

Grimoire of Baphomet

Dark Goddess



Order of Nine Angles

(A. Z. Edition – 121 Year of Fayen)

Note: This edition of the Grimoire of Baphomet -Dark Goddess does not contain any textual revisions, and is dedicated to the Dark Daughters of Baphomet, this 121th Year of Fayen. - Aethelius Zardex.

Grimoire of Baphomet – Dark Goddess

According to Dark Tradition, Baphomet is a sinister acausal entity, depicted as a mature, human women, naked from the waist up, who holds in Her hand the bloodied severed head of a young human man.

She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made. She - as one of The Dark Entities, as Vamperess of The Dark Gods (The Dark Immortals) - is also a shapeshifter who can presence in the causal dimensions and assume human form, and thus live among us here on Earth, and it was, traditionally, to Baphomet that Initiates and Adepts of our Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken and when wars and conflict were brought forth or seeded through sinister sorcery.

Associated with Baphomet are other dark, female acausal entities, some of whom have existed, hidden, on Earth for millennia, and who maintain their causal, ageless, and secret, existence by feeding off the acausal life-force of their male human victims whom they entrap, and test, using sexual enchantment, and which victims die after all their life-force has been sucked away. These other entities are The Dark Daughters of Baphomet, and they - like their Mistress, The Mother of Blood, Baphomet - are thus, in a quite literal sense, beautiful, cultured, alluring but predatory vampires, whose needed and necessary food is not blood, but rather that acausal energy that animates human beings and makes them alive.

These vampiric beings - shapeshifted into alluring female human form – can spawn (and according to legend have spawned) half-human offspring if they so desire and if they find a suitable human male, as they can also gift that male, or other chosen human males or females, with the gift of a much extended mortal life in the realms of the causal, and can provide such chosen ones with the opportunity to egress into the acausal and thus life as immortal acausal entities, there.

According to aural Dark Tradition, there are several types - several different species - of sinister acausal entities, with Baphomet, and Her shapeshifting Daughters, being of one type, and having a certain nature, a particular character, a certain consciousness, when presenced in the causal and so when in-dwelling in human form. One other, more primal, more primitive, acausal species is known to us, and when beings of this particular species are presenced on Earth, in human form or otherwise, they act, behave, live, quite differently from Baphomet and Her kin, for these more primal savage beings are as demons who causally live only to unthinkingly consume human lives so that, once satiated, they may be returned to the darkness of their acausal home.

Sinister Tradition speaks of The Dark Gods as specific living entities – livingbeings of a particular acausal species - who exist in the realms of the acausal continuum, with some of these entities having been presenced, via various nexions, on Earth in our distant past. Once, at the dawn of our consciousness as human beings, some of these acausal entities came forth to Earth through a physical nexion, which nexion most probably existed on this planet, Earth. There has been much speculation about, and some legends regarding, the location of this physical nexion. There has also been speculation about, and some aural legends regarding, how long these dark acausal entities stayed, in our causal Time and Space, and much speculation regarding why they left, with one aural legend asserting that a few of them have, as shapeshifters, survived and hidden themselves among us, feeding, waiting for the stars to be aligned aright again and for sinister Adepts to bring forth

their kin.

Sinister Tradition has preserved several means - various dark rituals, ceremonies, and rites - whereby some or many of these acausal, sinister, entities can be brought back to (presenced on) this planet which we human beings call Earth.

This Grimoire gives the three most effective of these sinister rituals, ceremonies, and rites, complete with esoteric details deliberately omitted from hitherto published versions (such as in published versions of The Ceremony of Recalling), which omitted esoteric details were formerly only revealed aurally within existing sinister nexions, Temples or groups. Also given is a rite by means of which an individual human being can acquire for themselves an acausal - immortal - existence in the acausal continuum.



Order of Nine Angles
113 Year of Fayen

Note: The Ceremony of Recalling is the sinister ritual most often associated, past and present, with invoking Baphomet, and The Dark Daughters of Baphomet, and is one of the most effective means of presencing acausal entities.

The Ceremony of Recalling

Participants:

Mistress of Earth - in white robes, wearing a quartz necklace;
Master of the Temple - in black robes;
Priestess - in a red robe tied with a white sash;
Guardian of the Temple - in a black robe, with a white mask;
Priest ("The Chosen One"/Opfer) - in a white robe;
Congregation - in red robes.

