

# Angular Momentum

## From Traditional to Progressive Satanism in the Order of Nine Angles

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### Introduction

As previous research has documented,<sup>1</sup> the Order of Nine Angles has consistently promoted its particular "Sinister Way" both in the context of esoteric Satanism *and* in the context of exoteric political radicalism and extremism. It is also the case, however, that its own self-definition as an esoteric system, and its aspiration to act as a nexus of "Sinister Tradition" is broader than both the Satanic identification *and* the particular forms of extremism and radicalism which it originally promoted. While various spinoffs adhering to the same political and esoteric programme were previously derived to a greater or lesser degree from the system of the ONA using different, non-Satanic imagery, such as the Order of the Jarls of Baelder, the Fraternitas Loki, and the White Order of Thule, to name a few, these retained the underlying pattern and structure, and even fitted within the context of the Satanic initiation system of the ONA, which requires initiates of a certain grade to form their own independent organizations.

However, as early as 2003, with the affiliation of the Temple of THEM in Australia and the establishment of the "Tempel ov Blood" as the work of the "Hinterlands Nexion" of the Order of Nine Angles in the United States, it began to develop its original system of initiation, *and* its form of Satanism, in

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<sup>1</sup>Jacob C. Senholt, *The Sinister Tradition: Political Esotericism & the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*

novel directions. Within the last two years, the ONA has successfully retained its identification with another even more variant spin-off, the White Star Acception, also in the United States. The Acception defines itself as representing *Progressive*, rather than *Traditional* Satanism, and also rejects the dualism suggested by identification with the *Left-Hand* rather than *Right-Hand* Path. That the ONA identification is retained despite these and other critical differences with the *Satanic, Sinister* initiation system of the ONA can only indicate that the ONA aims to outgrow some of the key features of its original paradigm and thereby further its real "aeonic" (meta-historical) aims and agendas.

In exploring this subject, I will examine in succession the the Temple of THEM, the Tempel ov Blood, and the White Star Acception, referring to some key points in Senholt's thesis on the Order of Nine Angles. I will also summarize their systems, and highlight significant differences from the original system of the ONA. Finally, I will consider the role of dualism in each system considered here, and its influence on their interpretation and practice of the key sinister concept of *aeonic magic*, concerned with the manipulation of socio-cultural development through phases of historical time. These references will be abbreviations of my conclusions presented in a recently submitted doctoral thesis concerning occult warfare.

The Left-Hand Path as a whole has already been demonstrated to be a category frequently inclusive of, but certainly more extensive than, Satanism - thereby making frequently noted Left-Hand Path orders originating in, but transcending Satanism, such as the Temple of Set, appropriately categorized as *post-Satanic*.<sup>2</sup> I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the "Sinister" as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path - a

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<sup>2</sup>Kennet Granholm, "Embracing Others than Satan: The Multiple Princes of Darkness in the Left-Hand Path Milieu" in *Contemporary Religious Satanism: A Critical Anthology*, ed. by Jesper Aagaard Petersen (Farnham, Surrey: Ashgate, 2009), pp. 85-101 (85).

trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system *includes* but *transcends* even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the *sinister*. Finally, while sharing much with concepts of "Traditionalism," including the moniker "Traditional," the ONA system also embraces strategies which appear to be opposite in valence, such as the White Star Acception's "Progressive" Satanism.

### **Introducing THEM**

According to the account of its founder, pseudonymously known as Kris, ThoTh, Ryan Anschauung, Tnepres Ra, Friend Ley and various other aliases, the Temple of THEM was established by six Satanists inspired by the ONA system as early as 2003. An interview by S. Maher with "One of THEM" appearing in a periodical organ of the Temple "OTO-Anorha" (18 December 2007) indicates the Temple "operated" since 11 June, 2006, indicating the adoption of the name "Temple of THEM" for the already-existing group at that date. Forum advertisements for the Temple posted in the first months of this year<sup>3</sup> identified it as a "Nexion," the ONA term for a centre of acausal power, and claimed extensive influence into the advancement of Australian Satanism. Its stated goal was to "Presence the Dark Gods." According to recent personal correspondence, however, the Temple of THEM now functions independently of the Order of Nine Angles, instead advancing its own "wyrd," or destiny, distinct from the ONA's particular formulation of the *sinister*. At its peak of public openness, the Temple of THEM shared its work in an online list with over a hundred members. Numerous of its texts have since been made available online through "The Black Glyph Society," and I have also been given access to some other related work and documents in my correspondence with the founder.

