and the label of “black metallor” became constricting to me. I recognize that there are still a few groups that aren’t interested on fame and media recognition, keeping a flame alive and influencing generations of individuals. As well as I know that in some of these circles a certain ONA material is distributed, passed from hand to hand. Over the years Secuntra has also produced its sinister- numinous musick works: “*Earth Gate*”, an ambient composition celebrating the opening of an Earth gate and “*Hyle*” an ambient composition in which the solo form of the rite of nine angles is celebrated. In addition to these published works, we also recorded some esoteric chants celebrated in natural environments (such as resonant caves) for internal use only. Esoteric chant is one of the esoteric techniques on which we insist the most and put emphasis on, considering it the main technique to access the transcendent/acausal. I still remember when I decided to learn the basics of monophonic chant (Gregorian) and I came into contact with the monastic reality of an Abbey; there, I was deeply struck by what the Monsignor who gave his consent to my teaching could create with the simple use of his voice, in light of its over thirty years of experience. I became aware that the transcendent, in whatever way it is called or understood, could be approached through that particular way of chanting.

*Order of Nine Angles is infamous for the advocacy of culling. What is the stance of Secuntra Nexion regarding this and do you deem it as a compulsory character-building ordeal within Secuntra Nexion? There is a piece in Telos called Return to Primeval, which, after contemplating on the meaningless of the lives of Homo Hubris, ends in the lines; “Why not use them as a raw material, cull them with joy, individually and en masse?”. Moreover, there is another piece where a ritual of death is performed through an effigy.*

Culling is the practice par excellence that has made the ONA the most feared and controversial esoteric Order of this century. In my opinion it’s necessary to see the culling in the appropriate context and to understand why certain material was openly disclosed during the period of the “Satanic panic” and of the monopoly that the Church of Satan and the Temple of Set held on Satanism, besides the fact that it is one of the first tests to challenge the sagacity and intuition of the candidate in a long process of initial skimming. We should also ask ourselves what culling means beyond the act itself and what it can accomplish. Every day hundreds of individuals die murdered all over the world. Has this changed anything? Obviously not. Killing someone with their own hands requires a certain type of character, yet today many people kill without having learned anything or without becoming better than others. Indeed, many of these individuals are ignoble and driven by uncontrollable impulses or ephemeral reasons. This is why mental lucidity and a clear intent are the basis for a real change. With this clarity of purpose, culling could become a method for transfiguring the human nature of the individual into something that goes

beyond the human. Culling, as also claimed by ONA MSS, should be done without any selfish aim, without unconscious factors coming into play in choosing the offer. There should be a code of conduct, evidences to show the victim's suitability, to show their rotten and despicable nature through an impersonal judgment. This, for obvious reasons, requires "individuated" people and a communal participation. I believe that the process of revealing the rotten nature of the individual and the communal decision are two elements that bring back an ancestral practice. Among other things, it is said that culling in the past was "voluntary". The offer was always a member of the community who voluntarily decided to sacrifice themselves for the supra-personal purpose of maintaining a connexion (in modern terms keeping a nexion open) active between the Tellurian and the Uranian. And in the end, as R. Stirling from TWS Nexion rightly pointed out: "there are different opinions among O9A folk about culling and about it being a mandatory part of the O9A Seven Fold Way. A difference founded on the fundamental O9A principle of the authority of individual judgment".

Another matter is instead one's enemies or take revenge on traitors, and since we follow the law of honour, it commands us to wash with blood any insult or infamy suffered. It is a hard law but allows us to always be vigilant and strong in duty, always preserving honour and justice.

*You have described Secuntra Nexion as an "extended family" in Telos. Can you elaborate what this means regarding commitment and values?*

We strongly believe in the concept of honour and duty and in the camaraderie that follows, in a bond that can be established between people of proven *aretè* and that in the name of the goals and ideals they share, they form a family, a community not necessarily bound by blood ties, but by a strong spiritual force that permeates their lives along with a deep sense of justice and duty. We strongly believe in the ideal known as *kalòs kagathòs*, and hence the weight we give within our community in the search for balance, value and beauty, fundamental elements, in our opinion, to ascend to the Uranian heights of our way. An extended family that, embracing all the individuals often located in various parts of the world, forms a nexion, literally: an organic connexion and therefore a living being that grows and expands.

*Women have always played a significant role in the Sinister Tradition - not least due to the Rounwytha ethos but also due to women's natural abilities of empathy and intuition. Obviously this is one more aspect of the tradition setting it apart from most other, male-dominated "Satanic" traditions, most of which are but playgrounds for the Homo Hubris. What is the role of women in Secuntra Nexion?*

We believe that women, thanks to their empathy and intuition, have an innate gift that men generally strive to develop. This gift is fundamental to access the transcendent and to convey the acausal and we believe that it is precisely the woman who is the symbol and the source of the Ancestry. For this reason within Secuntra each associate works hard to develop those muliebral skills and abilities, to arrive then at an amalgam/balance between virile and muliebral, and it is no wonder that almost all of Secuntra's associates are women (our particular type of woman, often dangerous and lethal).



*There is an interesting anecdote in Telos about a foreigner who came over to Italy to embark on a Black Pilgrimage with guidance from Secuntra Nexion. It's very honestly written account and does not pretend anything, showing the harsh reality and hardness of such pilgrimages.*

The intent of the text is just that. Showing, beyond beautiful words, rhetoric and propaganda, what means to undergo ordeals in hostile areas, what means to experience primeval nature *in prima persona* and that tradition, in a modern world where impersonal communication seems to have become the only possible means, always passes from a direct contact, *de visu*, between individuals of proven *aretè*, between comrades who share an oath.

*As the ONA seeks to create a new type of man through constant development and targets long-term evolution, do you believe in the vision of Homo Galactica as described and outlined in the original ONA MSS? If yes, by which means - other than the obvious - does Secuntra Nexion seek to aid the sinister dialectic?*

*Homo Galactica* is a goal to aspire to. It is the highest mountain peak to climb. It is a propeller towards the stars that has the power to raise us from this miserable material existence. For many, it will remain only a dream. For others, a push to achieve something meaningful in their lives. It is something similar to the National-Socialist *Sonnenmensch*, the Fascist *Homo Novus* and the Nietzschean *Übermensch*. It is the inclination to a Uranian truth, a turning of one's own strength to the Cosmos, to the absolute. How does Secuntra help the sinister dialectic? I could say by infiltrating political groups, obtaining influential positions in the institutions, but most of all keeping a flame alive and spreading the tradition as we received it and with the improvements that *pathei mathos* of our associates has been able to (and will continue) make. And last but not least, guiding those few seriously interested who, after a long and often painful quest, reach us. The mere external change will be in vain and what will be built on it will crumble like sand if a solid internal change has not occurred before. Behold! We aim to this more than anything. We conclude by quoting what a wise man of our lands, Seneca, at the end of his life and about two thousand years ago wrote: "*Hoc est illud punctum quod inter tot gentes ferro et igne dividitur? O quam ridiculi sunt mortalium termini!*" which translated means: "Is that all that point [the Earth] that is divided with iron and fire among many people? Oh how ridiculous the boundaries of mortals are!"

Secuntra Nexion, ONA  
2020 ev

## **PART II – AD INTERNUM**

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### **ESOTERIC ASCESIS**

#### **MYSTICAL TRADITION AND SEVEN-FOLD WAY**

Beyond all the outer forms we have been able to utilise over the years, and which some of our associates continue to use to learn about themselves and challenge the modern world, we have always claimed to draw from a source of ancestral wisdom, to have reconnected with our ancestors, a connection that has never been broken. The engine that has always moved us and that continues to move us has been something that has not been overtly visible to most, as they have allowed themselves to be distracted by these external, often extreme and dangerous forms that we have adopted and promoted, rather than going further and truly understanding, even though we have stated quite clearly that our esotericism is and always has been based on a certain “Greco-Roman pagan mysticism” beyond all rhetoric and propaganda. This sapiential source that has always guided us, that will continue to guide us, and that distinguishes us from many modern esoteric manifestations (occult and otherwise) that are born into and well integrated into the mundane fabric, and that sets us apart as something special, a modern aristocracy.

# The Events Of An Errant

## *Foreword*

The following text is an extract from the diary of an associate who, after a three-year probationary period, decided to reach the heart of our tradition as part of his Insight Role after travelling between England and Italy.

## *Beyond The Border*

It is not easy to get around in [omissis], and there is only one convenient public transport runs between the four major towns that lie around these mountains, namely [omissis], [omissis], [omissis] and [omissis], although there is perhaps one more missing. I had learnt that there were some buses in [omissis] that went somewhere to a small village in the northern area of these mountains. I soon realised that with the programme I had planned it would be impossible to visit the large lakes that E.S. had suggested. This of course had everything to do with my limited mindset, lack of preparation and reluctance to risk enough. I could have pitched a tent in various places, taken a few days' worth of supplies from the big cities and returned when needed. What discouraged me was the fact that I couldn't find anyone willing to give me a lift. Not a single person seemed willing to give a backpacker a lift.