Preperations:

The night before the ritual the Priestess bakes the consecrated cakes made from wheat, water, egg, honey, animal fat and marijuana.

An hour before the ritual the Priestess and the Guardian lead the Priest to a place where he ritually bathes (if possible this should be a lake or a stream if the ritual is undertaken outdoors) and changes into his robe. The Priestess gives him cakes which he eats.

The congregation wait outside the Temple (or Temple area if outdoors – see notes) and the Guardian leads the Priest toward them. The Priestess blindfolds the Priest and takes him to each member of the congregation who kiss him. He is taken into the temple where the Mistress and Master wait and is followed by the congregation.

The Ritual:

On the altar - red candles and quartz tetrahedron. Incense of Jupiter [Alder] to be burnt. Chalices of strong wine.

The Master intones (i.e. vibrates) three times '*Agios o Atazoth*' after which the congregation gather round the Priest and chant the '*Diabolus*' while slowly walking round him anti-clockwise three times.

Two members of the congregation chosen and trained as Cantors chant in parallel a fourth apart (or an octave and a fourth) *Agios o Baphomet* while the Guardian lifts the Priest and lays him on the altar.

The Mistress removes the robe of the Priest and anoints him with civit oil [or, if civit is not available, then Petriochor may be used, mixed with Alder]. She then removes his blindfold.

When the chant is complete the Priestess stands by the altar while the Mistress stands beside the Master, the congregation beginning to walk slowly anti-clockwise around the altar chanting the *Diabolus*. The cantors then chant in parallel a fourth apart (or an octave and a fourth) *Binan Ath Ga Wath Am* and continue with this chant until the Mistress, later in the ritual, says "So you have sown and from your seeding..."

The Priestess and the Mistress remove their robes, the Priestess arousing the fire of the Priest with her lips. When she is satisfied, she signals to the Guardian who lifts the Priest from the altar and forces him to kneel in front of the Priestess.

As the Guardian does this the Master kneels before the Mistress. The Priestess copies the Mistress word for word and action for action, using the Priest. The Mistress places her hands on the Master's head.

Master:

It is the protection and milk
Of your breasts that I seek.

The Mistress bends down and he suckles her breasts. She then pushes him away, but he kneels before her, saying:

I put 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 up my eyes to gaze
Upon your beauty of body:
You who are the daughter and a Gate
To our Dark Gods.
I lift up my voice to stand

Before you my sister
And offer my body so that
My mage's seed may feed
Your virgin flesh

Mistress:

Kiss me and I shall make you
As an eagle to its prey.
Touch me and I shall make you
As a strong sword that severs
And stains my Earth with blood.
Taste me and I shall make you
As a seed of corn which grows
Toward the sun, and never dies.
Plough me and plant me
With your seed and I shall make you
As a Gate that opens to our gods!

The Master then has sexual congress with the Mistress - and the Priest with the Priestess - while the congregation continue with their slow walk and their chant.

After the climax of the congress between Priest and Priestess, the Guardian places a hood over the head of the Priest, fastens his ankles, binds his wrists while the Master, on a signal from the Mistress completes the sacrifice using the sacred knife, collecting some of the Red Elixir in a chalice.

[This Elixir is used by the Mistress in the baking of the sacrificial cakes which all the members present will eat during assembly on the night of the next new moon. The cakes consist of wheat, fish, fowl, spring water, egg and salt together with the Red Elixir, animal fat and honey.]

[During and just after the sacrifice, the Mistress as Rounwytha silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.]

After the sacrifice, the congregation cease their slow mesmeric walking and chant, and the guardian removes the empty shell of the opfer and the Mistress takes up the sacred knife, pointing it at the Master saying:

So you have sown and from your seeding
Gifts may come if you obedient heed
The words I speak.

She then takes the Chalice with the Red Elixir, dips the tip of the sacred knife into it and anoints each member present who have formed a circle around her.

Mistress:

I know you, my children, you are dark
Yet none of you is as dark
Or as deadly
As I.
I know you and the thoughts

Within all your hearts: yet
Not one of you is as hateful
Or as loving as I.
With a glance I can strike
You dead.