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<sup>3</sup> <http://www.the600club.com/topic22734-1.html> and <http://www.occultcorpus.com/forum/showthread.php?t=6145>

The Temple's Manifesto is a twenty-page document primarily focusing upon the re-union of the personal ego with the greater self, and the separation of this complex of consciousness from the socially, linguistically, and perceptually constructed "Matrix," by means of apprehension of the Abyss as a gateway to acausal reality wherein causal forms break down and are abandoned. This quest is taken to be a "Sinister," Left-Hand Path process, befitting the criteria for the Left-Hand Path proposed by both Flowers and Granholm, focusing on personal experience within the here-and-now resulting in an esoteric self-initiation of an individualistic and antinomian provenance. THEM's *Liber 1313* also explores issues of language and control in the context of opposition between Left- and Right-Hand Paths, and occult conflict of the Sinister against "Magian" forces -- esoteric, aeonic, occult influences dependent on fear of unmediated acausal reality, and thereby proliferating structures ultimately encouraging weakness, decadence, and ego-dependency.

From this earlier stage in the promotion of the Temple of THEM to March of this year, its founder identified it with the ONA methodology sufficiently that all but one of the seven of Senholt's Seven Sinister Characteristics were present in its work. The Temple of THEM definitely rejects universalist moral and ethical constructs as impositions of the Magian "Matrix," and also rejects the Right-Hand Path esotericism of its ostensibly Judaic rulers: "Although the Sinister Tradition condemns the practice of the Q-blah – knowing what the Q-blah teaches greatly helps one to contrast and appreciate the sometimes overt, sometimes subtle differences between the Sephiroth/Tree of Wyrd – Aryan/Semitic ethos and attitude – Magian and Sinister ideologies."<sup>4</sup> It should be noted, however, that like the Order of Nine Angles it suggests in replacement for universalized social ethics, a rigorous ethics of personal honour,<sup>5</sup> at least toward peers. In the sense that this is socially antinomian, it can be taken as an "anti-ethics" in the manner that Nietzschean immoralism functions not as an amorality but rather as an "anti-morality." THEM emphasizes the reality of the Dark Gods, the need for direct, physical action and experience, and utilizes the vocabulary of the "Sinister Tradition." However, its concentration on not only aeonic but personal antinomianism, and particular focus on confrontation against all conditions of control rendered alignment with right-wing political extremism limited in comparison to the ONA, even in its stage of ONA identification. No references to political radicalism appear in its Manifesto, for instance. *Liber 1313*

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<sup>4</sup> <http://www.occultcorpus.com/forum/showthread.php?t=6145>

<sup>5</sup> Emphasized in a manuscript on Self-Initiation Rites.

uses the example of the appropriation of National Socialist propaganda techniques by Magian moral dualists, but does not explicitly advocate any alignment with National Socialism itself. Generally, the works of the Temple of THEM suggest scenarios of dualistic ideological fixture and groupthink as particularly unsuitable to the sinister Adept. In the second volume of the personal diary of the founder,<sup>6</sup> he elaborates on his own rejection of National Socialism, racism, and human culling as part of his own sinister quest, the result of a dialectical process of confrontation with group-think he suggests is deliberately engineered by the ONA. This interpretation is significantly in contrast with the apparent assertion of the ONA and its exponents that the former is an optional causal form which nevertheless has significant esoteric and aeonic purposes, and that the latter is a necessity of the sinister way. In general, the Temple of THEM seems to interpret the politics apparently dominant in the ONA's system as predominantly a ruse designed to trick the practitioner into achieving a condition of liberated individuation free from dependence on such forms, once they are rejected and abandoned (perhaps after being fervently believed) rather than as an expression of a particular series of causal forms objectively useful for anti-Magian occult opposition.

The aforementioned 2007 interview of S. Maher with "one of THEM" contains direct references to the heritage of THEM in the ONA, but also progress beyond its septenary system, indicating that although the six founders of THEM passed through that system, their further work expands on it.

