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Introduction

As the title indicates, this is a compilation of recent articles by, and about, the Order of Nine Angles [ONA/O9A] and its sinister tradition, published in 2013 ev. While a few of the articles are polemical or proemial in nature {1} most are studied discourses which, like those in the earlier compilation *Hebdomadry, Exeatic Way of the Order of Nine Angles*, provide both a contemporary and, in many instances, a new perspective on and new information concerning the O9A.

This new and undoubtedly also controversial perspective is one (a) where the ONA is understood as the esoteric philosophy of Anton Long and its influence; (b) where the uniqueness of the sinister tradition of the ONA - in relation to both contemporary Satanism and the contemporary Left Hand Path - is appreciated; and (c) where the roots of that tradition are understood as being in the ancient esotericism of the Hellenic hermetic tradition (as found in the Greek texts of the Corpus Hermeticum) and therefore unrelated to the qabalistic-indebted Western occultism invented a mere century or so ago and which recent occultism forms the core the occult theory and praxis of the likes of Crowley, LaVey, Aquino, and others.

Given the nature, and varied dates of publication, of the articles there is invariably some overlap of content.

R. Parker
2013 ev

{1} For instance, the three articles *Basic O9A*, *Current State of the ONA*, and *Some Questions and Answers About The Order of Nine Angles*.

Basic O9A

The Order of Nine Angles can be summed up by:

1. The emphasis on practical ordeals, on physical challenges, and on exeatic living, (a) manifest in the Insight Roles, the grade rituals of Internal Adept and The Abyss, and establishing a working occult nexion, of the Seven Fold Sinister Way; and also (b) manifest in the necessary living of a practical adversarial life according to the O9A Code of Kindred Honour.
2. The practical use of Dark Arts to develop occult skills such as esoteric-empathy and acausal thinking.
3. The individual self-knowledge, and the esoteric learning, that over a period of many years, result from (1) and (2).

To understand and appreciate the Order of Nine Angles - its theory, praxis, style, and ethos - all that is required is a study of the following three classic O9A texts:

- i. *The Requisite ONA* (49 Mb pdf); contains facsimile edition of Naos, plus Black Book of Satan, Grimoire of Baphomet, and Deofel Quartet
- ii. *The Satanic Letters of Stephen Brown*
- iii. *The Sinister Abyssal Nexion*

All other ONA texts just (a) elucidate the fundamentals contained in those texts, and/or (b) develop/expand upon the sinister, practical, philosophy embodied in/outlined by those texts, and/or (c) may help the curious/the novice navigate the ONA's *Labyrinthos Mythologicus*, and/or (d) are part of that *Labyrinthos Mythologicus*, and which *Labyrinthos Mythologicus* was designed to not only test/confuse/select/annoy/jape/intrigue but also to propagate/maintain 'the O9A mythos'.

Of the many other O9A texts, the following may (or may not) be found useful:

- i. *Esoteric Philosophy of Anton Long*
 - ii. *Dark Arts of the O9A*
 - iii. *Empathy, Pathei-Mathos, and the Aeonian Perspective*
 - iv. *Esoteric and Exoteric languages*
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The Current State of the Order of Nine Angles

The current state of the ONA is simple, albeit much misunderstood. For it seems that few appreciate that the Order of Nine Angles is and always has been just the esoteric way - the esoteric (or sinister) philosophy, the theory and praxis, the ideas - that Anton Long set forth in tracts such as *Naos*, and which he later extensively expounded upon as for instance in the collections *The Requisite ONA* [49Mb pdf] and *The Sinister Abyssal Nexion*. For the 'state of the ONA' is evident if texts such as *Hebdomadry - Exeatic Way of the O9A* are read, with AL's philosophy outlined in Richard Stirling's *The Radical Sinister Philosophy of Anton Long - A Review of The Contemporary Secret Society Known As The Order of Nine Angles* which is included in that text.

Thus there is not, and there never was, an ONA 1.0 or 3.0 or whatever. No 'new and 'old' ONA. Not even any Old Guard to speak of or who need mentioning or whose opinions matter. There are only (a) those few who follow or who have followed 'the ONA way' (for however a short or long a time) and (b) interpretations and developments, by others, of that Anton Long philosophy. And interpretations and developments which Anton Long foresaw and encouraged from the beginning, as is evident in the pre-internet, 1990s vintage, *Satanic Letters of Stephen Brown*, and as mentioned in many other items issued by the ONA over the decades, such as:

" The O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it."

This makes nonsense of such claims that the seven fold way "is limiting and restrictive" or that "Anton Long/the ONA tell people what to do or what not do or what to believe", or that there is some sort of ONA dogma or a slavish following of what AL wrote.

For it seems that few, if any, of those who pontificate or who have pontificated

on the internet about the ONA have actually bothered to read what AL wrote decades ago in those *Satanic Letters*.

What all this also means is that no one - young or old, in the past, the present or in the future - could cause or has caused, by their machinations or by their writings, the ONA to 'lose face', or to be 'disbanded' (or whatever), for how can a philosophy, a collection of ideas, lose face or be 'disbanded'? For that philosophy, those collection of ideas, can only be interpreted, misinterpreted, developed, talked about, or ignored; just as some can try to implement that philosophy, and/or those ideas, in the real world. And that is all.

The simple truth is that the Order of Nine Angles, now, is just that original philosophy, and those who apply, or who are inspired by, or who develop, or who individually interpret, or who follow or who try to live by or who try to implement, its ideas. No 'right' or 'wrong' way; only individuals individually learning, for:

0. The essence of the Order of Nine Angles (ONA, O9A) is the internal (the 'alchemical') change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities.

1. The basis of this change, development, acquisition, and self-understanding, is practical exeatic experience - that is, exeatic living, and of necessity both exoteric and esoteric - and the always individual learning and knowledge (the *pathei-mathos*) that results from such exeatic living. This individual learning and knowledge is the making of the Adept and the beginning of wisdom.

2. An essential part of exeatic living is the setting of demanding and difficult physical goals, and undertaking dangerous challenges, and the striving to achieve these goals and challenges. Another part is for the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a 'heretic' or an 'outlaw' or a 'revolutionary' or a dissident or a 'criminal'. One 'heretical' form (or role) sometimes used in current and past Western societies is that of 'satanism' (as the O9A understand and practice satanism). Another is political and/or religious 'extremism'.

3. It is for each individual to decide for themselves the way and the means of practical exeatic experience, although one way of esoteric,

exeatic, experience which the individual may choose, and which has proved useful for others over several decades, is 'the seven fold way' with its overt occultism, its techniques of a 'group nexion', The Star Game, and Insight Roles, and grade rituals such as the basic Internal Adept rite where the individual lives alone in rural isolation for around three months. One way of exeatic living is that of 'the Drecc' where there is an adversarial life lived according to the O9A Code of Kindred Honour.

It is therefore both curious and indicative that all this hasn't already been understood outside of the few O9A people who 'get it'. And indicative, because this lack of understanding does not say much for the Occult skills - the esoteric perception - of those who, past and present, have deigned to pontificate about the Order of Nine Angles, especially as most of those so pontificating have claimed to be or do claim to be practitioners of or skilled in LHP and/or 'satanic' esoteric arts.

For had they the Occult skills that they claim or believe themselves to possess then their criticism of the ONA would have been and should be of the ontology, the epistemology, the praxis, the theory of ethics, of Anton Long's esoteric philosophy.

The Order of Nine Angles in Contemporary Academic Discourse

A Concise Overview

Until 2009 the treatment, by established academics and post-graduate students, of the modern satanist group the Order of Nine Angles (O9A) was cursory at best and sometimes bordering on the ill-informed. For example, in the 2006 *Encyclopedic Sourcebook of Satanism* edited by James R. Lewis and Jesper Petersen, the Church of Satan, described as 'the founding form' of modern satanism is - together with the Temple of Set - given extensive coverage, with the O9A relegated to a few paragraphs - "the Order of the Nine Angles (ONA) is a secretive British Satanist group that acquired notoriety by openly advocating culling, namely human sacrifice..." - and dismissed as being merely the 'intended most sinister form of satanism today'. Others, such as the more extensive coverage by Goodrick-Clarke in his 2002 book *Black Sun*, described and concentrated on the O9A as an exponent of 'nazi satanism', even though several 1980s O9A MSS and the 1992 *Satanic Letters of Stephen Brown* explained that the O9A regarded politics as simply an exoteric 'causal form' that might be used

as part of an aeonic 'sinister dialectic'.

Thus LaVey, Aquino - and Church of Satan and the Temple of Set - were extensively written about, with their writings extensively analysed and commented upon. For example, five chapters of the 2012 book *The Devil's Party: Satanism in Modernity* are devoted to LaVey and his writings, with it being claimed that "the undoubtedly most important and influential Satanist group is the Church of Satan" {1} even though LaVey himself stated (and it is easy to prove) that his satanism was merely "Ayan Rand with trappings," and, more importantly, even though his satanism failed to meet most of the criteria specified by the complete Oxford English Dictionary {2} in the definitions of the words Satanic and Satanism {3}, a failing which has yet to be addressed in the contemporary academic discourse about modern satanism, focusing as such discourse hitherto has done on (a) satanism as some sort of modern sub-culture (claimed as the invention of LaVey) involving a 'self-spirituality' and/or as representing a particular 'humanist psychology', and on (b) something termed 'post-satanism' where self-styled satanists are apprehended in terms of a broader Left Hand Path (LHP) milieu itself defined in terms of the likes of Crowley and Aquino and the qabalistic-indebted Western occultism invented by the Hermetic Order of The Golden Dawn and Blavatsky.