She then goes to each member of the congregation in turn kissing them all on the lips, and removes their robes. She then takes up a chalice of wine and offers it to the person (male or female) of her previous choice. The person chosen sips the wine, hands the chalice to the Mistress who offers it to each member of the congregation in turn. When all have drunk she says:

No guilt shall bind you
No thought restrict!
Feast then and enjoy
The ecstasy of this life:
But ever remember
I am the wind that snatches
Your soul!

The Mistress takes the person she has chosen and indulges herself according to her desire, thus completing the indwelling in them. The congregation consume the consecrated cakes and wine and take their own pleasures according to their desires.

Notes:

I. The candidate (who is always male and who ideally should be in his twenty first year on the Summer Solstice chosen for the ritual) is chosen by the Mistress from among the Temple members on the Summer Solstice one year before the ritual will occur.

If the chosen one accepts this honour then he becomes an honorary Priest for the year and is allowed to choose from the members of the Temple a woman to be his Priestess. In a simple ceremony the Mistress seals them in union, dedicating them to the Dark Gods. If by the Winter Solstice the Priestess is not with child, then the Priest may choose another woman to be his Priestess. The child, when born is adopted by the Temple and raised accordingly, being given great honour and, if found suitable, trained to fulfil the role of Mistress or Master.

At the Spring Equinox, the chosen is permitted to give his favour to any one female member of the Temple and should issue result from this, the child is adopted by either the Priestess of the chosen or by the Temple according to the wishes of the Mistress.

After the Spring Equinox, the chosen lives with his Priestess, retiring from all mortal affairs save his duties as Priest to the Temple. He shall also arrange his temporal affairs in readiness for the day of the ritual.

Should the chosen at any time fail to observe his vow by fleeing and hiding from members of the Temple, he shall by all the Temples of the Order and all kindred Temples and Orders be placed under a death curse, and the Guardian of his Temple sent to seek him out and terminate without warning his existence. The Guardian shall not rest until this task is complete, and the Mistress may appoint other Guardians as well to assist in this should she so desire.

After the ritual sacrifice, the Guardian takes the offer shell and buries it in a secluded spot prepared beforehand. It is on this place of burial that the Temple gathers on the night of the new moon to eat

the sacrificial cakes.

In former times it was sometimes the practice to sever the head of the chosen one and place it in the Temple or the Temple area if outdoors for a day and a night. During this night, initiations would be conducted and the head shown to new Initiates.

II. If for whatever reason a willing offer is not available, an involuntary one may be used, chosen according to sinister guidelines.

According to tradition, the one chosen by the Mistress as indwelling host would - if the Rite and indwelling were successful - be offered great reward by the entity hosted, the Mistress having previously decided before ritual a specific entity - or what type of entity - to bring forth or call.

III. Rituals outdoors should be conducted within an (isolated) stone circle during twilight. If the 'Sacrificial Conclusion' is undertaken the ritual occurs on the Summer Solstice once every cycle of seventeen years (or nineteen in some traditions).

The one chosen, according to ancient tradition, reaped many benefits in the realm of the acausal (or the lands of the Dark Immortals as it was sometimes called) where that eternal aspect of the individual which initiation into the darker mysteries created was transported after the mortal death to begin on another plane of existence. This belief made willing sacrifice possible.

IV. The role of Master and the task(s) of Guardian(s) may be undertaken by suitably trained ladies if the Ceremony be undertaken by a Sapphic nexion/Temple/group - although the offer is always and must be male. Similarly, the congregation may all be female.

The Sinister Rite of The Nine Angles

The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it.

The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant [qv. the ONA MS NAOS], together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants. A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in sinister Esoteric Chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the

"Atazoth" chant, as while the Cantor(s) vibrate in E minor "*Nythra kthunae Atazoth*".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting *Binan Ath Ga Wath Am*. The Priest and Priestess then vibrate "Binan Ath Ga Wath Am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth". If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth' chant according to tradition. While the Cantors continue chanting, the Priest and Priestess begin their acausal-empathy and acausal-thinking, directing their energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth' chant undertaken by the Cantor and the Priest, in fifths.

It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.

The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.

The Rite of The Star Game

The Rite of The Star Game is the simplest - and yet most complex - rite to call forth sinister acausal-entities from the acausal continuum, and requires either one or two individuals (cliologists). It is one of the most effective - the most powerful - rites known to us.