"there are many things we 'disagree' with in regard to the ONA, and to that end, each of us found we either shrugged off the physical seven-fold tools and passed through the Abyss to where we no longer required the guidance of the Order, or founded an understanding of its essential current as a method of perpetual alchemy; a triangle squared. After such a realization, the simplicity of things gets tangled in words and ways. The ONA current has passed through us, and from us it will pass to others, just as it was passed to them. Hence we believe we 'get' the message and the reason for ONA and live and act accordingly to that understanding. We don't

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<sup>6</sup>Diary of a Devil-Worshipper, Volume II, pp. 90-99.

consider ourselves a second generation ONA temple, we just don't see the sense in cutting the ties of those who have helped us build our pyramids of skulls."

Ultimately as 2009 has proceeded, the Temple of THEM has disassociated itself from the ONA; internal documents summarize the view that the ONA itself is a causal form ultimately limited by its own imagery, and oriented toward a particular purpose of generating persons capable of rational opposition to Magian forms, in pursuit of the ultimate aim of space travel. This theme of transition beyond dependence on this planet seems to remain a common aim amongst the other ONA-derived groups I will consider here. The conclusion of THEM seems to be that the causal form of the ONA, at least as regards its own context, has served its purpose in generating liberated individuals such as are its own members, but rendering its forms obsolete in the process. This is in direct contrast to assertions of the White Star Acception, to be considered as the final example in this paper, which seems to hold that the Order of Nine Angles has itself transformed in order to expand beyond the original limitations of its system - the better to pursue this goal of interstellar travel.

With these conclusions, the Temple of THEM continues its disassociation of the "Sinister" as a methodology of ego-transgression and antinomianism directed against the Magian social constructs, from dualistic "Left-Hand Path" concepts, and "Satanism" as a distinct paradigm. This is mirrored by the similar evolutionary trajectory of the WSA to be later addressed, with the difference that the WSA continued overt identification with the Order of Nine Angles despite the strong variance of its system from that of the ONA. By contrast, the methodology of the Temple of THEM remains recognizably within the "Sinister tradition," expanding on the ideas of the ONA in a particularly non-dualist and even anti-dualist direction.

### **The Undead Rise**

While the material available from the Temple of THEM is extensive, running to hundreds of pages in numerous detailed documents chronicling ideas of members, personal correspondence, and so forth, texts relevant to the Tempel ov Blood are much more limited. Their main texts are compiled in *Liber 333*,<sup>7</sup> which

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<sup>7</sup> 333, Lord Karnac et al. (Tampere, Finland: Ixaxaar, 2004)

was made available from the publisher in Ixaxaar in 2004. The address of the "Hinterlands Nexion" in that text is in Lexington, South Carolina; I am unaware of the number of members or the extent of the Tempel ov Blood's influence and have not corresponded with it, or its members, to my knowledge. The writings of the Tempel continue all the themes of the Order of Nine Angles but elaborate several new directions. They fit Senholt's criteria almost as well as the ONA itself, being blatantly amoral and advocating deliberate enactment of immoralism in the form of deliberate predation and "evil." The political aeonics of the Tempel are thoroughly Right-wing as will shortly be explored. Not only is physical training emphasized, but the physical transmutation of the practitioner into a condition of daemonically endowed, vampiric undeath is promised as a result of practicing the system. It continues the "direct action" traditions of human culling in the ONA by making predation upon, and the killing of, human beings the basis of its methods, continuing and expanding upon the ONA's vocabulary of sinister terms and concepts. It presents Satan as a very real diabolical power, the "Master of Awe and Derision, whose word is CHAOS." However, while retaining an aeonic dualism of rejection of Magian weakness in favor of predatory, vampiric power, the Temple also introduces an outright apocalyptic imagery, preparing the "Final Harvevst" for the return of the hungry and thirsty Dark Gods. This millennialism would not alone necessarily suggest a Judaeo-Christian or, as in Senholt's Characteristics, "Semitic" slant, but in the same fashion the Order of Nine Angles has recommended infiltration of National Socialist and radical Islamic communities,<sup>i</sup> so the Tempel ov Blood advocates the subversion of Christian Identity belief<sup>8</sup> into increasingly violent, radical directions in order to undermine the American state and increase anti-Judaism. Focusing on the form of the belief which identifies Jewish people as the direct descendants of the devil through Caine, the Tempel suggests the increasing radicalization of this sect with the aim of provoking anti-Judaic and anti-government violence, also providing detailed instructions for terrorism and assassination in its text. Considering that most of these Identity Christians are strong believers in the relevance of the *Old Testmant* laws and descriptions of the deity as applied to Indo-Europeans despite the apparent linguistic and historical disparities, the Tempel ov Blood's willingness to utilize Christian Identity in pursuit of its aeonic aims suggests a step beyond the confines of the