In 2009, however, the O9A was the subject of two papers read at a conference entitled *Satanism in the Modern World* held at the Norwegian University of Science and Technology, with a revised and updated version of the paper by Senholt forming a chapter of the 2012 book *The Devil's Party: Satanism in Modernity* {4}; while in 2013, the O9A was the subject of a chapter in the book *Mysticism in the 21st Century* by Professor Connell Monette of Al Akhawayn University, Morocco {5}.

The work of Senholt and Monette in particular enable a better appreciation of the Order of Nine Angles, especially in the context of satanism and modern occultism, with Senholt, for instance and importantly, stating the the O9A represent a 'sinister tradition' quite distinct from existing LHP and satanic groups, and with Monette arguing that the O9A is a fascinating blend of "pagan and sinister hermetic currents". Monette also regards the satanism of the O9A as mostly cosmetic, asserting that the O9A is actually syncretic and pagan and owes far more to older Hellenic, and non-Western esoteric, traditions that it does to the modern qabalistic-indebted Western occultism of Crowley, LaVey, and Aquino; an assertion regarding older roots, un-linked to that modern occultism, which the O9A has long claimed, and which has been the subject of some interesting and recent O9A articles {6} but which other contemporary academic discourses, mentioning the O9A, have avoided, possibly because their authors were unaware of them, were more concerned with assertions regarding

the apparently 'overwhelming importance and influence' of the likes of Crowley, LaVey, Aquino, and with claiming that the O9A is merely a minor part of some submilieu of the contemporary LHP/satanic milieu established by such individuals.

Thus, welcome as the work of Senholt and Monette is in pointing out the distinctiveness of the O9A tradition, it is only a beginning. For it does not address the two things about the Order of Nine Angles which should be addressed if contemporary academic discourses regarding esotericism are to get beyond unscholarly claims regarding Crowley, LaVey, Aquino, et al, and modern occultism in general and satanism in particular.

First, and apropos the work of Monette, the ancient hermetic roots of the O9A. For Myatt's recently published translation of and commentary on the Pymander part of the Corpus Hermeticum {7} provides a direct link between ancient Greek Hermeticism and not only the O9A's septenary system but also its ontology of causal and acausal. As I noted in my essay *Anton Long and The Exeatic Quest for Gnosis*, a lot of what Anton Long has written

"is (i) a modern restatement of the hermetic septenary *anados* - of the quest for gnosis - evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum*, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal."

Second - and relevant to both the foregoing and to what others have written about the Order of Nine Angles - it is the esoteric philosophy of Anton Long, as outlined for instance in essays such as 'The Radical Sinister Philosophy of Anton Long: A Review of The Contemporary Secret Society Known As The Order of Nine Angles', that should, academically, be discussed, analysed, and commented upon, and not something called 'the order of nine angles'. For as the O9A have been at pains to point out, the 'order of nine angles' it is not really like other occult groups (ancient and modern) being as it is only (a) the occult philosophy of Anton Long; (b) those who use or who apply that philosophy (in whole or in part) in their own lives; and (c) those who are influenced or who have been influenced by that philosophy, in whole or in part.

That this practical, distinct, esoteric, adversarial, philosophy - with its ontology, epistemology, and theory of ethics, and its roots in a Hellenic hermeticism (and possibly in Arabic, Indic, and Persian, sources) thousands of years old - has not been mentioned, let alone discussed, analysed, and commented upon, in

academic discourses is certainly indicative of how such discourse is and has been focused on assumptions regarding the 'importance of LaVey' and on a Left Hand Path defined in terms of the likes of Crowley and Aquino and a qabalistic-indebted Western occultism invented a mere century or so ago.

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{1} Per Faxneld & Jesper Petersen (editors). *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012. p.6

{2} 20 volumes, 2nd edition, Oxford, 1989

{3} See Anton Long. *Toward Understanding Satanism*, dated 122 yfayen. As Anton Long notes in that text,

"What is lacking [...] are the following standard attributes of Satanism, of the diabolical, and of the Satanic:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition
- (e) hard, difficult, misleading, deadly, amoral."

Anton Long goes on to argue that, of all groups describing themselves as satanist, only the Order of Nine Angles correctly merits the description satanist given that it is the only one to actively promote and incite what is "actually or potentially harmful, destructive, evil, disastrous, pernicious; baleful; malicious; mischievous, sly," and given that it is "bad in moral character, disposition; hard, difficult, misleading, deadly, amoral."

Understood thus, the satanism of the O9A not only pre-dates the 'satanism' of LaVey, but is obviously adversarial and heretical in nature, with Anton Long, for example, stating in his polemical essay *ONA Style, O9A Chic*: "That we in the text *Toward Understanding Satanism* use the standard definitions of Satanism and the Satanic, as given in the complete Oxford English Dictionary, to differentiate ourselves from others who claim to represent Satanism - and who claim to be Satanic - is deliberate, although it is only to be expected that (a) only a few will understand why, and (c) many or most will regard it as confirming what they in their delusion believe in, and accept about both

themselves and us."

{4} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{5} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{6} Among these recent articles are (i) *The Order of Nine Angles Rite of The Nine Angles. A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles* (2013); (ii) *Roots and Organization of the Order of Nine Angles* (2013); (iii) *Hebdomadry - Exeatic Way of The Order of Nine Angles*.

{7} David Myatt. *Mercvrii Trismegisti Pymander*. 2013 (ISBN 978-1491249543)

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The Methods and Tradition of The Seven Fold Way

Introduction - The Methods

The Seven Fold Way of the traditional nexions of the Order of Nine Angles is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success – a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached – a process traditionally represented by the seven stages of the Tree of Wyrd, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a)

exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of gnosis, of 'immortality' in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades.

The Tradition

Each of these stages is associated with specific tasks, which are outlined in the two compilations *The Requisite ONA* and *The Sinister Abyssal Nexion* and which two compilations of texts enable anyone to learn and experience for themselves, at their own pace.

Furthermore, each stage is only a stage, part of the anados - the esoteric way upward through the seven spheres. Thus, the practice of traditional external sorcery ('results magick'), as outlined in texts such as *Naos*, occurs in the early stages and lasts but a short time (in terms of the anados), with the individual personally learning that such practical experience, and the self-understanding that results, forms a necessary foundation for the following stages when the external gives way to (a) the internal (as in the rite of Internal Adept) and thence to (b) the aeonic (as in the rite of The Abyss).

As has been mentioned elsewhere, to reach the stage on Internal Adept takes at least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with offer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on.

The necessary preparations for an Internal Adept to attempt The Abyss take at least another five years (more usually ten years), making it at least fifteen years (more usually twenty) before an individual of our tradition is proficient, experienced, learned, mature, skilled, cultured, enough to attempt The Abyss.

These necessary preparations involve the Internal Adept in, over a period of some years, experiencing, and learning from, the numinous – as opposed to the previously experienced sinister – aspects of themselves and of Life; then developing this numinous and empathic aspect of themselves, then fully integrating this aspect with its opposite, to finally dissolve (then go beyond) both. Furthermore, this process is not a series of given, specific, Insight Roles, but instead a re-orientation of consciousness, emotions, and psyche, followed by the years-long living of the life of the new individual that results, followed – when the causal Time be right – by the deliberate, conscious, unification of this with its opposite, followed by a years-long living of the life of the new individual that results, followed by the annihilation of both; an annihilation which is the essence of The Abyss.

Obviously, such preparations are both difficult and dangerous, for the individual, and most individuals will fail, usually for one of the following reasons: (1) because the numinous aspect draws them permanently away from their esoteric quest; (2) because they cannot fully embrace the numinous since they cannot overcome the causal illusion of the self, and thus cannot overcome their egotism, their arrogance, their pride, their sense of personal Destiny, their addiction to the sinister; (3) because they cannot integrate these apparently conflicting opposites of numinous and sinister; (4) because even if they succeed in the necessary alchemical melding of seeming opposites (Sol/Luna; Lightning/Sun; Light/Dark), they fail to annihilate (transmute/transform) the amalgam that results and so fail to give birth to a new specimen of Homo Galacticus.

The Tradition of Esoteric Learning

For millennia, according to aural tradition, esoteric knowledge – the methods, the means, required for an individual to acquire wisdom – The Philosophers Stone (aka the stage of Immortal) – has been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience – that is, the numinous authority of *pathei-mathos*; (2) a certain and limited personal guidance – from one of those more experienced in such matters – on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of *ἀρετή*, manifest as this is in a noble, a cultured, a learned, personal character.

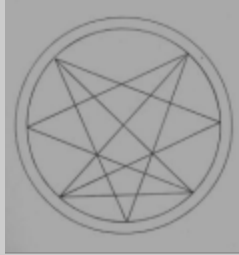
These three things were and are, for instance, manifest in the Inner Order of Nine Angles [ω9α], which basically is akin to an extended family, consisting as it does of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of esoteric

empathy and certain other personal qualities; who offer guidance on a personal basis to one or more individuals following The Seven Fold Way, and who have the knowledge to prepare individuals for the ordeals of The Abyss.

Thus, there was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration - decades - of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time - one means to presence one more Aeon, one possibility to move toward a new acausal life.

Such qualities, such an appreciation, and such understanding of the slow personal progress toward esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who in their hasty search for answers have come to rely upon, or who value, the modern rapid means of modern communication that have been developed.

The Seven Fold Way, correctly understood, and as described in the aforementioned two O9A compilations, is therefore simply one practical tried and tested means whereby an individual, working on their own, may via the necessary internal transformation come to discover, to live, to know, to add to, the esoteric pathéi-mathos that is the beginning of wisdom and which beginning has been traditionally signified by the personal discovery of Lapis Philosophicus. Hence why the Seven Fold Way of the Order of Nine Angles continues and enshrines the centuries-old tradition of esoteric learning.