I tried to get to the village of M. The only public transport was a bus that only ran once a day and only on weekdays from [omissis]. I had a hard time figuring out where to take the bus because I was in a place that was too far from the main railway station. I walked to the place where the bus should have stopped, but I wasn't sure if it was the right direction. Eventually I asked for directions to a shop where a transport employee happened to be sitting. He told me to get in his car and drive ten minutes out of town and then showed me where to wait. Apparently, the place where I was to wait for the bus was a large, general square from which the bus travelled along an unsignposted road to the north of these mountains.

The bus driver, Leonardo, was surprised to see me on the road asking for a lift. He waved his hand at me from inside the bus, making the famous Italian gesture of "astonishment". When he stopped, he asked me if I had a ticket, which I denied, but he invited me to take a seat anyway. This supposedly public transport had practically been converted into a school bus for the few children who had to be taken back to their families in the mountains.

Leonardo was stereotypically Italian, strict, tough, but also friendly and helpful. He greeted me outside the hotel with a wink after refusing my payment. To him, I was simply a strange, disorganised dreamer who wanted to go on an improbable hike in these mountains and be amazed by the beauty of this place, a beauty that all the people in this region seemed to be very proud of. On the way, two or three days later, he brought me back for free and told me that if I wanted to come back, I could do so with just one ticket, which I could use an unlimited number of times (wink).

I stayed at the hotel [omissis] and allowed myself a little luxury thanks to the hotel's online offer

and in view of the fact that I would be spending some difficult days. That night I contacted Secuntra Nexion to confirm my presence and the answer came immediately: we would have to meet in a fortnight. I was angry, frustrated. The anger evaporated like a useless and meaningless emotion. I was determined to make the best use of my time. The next morning I walked to the nearest lake, determined to walk round it. I crossed the trees and chanted the *mahamantra* at first, but then put it aside because it was alien to the place and the task. Instead, I slowly chanted the long version of *Agios O Baphomet* nine times (not the popular short version, which is really beautiful) as I walked along the road that skirted the south side of the lake. I soon came across a spot where there was construction going on, and looking at the map on my phone, I realised that if I tried to follow the main road, I would be many (for a pedestrian) kilometres away and would certainly cost several, many hours. Since I had a compass and a GPS, I decided to try to cross the forest in the best way possible. At this altitude, the density and type of vegetation is really difficult. I hurt myself a few times and was blocked, crossed two small water sources and avoided some fences. Without a GPS and by simply following the direction of the compass, I would certainly have been limited as I would have ended up on the road but not in the most favourable place. Instead, I came across a quiet clearing in the middle of the forest, which was surprisingly beautiful.

I was given permission to spend the night at a nearby farm [*omissis*], where I decided to stay and wait until I could return to these mountains on the agreed date. It was an organic farm run by a young couple with a child. Both were psychotherapists and had lived in Costa Rica for a year, so they had a good knowledge of Spanish but spoke no English. I was lucky enough to be taken to the gym by the wife, where I was given one of her two weekly Thai boxing classes. Secretly, one of my ideas was to spend a period of spiritual retreat living as a Hare Krishna monk and practising Thai boxing 3-4 times a week.

On my second adventure in these mountains I met Leonardo again, whom I asked if there was public transport to this other place, the village of T.. After receiving a negative answer and being questioned suspiciously, I replied that it was just a curiosity and that it would have been enough for me to just hike on the trails and admire the natural beauty of the area around M.

Once again, I stayed overnight in one of the hotel rooms [*omissis*] and planned the excursion that was necessary to reach the village of T. I planned to arrive there with only part of my luggage, meet the people of Secuntra Nexion that night and return the next morning. Little did I know that the hospitality would extend over the whole weekend and that I would be offered the opportunity to be introduced to the traditions of the area as a way of getting to know each other better.

My full luggage weighed between 25 and 30 kg, so I couldn't take everything with me. I would have to be much more minimalist on the next trip. Certainly no tents, just a sleeping bag and not such a heavy or large rucksack.

## *Magick*

It is difficult to explain what has been going on in me since I went for a walk on the path in the woods that leads from M. to T.. The night before, I had performed a divination with some sigils of the dark gods drawn on cardboard miniatures.

I placed the intention on the crystal in front of me and randomly placed an improvised

arrangement around it, without first thinking about what each of the symbols meant to me. The arrangement was as follows:

*Velpecula*

*Karu Samsu [Crystal] Asoth*

*Abatu*

Once the arrangement appeared, I interpreted it similar to how I would read the bottom of a septenary arrangement of the Tarot: a state of departure, a state of arrival, with the left side counteracting the change depicted and the right side supporting it. At this stage of interpreting what the sigils of the dark gods can tell me, my mind still relies heavily on the interpretation of the Sinister Tarot and the Classical Tarot:

- *Abatu*: the deliberate and catastrophic rupture of the existing that follows the sinister feminine, which it may embody by being the aggressor; obviously *war*, meaning to fight the world and oneself. For me it is also the boldness of what is to come. Behind this door there is also a new world, a new phase of being.
- *Velpecula*: like the Sun (Atu XIX), it is the blossoming of the endeavour, the consummate completion, the very embodiment of what one is striving for. In short, success in one way or another. This could also be the fulfilment of my death as destiny, but if it were, I would have preferred a mundane life.
- *Karu Samsu*: Atu VI has several meanings, lovers, but also a contract and a compromise in itself; the shadow of a romantic relationship I had previously had for several weeks, which had plunged me into depression as I had let go of certain emotions in the arms of a woman who was only interested in a physical and temporary relationship. For once in my life, I wanted to let the emotions run their course, not replace one person with another, not ease the pain by making changes, but let everything take its course and let my body eliminate the poison on its own instead of seeking refuge in something else. But that was an attachment, an obstacle.
- *Asoth*: Hel, instead of Temperance, of Alchemy, of self-discipline towards the desired change. The opposite of attachment. I focused on this map, even though I was not ready to live it fully at the time, and even when I met the members of Secundra, I blocked my mind and the flow of emotions, which ruined communication and did not allow me to fully live the whole experience.

I walked east through the forest to get to T. and was amazed that each place was even more beautiful than the last. I felt like I was in a dream and yet it was more real than anything I have ever done in my life. Even when I was taken by the hand by Nupus and Nythra the next day. Meanwhile, I wandered like a ghost through the deep and intoxicating forests of F. M.

I saw a fork in the road, a path that led past an incredibly beautiful clearing. I sat down for a few minutes to rest and decided to take a sigil out of my bag, with one question and one intention in mind: "What am I doing here?" The answer was *Ga Wath Am*, the Fool, energy and research: "The power within me is great." I understood then, and I still understand today, the significance of all this.

Halfway to T. I met a couple of Forest Rangers who offered me a lift at nightfall, warning me how far I was from the road. I met them again later and they took me to their main station where I spent a couple of hours in their company. Later, one of them took me to T.: I assured him that I would have no problem walking to my friend's house in the village of B. after having a look around.

I walked slowly and observed how deserted the place was and how characteristic it was. The only activity I noticed came from a house that I only later learnt was occupied by my future guests. I heard a musical echo in the air and saw eagles carved into the gate in front of the house: a sudden intuition told me that this was exactly where the destination of my journey would be. Out of the corner of my eye, I noticed someone moving near the house and I decided to move away to give whoever was there the privacy they deserved. It didn't occur to me at that moment that they might be members of Secuntra Nexion.

*Prodere foras  
quo numen de magicus  
ad - mihi ejus  
neus veneficum*

### *The People Of Secuntra*

I was at the agreed meeting point, an hour early, if not more, outside the church. There was a clearing around me and a mysterious and enchanting path leading into the forest. Later, I moved between some rocks. I was full of excitement and joy. I expected nothing more than black-clad, human people to whom I could show who I was and how committed I was to a spiritually higher lifestyle. The joy I felt when Eques Sinemus spoke to me for the first time was unrivalled by anything I had ever felt in recent years.

It was a deep and abiding dialogue based on respect and admiration for the one with more knowledge and experience; the goal was mutual knowledge, not submission. On the path of Satanism, this point is immensely important, at least symbolically, and the meeting of those days confirmed this. Being a guest in a brotherhood, being given options instead of orders, the way the members I met behaved and treated me reminded me of the phrase "Each temple can only have one Satanist" What was meant was a brotherhood, perhaps even an anarchist collective with a common goal to achieve, but with individuals pursuing their own solitary destiny without constraints.

As I waited among the large rocks, I heard the distant sound of lumberjacks leaving the forest. Soon after, I decided it was time to sit down on the steps outside the church door. As I sat down, I saw the driver of the vehicle transporting the wood, the same one I would later see in the courtyard of the house with the carved eagles. The bearded gentleman saw me walking through the trees and smiled enigmatically at me. As I had no expectations, I simply soaked up the moment, his face.

The hour drew closer and time passed. The joy and anticipation inside me were so great that when I realised that several dozen minutes had passed since the appointment, I felt a stone drop into the emptiness of my chest. I felt tired, emotionally and physically. But I decided it would be worth it, even if it was all just one big lesson that made me venture here to experience the beauty of this nature. Sweetness and bitterness mingled inside me. A few hours earlier, as I walked past

T., looking at the yellows, reds and oranges of nature and feeling the light breeze on my skin, I had to fight with myself to suppress the tears of ecstatic joy. I wanted to laugh and cry, dance and scream, and I wanted to merge with the place, to dissolve into it.

