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## ABOUT MVIMAEDIVM

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Mvimaedivm is a guide, it does not seek to have all the answers, as I do not have all the answers - all questions being subjective.

The aim of Mvimaedivm is a scale of seven degrees\* that operates by gradually increasing the level of intensity and complexity of its writings from book to book (via archetypal exploration of different characters) seeding real experience from a young man regarding the world of Satanism and the world in general in the consciousness of young people such as myself. It is exactly the kind of grimoire I'd have liked to have read when I was starting out on my journey.

Taking the type of person (with potential) that exhibits pseudo-satanic mantras (that I have been) from scratch - and introducing him to a massive variety of increasingly difficult concepts intended to awaken lasting (and hopefully permanent) alchemical changes takes time, just as it took me time. Too much, too fast and the points made go over one's head (the Emanations of Urania for example). Much must be broken down for the average person plagued with misinformation and unreal expectations of Satanism, and in ways that I see fit, it has been and will be.

I say Seven, because after consideration, I have decided to embark on the writing and illustrating of two more volumes of Mvimaedivm, bringing the current total of Five, up to Seven.

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## ON THE SPECIAL EDITIONS:

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The Appendix to Mvimaedivm has been given page numbers, and borders for convenience. Those unfamiliar with the Order of Nine Angles will find most of the mysterious terminology used in Mvimaedivm explained by a selection of ONA Manuscripts in this Appendix.

Volume I AS AZAZAEL is now fully illustrated with my artwork, includes a table of contents, page numbers, borders, additional material and extra contextual explanation. I will not be altering this version in the foreseeable future. Consider this edition complete and up to my personal standards.

Volume II THE RISE OF DEVILWORSHIPPR follows suit with borders, page numbers and a list of contents, as well as large numbers of new illustrations; yet I also felt book II lacked a GREAT deal of body and have extensively altered, re-arranged, added to, and expanded book II to meet my own standards of perfection as near as possible. I am happy with it, and consider it complete enough to present.

Volume III THE SUN AND THE SERPENT is a 240 page, 5 mb monster with new additions, revelations and illustrations: inc rare naos tarot imagery of the first sketches I made when setting out to design it, my works with the Tempel of Blood, and a great deal more. As is the current

trend; page numbers, borders, table of contents etc have been added for ease of read and digestion of my readers. This is by far the greatest corpus of my writings gathered together yet, but I have four additional books to come.

Volume IV LIBER TERROSA RA is a 250 page collection of emails that show the character of Tnepres Ra in his raw state; a state the reader cannot really perceive from the carefully written and structured writings of Ra, without extended coverage of his behind-the-scenes persona. In Book IV, I write about the dangers of becoming too aethereal or detached via thinking one has attained great wisdom and knowledge. Although I had found self, there were many more pitfalls that lay ahead of me, esp as regards the heights of a satanist, there being temptations to turn to zen, to god, to complete the journey and renounce Satan. Being too detached from the matrix, I drifted toward being the extreme of a Star-man; unable to get motivated, touch the matrix, and to lose my physical drive as an Initiate. I feel it is important for anyone reading mvimaedivm to see the human side of Ra, and that even with self, it is easy to fall prey to one of the many psychological traps that continue to threaten progress. This Organism cannot be broken into chapters but for convenience an effort has been made to separate the volume into sections, however arbitrary the names of the sections may be. Book IV is transitional in nature, the first three having lead you through the Solar/Masculine Organic, have been but a bridge to this eldritch rainbow beneath the Moon. In Brief: Book IV is a platonic-style dialogue between Tnepres Ra and Sor Terrosa in BLACK MAGIC; discussions range from ONA, the Tempel ov Blood, Aeonics, the Sinister, our own Experiences, THEM, and an innumerable number of other topics – but mostly comprises the satanic illustrations and writings of Sor Terrosa the feminine androgyne; the startling revelations of a powerful LHP sorceress, rare for their intensity, and rare for the world to witness the writings of a truly Sinister Woman. The common dynamic between members of THEM, and indeed between Terrosa & I, is one of empathy and shared journey. I owe Terrosa a great deal for the many years we have wandered together, and Book IV is but a small tribute to this astounding woman of the Sinisterion.

Volume V is about THEM. The experimental creation and physical continuation of two realities, one in which THEM is like ONA; a proto-tradition of rumour, suggestion and mystery. The second, in which THEM is grounded as an ideal shared by a select group of people inc myself that actively try to presence the Sinister.

Volume VI will be a greater psychological summary of the first five books, putting again into even greater perspective the overall structure and geometry of the journey I have taken that others may understand there lie even more detailed and esoteric undercurrents beneath what has been written with very specific memes and energies in mind.