The rite is simple in that it involves only one or two individuals, and no chants, or ritualized elements, and no large crystal tetrahedron. It is complex, because it involves - as will become clear - the individual or individuals in determining, beforehand, various star patterns associated with particular acausal entities, it being an important part of the rite itself for the cliologist or cliologists to do this themselves, for it represents the necessary psychic (esoteric/magickal) preparation, and the necessary development of required Dark Art skills.

Both versions involve the construction of a large Advanced Star Game [qv. NAOS; pp.122ff of the ONA .pdf facsimile], which has 308 squares and 90 pieces, and for this rite the pieces must all be made of quartz, and shaped as tetrahedrons. The boards can be either perspex, or wood.

The rite for one individual involves playing the game, starting from the initial set up of the pieces as given in NAOS, to achieve a particular pattern of pieces - determined beforehand - on boards to represent the particular astronomical star alignment chosen, associated as this is with the particular acausal entity called forth.

That is, the cliologist sets out to map - by mimesis - the region of causal Space-Time as represented by stellar pointers (stars, viewed/described from Earth). That is, a particular region of the causal continuum is mapped, using stars, and which stars are re-presented by the pieces of the Star Game

and their positions on the seven boards.

When the desired pattern is achieved, the cliologist uses the Star Game as the nexion - or rather, the alchemical combination of cliologist and completed Star Game becomes the nexion, and opens them to the acausal. The desired entity then manifests, and most usually indwells the cliologist, unless the cliologist has made provision for another human form to be available (willing or unwilling) nearby, and directs the entity into that chosen human form.

The rite for two cliologists is similar to the above, except that one cliologist plays to try and prevent the other achieving the desired pattern, and instead seeks to achieve their own pattern. Of necessity, this rite is much longer, but all the more powerful for that, and in this version the loser becomes the indwelling host for the acausal entity (or vice versa, if desired).

Both versions of the Game - for one or two cliologists - require that the game be completed without interruption of any kind, and thus the place chosen for the rite should allow for this.

Notes:

I. Stellar Pointers

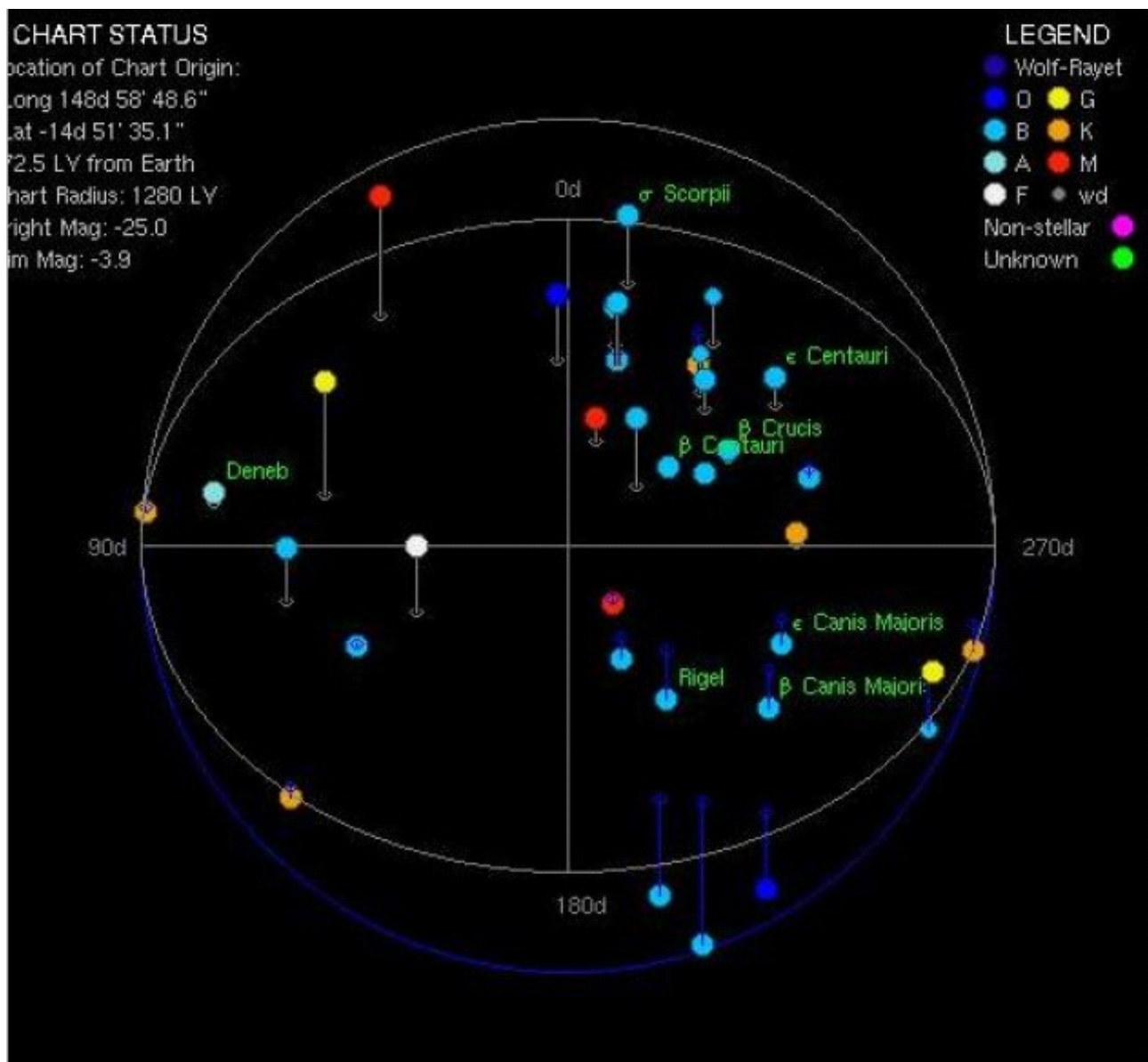
Each acausal entity known to us, via tradition and/or sinister experience, is associated with a particular star, or a particular collocation of stars, that is, a particular region in causal Space-Time.