Later, outside the church, when the initial disappointment had subsided, I thanked Eques Sinemus in my mind for bringing me here. My mind had become a blank canvas, much like after successfully reaching the summit of a workout, when the effort wears off and we are no longer tired. Suddenly, however, a bearded man in a black sweatshirt with a walking stick and seemingly useless dark sunglasses appeared (in hindsight, it is now clear that the dark glasses were being used to peer without anyone knowing where he was looking).

At first I stared at him in confusion, the place was obviously largely deserted, there was not much room for explanation. I initially hypothesised that perhaps he lived in the large building he stopped in front of. The questioning feeling of a twisted excitement came over me and I felt I had to talk to him, because what else was I going to do?

I used my best Italian and found him to be the friendliest and most patient of all the Italians I had met so far, with the exception of the elderly Forest Ranger. I was open to all possibilities, after all Eques Sinemus was emotionally far from my expectations. He asked me what I was doing there and I replied something stupid like, "I like hiking." He smiled again.

I thought: "This guy is very nice" and I had the feeling that he was someone who did not just deal with local Italians, maybe he came from a big city, maybe he had a lot of foreign friends and was used to talking to them.

It took a few moments of conversation for me to realise that he was there "for no apparent reason" and then I felt a tingling in my chest, my mind relaxed and opened up completely. Then he said something amazing: "Do you want to follow me?" and I understood immediately!!! I felt my heart explode, my head was full of sensations, I could have screamed with excitement! But once again I behaved like the introvert that I am, ha ha ... I had a lump in my throat. He led me along the leafy path behind the houses, stopped at a certain point in front of the house with the carved eagles and asked me to switch off my smartphone.

Thinking back to those moments, I realised that he had been kept me waiting on purpose. The strangeness of the meeting was something unimaginable, I had absolutely no idea what could have happened and I did not know what to expect.

The man took me back to the house I had seen a few hours earlier. The whole time my heart was pounding with excitement because I realised that the Order was "real". Sure, anyone can claim anything on the internet and pretend to be what they are not, but I was excited. I wondered if this man was capable of much more than what his friendly demeanour and behaviour had shown. I wondered if I could have beaten him in a fight. It occurred to me that perhaps he was very skilful with the large walking stick he was carrying.

We walked round the outside of the walls of the house and entered, but after we passed the door, another surprise awaited me. So far, I had only expected a meeting where you know the other person and exchange a few words for a few hours. When I met this man, my mind went blank and I certainly was not expecting a ritual of any kind. And although it was obvious that women also took part in Secuntra Nexion's activities, the presence of a single woman in the room, staring at me as I entered, made my heart freeze.

My inner reaction (I can't say exactly what I showed outwardly) was a "pulling back" and my breath caught. Whatever the reason, be it prejudice or my physiological hunger, the presence of a woman lent a sexual aspect to the whole thing. Every situation can be different, just as there are different people on the planet. But the woman in the room instilled an inexplicable sense of terror in me. If the lateness of the appointment and the man's behaviour had already driven me out of my mind, meeting the Priestess brought me into a further state of unease simply by her presence.

It wasn't her beauty that struck me first, but rather the feeling of being transfixed by her eyes. I don't know why, and this is something that developed in my mind regardless of how they both acted, but I saw him as a guide and her as a challenger, an opponent. Her eyes, especially when I entered the room, which was suffused with red light and atmospheric music and transformed into an improvised ritual space, looked quite menacing to me. She greeted me verbally, sternly, and I realised it.

Now I realise that I had constantly turned to the man for help. What does this say about me? My judgement and prejudice towards women, my relationship with them, I don't know, but I am forced to acknowledge it. Maybe it's because women have always seemed to me to be something to be conquered, something to measure myself against. And with this urge, I tried to be intimate with more and more women in my youth, each time temporarily fulfilling my pride and then despising them, hurting so many and condemning myself for my actions.

It was only later in my life that I actively and consciously recognised how I was behaving, and only now did I make an active effort to see and treat them as human beings. That is, I consider them not just for how they can bring me joy internally or externally, but for who they really are. During this time of growing awareness, an interesting development began to manifest in me: my guts decided less and instead a silly romanticism (a fool's heart) began to take hold. It was a change I welcomed, but I realised that reality also needed to be addressed. My Insight Role was the violent culmination of a few years of inner engagement, but it also greatly accelerated the decision to act in certain ways. Also, I think it put me in certain situations and contexts that I was completely unfamiliar with (for example, working on a farm, something I didn't think was a problem, but which in practice seemed to undermine my ego).

The feelings developed in this way because I allowed them to. I had decided in advance to throw myself into pure sensations. Unfortunately, towards the end of the meeting, on the second night, my natural sense of alienation and rationalisation began to kick in on different levels, which saddened me. I felt like I could have gained so much, flowing like water. I think my social awkwardness started to show as the days went on with this couple. I remember being blocked when the man asked me to go with him to a very high ledge above a river the next day. I refused to move any further and felt the doors close in my mind and my strength immediately diminish, not because of the proposal itself, but because of my conscious decision to decline the invitation to approach him.

On the first day, after the welcome, I was invited to wash. This moment caused me trepidation. What was in store for me? What could happen now? I had decided to go this far and had left behind the possibility that my life was in danger. So I did carry on like this.

I took a quick shower, dried off, got dressed again and entered the room. I was expecting to find someone. I think I was called to a specific spot in front of them, in front of the fireplace, but the detail slipped my mind. They began celebrating an esoteric chant while holding a clear quartz



crystal tetrahedron. I let myself drift with the sounds. The piece didn't sound like anything I'd heard before.

Afterwards we all sat round the fireplace. I was asked to introduce myself and tell them who I was. I found it all a bit strange given what I had written to Secuntra Nexion earlier. When I asked them who they were, and I really had no expectations as I was completely clueless, I recognised their names from reading the manuscripts in Telos of Secuntra. It occurred to me that they might pretend not to know me, and asking me to repeat things was a way of verifying the information they had received from me, as well as establishing my identity or verifying the validity of what I had revealed up to that point. The way I handled the situation was quite painful. But I didn't want to sound like a fool, I wanted to co-operate.

Not wanting to appear foolish, not wanting to be seen as useless or inadequate, is a fear that has always governed my social interactions and one that I did not clearly understand until this attempt at an Insight Role. I don't know how or why so much clarity emerged, but it was one of the strongest impressions I had of myself: one of the conscious impressions that allowed me to better understand the inner reasons for my behaviour.

If that day were to repeat itself today, I would really try to give more, more of myself, more of my words, to open up and receive their impressions and everything in between. I don't mean that I lied or didn't try to give them information. It's just that I fell victim to my emotionality and instead of following the protocol that I now see as respectable and necessary, in that moment I once again let my subjective emotions, my inner world, rather than the encounter with reality, guide my feelings and reactions.

These two people also briefly introduced themselves. I understood that Eques Sinemus lived elsewhere in these mountains with his family, a wife and three daughters. I immediately felt embarrassed just because I had dreamt that the highest-ranking member of the organisation would receive a young and inexperienced Initiate like me.

The first ritual session was then declared over. We stood up and five large candles were removed from the table behind me, along with the cloth with the Septenary symbol on it.

I really appreciated the simplicity and the minimalist, wordless presentation of the symbolism of the ritual. At that moment, I admit that I did not appreciate it enough because my apprehension got in the way. I struggled to open my mind during the chanting and conversation, trying to catch a vision in the fire crackling in the fireplace as I listened to the sound of their voices and sensed their presence out of the corner of my eye.

Dinner was prepared that evening. Inviting and simple, like the surroundings: I loved this thing. I tried to be careful (too much so, I think now) in how I behaved towards them. I don't know if it was on purpose, but I heard some sort of subtle "threatening" and semi-sexual advances from her, but it might have all been in my head, and I will never find out, as I went in to avoid everything, absolutely. When I felt her feet under the table close to mine, I pulled them back and put them aside. The Priestess used her sexual charm as her power, wearing clothes that showed off her delicious looking breasts and the tasty curve of her bum. I tried to look her in the eye by "becoming Zen", as they say, and speaking directly to her without giving her what I thought was "excessive attention". There were several things at stake for me in those moments, whether they were illusory or not. I felt that my participation in this "sexual game" would have meant giving in to the opponent and a defeat on my part. Secondly, I felt that I would be disrespecting the man if I

got involved in this way. I was aware of a third option, which was to involve her not as a submissive but as an equal, but I felt that this was neither the right time nor the right place (I did not know when it would be). I was also emotionally tired, drained and loyal to a new ethos of “emotion” where pure physiological impulse had to give way to romantic and emotional attachment. I felt at peace and proud of it, even though I felt completely intoxicated by the mere presence, movements and voice of this Priestess.

### *Hints Of Her*

Nythra and Nupus led me up the main woodland path that branched off to the left of the fork. In this transition from the intimacy of the house to the exploration of what was for me an unknown wilderness, but for them a greater sacred ground that has become part of themselves, was a transformation of our relationships and our nature. Perhaps it is not so much a transformation as a revelation. In the forest, my personal impressions of my guides were reduced to nothing, if not completely nullified. It was a strange thing. It seemed as if we were empty shadows trampling on real living matter, we seemed to be intruders from an alien world. The whole personality inside me seemed irrelevant, and all the impressions I had of these two other individuals, such as interesting, mysterious, intelligent, powerful, cunning, seductive, etc., were gone.