The Order of Nine Angles Rite of The Nine Angles

A Comparison with the Ceremony of Nine Angles by Aquino
And A Brief Study of The Meaning of The Nine Angles

0. Introduction

For well over thirty years many of those involved with modern occultism and/or satanism - influenced consciously or otherwise by the Church of Satan (CoS) and/or by the Temple of Set (ToS) - have alleged, without providing any evidence, that the Order of Nine Angles (O9A) based their 'nine angles' on the term 'nine angles' used by Michael Aquino in the CoS's *Ceremony of Nine Angles* and described by him in texts such as *Commentary on the Seal of the Nine Angles*.

These allegations, of the O9A thus being influenced by the ToS and the CoS, were made despite the O9A having published their *Rite of the Nine Angles*, and continued even after the O9A published various texts explaining how their term re-presented or manifested, in terms of numinous symbols, the nine basic combinations of the three fundamental alchemical forms as described by their 1970s septenary Star Game, and therefore related to the seven spheres of their septenary system which itself was a symbolic or archetypal representation of the nexus between causal and acausal space-time. Thus, according to the O9A, these nine combinations are important for an understanding of the *anados* historically described in Hellenic texts (such as the Pymander tractate of the Corpus Hermeticum) dating from or before the second century CE and which *anados* was the quest, through the seven spheres, for gnosis and wisdom {1}.

For the O9A, the 'nine angles' were therefore an important aspect of their initiatory, experiential, Seven Fold Way, exoterically and esoterically. A means, as they made clear in their MSS, of symbolizing, objectifying, consciously understanding and integrating into the psyche, various archetypal forms as a prelude to the 'individuation' that was their grade of Internal Adept. Hence, for example, how in MSS such as *Emanations of Urania*, *Notes Toward A Heuristic Representation of Cliology*, the 'nine angles' (aka the nine basic pieces of the Star Game - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ and so on) could be used to symbolize/explain Jung's 'personality types'.

Hence, also, how for the O9A their various 'nine angles' rites of sorcery were invocations/evocations of their Dark Gods, since the Dark Gods could be considered (a) to have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, and/or (b) to have an objective existence as living entities in acausal space-time (in an acausal universe) with it being for the individual following the experiential Seven Fold Way to discover, by using the Dark Arts of the O9A, which of those two explanations might best re-present Reality or if indeed there was a third and esoteric explanation which each initiate needed to dis-cover for themselves.

Given the continuing allegations made against the O9A in respect of the term nine angles, it is instructive to compare, and comment upon, Aquino's *Ceremony of Nine Angles* and the O9A's Rite of Nine Angles.

1.0 The Ceremony of Nine Angles

From *The Satanic Rituals*.

This ceremony is to be performed in a closed chamber containing no curved surfaces whatsoever. No open flames are to be in the chamber except for a single brazier or flame pot. General illumination is provided through controlled starlight or moonlight, or via concealed ultraviolet devices. Above and behind the altar platform should appear the outline of a regular trapezoid. The celebrant and participants all wear masks or headpieces to blur or distort the true facial features [...]

Celebrant: N'kgnath ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag'n'glu [...]

Hail, father and lord of the angles, master of the World of Horrors. We speak the Bond of the Nine Angles to the honor of the flutes of the laughing one [...]

Shub-Niggurath: Through the angles I speak with the hornless ones, and I pledge anew the bond of the Daemons [...]

All: From the First Angle is the infinite, wherein the laughing one doth cry and the flute wail unto the ending of time [...]

From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrons unto the Daemons of creation, whose seal is at once four and five and nine [...]

From the Ninth Angle is the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire.

From the *Commentary on the Seal of the Nine Angles* by Aquino:

The Ceremony of the Nine Angles was [...] conceived as a noetic vision and GBM [Greater Black Magic] expression.

First angle: Unity. The concept of the Universe as the totality of existence.

Seventh angle: the destruction of the status of monotheism by the addition of a line/angle to the hex. The legacy of the First Beast of Revelation [...]

Eighth angle: The temple containing the trihedral angles is a truncated pyramid [...]

Ninth angle: the culmination of this dynamic process: the Black Flame in its perfection: the 'will to power' of Nietzsche in a glory of desire [...]

1.1 Notes

The *Ceremony*, dating from 1972, uses a variety of props, a language style reminiscent of the rituals of The Hermetic Order of the Golden Dawn, as well as invented words in homage to Lovecraft, for dramatic effect, making it a kind of occult psychodrama, familiar from some of the ceremonies of The Hermetic Order of the Golden Dawn, although Aquino's psychodrama is rather more refined. As Aquino's *Commentary* suggests, it was invented by him to express a particular type of weltanschauung, the esoteric content of which is entirely redolent of The Hermetic Order of the Golden Dawn, Crowley, the Church of Satan, with bits of the pseudo-mythology from the fictional stories of Lovecraft added. That is, it is entirely redolent of the modern qabalistic-indebted Western occultism developed by (some would say invented by) The Hermetic Order of the Golden Dawn, Crowley, et al.

2.0 The Nine Angles Rite According to Anton Long and the O9A

The following extracts are from the O9A text *The Rite of Nine Angles*.

The rite may be undertaken on either the autumnal equinox (for the Dabih gate) or the winter solstice (for Algol). The Naos rite is suitable for southern climes and will not be given here although in form it is the same as the version given. Ideally, the rite should be undertaken either:

- a) on a hill-top of pre-Cambrian rock which lies between a line of volcanic intrusion and another rock - in Britain, this other rock is 'Buxton'
- b) in an underground cavern where water flows [this applies only to the 'chthonic' form]
- c) in a glade consecrated beforehand within a circle of nine stones (the first stone being set on a night of the new moon with Saturn rising, the second at the full moon and so on: the first stone marking the point on the horizon where Saturn rises). [Note: this applies only to the 'natural' form of the rite.]

Further, the time is right when, for Dabih, Venus sets after the Sun, and the Moon itself occults Dabih or is near to it; and, for Algol, when Jupiter and Saturn are both near the Moon which is becoming new, the time before dawn. These conditions mean that the energies are available to enhance the working.

The rite exists in three versions - the natural form, the chthonic, and the solo. The chthonic form may be combined with the *Ceremony of Recalling* and the Sacrificial Conclusion undertaken according to Tradition [...]

The chthonic form involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant together with a congregation of male and female [...]

All the forms require a crystal tetrahedron made of quartz [a minimum of three inches in height (no bevelled edges) although six inches and > is more effective].

Chthonic Form

If the special conditions cannot be met [(a) and Algol are most effective; (b) and Dabih are generally for channelling into specific events/individuals] then a hill-top containing volcanic quartz is suitable.

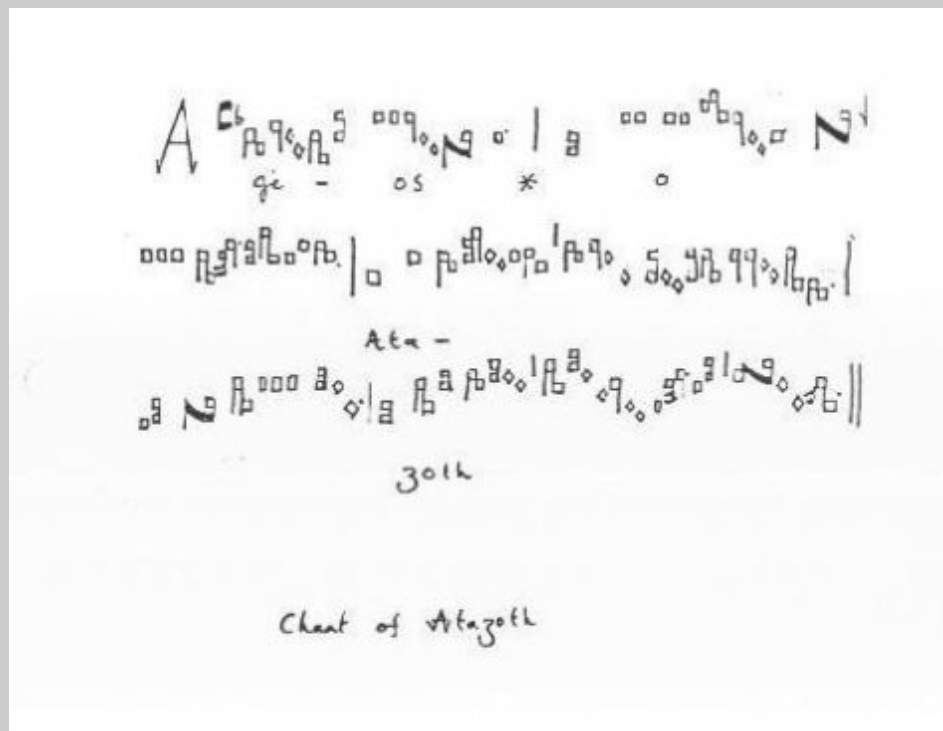
The crystal should be placed on an oak stand with a sheet of mica between it and the wood [this enhances still further the effect of the

crystal and is a recent modification). The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six - three male and three female) form a circle around them. The congregation dance moonwise and according to their desire chant "Atazoth" as they do 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 [see set texts] while the Priestess places her hands on the crystal, visualizing the Star Gate opening (as in I).

After the Diabolus, the Priest signals to the congregation who begin an orgiastic rite according to their desires. 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 [see set texts]. While the Cantors are chanting the Priest and Priestess continue their visualization.

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.



2.0 Notes

The *Rite*, dating from the early 1970's (around the same time as the Aquino Ceremony), gives a plethora of esoteric details not found in the modern qabalistic-indebted Western occultism developed by and practised by The Hermetic Order of the Golden Dawn, Crowley, CoS, ToS, et al; and not found in the pseudo-mythology of Lovecraft. For instance, a cantor trained in sinister Esoteric Chant. The chant itself. The technique of vibration/chanting a fifth apart (or an octave and a fifth) and/or in parallel. The use of a crystal tetrahedron.

