



## **Pseudo-Mythology and Mythos**

### **Lovecraft, The Dark Gods, and Fallacies About The ONA**

#### **Pseudo-mythology and Mythos**

Lovecraft populated various of his stories with various creatures, or entities, and these entities served mainly to enhance or decorate the stories; to provide what may be termed a certain sinister atmosphere. There was no attempt, nor even intent, to provide such things as an ontology, a theology, for these entities - an ordered philosophical framework - and, importantly, no attempt to provide a detailed esoteric (Occult) praxis whereby interaction with these entities, by humans, could be understood and affective results (or Occult change) achieved. For example, the fictional *Necronomicon* and the language invented for various “calls”, are mere theatrical props, devoid of real esotericism, despite the many silly claims subsequently made for them by some Lovecraft admirers.

In this sense, the Lovecraft entities form a pseudo-mythology, and not a mythos. Only later did people such as Derleth try, unsuccessfully, to provide some Occult context (based of course on Magian distortions), and some semblance of structure, although ontological, ethical, theological, and epistemological, questions were never dealt with. Instead, a pseudo-history was developed.

In contrast, The Dark Gods (aka The Dark Ones) - mentioned in many and various texts by the esoteric association known as The Order of Nine Angles - are part of a mythos, having a distinct, and unique, ontology and Occult praxis, as well as being part of a complex esoteric philosophy which addresses ethical, etiological, epistemological, and other philosophical issues [1].

Thus, if one compares the two most important Dark Gods, Satan and Baphomet, with, for example, Cthulhu, then one can immediately see the

difference, and understand the claim - often made by critics of the ONA - that the ONA mythos of The Dark Gods is, in some way, derived from, or dependant upon what has, rather erroneously, come to called the Cthulhu mythos of Lovecraft, for the mundane fallacy it is.

Cthulhu has a revulsive physical appearance, and is basically a physical entity existing in causal Space-Time - whose base or home is allegedly some far distant extra-terrestrial planet, and who apparently speaks, or is somehow receptive to or responds to, some alien language, and who may or may not consist of some strange "alien matter" which is or which maybe somehow be affected by the alignment of stars. According to Lovecraft's pseudo-mythology, Cthulhu has a secret cult, on Earth, deriving from a time when Cthulhu and other Old Ones visited Earth - and which cultists speak or chant some approximation of the alien language of the Old Ones, who could communicate to humans via dreams. This cult desires to awaken the dead, but still alive, Cthulhu who waits, dreaming.

Satan and Baphomet are living shapeshifting entities - of one specific species - who dwell in the acausal continuum, and who, since they are acausal beings, have the ability to open nexions ("gates") to our causal, phenomenal, continuum where they, being changelings, can assume various physical forms, including human form. [2]

Furthermore, Satan has a propensity for assuming physical male forms, and Baphomet a propensity for female forms, so that, according to the mythos of the ONA, Baphomet has, in the past, been assumed to be, or come to be regarded as, The Dark Goddess, the violent, bloody, fecund Mistress of Earth, who is also mistress-bride-mother of Satan.

In the ONA mythos, both of these Dark Gods - and some other such acausal entities - are said to have egressed, or travelled to, Earth many times in our historical past, with Satan, for example, giving rise to myths and legends such as that of Ahriman [3]. In addition, it is said to be possible - by various specified, practical, esoteric means [4] - for human beings to open a nexion to the acausal and make contact with some of the Dark Gods, including Satan and Baphomet, with there being the possibility that such entities will once again presence Themselves on Earth. Furthermore, some acausal entities, egressing in the past to Earth, may be the origin for myths and legends about dragons, and various demons.

Some of the particular acausal species known as The Dark Ones are said, in their assumed human forms, to be able to copulate with human beings, and of producing or bearing half-human, half-changeling, offspring [5].

Thus, even this brief overview will suffice to show that the esoteric mythos of

The Dark Gods is quite distinct from, bears little or no resemblance to, and is vastly more comprehensive than, the un-esoteric pseudo-mythology of Lovecraft. In fact, so different – philosophically, esoterically, and otherwise – that it seems rather incomprehensible how some people can claim that the ONA mythos is derived from or somehow indebted to the pseudo-mythology of Lovecraft.