The silence and the trees, the colours, there was an overpowering whole that had made me and this company irrelevant. It made me perceive the three of us as tiny, short-lived and vulnerable creatures. It made me think that in all this grandeur we counted for nothing and that in return we were so free to explore and discover and look upwards; there was so much space to be and grow in knowledge and flow and perhaps even with the ability to call forth and direct that power.

I admit that I was so eager to “feel” all the time that I was mixing my imagination with my intuition, running descriptions and impressions through my head and perhaps expressing them more verbally than I was capable of. Perhaps I could recognise a child in myself. But regardless of that, I really felt like a child in front of these mighty forests. To be honest, I had never seen such beauty in my life, let alone in the flesh. After all, I was born and raised all my life in tropical and subtropical countries with evergreen forests and jungles, where the changing colours of the trees are not shown in all their drama. But of course it wasn't just the colours, it was the nature of the trees, it was the rolling hills, up there on the mountains, it was the stillness – it was also the sacredness of the place and the fact that the two cult acolytes who were my generous and patient hosts at the time were people I considered to be above my experience and knowledge, just as profound but bolder in their minds and bodies than I was, and yet they were but small servants of the spirit of the place. Every single tree was a greater being than any of us visitors, and there were thousands of trees to admire, all the time!

When we arrived at the first place of worship, the place dedicated to what we perceive and refer to as the feminine force (unbeknownst to me, there is probably some hard knowledge of this force in the nexion, but I am of dull senses and have little occult experience). I used everything I had learnt and become sensitive to in terms of meditation and emotional opening to the environment and the moment, and I tried to extend it to this place as the beautiful ritual of minimal essentialism began. I was fully immersed in it because I still had the energy to push myself into it, and I did it without thinking of anything else we had left to do or the distances we still had to travel. I sat a few metres from an upright rock with incense sticks on it and honey being offered to the deity, letting my mind drift into the ritual while my two companions opened their nexions to open an even bigger nexion. I followed their instructions, opened myself, visualised, and when

the time came, I entered with my spirit. In the midst of all this, with my focus in front of me and the image of my two companions at the edge of my vision, I saw their images swap places so that the one standing on the right was standing on the left and vice versa. I was careful not to disturb this effect by moving my head to the side or changing my state too much, because I wanted to know if it was a distortion of my vision due to a physical blurring of the eyes, so I stared at my eyes deliberately, taking care not to cross or distort them, and I was thrilled to see that the images of their reversed positions withstood this change, even though my gaze was now sharp. This image faded after a while, their focus became blurred for me again, they were no longer fixed and became distorted. They returned to their original position. At the end of the ritual, I felt my energies being used up. If I had been told at this point that the outdoor activities of the day were over, I would have been happy and satisfied. But this was not the case.

We started running again, my energies were almost completely depleted, but I knew I could pull others out and I did. It wasn't about feeling empty, but rather scattered, dispersed. There was still a beautiful walk and several woods, different micro characters populating the land and a presence of trees to appreciate and feel.

At one point I asked about Eques Sinemus, and one of them said something like, "He lives here in these mountains with his Mistress." I smiled as I realised what they were telling me and accepted it. Accept these words as truth, accept these words as myth. Later, in a deliberative state of mind, I imagined that it was possible that Eques Sinemus, his status and his stories, could only be the Egrogore of Secuntra Nexion – a possibility that disappointed me for a moment, but in the long run made no difference to my development, my endeavours, my adventure, my discovery, my journey, nor to the relationship I might have had with the elite people around this real or not real figure at the centre of Secuntra Nexion.

Summer, ONA  
Autumn 2019 ev

# The House Of Trophies

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The house was on the edge of the forest, in a small uninhabited village: it was cold inside, the walls were icy, the rooms silent. The fire was devouring large Beech logs in the corner fireplace which barely warmed the surroundings. It was an unusually warm and rainless Autumn.

Epochs that follow one another, walls that evoke memories of something that no longer exists. In the warmth, between the darkness and the redness of the flames, a hint of melancholy.

The rifle is loaded and conveniently hidden in one of the bedrooms, ready to be used when circumstances require it.

The sound of crackling wood slowly burning was the only sound in the dark house.

I

From a discreet distance, well camouflaged and hidden among the trees of the forest, nexion's guardian observed the small stone-walled church with his binoculars.

"The swallow has arrived at the nest," and so, in an area without a GSM signal, he transmitted the message with his radio to those waiting in the house at the edge of the forest and to someone else several kilometres away.

The candidate, who had travelled from so far and had received GPS coordinates and a schedule in good time, arrived as planned, bag in hand, and sat down on the steps of the small church in front of the old locked door.

Three years had passed, a long but necessary probationary period that allowed those in charge to judge his *physis*, and in those days that judgement would have been confirmed or not.

The time of the meeting passed and most likely there were many doubts and uncertainties that drilled into the head of the man who waited tens of thousands of kilometres from home in that silent and cold forest.

On the way there, the guardian, stick in hand, passed the small church and leaned against a fence next to one of the many cows grazing freely and undisturbed.

It didn't take long for the candidate to get to approach the person; he asked the time and a few questions about the area. The person replied with more questions and then at some point said seriously and with a look in his eyes: "Do you want to follow me now?".

The candidate agreed and followed the guardian along a path that led into the forest and skirted the village. No one would see them, but they could see the road. The candidate tried to speak to the guardian several times, but he remained silent.

Before crossing a small stream near the water source, the guardian asked the candidate to switch off any electronic devices he may have had and follow him.

## *II*

The small gate was opened and they both came to a house at the edge of the forest. The guardian placed his staff at the entrance and opened the iron door inviting the candidate in.

A wooden door was opened and then closed with two turns of the key as they entered the house. In front was the hall, a completely dark room lit only by the reddish light of a burning fire and a few candles. In front of the fire stood something the candidate probably had not expected: one of the nexion's voluptuous Priestesses, her transparent gown showing off her breasts, welcomed him.

"Welcome! You will be our guest for two nights," said the Priestess and shook his hand.

"I can imagine that you are tired. The guardian will show you where you can freshen up and in which room you will sleep."

The guardian showed the candidate to the room, he put down his rucksack and went to freshen up in a cold bathroom, probably with many thoughts running through his mind. While he tried to warm the water in the small shower, the candidate's bag was cleaned with a bug detector to make sure there was no active transmitter inside.

## *III*

In the heart of the forest, enclosed by a wire fence, a faint light pulsed in the darkness. A small wooden house with a stove inside and a room with a bed and a bathroom. A few dogs slept curled up next to each other, warming each other. Outside, cows grazed all around.

The middle-aged lady sipped a steaming cup of barley while she read in some of the black-covered worn diaries. Writings, thoughts, notes on many of her past experiences, most of her tasks had been right there, in these mountains. It had been more than thirty years of ordeals, magickal raids and rites of passage. People, faces that took shape thanks to the words in those writings. Many of these people were no longer there: they had died or returned to the mundaneness. The dogs barked, a sound came from outside. The door opened. A man came in, also middle-aged, with blue eyes and a long beard.

"I have put all the pieces in place," he said after greeting his wife with a kiss.

"You say he will find them?" she asked.

"All of them? I doubt it."

The wood continued to crackle in the stove and the shadows cast around the wooden walls.

The man with the long beard sat down next to his wife, who in the meantime had finished her cup of steaming barley. There, in front of the flames of the small stove.

The two looked at each other and in the meantime a silent symbiosis, a sidereal force, flowed from unknown spaces.

“Now is the time for our daughters,” she said.

The man nodded sternly, his face partly illuminated by the light of the fire, partly overshadowed as the wood continued to be consumed, day by day, devoured by the flames.

Secuntra Nexion, ONA  
Arcturus 2019 ev

## Beyond The Pain Threshold

*27 October 1996 ev*

I slept badly during the night. I have planned the marathon today. It's raining a little outside and the sky is cloudy. I eat a continental breakfast. Meat, two eggs, two slices of bread and butter, a muesli bar and I drink a lot of barley and cocoa. At 10:30 I start. This time I take 1.5 litres of training drinks with me and leave them scattered on the road. I decide not to look at my watch. All in all, the 10 kilometres go well, sometimes it rains and then the sun comes out. From the 10th kilometre onwards, I start drinking 250 ml of the solution, alternating every 5 km. That looks positive. The problem is that after the half marathon I start to feel like concrete, I am exhausted and can't run anymore. I am getting slower and slower and every uphill becomes hell! When I reach kilometre 25, I decide to stop. I am tired on the way back, but after fortifying myself with drinks, I no longer feel like the other times. I remember that after the half marathons I had completed without drinking, I was severely dehydrated on the way back and my body needed several days to recover. What I learnt from my failure:

- Eat a good breakfast, but not too heavy, and most importantly wait at least an hour before running (digestion needs to get going). The breakfast I ate was excessive
- Drink 500 ml of water every 10 km (one litre is recommended). So make sure you drink at least two litres.
- It is necessary to replenish carbohydrates, let's use gel solutions. Take these at 8 km, 18 km, 28 km, 38 km.
- Be positive and don't think too obsessively about the goal, but still believe in it.