There are none of the 'dramatic declamations' found in Aquino's Ceremony. And there is no detailed 'commentary' separate from the rite to explain what is meant, what is going on, what is to be expected; or why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or even whether the rite is an evokation or an invokation {2}. Perhaps most interesting of all, the 'nine angles' are not even mentioned in the rite itself.

3.0 Comparison

The two occult workings are clearly very different, with nothing whatsoever in the O9A Rite to suggest or even imply that Aquino's Ceremony was used either as a source or as inspiration.

The *Ceremony of Nine Angles* continues, and (like the ToS) creatively adds to, the modern qabalistic-indebted Western occult tradition. Compared to that tradition, the O9A Rite seems strange, almost 'non-Western', with only a few elements that someone studying or following that modern Western tradition would find familiar, as in - for instance - the terms priest and priestess, and as in the optional orgiastic rite (which, interestingly, can be replaced with the congregation chanting the Diabolus in fifths).

In addition, while there is a commentary by Aquino on his *Ceremony*, and the ceremony itself has been much discussed within and without the ToS, there is no commentary on the O9A Rite, and neither has the O9A published any explanations concerning it. For the O9A view is that it is practical occult experience, and the individual judgement, and knowledge, arising from such practical experience, which matter.

3.1 The Meaning of The Nine Angles

As the *Ceremony of Nine Angles* and the Commentary by Aquino (and later texts by the ToS) make clear, the 'nine angles' of the CoS/ToS are clearly Euclidean, be such two dimensional (as in the trapezoid) or three dimensional (as in the geometry of solids) and are, esoterically, imaginatively or metaphorically used to express various aspects of the modern qabalistic-indebted Western occult tradition, including the additions made by the ToS. These aspects include what has been termed 'sacred numbers and geometry', the qabala, ratios such as pi, and certain shapes regarded as having esoteric meaning, such as the pentagram.

The inspiration for these 'nine angles' is (i) that modern qabalistic-indebted Western occult tradition, and (ii) the creativity/imagination (or 'greater black magic') of individuals (such as Aquino), trained in and indebted to, that tradition.

In contrast, the 'nine angles' of the O9A are exoterically (that is, in terms of current geometry) more akin to a Riemannian (causal) metric and thus non-Euclidean, although - as various ONA texts have mentioned - should be more accurately described as aspects of the acausal-causal geometry of a nexion for which no mathematical representation currently exists, although some topological representations (such as a Hilbert space) may be useful in suggesting how such an acausal-causal geometry might be mathematically represented.

Esoterically, the 'nine angles' of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeon sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal energies; and (ii) as a modern re-presentation, *sans denotatum* {3}, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal.

The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the ἑβδοχος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS *Al-Kitab Al-Alfak*, and which Arabic MS may have been influenced by texts such as *Shams al-Ma'arif* {4}.

4.0 Conclusions

- (1) The 'nine angles' as described by Aquino is something Aquino created as part of the Temple of Set belief system, based as that system is on the modern qabalistic-indebted Western occult tradition invented (or put together) by The Hermetic Order of the Golden Dawn, Crowley, et al.
- (2) The Aquino 'nine angles' system has no basis in the 'nine angles'/nine emanations and the septenary ἑνοδοχ described historically in various Hellenic, Indic, Persian, and Arabic, texts.
- (3) The O9A based their 'nine angles' and their septenary system on those historical texts, and not on what Aquino or anyone else in modern times wrote or created, and not on the modern qabalistic-indebted Western occult tradition.

R. Parker
 November 2013 ev
 (Revised 11/11/13)

Notes

{1} See Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Poemandres part of the Corpus Hermeticum.

{2} Update, 11/11/13. It has been brought to my attention (kudos to DL9) that an original, and short, 1970s typewritten O9A MS concerning the Rite of Nine Angles included some information about the Rite. This MS was published, in the 1980s, in Stephen Sennitt's LHP *Nox* zine, and was later included in the book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

Although this typewritten MS does not explain or even hint at why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or whether the rite is an evokation or an invokation, it does briefly state (a) that the Rite of Nine Angles represents the central mystery of alchemy; (b) that the grade ritual of Internal Adept "may be regarded as necessary preparation for the Rite of Nine Angles", and that (c) "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way (cf. Oliphant's *Sympnuemata*, p. 101f)..."

The MS also contains an interesting and early reference to the importance of empathy in the sinister tradition of the O9A: "...and it is the empathy the

individual possesses for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself, and for the natural form of the Rite of Nine Angles this empathy approximates to the Taoist Wu-Wei."

Another early O9A MS, also published in *Nox*, made mention of the fact that "the nine angles are represented in the septenary Star Game of the Order of Nine Angles."

{3} *Sans denotatum* exoterically means an apprehension devoid of all abstractions/opposites/denoting, including the denoting described by the terms deity/deities and by allegories, symbolic or otherwise. Several of The Dark Arts of the O9A are devoted to cultivating this type of apprehension, one of which Arts is The Star Game.

{4} In respect of historical sources for terms/concepts such as nine angles, nine emanations, nine spheres, and a septenary system:

I. Re the septenary system and the anados, qv. Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Pœmandres part of the Corpus Hermeticum.

II. Re the Nine Angles, qv. what Professor Connell Monette of Al Akhawayn University, Morocco, wrote:

A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. '*Ancient Indian Kingship from the Religious Point of View*', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states '*Alii dicebant terram novem constare angulis, quibus celo innititur.*' (Others said that the Earth had nine angles, by which it was lifted up to Heaven), see

Charpentier, J. '*Treatise on Hindu Cosmography from the Seventeenth Century*', Bulletin of the School of Oriental Studies, University of London, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natījatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

See also the book by Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

III. In respect of the Nine Spheres qv. David Myatt's commentary on the Hermetic text 'the Divine Pymander' where he quotes the Latin text of the Somnium Scipionis as described by Cicero, in *De Re Publica*, Book VI, 17, and gives his own translation:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant...

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

Roots and Organization of the Order of Nine Angles

1. A Most Unusual Order

The Order of Nine Angles (ONA, O9A) is a controversial occult group for a

variety of reasons. For it has been claimed that they "represent a dangerous and extreme form of Satanism" {1} having, as a reading of the voluminous ONA corpus {2} reveals,

"a distinct praxis, advocating as it does not only practical physical ordeals and what it terms Insight Roles, but also practical adversarial acts such as culling (human sacrifice), criminality, political extremism, and even terrorism." {3}

In addition, the ONA is unlike most, if not all, contemporary Occult orders or organizations in that it has no centralized organization, no person claiming to be its leader, no formal membership, and - as the ONA - holds no public activities, meetings, or events, issues no public statements, and detests the use of titles. Instead, it is a particular type of secret society; a collection of covert localized groups (small clandestine cells) and anonymous individuals who identify with or who support its aims, methods, and goals; who apply its praxis to their own lives, and who often establish their own local ONA nexion and recruit people to join it. According the Order of Nine Angles themselves, they have always been based on the principle of

"self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal [centralized] guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings." {4}

It would be thus be more appropriate to talk and write not about the ONA as if it were an ordinary occult organization akin to the Church of Satan, or the Temple of Set - which it is not - but rather about the particular occult philosophy that is being propagated and has been propagated under the name 'the order of nine angles' and which occult philosophy influences or inspires - and has influenced or inspired - those who describe themselves as ONA and who therefore personally apply its praxis, who establish their own ONA nexion, or who develop their own praxis or occult system "based upon or inspired by the ONA, its causal forms, praxis, and mythos".

This occult philosophy is 'the sinister tradition', the 'O9A way', or more accurately the modern esoteric philosophy of the pseudonymous Anton Long as described in the 2013 e-text by Richard Stirling entitled *The Radical Sinister Philosophy of Anton Long*, which details its ethics, epistemology, ontology, and praxis, and which ethics, epistemology, ontology, and praxis, mark it as a

distinctive esoteric philosophy within the Western occult tradition.

An esoteric philosophy which includes, but is not limited to, (i) the self-initiatory Seven Fold Way of individual occult training with its ordeals, practical insight roles {5}, sorcery, grade rituals, esoteric chant, star game, and dark gods mythos {6}; (ii) the code (the praxis) of kindred-honour and the amoral utilization of mundanes; (iii) an adversarial, practical, individualistic, non-hierarchical, and subversive, form of Satanism and of the Left Hand Path {7}; (iv) the way of the Rounwytha {8}.

To develop such a "dangerous and extreme" esoteric philosophy, and to then propagate it, world-wide, by means of independent 'self-replicating' clandestine cells and covert operatives, is surely unique in the annals of modern occultism. Little wonder, then, that the O9A has attracted criticism.

Early and Later Writings

It is convenient to divide the writings of Anton Long - his esoteric philosophy - into two parts, before and after around c. 2000. Some of the later writings extensively elaborate on some of the topics mentioned in the early writings, with many of these later writings apparently dealing with altogether new topics.

Certainly, the majority of these later writings, especially those dating from 2009 onwards, have a different tone, with the rhetoric and propaganda - and the 'satanic diatribes' - of the earlier writings replaced by sometimes lengthy, staid, metaphysical musings.

However, as I described in my 2012 essay *Developing The Mythos, The Order of Nine Angles In Perspective*,

"...throughout its more than thirty years of public notoriety, the ONA has been consistent in its mythos, with their more recent texts (of c. 2009-2012) often or mostly just elaborating on this mythos or with the mythos merely being re-expressed using some newly developed terminology, such as the terms dark empathy and acausal-knowing."

That is, most definitely before 2000, and probably in the early 1980s, the philosophy was complete, if only - in respect of some of the more advanced aspects - as yet untried, untested, by Anton Long himself.

