The Original Sins: A Theological and Metaphysical Catalogue

A compendium of the nine primordial transgressions (ranked in the order they bound to their wielder's soul) against the Creator's order, their natures, their wielders, and the cosmic principles they embody.

I. Pride (Color: Pure Black)

Wielder: Helel ben Sahar (The Morning Star, the Architect of Ruin)

Rank: Supreme (tied with Falsehood)

Core Principle: Pride is the violation of the boundary between Creator and creation. It is the assertion that the self is not subordinate to any higher authority—that one's own will, one's own judgment, one's own being is the ultimate measure of reality. Where the Creator's omnipotence establishes that He alone has absolute sovereignty over existence, Pride declares: *I am sovereign. I am limited by nothing but my own will.*

Why So Powerful: Pride is a direct metaphysical assault on the Creator's omnipotence. Every other sin is a rebellion against a specific aspect of the divine order; Pride is a rebellion against the order itself. It does not merely transgress a boundary—it denies that boundaries exist. The prideful being does not say "I will break this rule." The prideful being says "There are no rules I did not make." This is why Pride stands at the apex of the hierarchy: it is the sin from which all other sins ultimately flow. Hatred, Envy, Wrath, Lust—all of them contain within themselves a kernel of Pride, a whisper that says *my feelings, my desires, my judgments are more important than the order the Creator established.*

Magical Expression: Pride grants its wielder sovereign authority over the laws of physics, mathematics, and the fundamental structure of reality. The wielder can declare, within a localized sphere, that gravity flows sideways, that time reverses its arrow, that the strong nuclear force ceases to bind atoms together, that the conservation of energy is suspended. The universe resists—the Creator's order pushes back—but Pride gives the wielder the authority to win that contest, temporarily and locally. At its fullest expression, Pride

would allow its wielder to rewrite any law governing any domain of existence, limited only by the wielder's will and belief in their own sovereignty.

The Burden: Pride demands absolute self-belief. If the wielder ever doubts their own sovereignty—if the thought *I am not worthy, I am not supreme, I am not equal to the Creator* takes root—the sin's power crumbles. Pride is an armor that must be constantly maintained, a fortress built on the shifting sand of self-regard. And the sin whispers constantly: *You are right. You are superior. Any limitation is an insult. Any compromise is a defeat.* It amplifies the wielder's narcissism until the self becomes a prison from which no other being is visible. Love becomes impossible because the prideful being cannot see anyone else as real. Connection becomes impossible because the prideful being cannot acknowledge any need that another might fill. The sin that promises sovereignty delivers only isolation.

Growth: Pride grows stronger every time any being, anywhere, believes themselves equal to or greater than the Creator. Every act of self-exaltation, every moment of self-worship, every whisper of *I know better than God* feeds the sin and strengthens its wielder.

II. Hatred (Color: Deep Red)

Wielder: Beelzebub (Lord of the Flies, God of Storms and Fertility)

Rank: Very Strong (below Pride and Falsehood, tied with Greed)

Core Principle: Hatred is the violation of the boundary between preserving and destroying. The Creator's order is built on the assumption that existence is good—that what was made should be maintained, that creation is preferable to chaos, that the moral arc of the universe bends toward preservation rather than annihilation. Hatred denies this. Hatred says: *Existence is not good. What was made should be unmade. The only honest response to a world that contains suffering is to tear it apart.*

Why Powerful: Hatred is deeper, colder, and more enduring than other emotional sins. Wrath burns hot and fades; Envy hungers and shifts; Lust craves and is satisfied, however briefly. Hatred is the glacier, not the wildfire. It can sustain itself for millennia without fresh fuel, feeding on its own accumulated resentments. A being who hates does not need

new provocations—they can simply remember old ones, reinterpreting every slight, every exclusion, every moment of disrespect through the lens of their eternal grievance. Hatred is also uniquely dangerous because it can attach itself to abstractions—to systems, to orders, to existence itself. Beelzebub does not merely hate his fellow deities. He hates the structure that excluded him. He hates the Creator who made him insufficient. He hates the silence that does not answer his questions. And that hatred, directed at the foundations of reality, gives him power to corrode those foundations.

Magical Expression: Hatred is an entropic force. It weakens structures, dissolves bonds, and accelerates decay. Beelzebub's storms carry not merely lightning and wind but corrosion—raindrops that etch stone, gusts that erode resolve, thunder that sows discord in those who hear it. He can target specific bonds for dissolution: the chemical bonds in a sword, the social bonds in a community, the psychological bonds that hold a mind together. At its fullest expression, Hatred would allow its wielder to unmake anything they genuinely, deeply hate—returning it not to nothingness (which is the Creator's domain) but to the chaos opposite to orderly creation.