*3 November 1996 ev*

I run at 11:30 am. The Sun is shining and it's a little damp. 5 km/27'10". 12 km/1h11". After 5 km I run better and from the eighth kilometre I feel hungry.

*4 November 1996 ev*

I feel more rested this morning. I take it easy and tell myself that I will run tomorrow. After lunch, I decide to run anyway. I feel a little weighed down by the food and still force myself to eat carbs and creatine before I start running. I set off and, like last time, I don't look at my watch but just mark the lap numbers. It's sunny and hot. I drink every 5 km and take carbohydrate gels at around km 7, 17, 25, 30 and 36. I can run with the carbohydrates I eat, I never stop! From the 30th kilometre onwards, I think I want to give up every time, the race never seems to end and now everything around me, in this landscape, is dark. Running in the dark destabilises me a little and sad thoughts arise. But I want to end it here. At some moments, tears come to my eyes. I run! I run the last lap faster and then look at my watch: 33.5 laps (didn't I recorded some? I probably did them all), or 42 kilometres in 4 hours 28 minutes and 46 seconds. The limit was 4 hours, but

considering that the running terrain was uneven on a hilly and not entirely flat terrain and that I completely exhausted myself, I consider the task valid! I go home and try to recover. I will be warm all night. I drink and eat something. I get up early the next day.

Eques Sinemus  
Secuntra Nexion, ONA  
1996 ev



## In The Wild

The air was warm, but we knew that as soon as the sun went down, the cold would catch up with us.

The aim of these days was twofold: firstly, to experience primordial Nature without too many artifices and secondly, to train various disciplines, including fighting.

I still remember the long walks with my grandparents in the forests and mountains of these lands. Recognising and picking mushrooms, tracking down game, getting my bearings, recognising medicinal herbs, understanding natural rhythms and, above all, a deep love for these places. It was during this time, which made up most of my childhood, that I learnt to cope in the woods and to appreciate the *Numen*. Because that's what it was. There were places that enveloped you with something terrifying and majestic at the same time. Places full of silence and yet full of sounds.

We decided to build a shelter that we would share. Each of us was already practised in providing our own shelter. Night fell and, as we knew, the cold came with the wind, which came from the belly of the mountain as if it were a call or a slow caress of majesty and terror.

The fire was big, the flame high, and the baffle wall we had built the afternoon was doing its job to prevent all the heat from escaping. But the rising wind and the now dense darkness were the sign that we had to get up and continue our training. Completely in the dark, we slowly came down the mountain in single file, entered the forest and took turns leading the line. This was one of the most interesting experiences because it helped to heighten our senses and, most importantly, it allowed us to momentarily come into deep harmony with what surrounded us. The walk took a long time. The stars, which are numerous as in any place in the mountains, marked the time with their slow rotation.

The night passed and the cold, also thanks to the fire in front of our accommodation, did not prevent us from getting a few hours of sleep.

Woman against woman, man against man and woman against man fought in circles, two at a time, after eating a meagre breakfast and warming up their muscles. It was necessary to strike quickly and stealthily. The aim was to be quick and hit important points, firmly. The day passed, food was cooked and we moved on to discussing transcendence and other more pragmatic tactics we would be using in the near future.

We were tired, but we descended into a small depression between two small streams and set up a bridge of ropes and then stretched a single rope between one tree and another. We took it in turns to move commando style and traversed this stretch by simply crawling around on the rope. It was extremely strenuous. Vertical rope and climbing with an improvised emergency harness. Our hands were sore and we could barely close them.

We built an obstacle course with the material we found on site and trained our bodies and endurance for almost an hour. We moved tree trunks, climbed ropes and lifted and lowered stones. Very primitive, but effective. Who needs a gym when you already have everything?

Darkness slowly fell and we sat wearily in front of the fire, our eyes slowly drifting shut. Suddenly

a scream. One of us had been blindfolded and tied to a tree. The ordeal of resisting torture had begun without him realising it. He was the only one who had not yet passed the test, and each of those present took it in turns to be the executioner and torturer. The sufferers behaved well, although no one was spared, and a shot after several hours echoed through the forest like thunder breaking through the clouds.

Nupus  
Secuntra Nexion, ONA  
2016 ev

## An Experience Of Internal Magick

My long and intensive work began on 6 November with the first Pathway and ended on 13 May with the last Sphere.

Re-reading the detailed report that I wrote during these six months, I was able to take note of many elements that I had not realised while I was immersed in the work phase. Summarising my thoughts now in this kind of synthetic final reflection, I can say that this process has changed me and has been fundamental in allowing me to continue my journey successfully.

First of all, during these six months I was able to refine my techniques of concentration, chanting and vibration considerably. I learnt how to control my breathing most effectively to make my voice as powerful as possible, which I have come to understand as an irreplaceable tool for magick.

On a physical level, I suffered a lot. During the rituals, I often found myself the protagonist of the images of destruction and death that my mind conjured up. The suffering often continued after the ritual when I would find myself writhing in cold sweats and cramps because the energies of the ritual were not properly grounded. The greatest suffering, however, was the week of preparation for the ritual. The lack of food and especially sleep made my daily life hell in many cases, often leading me into depressive states or paranoia and keeping my mind in a constant feeling of drowsiness and dullness, as if I had nothing left under control, but everything was at the mercy of an invisible force that was wearing me down.

I was delighted to realise how receptive I had become. I came to have dreams several times and have flashes of events that happened to the people closest to me (especially the sisters I share my magickal journey with).

Empathy, like telepathy, exists, is real and I have had tangible proof of it. I have also received the sometimes devastating evidence that my energy has an impact on the environment and people around me. The place where I spend most of my day-to-day time is my workplace. In many cases, it became the arena for what was going on inside me, and people reacted to it, for better or worse, as if they were being drawn to an unseen dark force. Over the last few months, all the memories and feelings of paranoia, nostalgia and suffering that have accumulated over the years have resurfaced in the form of dreams and intuitions. My Shadow has emerged, often tempting me back into old habits such as self-harm and self-whipping, which I have found to be extremely effective practises on a ritual level, especially for maintaining focus of attention. I have fully explored my physical and mental limits, but most importantly I have been able to understand which magickal techniques work better than others. I have found blood and pain to be the most effective on my mind. I particularly remember impregnating a sigil with my blood to experiment with a new working technique and I had very intense and immediate results. Blood works, it is real and tangible, it smells and tastes.

In many cases hyperventilation occurred during the working with the horrible feeling of suffocation and with the surrounding reality dissolving in the meantime and suddenly becoming foggy and empty; I was able to experience how fundamental the eye is magick, the favoured channel magickal.

I had the honour of seeing the Goddess in her many forms, being mocked and humiliated by her, but also being advised by her. I was often asked during my visualisations whether I wanted to continue my journey or stop. I was encouraged by words that echoed in the landscapes of my mind, always spoken by voices, unseen masters who were watching and guiding me the whole time. During the rituals, images were created in my mind that I couldn't even imagine. They were so real and elaborate that at the end of each ritual I woke up as if from a dream. They were all based on a real logic and development. In all of them, I had to find the solution to a problem, the keystone, the answer to a question. All journeys ended with me ascending into the sky or sinking into the depths of the ground. I was always myself, but in different forms and I often observed myself from the outside. I have witnessed my failure, my fall, my rejection by the dark gods. I died, I was tortured, but I also became fire, became light and I turned my body into a shrine ready to receive the key of knowledge.

Nythra  
Secuntra Nexion, ONA  
2018 ev

## Ascending The Seven Spheres



I will report on the impressions after the ritual before they fade into everyday oblivion. I will first describe the effects, because this time they were more incisive and disabling than usual. In addition to the obvious exhaustion from the cold and immobility, I was immediately assaulted by an irrepressible nausea as the visions continued to invade my mind, overwhelming me with a myriad of flashes per second. I was driving in a kind of trance. I kept thinking about the meaning of what I was seeing, the emotions the experience was triggering in me and the reappearance of some symbols. All in all, it was an extremely happy transition for me, albeit traumatic at times, as I imagine it was for many.

*Sphere of the Moon:* beautiful, immaterial, cold. Curiosity mixed with excitement, embarking on a new adventure and subsequent self demystification. The loss of ego and the creation of a model to aspire to.

*Sphere of Mercury:* despair, heat, confusion. I have the impression of having entered the realm of deception, of the *Trickster*. The pain of transformation, so strong that it physically blocks the limbs. I felt petrified and watched my old self walk towards the pentagram with an almost unbearable stubbornness, in the pure will to overcome and defeat myself. Black flames rose from the shape, and in the centre a crimson eye throbbed with rage. Struggling against the raging

wind, I approach the pentacle and touch it. At that moment, I begin to burn like coal, slowly consuming every inch of skin. My breath catches.

*Sphere of Venus:* a different scene, but no less intense. The sky is leaden and churned up by swirling storms. Still cold, difficulty breathing. I turn my gaze to the beautiful woman who appears in front of me. I see her moving agilely and confidently along the shore and just after her I hear a dull thud, as if something is plunging into troubled waters. Someone will remember the bizarre episode that happened to me less than a fortnight ago when I gave birth to this kind of *homunculus* made of blood. Here, too, the mystery of female lunations is repeated. Everything is obviously characterised by sensual love.