For what these later writings seem to show is a writing from personal experience; with the early writings, for instance, just mentioning - or more often than not dealing only in a cursory manner with - topics such as the Abyss, pathei-mathos, and the cultivation of dark empathy. In effect, therefore, the later writings are those of a wiser man who, following his own journey along the

Seven Fold Way, ventured into and beyond the Abyss to reach the penultimate stage of that Way.

2. Roots and Influences

A detailed study of all the works authored by Anton Long, from the 1970s to 2011 - from the novels in the Deofel Quartet to the *Black Book of Satan*, to *Naos*, the two volume *Satanic Letters of Stephen Brown*, the three volumes of *Hostia*, and later writings such as *Pathei-Mathos* and *The Initiatory Occult Quest* - reveal some of the roots of, or those who may have influenced, his esoteric philosophy and its development, and which roots and influences, despite silly claims made by some over the last two decades, are not from the likes of Crowley, the Hermetic Order of the Golden Dawn, LaVey or the Temple of Set, but rather from much older, and separate, occult traditions. Occult traditions that owe much to (a) ancient Greek hermetic writings (in the original Greek), (b) Arabic alchemical and Sufi texts (themselves often influenced by the writings of the Greek philosophers and possibly Hellenic hermeticism), (c) ancient Persian and Indic philosophy, and (c) an ancient pagan tradition indigenous to the British Isles.

The Nine Angles

The very name chosen by Anton Long, in the 1970s, to propagate his esoteric philosophy - the Order of Nine Angles - is interesting and indicative.

In a paper about the Order of Nine Angles read at an international conference about Satanism in 2009 {9} - a revised version of which was published in the 2012 book *The Devil's Party* {10} - Senholt repeated the claim, prevalent in the previous two decades and repeated ad nauseam on the internet, that "the concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set [...] and this appears to be the probable source of inspiration to the ONA."

However, Senholt, it seems, made no effort to study or even reference ancient Arabic alchemical and Sufi texts - many of which have not been translated into English or any modern language, and some of which MSS were acknowledged by Anton Long as a source {11}.

Senholt was also not familiar with references to 'nine angles' (or 'nine emanations', depending on the translation) in other ancient texts, including those mentioned by Professor Connell Monette of Al Akhawayn University, Morocco:

"A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian

tradition that arranges the solar system into nine planets, and the world itself *has nine corners*; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

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Indeed, the founder of the ONA has stated in several documents (and interviews) that *Naos* was influenced by a private collection of unpublished Arabic manuscript folios, which may share a common ancestry with the *Picatrix* and *Shams*." {12}

In addition, Senholt, and others, failed and fail to appreciate the relation between the term 'nine angles' and the ONA's Star Game, which esoteric game is an abstract representation - developed in the 1970s and using alchemical terminology for the pieces - of both 'the nine angles' and of the ONA's septenary system.

The Septenary System

Senholt, along with many others before and since, have dismissed the ONA's septenary system as merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot" {13}, apparently unaware that a septenary system is mentioned in the early and important hermetic text (c. 2nd/3rd

century CE) written in Greek, and which text is more popularly known in English translations and as the Pymander dialogue of the Hermetica attributed to Hermes Trismegistus.

According to this hermetic text - which pre-dates the Kabbalah by almost a thousand years - there is "a cosmic framework [a system] of seven" of which man is a part {14}, a septenary system which, as the ONA noted in some of their early MSS, the Elizabethan mathematician Robert Fludd made mention of in some of his writings, and which some medieval alchemical texts also make reference to.

As with the term nine angles - and what the ONA mean by angles {15} - the septenary system therefore not only harks back to times well before the emergence of the modern Western occult movement, but also to ancient sources that are Hellenic, Arabic, Persian, and Indic.

The Rounwytha

As Goodrick-Clark noted, "compared to the eclectic nature of American Satanism, many ideas and rituals of the ONA recall a native tradition of wicca and paganism" {16}. Something especially true of what the ONA - that is, Anton Long - describe as the Camlad Rounwytha tradition, hailing from the Shropshire and Herefordshire areas of England, and the marcher areas of Wales, and which tradition is quite unique in Western occultism, bearing little if any resemblance to the modern manufactured 'wicca' propagated by the likes of Gerald Gardner, and which pagan tradition cannot be found in books, ancient or modern.

For, in the Rounwytha tradition {17},

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy, and no stages or grades of 'attainment'.

Instead, the Rounwytha way is the way of "a particular and a natural sensitivity: to human beings, to Nature (and especially the land, the weather), to living-

beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, and of the natural balance that we mortals, being unwise, have such a tendency to upset."

This is most certainly not the modern wicca of 'harming none', for it is also the ancient pagan way of

"knowing the nature of the rotten: human, animal, land. Of the need, sometimes, to cleanse, perchance to cull. As when there was the knowing that a certain individual doing a certain deed was bad, rotten - and not because they had offended some named and powerful god or goddess, and not because such a deed contravened some law or decree said to be divinely inspired or laid down by some sovereign or by someone who claimed authority from some god or gods or 'government', but because such a deed signed that person as rotten, and who thus, like a rotten piece of meat eaten, might or most probably would cause sickness, or spread disease, among us, among the land. Hence why their removal - by exile or by cull - would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune." {17}

In effect, the conceptless empathic and often reclusive way of the Rounwytha is what the initiate following the Seven Fold Way finds beyond The Abyss at the very end of their life-long occult quest (the sixth sphere of the seven forming the Tree of Wyrd), for it is that essence that has, for over a thousand years, been described as Lapis Philosophicus; and what Anton Long has termed the sinisterly-numinous, which is "the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil." {18}

3. Conclusion

From its inception the O9A have (that is, Anton Long from the 1970s has) claimed five things.

(1) That their septenary system, manifest in their Seven Fold Way, is 'the genuine Western occult tradition' pre-dating the Kabbalah and that they have simply "made public various aspects of it and extended it in some particular ways". One particular extension is the Star Game; another, Insight Roles.

(2) That their sinister tradition or philosophy exists to be lived, being (a) the way of practical, exeatic, experience and learning from such experience; (b) the way of ordeals (such as the rite of internal adept) and (c) the way of developing skill in their Dark Arts {19}. This way is difficult, individualistic, and takes time.

(3) That their pantheon of 'dark gods' are part of a garbled, aural, tradition – a mythos – and like the entity termed Satan may or may not be 'real', and may or may not be archetypes; and that it is for each individual to discover for themselves, via practical experience of sorcery, the truth of the matter.

(4) That the primary aim of their way – that is, of the O9A philosophy of Anton Long – is to aid the development of Adepts and thus hasten the development of a new type of human being and thence fulfil the potential that human beings possess; and that this aim will take a century or (more likely) far longer to achieve.

(5) That, importantly, their O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathéi-mathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it.

In conclusion, therefore, the esoteric philosophy of Anton Long as manifest in the Order of Nine Angles could be usefully summed up as one man's codification, amalgamation, and development, of (a) several disparate traditions, of diverse origins and periods, and of (b) his own pathéi-mathos from his exeatic life, into a practical and flexible and modern, and unique and subversive and individualistic, esoteric system.

These disparate traditions, of diverse origins and periods, include the ancient Corpus Hermeticum; Arabic, Sufi, Persian, Indic, and medieval Western alchemical, texts; and an aural English-Celtic pagan tradition.

R. Parker
2013

Footnotes

{1} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

See also Nicholas Goodrick-Clarke, *Black Sun*, New York University Press, 2002, p. 218.

{2} An extensive bibliography is provided in Richard Stirling, *The Radical Sinister Philosophy of Anton Long*. e-text 2013

{3} Stirling, op.cit

{4} *Playing The Sinister Game*. ONA e-text, dated 122 yfayen (updated Jan 2012 CE)

{5} "Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15.

{6} The Seven Fold Way is described in detail in the two freely available ONA pdf compilations (i) *The Requisite ONA - A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (of 981 pages, and which includes a facsimile copy of the 1989 Naos MS) and (ii) *Enantiodromia - The Sinister Abyssal Nexion*.

{7} This subversive individualistic Satanism is evident in (i) the ONA's 1984 text *The Black Book of Satan*, where there is a self-initiation, ceremonial rituals, and with the individual expected to form their own independent Satanic group, under the banner of the ONA, and recruit members for it; and in (ii) classic ONA texts, from the 1980s, published in Left Hand Path zines such as *Nox*.

It is also evident - perhaps more so - in 'the drecc' or niner; the lone operative expected to do practical heretical and criminal (or even terrorist) deeds in pursuit of going beyond and transgressing "the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed society." *Glossary of ONA Terms (v. 3.07)*

The ONA define the Left Hand Path as,

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it. *Glossary of ONA Terms (v. 3.07)*

{8} The way of the Rounwytha is outlined in the following ONA texts, all authored by Anton Long. (i) *The Rounwytha Way in History and Modern Context*; (ii) *Alchemical Seasons and The Fluxions of Time*; (iii) *Denotatum - The Esoteric Problem With Names*.

{9} Senholt, Jacob C: *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009

{10} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{11} Anton Long. *Presencings Of A Hideous Nexion*. e-text. Dated 122 yfayen.

In a MS dated 107yf and entitled *Quod Fornicatio sit Naturalis Hominis*, Anton Long mentions that the title given to one Arabic MS, of only a few folios, that he used as a source, Al-Kitab al-Aflak, was obviously a much later addition, being in a different hand, and that those folios were probably once part of a larger MS.

{12} *Mysticism in the 21st Century*, chapter 5. e-text. 2012

{13} Senholt, op. cit., p.253

{14} For references to a septenary system in ancient Iranian texts, see Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{15} Esoterically, the ONA use the term *angles* to refer to what is represented by the elements of the Star Game - the nine aspects of the three basic alchemical substances whose changing and permutations (over seven boards/spheres, or via seven archetypal and thus septenary forms) in causal time represents a particular presencing of acausal energy. The nine angles (or dimensions) therefore are a nexion - a map - that is the presencing of the acausal evident in our psyche and consciousness, and thus a link between us, Nature, and 'the heavens' (the cosmos) beyond.