Volume VII will be my own grimoire, the Book of Rising Qaos, and I hope to explain many of the manipulation methods, infiltration techniques, invention of personas, glamour, practical destruction and creation in the finest detail my skills as a writer allow me. Beyond that, I have exhausted all I have to say from the first four septenary cycles of my life.

SR,  
Tnepres Ra

[Moc.oohay@mehtfoelpmet](mailto:Moc.oohay@mehtfoelpmet)

## SECRETS OF MVIMAEDIVM

There are multiple layers to the tome Mvimaedivm, esoteric and exoteric. One layer is to view the passage in terms of Alchemical processes. Another layer is in its presentation as the format in which it appears now was not always the case. Following the footsteps of the ONA it was decided to discard Old Aeon trappings of explanation and develop a New Aeon approach to sharing one's path via magical diaries. In regards to the layout and overall theme of Mvimaedivm, a decision was made to compromise between the Grimoire-approach by altering the name of the volumes to 'The Diary of a Devilworshipper' in order to use the tools and trappings the black magical matrix provides with the hope of ensnaring the curious on their own terms and with luck teach them something before they realized what and just how hard black magick really is and returned to their life of Satanic charades.

Some mention has been made of the Archetypal Triangle formed by the first three. Book III was the first to be written, Book II the second, and finally Book I the last. It goes without saying that the second two are vastly superior to that of Book I – As Azazel. Partly due to the fact that this stage of magic is only that of the dabbler, little more than a brief bio of the Author is supplied to show a contrast in the depth of magical change when compared with Book II or III.

Book I,II,and III form a Solar/Masculine Triangle that is opposed by the Lunar/Feminine magic of The Sorceress Sor Terrosa in Book IV. This Quaternity expresses an overall Personal working toward magical androgyny – being not an end to Personal Growth but rather an esoteric recitation of the formula by which the Author has striven to Become – just one example of many on the Sinister Path.

Books V, VI and VII no longer deal with the Personal Sphere but the next stage of evolution according to the ONA's system of Aeonics. A Cult/Group – and the formation, rise and plateau of that Group [The Temple of THEM] in a similar process to that of the Personal Sphere followed by Azazel, DWR, Tnepres Ra. This process forms a triplicate of energies + the all-defining element of Chaos that leads to Change that leads back to the Triangle, and so on...

This formula comprises an experimental form and theory of 'Narrative' or 'Archetypal' magic that is rooted in a 'perceived' understanding of the ONA's Aeonics, Jungs Individuation, and the Perennial Philosophy of the Hero. Whether or not this understanding holds true will be decided over the next 28 years while the Temple of THEM attempt to implement their shared understanding in the creation of a new nexion on Australian Soil. The extensive library in the Temple of THEM owes much to the merits of the personal process laid out above which is centred on an understanding of "Shape-shifting" exalted in many key tenets of THEM including Change, Synchronicity, Form, the Matrix, the Original Chaos and other elements of our black magical repertoire.

Over the course of thirty years, [now 28] and thus the course of most of its magicians natural lives, the Temple of THEM will continue to implement its understanding and its

current of Narrative Magic to change the course of Australian Satanism toward something genuinely hideous and membranous yet to reveal itself and obliterate the soft new-age Occulture of Satanic Practice here before it can become a Tradition. Mvimaedivm is a part of this – offering our collective experience and knowledge in black magic is another.

It is hoped that this divergent attempt to catalogue the Sinister Path of an initiate whose path records transcending boundaries and obstacles of the Occult Labyrinth, with raw honesty in the telling of his failures and successes - without recourse to the classical dogma of opposites, occult/old aeon "satanic" trappings or reliance on temporal form to qualify or dictate that success - will encourage further attempts using Jungian and Self-Honest vehicles to produce further "Grimoires" of this type – enabling a cultus of the Self to diffuse the extraordinary lies and for the very few, enable the beginnings of apprehending what cannot be apprehended, only hinted at, the 'occult script within nature' as it has been called. It would be optimal for the Sinister were such approaches to replace the ignorance of the LaVeyan schools and real Insight and magical understanding to be developed.

Only time will tell whether we are successful in our endeavour [which is viz. our Wyrð] - or have wasted our lives. Thus far, we are cold and sure of our magic.

ISS,  
THEM

# M V I M A E D I V M : LIBER SYNSTYRON



## Volume 1 – De Phoenix

*Mvimaedivm ~ Being a Blacqe Magykyl Guyde To Becomyng  
Fyrst Human ~*

*Written by the Temple of THEM in the year 116 E.H. ~*

Hereyn are containned the Three Blacqe Magykyl  
Bookes of Mvimaedivm:

As Azazael

The Ryse of DevylworshyppR

The Serpente and the Sun

For those persons Femayle and Mayle involved to  
some degree in the practyce of becomyng a  
Satanyq Indyvydual and Earthing the Energyes of  
Satyn. These 3 Bookes beinge the Blacqe Magyke  
of one Satanyst already well into the path that  
leades to Untold Power.