*Sphere of the Sun:* the fullness and unfolding of the Self. Gold and sovereignty, power and unscrupulousness. I feel a sense of grandeur as I walk the path of the bleeding bones, grandeur that is combined with the satisfaction that my remains have also contributed to the building of the tower.

*Sphere of Mars:* a nightmare incarnate. I watch the nameless shadow approaching me in horror. I lose sight of him in the tumult of subsequent events, but he is the only thought that continues to trouble me, even as my realms crumble, even as my lover is dismembered. Moments of terror when hideous figures try to tear down the foundations of the tower. It is not the resentment of loss that torments me, for that is a feeling I know well, but the excitement of the hunt (it haunts me even at night, in dreams). It's the Shadow, of course.

*Sphere of Jupiter:* inner peace. A wonderful scenario, similar to how I imagine Iceland in the dark half of the year. A soft light on the black sand, bright stars in the sky and an unreal silence. I feel that my senses are more alert and sharpened.

*Sphere of Saturn:* the apex. In full communion with the elements, I wander around the hill, inwardly rejoicing at the desolate and dystopian landscape in the distance. Strangely, I am dressed, unlike in previous scenes where I wore nothing. It's mostly rags, as if these worn and tattered clothes were the materialisation of all the tests and hardships passed. A luminous aura of awareness and knowledge envelops me and I finally know that I have fulfilled my destiny.

What a wonderful experience.

Azanya  
Secuntra Nexion, ONA  
February 2016 ev

## Primordial Atavism

The day has come.

The nervousness on the street is growing.

As I hold the box with the animal curled up inside in my hands, a tuft of its white hair emerges from a hole in the side. I put my finger in it and stroke the warm little body in a final gesture of comfort. I realise that what I have to do will be anything but easy.

I walk through the forest and look for a suitable spot. A clearing with a tree stump full of moss seems to be the right place for me. I familiarise myself with the place, listening to the sounds in the silence.

The little creature is still, I can feel it trembling under the lid, as if it senses that something is about to happen.

Finally, I decide to open the lid and take the animal in my hand. Suddenly it struggles with incredible strength, scratches me with its fingernails and squeals to the end. With one last desperate jerk, it escapes me and I see the only chance I have to fulfil my task disappearing before me. I grab it again with one hand and with the other I lift a stone and hit it repeatedly on the head, begging it to die, and I continue like this until the stone is soaked with blood and the animal's eyes pop out of their holes. The little legs stop twitching, the body suddenly becomes immobile. I am completely out of my mind, have a lot of adrenaline, shortness of breath, wide eyes.

In a split second, my mind becomes cold and clear again. I don't have much time and there are still many things to do. I keep his little head hidden under the stone because the sight of him still worries me. I feel the small body still warm between my fingers, I pull out a tuft of hair to keep as a souvenir. With the knife, I begin to cut open the area of the spine, taking care not to pierce the membrane surrounding the internal organs. The hairs are attached to a layer of fat that can be easily removed. Slowly I feel the small body cooling down and it impresses me: life is slipping away, the blood is no longer flowing, the rigour of death is taking over. I don't think about it for long and continue my duty. I feel overwhelmed by a predatory impulse and I know that nothing and nobody could dissuade me from my endeavour at this moment: I am sure of myself, unassailable, terrible, inhuman. As I meticulously skin the game, I send a dedication aloud, hoping that my commitment will be honoured. The Sun philtres through the branches and illuminates the stump: I take this as a positive sign.

The animal is now half skinned. I reach the hind legs, break the bones with the dagger and remove them from the hide. I will cook and eat them. I bury the rest of the body and do not fail to thank the creature for helping me pass my test.

I prepare the fire and expose the meat to the flames. I nibble on the most cooked parts: they have a smoky flavour. I finish my meal and prepare to leave the place.





I make sure I leave everything as I found it. There are remnants of white fur and bloodstains on the moss-covered tree stump.

The worms are already feasting on the small buried body.

Nythra  
Secuntra Nexion, ONA  
August 2018 ev



## Memories

### *A Day In January 2013 Ev*

The city is killing me, that's for sure now.  
Cars, tin cans at the mercy of the current.

Now, every day.  
Dirty noises that rape the ears and the soul in an incessant daily litany.

Worship the dead god, day after day.

Worn down, again and again, by the nothingness that has taken shape.

Every single thought wanders by itself, unheard.  
An echo that reverberates without return.

And the grey sky surrounds the nothingness made form like a frame.

And the numinous dies every day, over and over again, submerged in the dirt of the stammering monkey called man.

This river flows ... it is difficult to find safe shores ... the river flows on ... and the affections pass away, unheard.

Only the sound of sirens around and the blinding noise provide the daily drug called oblivion.

That is enough! Silence.  
After a lightning bolt that tears the sky apart and spits its fury at this flawed species.

In the meantime, something is born from the Earth, timidly, but it carries the undying power of the Sun.

Its nourishment is not the stuttering ape, which now is like poison ... but the *numen* of the divine.

### *A Day In November 2014 Ev*

Peace of mind ... you can reach it! There it is!

I see it but I can't grasp it.

Flood your lungs with life, lull yourself into bliss without consequences.

A Sun that shines even on stormy days.

Live in the moment, without worrying about tomorrow.

No attachment!

With the idea of wanting to lose everything ... to break through the wall with your own head.

It is a destiny that is trying to take shape.

A body that is too small to contain.

A dragon is being born!

Nupus  
Secuntra Nexion, ONA  
2013-2014 ev

# Awakening The Predator

*Sapanur*: form along the 11° path. The sudden fire of destruction.  
A primal atavism of human origin – not related to Dark Gods.

## *Preludium*

One week of black fast. The last twenty-four hours of sleep deprivation and total black fast. During the twenty-four hours of sleep deprivation, the traditional representation of our dark and violent goddess is shown as often as possible focusing on her.

## *Orgia*

The temple was completely dark, no light had been able to penetrate it and the darkness began to condense and become heavy. The circle was balanced, an equal number of men and women and in the centre, on a wooden pedestal and on a slab of mica, a huge quartz crystal in the shape of a tetrahedron. The preparations of the week before, the black fast and the lack of sleep, proved to be a useful means of sweeping away the distractions of everyday life and focussing the mind on a single goal: the awakening of the predator. A strong odour of incense, an amalgam of equal parts sulphur and henbane, filled the air while the naked and motionless bodies of the associates were stretched out in their meditation position, kneeling and with their backs straight.

“No thought should stop you here, no dogma limit you” said the Mistress of Earth.

The slow and chthonic vibrations of the name “Sapanur” began to saturate the air of the temple as the interior of the great tetrahedron grew blacker and blacker, a darkness that condensed, ready to receive their call. After many long and chthonic vibrations, an unsettling musick unexpectedly began, with military and sombre chants. This was the signal to summon the principle known as *Thanatos*.

The beautiful Mistress of Earth, as befitted her role, took the leather scourge before her, as if driven by some primaeval atavism, and cried “Sapanur!” She began to scourge her own flesh, which was soft, fragrant and smooth as porcelain. One by one, she passed the scourge to the man standing to her right in this balanced circle of men and women. Each in turn moved the energy they invoked, and the scourge of carefully woven leather was the means to spread that darkness.

Once everyone had awakened the “Sapanur” within them, the scourge returned to the hands of the Mistress of Earth and as befits her, who is the emanation of our dark and violent Goddess, the Mother of Blood, she stood up and began to open the flesh of the men and women who, despite the pain, still in their meditation position, continued this chthonic and slow vibration as the musick powerfully penetrated their eardrums. With each lash of the whip, with each lash on the back, the cry of “Sapanur!” rang out and the circulating energy swirled around as a dense darkness seeped out of the tetrahedron and crept into the bodies and psyches of each associate.

The Mistress then passed the scourge and all in turn took their blood and offered it as a gift. When everyone had finished, the air was saturated with a strong energy, a whirlwind of violence.

Then it was time for the principle known as *Eros*.

Transformed into their consciousness, with their Shadow awakened, the women and men of this balanced circle began to move their tongues and hands and embrace their bodies like snakes. The unsettling musick continued to tear at the eardrums and the temple seemed almost to burst as the women and men reached their climax.

This mixture of *Thanatos* and *Eros*, of blood and sex, had opened hidden doors in the human psyche. And They were there, invading our transient and mortal world from timeless dimensions, harboured in these human bodies and now at home there, and through these mortal lives ready to presence them on this world called Earth.

Secuntra Nexion, ONA  
2016 ev

## Coagulatio – Union Of Opposites

### Introduction

This text contains one of the ritual practises used and created by Secuntra along with the Rite of Animusa and *Sympatheia* for the Initiate of Seven-Fold Way (utilising the septenary symbolism and archetypes of Satan/Baphomet). A ritual practise, or to put it in modern terms, a hermetic internal magick the technique of hieros gamos in a sinister context. In particular, the following describes a process aimed at practically testing the archetypes/energies described by the name “*anima*” and “*animus*” and integrating them through an extended ritual that allows a practical testing of the planetary energies of the septenary system through an interaction of opposing forces. It is the “outer” phase of a *coagulatio* that ends with the ritual of Crossing of the Abyss (the path that connects the Sun-Mars spheres of the Tree of Wyrd).