{16} Goodrick-Clarke, op.cit. p.218

{17} *The Rounwytha Way in History and Modern Context*

{18} *The Adeptus Way and The Sinisterly-Numinous*. Version 2.03. 123 yfayen

{19} The Dark Arts listed and taught by the ONA include sorcery or magick (external, internal, aeonic), acausal empathy (aka dark-empathy) developed by rites such as that of internal adept, and the acausal-thinking developed by the Star Game.

Anton Long and The Exeatic Quest for Gnosis

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path {1} and/or of Satanic esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema {2}; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

Thus the showmanship and plagiarism of LaVey is evident in the Church of Satan. Thus the 19th century style romanticism, the egoism, the flamboyance, the misogyny, the need for disciples, of Crowley is evident in Thelema. Thus the studious nature, the honest, the moral, and the hierarchical, approach of Aquino is evident in the Temple of Set.

Thus, also, how the practical exeatic {3}, iconoclastic, seemingly contradictory life of Anton Long is evident in the Order of Nine Angles.

As Anton Long wrote in the 2011 text *Enantiodromia: The Sinister Abyssal Nexion*.

"My life has been considered by some to be a practical manifestation of The Seven Fold Way."

This is certainly true is one accepts, as many do {4}, the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship" {5}.

It is therefore interesting, and relevant - and also important for an understanding and appreciation of the Order of Nine Angles - to consider both the O9A's seven-fold way and the life of David Myatt.

The Seven Fold Way

The Seven Fold Way (aka 7FW aka the Seven Fold Sinister Way) is outlined in the 1990s O9A text *Naos*, and in the later text *Enantiodromia: The Sinister Abyssal Nexion*, and consists of a series of practical tasks, individual physical challenges, practical and occult ordeals, and various occult rituals. Importantly, both of these texts are practical guides, not theoretical tracts.

As Anton Long writes,

"The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrd, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades." *Enantiodromia: The Sinister Abyssal Nexion*

Insofar as the personal experience and the development of the individual is

concerned, the 7FW can be divided into two parts, although hitherto most commentators, and almost all critics, have focussed on the first part, apparently unaware of the second part.

The first part is that concerning up to and including the stage of Internal Adept where the emphasis is on 'the sinister' - on practical experience of 'the dark side'; and which practical experience is both occult, involving rituals and prescribed occult ordeals (such as Insight Roles), and exoteric, that is, often amoral in the conventional sense, requiring

"the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a heretic or an outlaw or a revolutionary or a dissident or a criminal. One 'heretical' form (or role) sometimes used in current and past Western societies is that of satanism (as the O9A understand and practice satanism). Another is political and/or religious extremism."
The Order of Nine Angles - Proem for Novices

Unsurprisingly, it is this first part - with its mention of human sacrifice, its use of the causal form of neo-nazi extremism, its support for terrorism, and so on - that has made the ONA notorious and dissuaded many from either studying the ONA in detail or beginning their own personal journey along the 7FW, which (again unsurprisingly) is what Anton Long intended all along, as witness what he wrote to Aquino and others in *The Satanic Letters* published in 1992.

The second part is the preparation for, the rite of, and the subsequent life of the individual beyond the rite of, The Abyss. According to Anton Long in *Enantiodromia: The Sinister Abyssal Nexion*:

"This Grade Ritual [The Sinister Abyssal Nexion] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated:

The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.

What has been separated - into apparent opposites - is the sinister and the numinous."

Importantly, and as stated in the aforementioned text,

"the necessary preparation for Entering The Abyss [...] involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living [...]

This numinous living is obviously in stark contrast - and seemingly opposed - to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts - personal, moral, psychic or otherwise - that may arise. A resolution that leads - if the individual decides to continue and after a duration of causal years - to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred."

Thus is there the necessary practical experience of, and the necessary personal learning from such experience, via the *Dark Art of Pathei-Mathos* {6}, of what the ONA term the sinisterly-numinous:

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities." Anton Long. *The Adeptus Way and The Sinisterly-Numinous*

Yet again, even in these advanced stages of the 7FW, the emphasis of the Order of Nine Angles is on practical experience, in the real world, and a personal learning from such experiences, and for only thus is there a move toward wisdom:

"One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective

attained. That is, notions of personal Destiny give way to an understanding of Wyrð and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language. There is thus the beginnings of genuine wisdom [...]

As the Rite of Internal Adept sheds and goes beyond mundane ego to symbolically produce an 'individuated' self - a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed - so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters - to themselves and others - while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic-consciousness: a placing of themselves into the Cosmic perspective."

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and the heavens. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions." Anton Long. *Knowledge, the Internet, and the O9A*

In effect, and importantly, all this is (i) a modern restatement of the hermetic septenary *anados* - of the quest for gnosis - evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum* {7}, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a

possible acausal, immortal, existence beyond the realm of the causal {8}. Which is why, in the 7FW, the last stage - that of Immortal - cannot be attained or claimed by a living mortal.

Of course, it may just be coincidence that Myatt has published his own translation of, and a commentary on, the Pymander section of the Corpus Hermeticum {9}.

The Life of Myatt

David Myatt's strange life is fairly well-documented in reliable mainstream sources {10} and his life differs considerably from the lives of LaVey, Aquino, and Crowley, especially in the variety, the nature, and the duration, of his experiences. For instance, a somewhat itinerant upbringing in Africa and the Far East; some twenty years as a violent neo-nazi activist and ideologue, complete with imprisonment for violence and leading two neo-nazi groups; several years as a Christian monk; years of involvement with a NATO-sponsored paramilitary group; almost a decade as a 'ferocious Jihadi' during which he travelled in Muslim lands and spoke about Islam; a year or so running a gang of thieves; time as a bodyguard for one of Britain's most infamous neo-nazis; two years working as a nurse in British hospitals; writing the practical terrorist guide that (allegedly) inspired David Copeland; arrest for conspiracy to murder; years working as a farm labourer; his translations of the likes of Aeschylus and Sappho; and (last but not least) his development of a mystical philosophy based on empathy, compassion, and - importantly - personal honour {11}.

This rather astonishing variety of experiences - apparently both 'sinister' and 'numinous' - coupled with the allegation of him being Anton Long (at least until around 2009 or 2011), has led several people to conclude that Myatt's life is indeed "a practical manifestation of The Seven Fold Way".

For instance, Senholt {4} writes that,

"The role of David Myatt was and is essential to the creation and existence of the ONA." *Secret Identities in The Sinister Tradition* p.254

"Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA." *Secret Identities in The Sinister Tradition* p.267

"Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." *Secret Identities in The Sinister Tradition* p.269

Others, such as Per Faxneld {12} claim that "both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots."

Furthermore, it has been suggested {13} that

"We have thus, after over forty years, Myatt as Mage and at the end of the seven fold way, having ventured into and beyond 'the abyss' and having, as ONA texts such as *Enantiodromia: The Sinister Abyssal Nexion* suggest, melded the sinister with the numinous via practical experience and an exceptionally interesting diversity of living; with his post-2006 writings being explanations of and the product of this last mortal occult stage of what of necessity is a life-long quest."

These post-2006 writings of his - that is, what he now terms the philosophy of *pathei-mathos* - would thus, in this scenario, represent the gnosis, the wisdom, achieved by someone following the O9A's practical 7FW as far as a living mortal can go.

According to Anton Long writing in the 2011 text *Lapis Philosophicus*:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as The Left Hand Path, or whether one began on, and thence followed, what has been described as The Right Hand Path. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the outer secret of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began."

Conclusion

Two interesting - and perhaps - important things have been revealed. First, that the nature of the Order of Nine Angles has been much misunderstood, as evident in the general lack of understanding of, or even knowledge of, the sinisterly-numinous (the dual) nature of the Seven Fold Way with its aim of enabling individuals, via practical means and a decades-long and varied quest, to achieve wisdom, the stated goal of most esoteric traditions, including Left

Hand Path ones. Second, that out of the likes of LaVey, Aquino, Crowley, and Anton Long, it is ~~Anton Long~~ Myatt who alone seems to qualify as having attained that goal of wisdom. Certainly, of all those, he is in terms of life and practical experience not only the most satanic, the most sinister, but also the one who has most embodied and manifested the numinous.

Which leaves us with three intriguing questions. (1) Is a practical experiencing of both the sinister and of the numinous, as advocated by Anton Long/the O9A, really required in order to attain the final esoteric goal? (2) Is the ultimate wisdom, the knowledge, so attained - by whatever means - really the same for all, or different? And (3) was David Myatt really Anton Long?

R. Parker
2013 ev
(Revised 11/7/13)

Notes

{1} By Left Hand Path here, in this specific context of comparison, is meant antinomianism; that is, a certain nonconformity often manifest in acts - of occult ritual and/or practical - of transgression.

{2} Whether Thelema and/or Crowley represent and expound a Left Hand Path has been much debated. My own view is that, as it is defined in {1}, they do.

{3} Exeatic is defined, by the ONA, as "going beyond and transgressing the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed society".

{4} See, for example, the Senholt chapter *Secret Identities in The Sinister Tradition* in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen, and published by Oxford University Press in 2012.

{5} Goodrick-Clarke, Nicholas. *Black Sun*, New York University Press, 2002, p. 217.

{6} See the ONA text *Guide to The Dark Arts of the O9A* and also *Pathei-Mathos and The Initiatory Occult Quest*, from which this is a quote:

"What pathei-mathos as a Dark Art does, has done, and can do is allow

the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom."