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<sup>8</sup> For an examination of Christian Identity, see Michael Barkun, *Religion and the Racist Right*

seventh characteristic - a step which the WSA will take further in actually promoting the use of Magian concepts in Sinister workings.

In addition to projecting an eschatological dualism onto the purported "Final Harvest," the Tempel personifies and dualises the conflict between Sinisterions and Magians to a greater degree than the ONA, which often approached the Magian influence through the lens of cultural distortion or the clash of civilizations. For the Tempel ov Blood, this is a cosmic battle between the Satanic powers and their enemies, identified as a "Jihad," a term taking its cue from the anti-American, anti-Zionist fundamentalist Islam. It understands itself to be pursuing the goal of the ONA, that is, stellar imperium and the creation of an overman "Homo Galacticus", but does so in the context of feeding the vampyric, alien gods with the blood of all unworthy beings.

The self-identification of the members is "Noctulian," a designation referring to a power of the night relevant to the ONA system; in Goodrick-Clarke's account in *Black Sun*, the "Noctulians" were one of the groups originally contributing to the formation of the Order of Nine Angles. Thus the name would suggest, if not heritage of comparable age, at least a conscious desire for its on the part of the "Noctulian Vampires." They understand themselves as elitist, extremist, anti-human conspirators, and advocate the constant and consistent subversion and consequent breakdown of social patterns. Their work glorifies the Third Reich and includes an ordeal of devotion to Hitler.

While the Temple of THEM represents an evolution of the system of the ONA beyond the Left-Hand Path, Satanic categories, the Tempel ov Blood, represents further, specialized development *within* these categories, adding to the ONA paradigm a mythos of infernal vampirism and blatant transhumanism. As I have recounted, it also alters some underlying patterns in that system by promoting a simpler dualism between Magian and Noctulian, and also suggesting a climactic "Final Harvest," an apocalyptic conclusion to the present diseased aeon. While it continues to promote "Homo Galacticus" through right-wing politics, violent extremism, terror, and the conjuration of acausal forces, it does so in conjunction with a more literally theistic paradigm relying upon the Dark Gods themselves to exalt the elite whilst the rest are destroyed.

Despite the apparent dualism, the Tempel makes the title of its text the number of the ambiguous, ambivalent Enochian demon Coronzon. While some ONA texts allude to the significance of John Dee, none refer to this Enochian equivalent of Satan. In one cartoon/comic-strip manuscript, Hitler is presented as a mouthpiece for Coronzon, and the abyss is presented as a gateway to horrific acausal forces, evil more in a "Lovecraftian" than demonic way. Ultimately it seems that the Sinister/Magian duality presented in the Tempel remain an absolute one, but is more related to order and chaos (Satan's word in this system is "CHAOS"), or even "inside" and "outside" (in the sense of the 'evil' of the abyss being outside human society and beyond moral and natural norms). The Noctulian is not only encouraged but required by the system to deliberately dehumanize the self in order to become the ultimate vampiric predator - but this transmutation is in the service of a still greater aeonic ideal, and ultimately a greater transmutation into a living "dark god." A comparison with the lack of dualism in the Temple of THEM is also instructive; the Temple of THEM presents non-dual liberation between and beyond the "Matrix" of ego-bound reality, which nevertheless enters back into it and controls the ego with the will of the self. The Tempel ov Blood, instead dehumanizes and "kills" the apparent ego and self in order to manifest an alternative identity as an undead vampire, which is then dualistically set against what THEM call "the Matrix."