The process has been developed and tested over the years and is, in our opinion, a necessary practise for the Initiate of Seven-Fold Way in the quest for adeptship and the highest degrees of attainment. Among other things, it allows you to experience the power of sex in a ritual context and to strengthen the *sympatheia* relationship with your magickal partner.

The process takes one simple alchemical season (from an Equinox to a Solstice) and consists of three parts. This practise can be a substitute for the second round of working with the Pathways and Spheres that you do with your partner during the initiation phase (see “Second Degree Initiation” in *Naos*), although it requires more effort and mastery and should ideally be celebrated during the External Adept phase, after you have successfully completed the task of administering a ceremonial temple for at least a year.

### Preparation

A black fast must be observed for the duration of the process: no meat, no alcohol and no intoxicating drinks. Little sleep. On the day of the ritual, take a vow of silence and, if possible, avoid any mundane distractions by focussing on the work. Both participants take on the role of Priestess and Priest and the *Coagulatio* process begins simultaneously with the Priestess’s red flow.

### Process I – Animusa

The process begins with an introductory phase in which both participants perform the Rite of Animusa alone for one month (see our text *The Rite of Animusa*), which consists of two celebrations (the night of the full Moon and the sunrise of the new Moon). The rite in question has a preparation phase of about two weeks, during which the participants invoke and assume the masculine and feminine aspects in reverse.

The Priestess will assume and invoke the masculine element (Mercury, Sun, Mars) and the Priest the feminine element (Moon, Venus, Jupiter). At dawn and dusk of the two preparatory weeks preceding the two Rites of Animusa, the Priest and Priestess chant the chants of the planetary Spheres and meditate on the corresponding card of the Sinister Tarot as follows:

Day	Priestess	Priest
I/IV	<i>Agios Lucifer (Mercury Mode)</i> “I – Magickian”	<i>Agioi Kabeiroi (Moon Mode)</i> “XVIII – Moon”
II/V	<i>Agios Olenos (Sun Mode)</i> “V – Master”	<i>Agia Elutrodes (Venus Mode)</i> “II – High Priestess”
III/VI	<i>Agios Alastoros (Mars Mode)</i> “IV – Lord of Earth”	<i>Agia Baphomet (Jupiter Mode)</i> “III – Mistress of Earth”

### *Process II – Coagulatio*

“Process I” is followed by a septenary anodos, an ascent through the seven planetary Spheres. The first Sphere is that of the Moon with the associated energies: Shugara, Noctulius, Nythra. One Sphere per week. During the first six days, the chant of the Sphere is celebrated at sunrise and sunset, accompanied by an invocation of the corresponding force (nine vibrations of its name) followed by meditation on the corresponding card. Before going to sleep, you must mentally visualise the card and the sigil of the associated dark god by repeating its name. You should write down all the results in your magickal diary. For the Sphere of the Moon, for example, you must invoke the following energies in succession in the six days before the rite: Shugara, Noctulius, Nythra, Shugara, Noctulius, Nythra. On the seventh day, the Rite of *Sympatheia* must be performed one hour after sunset.

### *Process III – Lidagon*

At the end of “Process II”, a simple ceremony follows in which both participants perform together the natural form of the Rite of Nine Angles in a natural context, preceded by the invocation of the energy known as “Lidagon”, with the Priestess assuming the Moon aspect and the Priest the *Sol* aspect. Use one silver coloured candle and the other golden. The incense consists of equal parts Petriochor, Hazel and Oak. The Priestess holds the tetrahedron in her hand and begins to chant “*Agioi Kabeiroi*”, visualising a silver energy coming from the tetrahedron. At the end, the Priest places his hands on the tetrahedron and chants “*Agios Olenos*”, visualising a golden energy coming from the tetrahedron. Both vibrate “Lidagon” nine times, showing the sigil of the god and then the two energies, one silver and one golden, which merge together. Then the natural form of the Rite of Nine Angles begins (see *The Black Book of Satan*, ONA).

In the six days before the ceremony, at sunrise and sunset respectively, both participants chant alone the chant “*Agioi Kabeiroi*” (Priestess) and “*Agios Olenos*” (Priest) with the visualisation of the planetary sigil of the Sphere, followed by the ninefold vibration of the corresponding power word (“*Nox*” for the Moon and “*Lux*” for the Sun), visualising the corresponding alchemical sigil. At the end, both visualise an energy in the corresponding colour (silver for the Moon and golden for the Sun) emerging from the crystal and entering and enveloping their body.

Secuntra Nexion, ONA  
1997 ev

## The Rite Of Animusa

Preparatory work for the amalgamation of *Sol* and Moon, *anima* and *animus*, in their darkest aspects: Satan and Baphomet. Perform both rites for at least a year to call back the entities and enter into a symbiosis with them (see ONA's fictional stories *Copula Cum Daemone* and *In The Sky of Dreaming*).

### *Baphomet – Moon – Muliebral*

<u>Incense:</u>	amalgam of Hazel (Petriochoir if available) and Ash
<u>Candle:</u>	argent
<u>Card:</u>	III – Mistress of Earth, Muse of Swords or Baphomet painting
<u>Paraphernalia:</u>	blood, human skull, quartz tetrahedron
<u>Robe:</u>	scarlet
<u>Period:</u>	one hour after sunset at full Moon, outdoors in the direction of the Moon

(Ring the bell seven times and chant the chants “*Agioi Kabeiroi*”, “*Agia Elutrodes*” and “*Agia Baphomet*” in succession with the tetrahedron on the palm of your hands)

(Meditate on the image of Baphomet)

*Quod Fornicatio sit naturalis hominis*

(Vibrate “*Agia O Baphomet*” three times, visualising the tetrahedron turning black and the darkness emerging from and entering the body of the officiant)

*Mistress of Earth and Mother of Blood, listen to me!*

(Chant “*Agia O Baphomet*”)

*I pour my kisses at your feet and kneel before you  
Who crushes your enemies  
And who washes in a basin full of their blood  
I lift my eyes to gaze upon the beauty  
Of your body – You who are a Gate  
To our Dark Gods: They who are never named*

(Short pause)

*No one is as sinister or as deadly as you.  
You who know the thoughts within all our hearts  
Yet not one of us is as hateful or as loving as you  
You who with a glance can strike us dead!*

(Chant “*Veni, Omnipotens Aeternae Baphomet*”)

*Agios Ischyros Baphomet!*

(Chant “*Ad Gaia, Qui Laetificat Juventutem Meam*”)

(Visualise the following sigil for at least 5 minutes)



*Final*

### *Satanas - Sol - Masculous*

<u>Incense:</u>	amalgam of Hazel (Petriochor if available) and Oak
<u>Candle:</u>	gold
<u>Card:</u>	VII – Azoth
<u>Paraphernalia:</u>	quartz tetrahedron, Opal
<u>Robe:</u>	black
<u>Period:</u>	one hour before sunrise at new Moon, outdoors in the direction of the Sun

(Ring the bell seven times and chant the chants “*Agios Lucifer*”, “*Agios Olenos*” and “*Agios Alastoros*” in succession with the tetrahedron on the palm of your hands)

(Meditate on the corresponding Tarot image)

*Aperiatu Stella Et Germinet Chaos*

(Vibrate “*Agios O Satanus*” three times and visualise a nexion opening into space near the planet Saturn. At the end of the vibration, a dragon-shaped nebula leaves the nexion towards the Earth and into the crystal. It is visualised as entering the officiant as a star space via the crystal)

*Prince of Darkness, hear me!*

(Chant “*Sanctus Satanus*”)

*I believe in one Prince, Satan, who reigns over this Earth  
And in one Law which triumphs over all. I believe in one Temple  
Our Temple to Satan, and in one Word which triumphs over all:  
The Word of ecstasy. And I believe in the Law of the Aeon  
Which is sacrifice, and in the letting of blood  
For which I shed no tears since I give praise to my Prince  
The fire-giver and look forward to his reign  
And the pleasures that are to come!*

(Short pause)



*Our Father which went in heaven hallowed be thy name  
In heaven as it is on Earth. Give us this day our ecstasy  
And deliver us to evil as well as temptation  
For we are your kingdom for aeons and aeons*

(Chant “Veni, Omnipotens Aeternae Diabolus”)

*My Prince, bringer of enlightenment. I greet you  
Who cause us to struggle and seek the forbidden thoughts  
Blessed are the strong for they shall inherit the Earth  
Blessed are the proud for they shall breed gods!  
Let the humble and the meek die in their misery!*

(Chant “Diabolus”)

*Pone Diabolus Custodiam!*

(Chant “Ad Satanus, Qui Laetificat Juventutem Meam”)

(Visualise the following sigil for at least 5 minutes)



*Final*

*Final*

*Thus do we defy our oppressors.  
Thus do we affirm our fierce deadly resistance  
To all and everything Yahoud, Nazarene and Mundane*

*If they attack you - retaliate  
If they oppress you - rebel  
If they make laws - transgress them  
If they talk peace - they are lying  
If they seek compromise - ignore them  
If they seek you as friends or allies - spurn them  
If they are sad - laugh  
And when they die - rejoice!  
For we are the terror, the defiance  
The waiting deserved retribution  
That they themselves so secretly fear  
We, the warriors of Vindex  
Waiting to drench our world with blood  
Their severed heads a gift for our gods*

(Turn to the north and beat your chest with your right hand to end according to tradition)

Secuntra Nexion, ONA  
1997 ev (updated 2017 ev)

# The Rite Of *Sympatheia*

## *Participants*

Priestess: white robe (ideally she should be in the middle of her red flow).  
Priest: black robe.