All who read these bookes be dulyWarned ~the  
Wytchcraftes of the Satanyst will summon Dark  
Thynges from the Forbydden Angyles of Imprysoned  
Worldes upon beinge Read & Only Mvimaedivm  
offyrs Salvatione from the Hatefyl Powerf of the  
Nameless Ones called.

The War of Magyc nears a Tyme of Great  
Destruction as the efforts of the Magi Church  
distortes the Matrixe to prevynt the Opyning of  
the Obsydyn Towyre & the Rise of a Satanic Aeon.  
These are the bookes of blacqe magyc of the  
Sinysterion of the Unholy Temple of Them that  
fyhtes the Whyte Magycs of theMagi Church that  
brynges death & destruction upon the Acolytes of  
the Dark Prince, Satan.

Enter! Know now the Way to the Obsydyn Towyre!  
For these Books are Blood &Hell to grow beyond  
the 666'ers of this World~ Beyond a stage of  
Pentagrams and Useless Pretense, to a place  
where the deceptions of the Magi are no more!



## *Tnepres Ra +0+*

De rules of magicae - beware the wytchecraftes of deception from Dyvne intyrvention. The Illusions came sycond to and thusly Aftyr thy Greate Khaos that ist knowyn to some as de demieurge, the plane of thee 13th aether, or de forbydnn angyls. Yet too de blacqe magykes of the Darke Godes forever teste a magician with enlyss doores. Yne must opyn the Doores to the forbydden angyls to breake de spells that art of decyption. Knowe the doors wyll be mayde of all formes papyrus stone yet too, wordes and all concyvable formes. Some appyr exotyrik in thy battlegrynd of de Real and othyrs esotyrik insyd the dryms and minde of a magykian. Satyn testes all who seek admittance into hys service until the day they die, becym immortyl, or yet succumbe to demonyk wyles. Specyal magyks are neede to dispyl the visions that deceive forevyr

Beware de arte of Nymes! De arte of namyng is de powere to tayke shvpes. Alle formes art gyvn three nymes. The nym gyvn by Gode is the Treue Nym, to knyw this nym is to have powyr ovyr the formes so nymed. Dyth and Suffring come qykly to alle magykians who revyl their Treue Nym. The treue nym calles Angels and yet too Holie spyrts that do plague a magykian and banish them and theyr magyks back to darknyss! To protecte thys Trueue name the magykian is gyvn anothere by kin thyt conceales the treue nym undyr a false yne belyved to be treue. De thyrde nym is gyvn by thee Deofyl, de powyrs thyt watche ovyr the Matryks allowe alle magykians to tayke a 3<sup>rd</sup> nym to decyde the forme by which the magyks of the magykian are to be seene as Goode or as Aevil. The thyrde nym is govyrned by Belial and gyvs powyr to poison or spie on the magyks of othyr magykians by making the magykian invysbly to theme.

Glamoure ist de arte of disgyse to appeyr less than a magykian. Thys arte is the tarry of waxe and anymal skyns and lyke-lookyng of othyr pypls and specyl formes lyke the fierce wolfe lou garou or vympyr with sylvr charmes and astryl magyks to dryn othyrs of lyfe. Thys is protyctn for concylyng the treue nym by hyding it undyr a cloake of mystry. Magykians muste nevyr showe de handes for the handes carrye signes to gylv awy their treue name. it is dyth to a magykian to revyl the treue nym and sorcyre must work in darknyss with no yne wyse. de hande stayes hiddyn and the worlde evyr sees the puppette. Insyd alle magyks of de worlde is their treue nym and when fynded and callede wyll summyn angeles and holie spyrts to destroy the magykian! Beware othyrs who knowe thy treue nym yet too othyrs who spake it! Theye wyll contryl the magykian and chynge hir forme and alle hir magyks evyrmore! Gylv not thy treue nym or othyrs wyll contryl thy shape! Concyl thy nym undyr many nymes, yet too undyr styll mor!

Beware the arte of Nyming! If thy magykian calles hirsself a wolfe thyn hir wyll be a wolfe! If thy magykian is cursede by nymes only powyrful blacqe magyk wyll undo the spellles! Let not thy magykian to be cursede by othyrs or theyr magyks maye chynge hir forme into a lessyr forme! If othyrs magyk agynst you fight thym with thyr own Aevil gayze! Lyrn theyr treue nymes by decyption and blacqe magyks by spaking to demyns and Satyn! Thyr nym wyll showe thy theyr treue shape! Chynge theme and destroy theme! Use Blacqe imagyes and blacqe wordes in thys booke to kyll theme! Keepe ynes treue nym secryt eyvrmore! No yne myst knowe

thy magykians shype!