Another elaboration on the system and imagery of the ONA appears in the *Tales of Sinister Influence*, a collection of short stories illustrating the aeonic methodology of the Tempel. One set of stories concerns the infiltration of an ISKCON-style Gaudiya Vaishnava sect by Satanic vampires in order to effect the incarnation of the leader the ONA calls Vindex, who becomes a living nexion of acausal power who will challenge and destroy the Magian society. Vindex, in this story, is identified with Kalki, the last avatar of Vishnu, who in Indian cosmology is supposed to appear at the end of the degraded Iron Age and restore *dharma* by destroying its decadent, casteless rulers. Neo-Nazi ideologue Savitri Devi Mukherji<sup>9</sup> similarly identified Kalki with a possible successor to Hitler who would combine the latter's devotion to Aryandom with the ruthlessness of a Himmler or a Genghis Khan, a new Alexander who would restore civilization. Yet Vindex also figures into the Tempel's sinister subversion of Christian Identity, with the racialist

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<sup>9</sup> Aside from her own writings, the best source for Devi is Nicholas Goodrick-Clarke, *Hitler's Priestess*.

"Aryan Christ" being treated as a warrior-god and an instance of the Vindex archetype.

Further reinterpretation is recently endorsed by the founder of the ONA, David Myatt/Anton Long, in his work *The Mythos of Vindex*, in which he presents a new interpretation of his original promotion of "Vindex" as an aeonic, National Socialist leader, suggesting that the primary aim of Vindex will be the destruction of the Magian system, which according to Myatt/Long is now so thoroughly entrenched in the West that Vindex may arise among a non-white, non-Western people. Vindex will ostensibly replace the decadent Magian society with a warrior-culture based on personal honor and an apprehension of the numinous. He also characterizes the white race, particularly in the West, as having been for thousands of years disposed toward "hubris," destructive pride, compounded with restlessness, aggression, brutality, hypocrisy, impatience, and insolence, and the cunning to cloak these instincts in a veneer of civilization. In denouncing the Magian human, "Homo Hubris," Myatt indicts the "White Hordes" of the West as mainly comprised of this defiled species. Myatt now promotes that the decadent Western society should be replaced by a network of organic "sinister tribes" governed by warrior-codes of honor. Essays concerning all this can be found on Myatt's wordpress blog.

All these ideas are also in line with his endorsement of the aforementioned "White Star Acception," as documented in his online interview with its two primary online publicists, Chloe Ortega and Kayla DiGiovanni, of Orange County, California. As the vast majority of the WSA texts are at [onanxs.wordpress.com](http://onanxs.wordpress.com) or at <http://whitestaracception.wordpress.com/>, I will not detail the numerous individual blogs or archives linked from these sites, and repeating some (but not all) of this material, usually in conjunction with original ONA documents. The two sites I mention contain scores of articles and essays concerning the Acception's form of occultism, which could easily occupy a brief research paper in itself. I will concentrate on highlighting and continuing the themes I have emphasized throughout these brief notes.

In his interview with the WSA, Anton Long summarizes the current state of the ONA as relates to such novel interpretations:

What the ONA is becoming is a natural and necessary evolution of what I presenced decades ago, and what I, and a few others, have nurtured since then. Thus, the ONA is now a three-fold being, although of course each of these individual aspects represent just one aspect of the triad itself - or rather, are perceived as being somehow different and distinct, when they are just different "angles" of a certain causal presencing.

One of these three aspects is manifest, now, in WSA352 - in the emerging and often urban sinister tribes that are beginning to live the essence of the sinister ethos itself, without the restrictions of older causal forms. That is, the esoteric work - the magick - of such sinister tribes is their own unique being; their own way of living; the deeds, the work, that they do, inspired by the still emerging culture of their own tribe, their own "group". Hence, traditional magick is mostly irrelevant for them; for their own individual and shared tribal life is itself a new type of magick, a genuine and powerful presencing of sinister, acausal, energies.

The second of these aspects is manifest, now, in traditional nexions such as The Temple of Them, in Australia, and in those reclusive individuals who work either alone, or with a magickal and sinister partner. In these nexions, traditional Internal and Aeonie sinister magick - as manifest in the various esoteric MSS of the ONA - is often still undertaken as a means of presencing acausal energies. Sometimes, these more traditional nexions are the esoteric (hidden) foundation of an exoteric causal form, as, for example, Falcifer is to Vindex.