Perhaps in desperation, the proponents of the theory of such indebtedness have claimed that the mention by the ONA of various “star alignments”, in reference to esoteric techniques to open nexions, is somehow proof of their claim. However, even a cursory perusal of some of the relevant ONA texts – such as in *The Grimoire of Baphomet* – will reveal no similarity whatsoever, for the ONA texts mention specific stars, such as Dabih, and particular alchemical seasons. That is, there is not only esoteric detail, but also practical and philosophical context – something totally lacking in the vague pseudo-mythology of Lovecraft.

What the proponents of the theory of such indebtedness do and have done is commit various logical fallacies, such as the fallacy of *selective attention*. That is, in their desire to prove their cherished theory or belief that the ONA must somehow be indebted to Lovecraft, they search for and try to find and spurious connections and relations, trying to get a few facts to fit their theory, while ignoring the majority of facts that simply do not fit or support their theory.

### **The Irrelevancy of Evidence in Mythos**

Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthral, and presences acausal energy. It is wyrdful – a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

The so-called objective, cause-and-effect, “truth” of a mythos – stated or written about by someone else – is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing [6].

Thus, to seek to find – to ask for – the opinions, views, and such things as the historical evidence provided by others, is incorrect. For that is only their assessment of the mythos, a reliance on the causal judgement of others; whereas a mythos, and especially an esoteric mythos, demands individual involvement by virtue of the fact that such a mythos is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche [7].

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. To approach it only causally, inertly, with some arrogant presumption of objectivity, historical or otherwise, is to miss or obscure the living essence of a mythos, especially one derived from an aural tradition. It is to impose, or attempt to impose, a causal (temporal) abstraction upon something which has an acausal (that is, non-temporal) essence.

Such a presumption - and even worse, the demand for it to be shown to have "objective evidence" in its favour - reveals a lack of initiated, esoteric insight. For the real "truth" of an esoteric mythos lies in what each individual finds or discovers in it - and thence within themselves. In simple exoteric terms, a mythos can not only re-connect the individual to both the numinous and to their own psyche, but it can also lead them to an individual, and an initiated (esoteric), understanding, of themselves: to a dis-covering of what has hitherto been hidden, especially by un-numinous, causal, abstractions.

For the ONA, the mythos of The Dark Gods - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonian Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present. One important means of Presencing of The Dark, of revealing, to us, in us, for us, Satan and Baphomet as those Dark Ones are.

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### Notes

[1] For this esoteric philosophy, refer to such texts as *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*, and *The Ontology and Theology of Traditional Satanism*.

For the Occult praxis involving these Dark Gods, refer to such ONA texts as (1) *The Grimoire of Baphomet*; (2) *The Dark Arts of Traditional Satanism*; (3) *Warriors of The Dark Way*; and (4) *The Meaning of The Nine Angles*, Parts One & Two.

[2] One is rather reminded, here, of the ancient gods of Greek mythology - for example, Athena as portrayed in Homer's *Odyssey*, who assumes a variety of forms, including that of already living male human beings.

[3] Refer to the ONA text, *A Short History and Ontology of Satan*.

[4] See, for example, *The Grimoire of Baphomet*.

[5] See, for example, the fictional stories - which form part of the ONA mythos - *Sabirah*; *Jenyah*; and *Eulalia - Dark Daughter of Baphomet*.

[6] For a basic outline of acausal-knowing, refer to the section *The Esoteric Epistemology of the ONA* in the text, *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. See also *The Dark Arts of Traditional Satanism*.

[7] As used by the ONA, the term psyche refers to both the Life that animates us (acausal energy via a nexion) and to those aspects of consciousness, and those faculties, which are initially hidden, or inaccessible to, or unknown to, or undeveloped by, most individuals.

One aspect of this psyche is what has been called “the unconscious”, and some of the forces/energies of this “unconscious” have been, and can be, described by the term “archetypes”. One latent faculty is the faculty of empathy.

In general terms, it is one of the tasks of an Occult way or praxis to develop these latent faculties, and to bring into consciousness (and thus to bring under conscious control) what has hitherto been unknown, or hidden. An Adept refers to someone who has done this, and similar, things, as well as opened the nexion we, as an individual, are to the acausal.

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