Yse blacqe magyk to blinde othyrs and to decyve theme! Caste downe glmoyr spellles onto they eyes and blinde theme frome seeing thy treue nym and treue shype! Thyn gyt cloyse to theme lyke a owle watchyes yet too quarryes and preyes on rodynt myce. Imitate theme and copie theme to looke lyke theme in wordes and likeness. Spake wordes of softness unto theme whyl casting blacqe magyk and dyth to theme in secryt darknyss so theye might revyl theyr treue nym unto thee!

A magykian can locayte hir posytn by the natryl aelements theyrebouts hir. Woddes Trees Styntes and Wateres espysically are fylled with magyks! No yne may knowe the treue nym of Trees and Woddes for theye not angeles and demyns and no demyns or angeles knowe treue nym of naught byt magykians and commyn ppyls. The Illusyons of the Angeles! And the Darke Godes who lyv in dymensyns insyd the Tree wyll confyse and confynd the magykian at everye turne! Be not afryd of opyning the doores to angeles or yet too demyns, Satyn and Godde hav many conycted secryts somme in the Lyghte! And somme in the Darke! The secryts showe the waye to destruy the bodie and relyse the demyn or angele imprisoned insyd the bodie! Looke for the signes of treue magyk! If the magykian be confysed and confynded at everye turne, the Waye is blockede and anothyr door shoulde be opyned by the magykian. Beware yet too! The mayze of forbyddne angyles is longe! Nevyr close a doore! But if alle is harmyny and the magykian is opyning the doores in the ryght ordyr signes wyll appear on earthe thyt falle in tyme with the magykian! Be watchful for these signes if yne walks the corrydores of the angyles thyre are magyk of the highest orderes!!

Thy spyryts spake unto the magykian in languages unknowyn and knowyn, yet too in the natryl tongues of the wyrl. Theye voices like high pytch screames like pypl boiled on oiles yet too like the softe breezie wafting ovyr tree tops. Beware opyning the doores thyt lead to the Thynges that stalke the Passyges of the Obsidyan Towyr! Beware the tymes whne thys wyrl is close to theyres and the veile knowyn as Thyrsholt is thinne and uneffectyl by protyctv magyks! Tymes between Dawne and yet too those tymes the sune has juste set! These are the thinne tymes of Thyrsholt! These tymes are whyn the wytchcraftes of the magykian are weakyst byt thy dyvils and spyrts the most dynfull! The signes belowe are the signes of Thyrsholt! Opyn the secryt doores between veils wyth theme on parchmynt in anymyl bloodes and blacqe magyks cann spake to the aether playne yet too secryts learned from the tongues of dyvils! Wryte theme on the grounde whyn the sune reaches it lowyst pointe and thy finyl layst rays are fading! The doores will be opyned and the nyght fylled with wikyd dremes! Lyt the magyks flowe freelie and wryte downe the nym thyt is gyvn to you! Keepe this nym deadlie secryt! Thys is the nym of the demyn the magykian has reached through the thinne tymes! Thys nym has Power! Uttyr thys nym in thy magyks spellles and make the magykians magyks come treue!

Magyks to Opyn Thyrsholt!

On y boarde of Oake inscrybe the langyge thyt thy magyks wyll allowe thy demyns and angeles to spake with unto the magykian, for beware the treue soundes of demyns yet too angeles that splite the minde and bodie in bloode and lunacies! Arounde thy boarde wryte thy demons nym gyvn by thyrsholt! Nevyr Calle theme by nym on Oake! Oake is thy domaine of the stryngest Dark Goddes! Wryte the nym on a ryng of



papyr til the fysrt and laste lettyrs touche. Hold the ryng up to the brygtest lyghte and folde in twaine. Nowe the nym is revyled! Wryte the shype thate appyrs to you whyn the twaine sides of the ryng touche! Thys is the Rytul of the Partyng of Darknyss and Lyghte! See thy shype of thy demyn nowe and wryte it upone thy skyn of the harte and forehyd! Nevyr spake it! The magykians wyll be protectd by knowing the nym, but to manifyst the demyn by spaking its nym wyll not afforyd protection to othyr! Demyns are Aevil and badde tempered spiteful yet too destructyv and hateful! Beware the tryckery of a named demyn! Only the magykians dyth wyll free the demyn from bondyge. Alle demyns are servityrs of Satyn the Empyrer of Demyns and are intellgynt beyonde alle magykians. Yse the seales reveyled by Thrysholt and the rityl of Partyng Lyghte and Darke to trap and binde theme!!! The symbil of de Wytch-Styr yet too Wytches Knotte is notte to be drawne onto the magykian! The pentagramme calles deymns to manyfst and possesyion wyll happyn if that manfystyng happyns on the bodie!

Blacqe Image of Dyth and Hate! Vibrate -Sa-ta-nas- fifteen tymes in a playce of totyl darkness.