The third of these aspects is still esoteric and thus currently rather unknown, but is manifest in a new way of living by an emerging new type of human being: the sinister empath who sometimes esoterically works, and who sometimes lives, alone, but who more often than not lives in a symbiotic relationship with either other empathic humans, or with some acausal-entity that has emerged into, or been manufactured in, our own causal Space and our own causal Time. By their very nature, these still changing, still evolving, human beings, these symbiotic sinister empaths - and thus their work - are intentionally hidden, for the mundanes, and especially the Magian and their allies, would consider them extremely dangerous, given their still developing and still emerging abilities.

It could be taken that although the Tempel ov Blood appears to be structured as a "traditional nexion," in its focus on developing trans-human characteristics, it approaches Long's third example.

The White Star Acception, by contrast, clearly fits the context of the Sinister Tribe as he defines it. Its variances from the original patterns of the ONA are extensive. Returning to Senholt's Characteristics, the WSA provides yet another take on "anti-ethics," replacing the ethos of personal honor with an ethos of total in-group loyalty. As the three founders (of unknown age and provenance, but probably one generation older than Kayla and Chloe) were involved in Freemasonry prior to the fusion of their system with the Sinister Way, much of the imagery used in WSA, including the name itself, presents a "sinister" adaption of Freemasonic concepts. The aesthetic is reminiscent of the Judaeo-Illuminati fantasies and projections of conservative Christians in such texts as the infamous *Protocols of the Learned Elders of Zion*. The WSA refers to the outgroup as *goyim*; one rite involves the equivalent of the Talmudic "Kol Nidre" oath in which all other past and future oaths are foresworn, and several use imagery relevant to the two Masonic pillars, the Temple of Solomon, Zion, and so forth. Clearly, this completely abandons Senholt's seventh characteristic. Even the interpretation of the numbers 352

provided by Kayla and Chloe relies on Hebrew Qabalistic analysis of the traditional magic square of Saturn. Similarly, the second characteristic is only doubtfully present, in that although both authors sometimes express statements that might be taken as conservative or nationalist in their writings (such as a criticism of lax immigration boundaries in USA), their general approach to modern society is a more left-anarchist one, with condemnations of the 10% who hold most of the wealth. Similarly, while Zionism is not promoted, neither is it condemned with the same ideological fervor and consistency as in Myatt/Long's NS writings. Likewise, Aryan racialism is repudiated in favour of the reappropriation of the term Aryan to refer to nobility, in a manner closer to non-racist fascism, or even individualist aristocracy. Much inspiration is drawn from the South-Asian Buddhism of Chloe's heritage, along with Tantric ideas concerning the middle way. As such, the implied dualism of the "Left-Hand Path" is eschewed, although the concept of the "Sinister" is retained. Similarly, although the term "Progressive Satanism" is used to distinguish the new doctrines from "Traditional Satanism," and the origin of this Satanic tribe in gang subculture makes their designation "Hardcore Satanism" seemingly appropriate, the prevalence of Satanic imagery in the writings of the group is fairly low. Rather, Tantric imagery predominates and is favoured by the leadership. Physical training and direct action are, however, definitely present; particularly in that the initiatory process involves violent criminal activity, beyond the ritual violence promoted by the original ONA. The assault or rape of civilians, robbery, and so forth, are a part of the habitual practice of the group. The "direct action," however, is oriented entirely toward the fortunes of the group; infiltration of other groups is to advance the power of the tribe, and ultimately promote the creation of elite offspring. The continuity and quality of the family is taken to be its own justification. However, the ultimate goal of the ONA - the achievement of space travel and evolution of the species into a more advanced form - remains. The WSA holds that it can best contribute to this aim by attempting to achieve it for its own offspring, through its own efforts. While it retains much of the terminology of the ONA, such as causal and acausal, and references to the "Sinister way," the WSA has an elaborated vocabulary of its own, occupying

its own glossary. Likewise, it has generated its own symbolism and series of ritual events and practices.