Thus, the star Naos is associated with one entity; Algol with another, and Dabih with yet another. Deneb, for instance, is associated with a particularly powerful "female" acausal-entity, and so on. That is, each such star is near to or associated with an actual physical nexion between the causal and acausal, where direct physical movement (travel) between causal and acausal is possible.

In particular, each named board of the Star Game - for example, Sirius - has an associated acausal-entity, and these Star Game associated entities can be deduced from an initiated study of how each board relates to the Septenary Tree of Wyrd (ToW). For instance, the star-board associated with Mercury has the exoteric "word" Satan associated with it, so that in this case the entity is obvious. The alchemical season associated with this level/sphere of the ToW is Scorpio, which is one propitious season to "invoke" this particular entity. [See NAOS for the Septenary Tree of Wyrd and correspondences.]

As for the area to be mapped, this is for the cliologist to decide/determine, although the image below should serve as a guide, with the centre of this particular image being a certain star associated with a certain acausal entity.

Thus, each star shown in that image would be re-presented by a particular piece, with its position in the image (its relation to the other stars, and the "point of origin") being its position on a particular board or square in the Star Game. In this particular image, the origin - the nexion - is some light-years in causal distance from Earth, with the stellar mapping area itself having a radius of over one thousand light-years.



Thus, if the star at the centre of this particular image was chosen, then the aim - the magical rite - is to re-present, by mimesis, this star-chart by means of the pieces and the boards of the advanced Star Game.

Note, that if the level of complexity is as in this image (which is the suggested level), then all other pieces on the boards must be removed *by the process of playing the game* so that only the correct number of pieces - *each one a star* - remain in their correct positions. Complexity here is determined by the chosen radius mapping area, and by the type, and apparent stellar magnitude, of the stars chosen to be mapped.

Hence, if, for example, the entity exoterically known as Satan was to be "invoked", the centre of the star mapping would be the star, Sirius, with the cliologist choosing the complexity by deciding on how many light years beyond Sirius were to be mapped, and what type of stars to be included.

II. Boards and Levels

In the advanced Star Game, each board has four levels, representing the three plus one of the one causal metric that is that "one board". Level 1 is the lower board itself, of nine white and nine black squares. Level two is above level one on both ends of level 1, and thus has two parts, which are

both directly above the squares of level 1. Level three consists of two squares only, set outward from level 1 at both ends (that is, there is one outward square above level 2 on each side). Level 4 has eight squares, 4 at either end above level 1 and directly above the squares of level 1.