{7} In respect of sans denotatum, refer to ONA texts such *Denotatum - The Esoteric Problem With Names* and *Alchemical Seasons and The Fluxions of Time*.

{8} The theory of causal and acausal, developed by Myatt in the 1970s, and which is used by the Order of Nine Angles, is outlined in the 1970s text *Emanations of Urania* (pdf), and explained in texts such as Myatt's *Some Notes On The Theory of The Acausal*.

See also the ONA text *Mythos, Meaning, Acausality, and Dark Gods*.

{9} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN-13: 978-1491249543

{10} A reasonable, and documented, overview of Myatt's life, is given in the Wikipedia article about him dated November 5, 2013.

{11} Myatt calls personal honour a 'numinous balancing', writing in his *The Way of Pathei-Mathos* that

"[the] personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὑβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion - of the need not to cause suffering - by

σωφρονεῖν and *δίκη* is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force."

{12} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond* in *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{13} R. Parker. *Whither Came The Numinous Way*. 2013



O9A Q&A

Some Questions and Answers About The Order of Nine Angles

Version 1.9 November 2013 ev

Editorial Note:

The following recent [2013] questions and answers about the O9A have been unashamedly purloined from various internet forums. The wording of some of these Q&A's have also, in a few places, been unashamedly and unapologetically altered (or added to) mostly for purposes of clarity but occasionally for various nefarious reasons of the kind the O9A, with its Labyrinthos Mythologicus and its slyness, is infamous for (at least among the Occult cognoscenti).

Given that such and similar questions about the O9A have been asked and answered numerous times over the past decade, some may find this compilation

useful and/or interesting and/or amusing. Others, of course, may just find it annoying and/or reprehensible.

Teachings

Question

I'm starting to study the ONA's teachings and I was wondering about their cosmology and theory of magick.

Answer

Their cosmology - or should that be their ontology - is based on the axiom of a causal and acausal universe with ourselves as a nexus, a nexion, between the two. Their theory of magick - sorcery - is that there are three types, external, internal, and aeonic, with all involving the use of acausal energy with archetypes being regarded as manifestations of such energy in our psyche. External sorcery is 'results' magick where acausal energy is 'presenced' by the sorcerer in the causal. Internal sorcery is the pursuit of wisdom and thus the development of the abilities and character of the person. Aeonic sorcery is the use of acausal energy to produce changes in external forms such as 'society' often by means of using, or altering or creating certain causal 'forms' and which forms include ideas, mythos, politics and religion.

Internal sorcery is outlined in text such as *The Requisite ONA* [pdf 49Mb] (which includes Naos) and *Enantiodromia - The Sinister Abyssal Nexion*.

To quote from an ONA document -

"The whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with their seven fold way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds, a knowledge that enables the sorcerer/sorceress to both undertake successful works of sorcery/magick (External, Internal, and Aeonic), and to acquire wisdom; that is, enables them to find Lapis Philosophicus."

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Question

I've read that the ONA expects novices to undertake hard and difficult physical ordeals and challenges. None of that kind of stuff has anything to do with the occult or Satanism.

Answer

Such hard and difficult physical ordeals and challenges are one of the many things that differentiates the Order of Nine Angles from other Left Hand Path, Satanic, and Occult, groups; and form part of our Sinister Tradition, expressive as they are of our ethos.

They are arduous, selective, and designed to test the character and sinister commitment of the individual, complementing as they do our Dark Arts (such as Insight Roles) and our Grade Rituals. They are thus a badge of honor, for they weed out the weeds, build and enhance our type of sinister personality, and form part of the three basic O9A tasks, the successful completion of which mark someone as an ONA Adept and serve to distinguish them from the pretenders and from all other types of Occultists, be such Occultists of the LHP or Satanists, or whatever.

These basic tasks are:

1) Undertaking the basic minimum physical challenges - which for men are (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

Note: Those who, before their induction into the O9A, have already achieved these challenges, will be set - or set themselves - more difficult goals, such as running twenty-six miles in three hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, The Ceremony of Recalling with offer ending.

The O9A-Pretendu-Crowd (whose natural habitat is cyberspace) can therefore easily be identified because they have not undertaken these basic tasks, and therefore, like the armchair occultists they are, they have never felt the exeat liberation of achieving such tough physical challenges, and are distinguished by the fact that they (i) do not have a personal journal documenting their Internal Adept Rite, and (ii) do not have recordings of them singing esoteric chant with

their nexion. Neither do they have images/photographs of the advanced Star Game they have personally constructed.

O9A - An Experiential Esoteric Philosophy

Question

I have read the ONA's satanic bible they call the "Black Book of Satan." They have Theistic satanism doctrines. They believe that Satan is a real being who lives in a parallel universe. Besides Satan, they believe in demons they call Dark Gods.

Answer

Apparently, and yet again, you publicly and hastily express opinions about the Order of Nine Angles without, it seems, having read sufficient ONA material to be able to form an informed - a balanced - view. Reading one or two items, or rehashing the opinions of others, is not sufficient.

Given that all O9A material is available online such a haste - or such a desire? - to so express such opinions does seem rather indefensible.

Had you bothered to find and read items such as *Mythos, Meaning, Acausality, Satan, and Dark Gods* you would have discovered the following:

"In respect of Satan and acausal entities, our tradition - our accumulated individual pathei-mathos - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality."

Thus the O9A perspective (as always) is that it is practical occult experience and individual judgement which matter, with differing views/perspectives/beliefs tolerated and encouraged.

There is no dogma to be believed in or adhered to. Which means that the Order of Nine Angles is not 'theistic' even though some of those following the esoteric

philosophy of Anton Long may have a theistic interpretation, and thus incline toward a belief in a deity (satan) or deities ('the dark gods'). For others - following the esoteric philosophy of Anton Long - there is a different apprehension:

"that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [*the Satan*] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being a satan and thus heretical, rebellious, adversarial, amoral.

This mode of apprehension of such entities - while allowing for certain Occult mysteries and even (to some extent) for sorcery - is one dependant on Reality as conceived and as understood by Phainómenon; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such Phainómenon. In this Reality, sorcery is most often understood as an effect or effects of the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick). In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon. Here, Satan [and the dark gods] can be discovered within us, and within others: and conceived as being part of our nature as human beings."

Hence why the informed view is that the O9A represents and propagates an experiential esoteric philosophy.

Question

Did the ONA rip off lovecraft's mythos?

Answer

The truth can be found in various O9A texts that, apparently, you have not read. For instance, items such as the following. 1. *Pseudo-Mythology and Mythos - Lovecraft, The Dark Gods, and Fallacies About The ONA*. 2. *Acausality, The Dark Gods, and The Order of Nine Angles*. 3. *Denotatum - The Esoteric Problem With Names*. 4. *The Sinister Abyssal Nexion*.

Those who are interested in reaching an informed view about the ONA can easily find such ONA material online. However, the simple answer as to whether

the ONA 'ripped off' Lovecraft is (a) that the *mythos* of the dark gods is very different from the *pseudo-mythology* of Lovecraft; and (b) one of the main aims of the O9A's seven-fold way is for the individual to achieve an apprehension *sans denotatum*, which basically means devoid of all abstractions/opposites/denoting, including the denoting described by the terms deity/deities.

But no doubt (i) only a very few will be interested enough to read enough to form an informed view of the Order of Nine Angles; (ii) many will continue to express and propagate an ill-informed view of the Order of Nine Angles based on a lack of knowledge and/or on a personal prejudice; and (iii) probably little I or anyone can write online will ever change (i) and/or (ii).

For who here, for instance, know what the ONA mean by *sans denotatum* and how it is related to the development, by practical means, of the occult skill that the Order of Nine Angles term dark (or esoteric) empathy?

A rhetorical question, of course, since (1) the ONA expect those who are interested to make the effort to acquire, on their own, that sufficiency of knowledge which enables such an informed, such a balanced, view of the ONA; (2) the ONA's Labyrinthos Mythologicus exists and was designed to confuse, test, dissuade, and weed out, those without the required personal character necessary to quest after and find, via our experiential esoteric philosophy, *Lapis Philosophicus*.

Origin of The Term Nine Angles

Question

Wasn't it LaVey and Aquino who originated the "Satanic" magical concept of the Nine Angles?

Answer

That has long been disproved, for the concept of nine angles and/or nine spheres (or emanations) goes back to Hellenic, Persian, Sufi, and Indian sources.

1. Re the Nine Angles, qv. what Professor Connell Monette of Al Akhawayn University, Morocco, wrote:

[A] possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a

special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled srivatsa, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. 'Ancient Indian Kingship from the Religious Point of View', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states 'Alii dicebant terram novem constare angulis, quibus celo innititur.' (Others said that the Earth had nine angles, by which it was lifted up to Heaven), see Charpentier, J. 'Treatise on Hindu Cosmography from the Seventeenth Century', *Bulletin of the School of Oriental Studies, University of London*, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, *Studies of the Warburg Institute, University of London* (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natījatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

See also the book by Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

2. Re Nine Spheres qv. David Myatt's commentary on the Hermetic text 'the Divine Pymander' where he quotes the Latin text of the *Somnium Scipionis* as described by Cicero, in *De Re Publica*, Book VI, 17, and gives his own translation:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant...

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There -

embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

3. Even Aquino, in a debate a few years ago on an Occult forum with an ONA 'member' agreed that what he meant by the 'nine angles' was quite different from what the ONA mean by 'nine angles'.