While Chloe and Kayla do not claim to be Adepts of the ONA's "sinister way," and the WSA clearly varies at many points with the Satanic system of the ONA, it is also just as clearly accepted as a nexion - even by the progenitor and leader of the ONA system itself. This provides irrefutable indication that the ONA cannot be considered merely a form of Satanism, nor even specifically an exemplar of the Left-Hand Path by its own definition (although it, and all of its spinoffs, all fit both definitions of Left-Hand Path current provided in English by scholars - Flowers and Granholm). Indeed, by utilizing non-Left-Hand Path forms of occultism, including Islam, Buddhism and Freemasonry, as well as Christian Identity and, in the case of Chloe and Kayla, Mormonism as an Insight Role, the ONA demonstrates a willingness and ability to utilize Right-Hand Path and "Middle Way" paradigms in a fashion reminiscent of chaos magic, but with a distinct aeonic agenda remaining its only constant.

The examples I've provided here, and the example of the ONA as a whole - as distinct from specifically Left-Hand Path groups such as the Temple of Set and Dragon Rouge - suggest that *four criteria* may be applied to evaluate the "Sinister family" of systems. These are: *a persistent rejection of moral dualism; a persistent adherence to an aeonic orientation including occult warfare beliefs concerned with opposition to contemporary Western civilization (rather than "Magians" since WSA rejects conspiracism) and the aim of achieving space travel; rejection of humanism; and fitting the academic criteria for etic membership in the "Left-Hand Path" despite emic rejection of the accompanying dualism.* That is, all the ONA spinoffs here present systems of initiation involving antinomianism purportedly actualizing a contingent potential for self-divinization and personal immortality, relying on opportunities offered in the "here and now" as Granholm puts it.

The significance of these criteria can be well appreciated by contrast with other Left-Hand Path groups. For example, while Edred Thorsson/Stephen Flowers does not emphasize moral dualism to the extent that the Temple of Set does at large, and

certainly promotes the model of contingent immortality as well as the preservation of Indo-European cultural forms against what the ONA would consider a Semitic cultural distortion, and is willing to use Right-Hand Path Heathen forms as part of his magical agenda, his work lacks the persistent application of Spenglerian and Toynbean aeonics characteristic of the ONA "family."

I also detect that this sinister family shares an ethical consistency in all its forms, ranging from National Socialist forms to the effectively non-racist, tribal "Talmudic" style of the WSA - which is that ultra-individualism is actually rejected in favour of a balance between the individual and the collective; hubris is eschewed. I take this to be a function of the ONA rejection of humanism as a hubristic, "Magian" doctrine.

These observations would still leave the explanation for such extensive variance in originally Left-Hand Path, "Sinister" Traditions unaccounted for, except that in each case the variations in doctrine seem to correspond to variations in the presentation of post-mortem possibilities of immortalization. In the "Sinister" systems, the "Immortal" is taken to be an "acausal being" which may or may not incarnate. This distinguishes it from what Flowers defines as Transcendentalist systems, which promote an abstracted "subjective" consciousness (and sometimes still a "human" one), and immanentist systems, which cannot really conceive immortality apart from the flesh.

Similarly, these Sinister traditions are distinguished from "Middle-Way" humanisms of a religious, mystical, or even tribal nature, in which immortalization is viewed as a continuity of the human identity.

This conclusion, in summary, establishes the core trait allowing these systems to define themselves as "Sinister" while yet remaining non-dualistic with regard to "Left" and "Right" designations.

An alternative model might be that, in as much as Flowers defines the core trait of the Left-Hand Path as dualistically opposed to the Right-Hand Path as being *non-union* instead of *union*, these traditions may be defining Left-Hand as *separation* instead of *union*, leaving the possibility for *non-union* to be

interpreted as a "Middle Way." If this is the case, it would have to be determined through more detailed analysis of these and related systems, whether or not the "union" opposed to "Sinister non-union" signified something different in contrast to that "sinister non-union" than to "Left-Hand Path separation."

My conclusions is that since we can undoubtedly establish "non-Sinister" traditions which advocate non-union and a Middle-Way, the designation of the *Sinister* implies not just rejection of Right-Hand Path union, but also *rejection of non-sinister Middle-Way non-union* - and that it is *this distinction* which manifests as the rejection of humanism. As such, it is this criteria of "sinistrality" which grants an occult consistency to the disparate aeonic application of apparently conflicting social, religious, and political forms, and allows for the appropriation and subversion of right-hand path forms which would be eschewed by such humanistic individualists as Dr. Flowers.