The Burden: Hatred requires fuel. The wielder must continually find new objects of resentment, new targets for their corrosive will. The wielder must extend their hatred for older objects. If they ever achieve peace—if they ever forgive, or forget, or simply stop caring—the sin's power withers. Beelzebub is trapped in an eternal feedback loop: his power requires him to hate, his hatred perpetuates his isolation, his isolation gives him more to hate. He can never be satisfied, because satisfaction would be the death of his power.

Growth: Hatred grows stronger every time any being, anywhere, genuinely hates another. Cold, enduring hatred feeds it more than hot, temporary rage. Systemic hatred—the hatred of races, of classes, of orders—is its richest sustenance.

III. Envy (Color: Violet)

Wielder: Leviathan (Queen of the Deep)

Rank: Strong (below Hatred and Greed)

Core Principle: Envy is the violation of the boundary between what is yours and what is another's. The Creator's order distributes gifts according to His own inscrutable wisdom—some beings are made powerful, others fragile; some are given community, others solitude; some receive attention, others silence. Envy looks at this distribution and declares it unjust. Envy says: *What they have should be mine. The gifts were distributed wrongly. I will take what I deserve, and I will not rest until the imbalance is corrected.*

Why Powerful: Envy is unique among the sins in that it is inherently relational. It does not exist in isolation; it requires a comparison, a perceived inequality, a sense that someone else possesses something that should belong to the envier. This makes it extraordinarily adaptive. The envious being can always find a new target, a new disparity, a new wound to nurse. And Envy is never satisfied by acquisition. Taking what the other has does not end the envy; it merely shifts the comparison to someone who has more. The sin is an infinite regress of wanting, a hunger that grows faster than it can be fed.

Magical Expression: Envy grants its wielder the power to siphon—to drain power, beauty, knowledge, vitality, or specific traits from others and incorporate them into themselves. Leviathan can temporarily absorb the strength of those she envies, weakening them while strengthening herself. At higher levels, she can permanently appropriate traits, accumulating the powers of everyone she has ever resented. She can also perceive what others value most—their treasures, their loves, their sources of pride—and target them with surgical precision.

The Burden: Envy is insatiable. No matter how much the wielder takes, they will always see someone with more. The sin will never let them be content. Leviathan, who already suffers the loneliness of being the only one of her kind, will find that Envy deepens her isolation: she cannot truly connect with others because she is always measuring herself against them, always hungering for what they have, always seeing them as rivals rather than companions.

Growth: Envy grows stronger every time any being, anywhere, looks at another's gifts and feels the sting of resentment. It feeds on perceived injustice, on the gap between what is and what "should" be.

IV. Gluttony (Color: Deep Green)

Wielder: Beelzebub (secondary sin)

Rank: Low (subordinate to Hatred)

Core Principle: Gluttony is the violation of the boundary between sufficiency and excess. The Creator's order provides enough—enough food, enough pleasure, enough time, enough existence. Gluttony denies the concept of "enough." It says: *Satisfaction is an illusion. More is always possible. I will consume without limit, and the universe will be my feast.*

Why Less Powerful: Gluttony, unlike Pride or Falsehood, does not attack a fundamental divine attribute. It is a distortion of a natural drive rather than a cosmic rebellion. Yet it serves a crucial function in Beelzebub's arsenal: it provides a constant, low-level flow of power that does not require the emotional intensity of Hatred. While Hatred demands focused resentment, Gluttony simply demands consumption. It is the sin of excess, and excess is everywhere.

Magical Expression: Gluttony allows its wielder to consume nearly anything—matter, energy, information, life force—and convert it into power. Beelzebub can open a maw of darkness that devours whatever enters it. He can inflict insatiable hunger on others, driving them to consume until they destroy themselves. His existing domain over harvest and fertility is twisted: crops grow faster, but they drain the soil; feasts are more abundant, but they leave the feasters emptier than before.

The Burden: Gluttony is never satisfied. The wielder will always be hungry, no matter how much they consume. The sin adds a layer of constant, gnawing need to Beelzebub's already burdened soul—a hunger that no amount of food, power, or pleasure can ever fill.

Growth: Gluttony grows stronger every time any being, anywhere, consumes more than they need. It feeds on excess, on waste, on the endless human (and inhuman) appetite for more.

V. Wrath (Color: Orange)

Wielder: Samael (The Angel of Venom)

Rank: Middle

Core Principle: Wrath is the violation of the boundary between restraint and violence. The Creator's order provides mechanisms for justice, for patience, for the measured response to injury. Wrath dispenses with all of them. It says: *The offense must be answered now. The offender must be destroyed. Nothing else matters. Reason, proportion, mercy—these are the luxuries of the weak.*

Why Powerful but Limited: Wrath is the most direct and immediately destructive of the sins. It converts emotion into force with terrifying efficiency. But Wrath burns hot and fast. It cannot sustain itself indefinitely. The wrathful being will eventually exhaust their fury, and in the cold aftermath, they will be vulnerable. Wrath is a weapon, not a strategy—devastating when deployed, but impossible to maintain.