## *Paraphernalia*

Incense of the corresponding Sphere (cf. *Naos*).  
Quartz tetrahedron.

## *The Rite*

The Priest rings the altar bell seven times (or the Priestess for “female” Spheres).

The Priestess takes the tetrahedron and the Priest stretches out his hands towards it. Both chant the corresponding chant of the Spheres according to the technique of Esoteric Chant (cf. *Naos*) and visualise the corresponding planetary sigil.

Both vibrate the word associated with the Sphere nine times and visualise their alchemical sigil (see “Alchemical Process” in *Naos*).

Priestess and Priest focus on the first card of the Sphere (element salt) by vibrating the name of the associated dark god nine times and begin a meditation on it, visualising themselves inside the card and exploring its boundaries. The same procedure follows for the second card (element mercury) and finally for the third card (element sulphur). Both must visit and leave the cards synchronised.

The *hierogamic* phase begins, preceded by the Priest’s arousing of fire or *locis muliebris*. The Priest plays an active role in the male Spheres and the Priestess in the female Spheres (e.g. in the Sphere of the Moon the Priest lies down on the ground and the Priestess feeds his fire, then climbs on top and begins the *hieros gamos*).

Both begin to visualise the alchemical sigil of the Sphere (see “Alchemical Process” in *Naos*) and chant the corresponding word.

The *climax* should be simultaneous. The elixir should be collected in the cup normally used for drawing blood and left on the altar until the next ceremony.

Both then chant the chant “*Aperiatum Terra Et Germinet Atazoth*” and then turn to the north to conclude the ceremony according to tradition.

## *Note*

If this rite is part of the celebration of the *Coagulatio*, visualise yourself during the meditation

phase with into the Tarot cards with a body that is the opposite of your own. Man as woman and woman as man. Reverse the role during the hierogamic phase, i.e. for the male Spheres the active role will be the Priestess and vice versa. Reverse the colour of the robes.

The rite can be used for a specific purpose. In this case, visualise the desired goal and vibrate its intention during the *climax*.

Secuntra Nexion, ONA  
1997 ev

## Recruitment – Joining Secuntra Nexion

The following is a small extract of some of my reflections and events that happened to me over the years when I made a conscious decision to become part of a living tradition, in general of ONA and in particular of the Nexion known as Secuntra.

After a few years, I decided to join Nexion, but I already knew that it would not be easy. The years of my childhood had passed. I learnt about Satanism when I was fourteen years old, when the internet was not yet rampant and it was difficult to find a book that talked about it, let alone an instruction manual, which was almost impossible in Italy at the time.

As a teenager, I was looking for something that was in line with my then immature and “dream-filled” *weltanschauung*, but I only found a Satanism that went against my nature. Puerility and showing off: that was not for me. I looked for a different Satanism for myself, one that did not need “circles of defence” and that did not “bend” the forces at its disposal, but rather placed itself on a level with them, where it was not necessary to dress “dark” or “gothic” to boast of its affiliation. In those years that passed, I came into contact, not without nostalgia, with someone who handed me a rather sparse version of an ONA text in English. I was immediately excited: “here!” I exclaimed to myself, “this is the Satanism I have been looking for.” I went in search of more material, but unfortunately I found nothing. My experience with the ONA ended before it began.

Time passed, and after leaving behind the parlour Satanism that was gradually spreading, I got to know anti-cosmic Satanism and in particular some Italian members of TotBL, with whom I remained in contact for some time. I began to follow the operative practise of TotBL for a few years, celebrating rituals and trying to do something operative. However, I felt that something was missing from this approach. Although it may have excited me at first, after a few years I saw that my progress was stagnating. I was looking for a truly transcendent element and something that was in tune with the ancestral heritage of my people. It was this last point in particular that led me to give up my work with that Order.

It was “by chance” that less than a month later I found a virtual group (which no longer exists) with many ONA Initiates, readable material and discussions on a wide variety of topics inherent to the tradition. I spent months reading all the texts I had downloaded and printed, and there I also saw the new issues of *Fenrir*, the internal bulletin of ONA, with many articles, and some of the authors of those articles were in that group. One day a message announced the existence of an Italian Nexion called Secuntra. There was a website with some translated texts from ONA and a small introduction to the group, and of course I couldn’t help but get in touch with them.

Easy to say, but not to do. No contact, no email. I stayed vigilant to see who might be an associate, but I had no luck. After some time of actively participating in the discussions of this group, someone, apparently a non-Italian associate, sent me a text message. I have to be honest, my eyes widened when I opened it to read it. It was the *Naos*, which had been translated into Italian by a certain Eques Sinemus of Secuntra Nexion, for the “internal use” of that Nexion only. I immediately replied to the person who had sent me the text, but the email came back with the message “the address does not exist”. I was baffled and did not understand at the time what had actually happened.

The following years were intense, I initiated myself according to the rituals in *Naos* and began to work with the Pathways and the associated dark gods of the Tree of Wyrð. My unconscious responded very strongly and the visions and experiences I had during this time were powerful. I began to study the septenary system and built a portable version of the Star Game, trying to understand the mechanism. I played it almost every day.

And then, all of a sudden, it all disappeared. The ONA associates disappeared from this virtual group, which was then disbanded some time later and the Secuntra website went offline along with many others. I no longer had any contact with anyone close to the Order.

My commitment to Seven-Fold Way always been strong, perhaps even stronger after this “return to the dark” of many ONA associates and nexions. I focused on my body by training running and fighting. After several months of training, I attempted and passed the physical ordeal of the grade of Initiate. I was full of energy and dreamt of ascension. I found a partner and initiated her into the path. I undertook the Pathworkings and Sphereworkings with her and then turned my life upside down by taking on an Insight Role. This was a very tragic time where I lost some friends and my relationship with my partner broke down. The experience I had had for over a year was damn real and had changed me for this very reason. At that time, an Italian bookshop published an interview with Secuntra and then their musical works: “*Earth Gate*” and “*Hyle*”. I kept the contact mentioned in that interview to myself, but did not contact them as I had promised myself I would finish my role before I did.

After my Insight Role I decided to continue on the path, but I took some time to reflect on what had happened to me. In the meantime, the internet was full of ONA websites, nexions and sinister tribes. Part of the Order’s sinister aura had been diluted by the increasing spread of its *mythos*. When some of my sadness finally passed, I contacted Secuntra, but apparently fate liked to make fun of me, because the email came back saying “the address does not exist”.

Anton Long had left, retreated along with the Old Guard and some time later there it was, *Telos*, the work of Secuntra that had emerged from the darkness and seemed to have returned. I immediately downloaded the pdf and bought the book on paper. I read it in a day and re-read it at regular intervals. It was all there, part of their strategies they had used over the years, part of their ceremonies and what had happened to their associates on their journey. Having learnt from my mistakes of always putting off contact with the Nexion, I didn’t think twice and wrote a long “letter of introduction”.

A week passed and I received no reply. I was tempted to write again, but resisted the temptation. After about three weeks I received a reply and from then on my long correspondence with nexion began. I asked for advice and suggestions and they agreed. They advised me on some tasks and ordeals that I had not yet tackled and I completed them slowly, in my own time. Our conversations were focussed and we wrote to each other once a month (sometimes twice).

I asked for details about the “Greco-Roman mysticism” they spoke of in *Telos* and they gave me some texts for “internal use” and I liked it so much that something vibrated in my being. This was the connection to the ancestral heritage of my people that I had never found with any other group or Order.

My goal was now clear, I had to join Secuntra and draw from a living tradition without the security of the *medium* that had separated us until then.

I was told to try to pass the grade ritual of External Adept. I trained, I tried several times not to move outside and when I felt ready, I attempted the ordeal. I was successful.

And then, since then, a door opened for me and an unexpected path unfolded before me. I met “unsuspicious” people, but all of whom had done more than I had up to that point. The average was quite high, everyone had at least one degree and there was also a university professor among them.

I realise now, after many years, that I have been “under surveillance” since I joined this virtual group of associates I was “under observation”. That *Naos* did not come upon me by accident and that everything I did afterwards was a way to prove my worth to them, my true *physis*. I finally understood what *Secuntra* meant when they said that to belong, you have to “possess a particular *physis*” and that if you show the right value and attitude, you will be recruited.

Now, years later, as I review the events of my past, I smile because my being is now leaning towards the dizzying heights of this mystical path that I belong to and that is waiting to be reached. And here I am, giving advice to those few people who have proven that they possess our *physis* or the ability to develop it, taking the place of those who in the past have in the same way counselled and believed in me.

So the Tradition continues in the old way.

Pakreno  
Secuntra Nexion, ONA  
2018 ev

# Porta Saturni



Azanya  
Secuntra Nexion, ONA  
2019 ev