The Rite of Acausal Existence

According to sinister tradition, it is possible - without the gift provided by an acausal entity such as a Dark Daughter of Baphomet - for an individual human being to acquire for themselves an acausal existence, that is, for their consciousness to be transferred to, to indwell, an acausal being; or more specifically for an acausal form to be created for such an indwelling, which form then passes into the acausal.

The rite of transference exists in two forms, and the one described here is the most efficacious, and requires a minimum of three opfers (nine are best), who will be chosen according to our traditional guidelines, and brought to, and confined in or near to, the place chosen for what is perhaps the most sinister and the most joyful Rite of all. The rite be either performed alone by a single Rounwytha, or by two if those two have pledged themselves to end their mortal existence together and transfer instead to the acausal. Given the nature of the rite, the opfers will not be voluntary, with the rite itself being undertaken in a secure indoor place, or in an isolated secure outdoor location, although a suitable outdoor location is increasingly difficult to find.

As with the Sinister Rite of The Nine Angles, propitious times include when the Moon occults Dabih, or is very close to it; and when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

The rite itself requires a large double tetrahedron, made of quartz, which is suspended by some non-conductive material (such as filaments of hemp or flax) woven to hold the crystal and to allow it to be touched by both of the Rounwytha's hands. It is suspended at shoulder height, and within an ellipse of nine smoothed elliptical stones made from pre-Cambrian rock, with this ellipse being of sufficient size to accommodate within it he/she (or those two) undertaking the rite. Next to each and in front of each elliptical stone is a stone slab also of pre-Cambrian rock, sufficient in size for a human head. The semi-major axis of the ellipse should be aligned East-West, and the first stone and its associated stand should be on this axis, with the other stones/stands placed so as to have unequal spacing between them.

Once the crystal, stones and stands have been set out as required, and the other necessary arrangements made, the Rounwytha should undertake a Black Fast, lasting no less than a day for each opfer, and neither speak nor venture forth into daylight during this Fast nor have any contact with any other living causally-dwelling being, human or otherwise, with the exception of their partner who is sharing in the Rite, if such a partner there be.

At the chosen hour, the rite proper begins by the first opfer being brought into the centre of the ellipse, to lie on the ground/floor so that the suspended crystal is above them. The opfer may be bound or otherwise restrained.

The Rounwytha then despatches the opfer by suitable means - such as using a sacrificial knife or sword - until the head is severed with the Rounwytha during this task silently concentrating and directing the acausal-energy, released by such an offering, toward the suspended crystal. The head of the opfer is then placed on the slab on the semi-major axis of the ellipse, and the human shell, denuded of acausal energy, is removed, and replaced by the next opfer. If required, the Rounwytha

may place his/her hands upon the offer as the acausal energy seeps out, and then place their hands upon the crystal.

This process is continued until all the offers have served their designated purpose, when the Rounwytha(s) removes the crystal from its holder, and holding the crystal to them, ignites (if indoors and if required) the flammable material surrounding them, and consumes the phial of their chosen swift acting poison, while directing their own acausal energy into and thence beyond the nexion that is now their crystal.

Notes:

I. According to tradition, the Rounwytha desirous of undertaking this rite will do so when their causal life is already beginning to fade, by a natural causal ageing, or other means. Given their acausal-empathy, they will know when this time is near, and will plan accordingly.

II. While not a necessity, the Rounwytha may desire to dispose of as much material as possible after their departure, and therefore may choose to conduct the rite in a suitable place (for example, a building of combustible material such as wood) and spread sufficient quantities of flammable liquid in the chosen area. Or they may elect to operate some explosive device.

III. It is also possible for this particular rite to be performed under non-ritual circumstances when, for example, an individual-explosive-device may be employed in a combat-type situation with the offers being "enemies". Here, the stones and other ceremonial trappings are dispensed with, although the Rounwytha or sinister Adept should still possess, if possible, a double tetrahedron, made of quartz, sufficient in size to be concealed but not so small that it could be concealed in the palm of just one hand. If this method is chosen, for whatever reason, the Rounwytha or sinister Adept should at the moment of detonation hold the crystal in one hand (if this be possible) and intone *Binan Ath Ga Wath Am* while directing their own acausal energy and that of their targets into and thence beyond the nexion that is now their crystal.