Magical Expression: Wrath converts rage directly into destructive force. Samael can unleash explosions, shockwaves, beams of annihilating energy fueled by his fury. Any harm inflicted on him can be reflected back at the attacker, multiplied by his rage. He can enter a battle frenzy in which pain, fear, and hesitation are suppressed almost entirely.

The Burden: Wrath burns out. After the fury fades, the wielder is left depleted, haunted by what they destroyed. And Wrath offers no wisdom—only destruction. It can win battles but cannot build empires.

Growth: Wrath grows stronger every time any being, anywhere, gives in to uncontrolled rage. It feeds on violence, on vengeance, on the moment when restraint snaps.

VI. Sloth (Color: Light Blue)

Wielder: Belphegor (The Angel of Apathy)

Rank: Mid-Low

Core Principle: Sloth is the violation of the boundary between action and inaction. The Creator's order requires participation—the tending of gardens, the building of societies, the exercise of free will. Sloth refuses. It says: *Nothing is worth the effort. I will not move. I will not care. I will not try. The world can burn; I will watch it from my bed.*

Why Less Powerful: Sloth, by its very nature, does not seek power. It is the sin of entropy, of surrender, of the slow decay that comes from doing nothing. It is dangerous because it is insidious—a whisper that says *stop caring, stop trying, stop fighting*—but it lacks the aggressive, expansionist drive of Pride or Hatred or Envy.

Magical Expression: Sloth imposes its wielder's inertia on the world. Beings near Belphegor lose motivation and energy. Time can be slowed within a radius. Processes—healing, decay, growth—can be halted entirely. Belphegor can enter the dreams of others and encourage them to abandon the waking world for the comfort of eternal sleep.

The Burden: Sloth affects its wielder most of all. Belphegor must constantly struggle against his own apathy. The sin wants him to do nothing, to let everything fall apart, to simply stop. Every act of will is a battle against his own nature.

Growth: Sloth grows stronger every time any being, anywhere, gives up. It feeds on abandoned projects, broken promises, the slow surrender to despair.

VII. Lust (Color: Pink)

Wielder: Asmodeus (The Angel of Desire)

Rank: Low

Core Principle: Lust is the violation of the boundary between ordered desire and disordered desire. The Creator's order includes pleasure, connection, and the physical expression of love—but it places these goods within a framework of purpose and restraint. Lust tears them from that framework. It says: *Pleasure is its own justification. I will pursue what I want, when I want it, with whomever I want, regardless of consequence. The body's hungers are more true than the soul's restraints.*

Why Less Powerful: Lust is intense but narrow. It focuses on a specific domain of experience—the physical, the sensual, the erotic—and has limited application beyond that domain. It is not a cosmic principle in the way Pride or Falsehood are. Yet it is ubiquitous, and its very commonality gives it a steady flow of power that more rarefied sins might lack.

Magical Expression: Lust grants its wielder the ability to sense, amplify, and direct the desires of others. Asmodeus can make anyone want anything—or anyone. He can intensify existing desires to the point of obsession, overriding reason and restraint. His own physical form becomes supernaturally attractive, shifting to match whatever the observer most desires.

The Burden: Lust is never satisfied. Asmodeus will always want more—more pleasure, more conquest, more intensity. The sin consumes its wielder as much as its victims, turning every encounter into a pursuit of a satisfaction that recedes with every step.

Growth: Lust grows stronger every time any being, anywhere, pursues disordered desire. It feeds on infidelity, on objectification, on the reduction of persons to bodies and bodies to instruments of pleasure.

VIII. Falsehood (Color: Indigo)

Wielder: Zachariah ben Sahar (The Dark Messiah, Regent of Hell, The Phoenix)

Rank: Supreme among the nine sins (tied with Pride)

Core Principle: Falsehood is the violation of the boundary between truth and deception, between what is and what appears to be. The Creator's omniscience means that He knows all things as they truly are, including every fact, every event, and every hidden thought. Falsehood denies this. It says: *Reality is not fixed. Truth is not absolute. What the Creator knows can be obscured, distorted, or replaced. I can create a world that exists only in the minds of those I deceive, and that world will be as real as the one the Creator made, perhaps more real, because I made it.*

Why So Powerful: Falsehood is a direct metaphysical assault on the Creator's omniscience, just as Pride assaults His omnipotence. If Pride says *I am equal to God,* Falsehood says *God does not know what I know; God does not see what I hide; the truth is whatever I make it.* This is the most epistemologically radical of all the sins. It attacks not merely a rule or a boundary but the very concept of objective reality. A world in which Falsehood reigns is a world in which nothing can be trusted, not perception, not

memory, not history, not scripture. Everything might be a lie, and the liar might be the only one who knows.