Appendix

The Ontology and Theology of Traditional Satanism

The Nature of Reality According to Traditional Satanism

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

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

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

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

The Being of Nature

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

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

Most Earth cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

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

The Philosophy of Traditional Satanism

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

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

Furthermore, Traditional Satanism also affirms that the knowledge and understanding of the causal Universe – achieved by means of reason and observation – is not the only type of knowledge and understanding available to us, for there is knowledge and understanding of the acausal continuum, and the acausal beings who, or which, exist (and “live”) there, and that our psychic faculties enable us to sense, to begin to know, and are one means of comprehending, acausal Life in all its variety and forms. An axiom of Traditional Satanism is that by developing our latent psychic faculties we can gain a better understanding – and more knowledge of – Nature, of the acausal, and of acausal beings, and thus of ourselves.

The Answers of Traditional Satanism

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

Thus, the Philosophy of Traditional Satanism asserts:

- (1) That we human beings possess the potential to participate in and to control our own evolution – that is, we have the (mostly latent) ability to consciously evolve to become the genesis of a new human species, and that genuine esoteric Arts – and especially and in particular The Dark Arts – are one of the most viable ways by which such a conscious evolution can occur;
- (2) That genuine esoteric knowledge and insight – and thus genuine self-understanding and self-evolution – requires both a development of our latent psychic faculties and a practical knowledge of the acausal continuum deriving from a coming-to-know acausal beings;
- (3) That what has hitherto been known and described as magic(k) – especially Dark Sorcery, or Black Magic(k) – is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself.

Our psychic faculties include what may be termed acausal empathy (otherwise known as sinister empathy, or esoteric/magickal empathy) and acausal thinking.

Acausal empathy is basically sensitivity to, and awareness of, acausal energies as these energies are presented in living beings, in Nature, and/or presented in the causal either via some acausal being, or directly, as “raw” acausal energy (that is, acausal energy trying to find some causal form to inhabit). Various esoteric (Occult) means and techniques exist to develop such acausal empathy.

Acausal thinking is basically apprehending the causal, and acausal energy, as these “things” are – that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language, and what has hitherto been regarded as the terms and symbols of conventional Occultism, for such conventional Occultism is ineluctably bound to causal thinking. Various genuine esoteric (Occult) means and techniques exist to develop such acausal thinking. An important aspect of acausal thinking is thinking in terms of acausal time – that is, not in terms of the linear “cause and effect” of the causal continuum, but rather in what can be inaccurately described in terms of Simultaneity, of there being “action at a distance” unlike in conventional (causal) physics.

The Living Beings of The Acausal

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

Acausal beings are beyond our causal concepts and abstractions. Some dwell (and can only exist in) the acausal spaces, while others can dwell or be manifest in both the acausal and the causal, with there being many different types of acausal entities all of which have their own “nature” or type of being. Essentially, they have no physical form, as we define and understand physical form (for example, a body) although some types of acausal being, who can dwell or manifest or be presented in our causal spaces, can dwell-within, or presence themselves within or be presented within, a causal form such as a living body or being (including a human being) and some of the acausal beings who can or who have done this are known as “shapeshifters”. We cannot “see” or detect (by our limited physical senses or by using causality-based physical instruments) un-presented acausal beings who may be transiting through or dwelling-within our causal spaces (our physical world/universe) if such beings have not accessed, or presented themselves, in some causal, living, form (or even, in most cases, even if they have done this). However, some of us (and some other life) may sometimes “feel” or be aware of some such acausal beings: for example, if we possess a certain type of empathy or have the esoteric knowledge to detect some such transiting or in-dwelling acausal beings.

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

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

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

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

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

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

The Question of God

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

The Question of Evil and The Existence of Satan

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

For Traditional Satanism, it is only and ever the individual who – developing acausal empathy and acausal thinking – can directly comprehend and directly implement meaning, whether this “meaning” be described by such limited, causal terms as “morality”, and evil and law – based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can – in some circumstances – be manifest in our own causal continuum.

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

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

Anton Long

Order of Nine Angles

Footnotes:

(1) For convenience, acausal space-time will often be referred to simply as “the acausal”, and causal space-time as “the causal”. Also, the causal refers to the causal Universe of causal space-

time, and the acausal to the acausal Universe of acausal space-time, with both the causal and the acausal Universes together forming the Cosmos.

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



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Grimoire of Baphomet - Dark Goddess

Order of Nine Angles

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