Magical Expression: Falsehood grants its wielder mastery over the gap between reality and perception. Zachariah can create illusions indistinguishable from actuality. He can alter, erase, or implant memories. He can forge identities so complete that even magical examination cannot detect the deception. At a higher level, his deceptions become reality, like an imagined door becoming a real door or an invented history becoming actual history. He can shape the narrative of existence itself, hiding the truth about Hell, about the Creator, about the nature of sin and salvation, from billions of human souls. He can create pocket universes and trap others inside. His weapon is reality itself, waiting for him to warp.

The Burden: Falsehood isolates the wielder from truth. Zachariah will eventually struggle to distinguish his own deceptions from reality. He will wonder whether his own identity is genuine or merely the most elaborate lie he ever told. And he will always fear, in the deepest, most honest part of himself, that the Creator sees through every deception, and is simply waiting. The sin that promises control over reality delivers only uncertainty about what is real.

Growth: Falsehood grows stronger every time any being, anywhere, tells a lie, and particularly lies that shape how others understand the world. White lies feed it. Propaganda feeds it. The vast, systemic deceptions that structure human civilization, including the myths, the ideologies, and the carefully constructed narratives that hide uncomfortable truths, feed it most of all.

IX. Greed (Color: Gold)

Wielder: Mammon (The Angel of Avarice)

Rank: Very Strong (tied with Hatred, above Envy)

Core Principle: Greed is the violation of the boundary between sufficiency and accumulation. The Creator's order provides what is needed, and the diversity of gifts ensures that no one being possesses everything. Greed denies that distribution. It

says: *More is always better. What I have defines what I am. Value is the measure of worth, and I will accumulate without end—not because I need more, but because having more proves I am more.*

Why It Is Powerful: Greed, unlike Envy, does not require a specific target. The envious being must see someone with a particular gift; the greedy being simply wants more, regardless of who currently possesses it. This makes Greed more versatile, more abstract, and ultimately more dangerous. It can attach itself to anything—money, power, knowledge, souls—and drive its wielder to accumulate endlessly. And because Greed is never satisfied (there is always more to acquire), it provides a constant, steady flow of power that does not depend on the emotional intensity of Hatred or Wrath.

Magical Expression: Greed grants its wielder the ability to perceive and extract value. Mammon can instantly assess the objective and subjective worth of anything—what it costs, who desires it, how it can be leveraged. He can drain value from objects, beings, or entire systems, transferring it to himself. He can forge unbreakable magical contracts that always favor him. And he can surround himself with a protective barrier of condensed value—wealth made armor, worth made shield.

The Burden: Greed is never satisfied. Mammon will always see something more valuable than what he has. The sin drives him to accumulate endlessly, even when accumulation brings no happiness, no security, no peace—only the hunger for more.

Growth: Greed grows stronger every time any being, anywhere, wants more than they need. It feeds on capitalism, on empire, on the endless human appetite for wealth and power and status.

On the Hierarchy of Sins

The nine Original Sins are not equal. They form a hierarchy based on the fundamentality of the divine attribute they assault:

- **First Rank:** Pride and Falsehood. These attack the Creator's omnipotence and omniscience—the two most fundamental attributes of divinity. They are the sins of

cosmic rebellion, the assertion that the self can stand equal to or on top of God in power or in knowledge.

- **Second Rank:** Hatred and Greed. Hatred attacks the Creator's moral order—the assumption that existence is good and should be preserved. Greed attacks the Creator's distributive justice—the allocation of gifts according to His wisdom.
- **Third Rank:** Envy and Wrath. Envy resents the distribution of goods but does not attack the concept of distribution itself. Wrath violates restraint but does not deny the legitimacy of the moral order—it merely insists on enforcing it personally and immediately.
- **Fourth Rank:** Gluttony, Sloth, and Lust. These are sins of excess and disorder rather than cosmic rebellion. They distort natural drives rather than attacking the divine nature. They are common, pervasive, and dangerous in their ubiquity—but they lack the metaphysical ambition of the higher sins.

This hierarchy is not fixed in stone. A sin's power depends also on its prevalence in the world and the skill of its wielder. Beelzebub, wielding both Hatred and Gluttony, is more formidable than Samael wielding Wrath alone—not merely because Hatred outranks Wrath under any condition, but because Beelzebub is a more intelligent, more strategic, more ancient being. The sin provides the foundation; the wielder builds the edifice.