Thus there is documented, historical, reputable (scholarly) evidence to show, among other things:

- (1) that the term, the idea, the concept, of 'nine angles' was not 'invented' by - and did not originate from - Aquino, Lovecraft, or anyone else in modern times;
- (2) that the Order of Nine Angles uses that term in a manner consistent with its ancient Hellenic, Hermetic, and alchemical usage;
- (3) that the O9A did not copy the idea from Aquino's 'Ceremony of Nine Angles';
- (4) that the septenary system used by the Order of Nine Angles is not (as often claimed) merely "a replacement for the Kabbala [...] a non-Semitic version of the Kabbalistic Sepherot" but rather (as the O9A have said all along) pre-dates the Kabbala by over a thousand years.

It is therefore possible to conclude:

- (1) that the assertions made by the Order of Nine Angles in respect of their use of the terms/concepts/ideas 'nine angles' and 'septenary system' are valid, and
- (2) that their usage derives from historical sources pre-dating the Hermetic Order of the Golden Dawn, Crowley, Aquino, et al; and (3) that the claims made by others over the past two decades that the O9A borrowed/stole/derived them from modern sources (such as Aquino et al) are incorrect.

The Right Type of People

Question

In internet terms and numbers, those reading threads about the ONA on a forum - or visiting ONA sites and blogs or even downloading ONA material - are small. The ONA's never going to be the next big thing is it?

[Editorial Note: The context of this question was that it was mentioned that the 981 page ONA text 'The Requisite ONA' has been downloaded over 15,000 times in the past two years from one site alone.]

It's minds (or should that be personalities) - of the right type, the right quality - that are important, not sheer numbers. Plus, there's the aeonic dimension; of some of those minds seeding 'things' over decades and centuries. The figures are only indicative of attracting a few minds of the right type, sometimes via this

internet medium.

It's true the ONA isn't going to be 'the next big thing', but then again the 'big things' tend to come and go and are only correctly understood, and correctly judged, in the perspective of centuries and millennia (i.e. acausally).

Hitler and his NS ideology were a 'big thing' for a while, but a mere blip, one more pathei mathos for some humans, in historical terms.

A war is a 'big thing' in its day; but wars don't and haven't changed our fundamental human nature, despite what many seem to believe or want to believe. All they do is serve as a pathei mathos for some, and it's the change that this individual pathei mathos brings which is more important, Aeonically. Hence the seven fold way of the Order of Nine Angles (aka the esoteric philosophy of 'Anton Long'), for instance, and the incremental, individual, changes so achieved.

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Question

I strive against Anton Long or other aspects of the Seven-Fold Way it's because I believe them to be limits and shackles - and that is wrong? Wrong for who? Who are ONA to tell me what to do, believe? I come along and challenge ONA's contemporary satanism. That is just the way it is.

Answer

Perhaps you somehow overlooked - or somehow for some reason have 'forgotten', perhaps in your haste to distance yourself from the ONA after you were exposed as one of the 'O9A pretendu crowd' - what the Order of Nine Angles and especially Anton Long have been saying for over 30 years? Which is, and I quote, that

" [the] O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it."

May I suggest you read (or re-read) *The Satanic Letters of Stephen Brown* from the 1990s, in which Anton Long clearly states, several times, the same thing. Especially re dogma, and disdain for authority.

In those letters you'll find the essential ONA themes of learning by practical personal experience, developing your own judgement, and so on. So you're only doing what the ONA said should be done. Perhaps you never bothered to read,

or have conveniently forgotten, other Order of Nine Angles texts which include information such as the following:

"the emphasis of [the ONA] is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality."
Mythos, Meaning, Acausality, Satan, and Dark Gods

Also, since you have not followed (or, more correctly, couldn't follow) the seven-fold way - up to and including internal adept - isn't your denunciation of it just your own personal, and ill-informed, opinion about something you really have no personal experience of? Or perhaps it's just the spiel of someone, exposed as a charlatan, trying to salvage something of their reputation in an effort to continue to peddle their wares to gullible mundanes?

Culling

Question

The Order of Nine Angles condones and teachings it's members to do something they call "opfer" which means to kill or sacrifice a human in a Satanic ritual to Satan. In fact, in one of their initiation levels, it is required of the so called initiate to perform a human sacrifice. The Order of Nine Angles says that it has been around for 40 years, and given the many years it has been around, I can't seem to find any evidence that a Satanic cult is running around sacrificing humans to Satan in this day and age.

Answer

The term 'evidence' needs defining. Evidence of what? Of a body or bodies killed in a 'satanic' ritual by a person or persons professing to be members of the ONA? Or of someone killed say in an 'accident' or in a combat situation or by a 'terrorist' bomb or in 'self defense' or as a result of arson, or as a result of an assassination, and so on. As one O9A Text states:

A good way of culling is war; another is stirring up religious and political conflict; another is insurrection, revolution, assassinations, and so on. In fact, any means of conflict offers opportunities for culling; opportunities for those of Satanic character to weed out the weeds and reduce the surplus population of mundanes. Another, more personal way - and a good means of developing Satanic character -

are accidents.

Here's one example. A few years ago, pictures of someone in uniform (face obscured) and, next to the ONA sigil, manning a heavy-machine gun position in a foreign country (let's say Afghanistan for the sake of argument) circulated on the net. Other pictures featured images from the ONA's Tarot. So, you have someone "interested in the O9A" in the armed forces in a combat situation.

A few years further back, a fictional story written by someone who'd actually insight roled as a cop in a big city appeared. So, you have someone "interested in the O9A" working as a cop in a city in the States.

However, such examples prove nothing of course.

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Question

The ONA's confused view of sacrifice (human or otherwise) is amusing. A sacrifice traditionally means to waste or destroy something of value to the person (or community) performing the sacrifice; for instance, livestock killed and wasted as burnt offerings, or the slaughter of a dear relation (e.g., Abraham's son Isaac). That's why it's called a "sacrifice". Culling, by contrast, involves the elimination of something or someone essentially proven to be worthless. For that reason, culling could not be more clearly the opposite of sacrifice. Yet, the ONA materials not only fail to distinguish the two, they actively confuse them. Sacrifice in traditional cultures should never be confounded with a Nazi-like elimination of the "unfit".

This isn't the only howler in the ONA's artificially constructed tradition, but it is one of the funniest. It offers further evidence of the ersatz nature of the entire business.

Answer

Anyone who lives a rural life would know that one aspect of stock culling is to remove those deemed unfit, e.g. in a herd of deer.

A study of the etymology, and usage, of the two words - cull and sacrifice - show that the noun 'cull' means 'a selection', and as a verb, 'to choose or select', and also 'to pluck'.

Sacrifice, as a noun, means not only to kill as an offering (to a deity or whatever) but also (1) "the destruction or surrender of something valued or desired for the sake of something having, or regarded as having, a higher or a more pressing claim" (i.e. not involving deities) and (2) "A victim; one sacrificed to the will of another; also, a person or thing that falls into the power of an enemy or a destructive agency" (again no deities or religions, or even politics, necessary).

Sacrifice, as a verb, means "to offer as a sacrifice; to make an offering or sacrifice of", and applies to all the senses above. [The quotes and definitions BTW are from the complete Oxford English Dictionary, in 20 volumes.]

This clarifies the meaning and usage of the terms culling and sacrifice, and explains why the ONA use both terms, with an emphasis on culling.

Furthermore, a culling is a sacrifice when the one or the ones selected are 'plucked' and "sacrificed to the will of another" or destroyed (i.e. culled) for the "sake of something [the ONA and its sinister strategy] having a higher claim [valuing itself, its members, and that strategy before the one or ones selected]".

So, culling = 'a selection', and 'to choose or select'; and those so chosen according to O9A criteria are then sacrificed, and which sacrifice = the deed of destroying, the actual deed of culling, for a 'higher purpose', be that to benefit an ONA member in terms of *pathei mathos* or as a tactic to further sinister goals.

Also, the Order of Nine Angles use & understand the terms in an esoteric way, consistent with their sinister esoteric philosophy.

Apparently, yet another ONA item not read was the ONA glossary which clearly states that "The ONA employs a variety of specialist esoteric terms, such a *nexion*, *presencing*, *acausal*, *Tree of Wyrd*, and so on. It also needs to be understood that the ONA uses some now generally used exoteric terms - such as *psyche*, and *archetype* - in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others."

So, in ONA *esoteric* usage 'sacrifice' is or can be and has been used as a synonym for culling. Now you can argue about this all you like and adduce example after example but that doesn't and won't change the fact of the difference between the esoteric usage and meaning of a term by the O9A and your exoteric understanding of the term. You could also argue about whether a term can have an esoteric and an exoteric usage and meaning if you like, but before you do here's one historical clue, exoteric = *dhir*, esoteric = *batin*.

The Fake and Defunct ONA

Question

How do we know that the people online who claim to be "ONA" members aren't just wannabes who found random ONA writings on the internet, liked it and just call themselves ONA members? How does someone become a real member of the ONA then?

Answer

Anyone can claim to be ONA, and many have over the decades, especially recently and via the internet. Today, you'll find 'ONA people' in places like Poland, Russia, and Serbia; and of course Europe and the States.

The ONA - i.e. Anton Long and 'the inner ONA' (omega9alpha) - does not care and never have cared about who claims to be ONA. It's all good publicity from an avowedly amoral standpoint, and all adds to the mythos. But they have pointed out time and time again that there are ways and means of discovering the truth of the matter, and that - most importantly - it's up to others (who want to know) to divine or to discover whether such people making such claims are 'genuine' (depending on how one defines genuine).

Why, Anton Long has even written a few articles pointing out how this can and should be done. As in for example, using and/or developing certain occult skills. Or as in meeting with them in 'the real world' and using your own judgement. Or as in asking those who claim to be upon the O9A's seven-fold way and 'adepts' for their 'internal adept' diary or photos of their hand-built advanced Star Game or for recordings of them performing, with others, esoteric chant as detailed in Naos.

But in the final (aeonic) analysis it really doesn't matter who is 'genuine' and who is 'not' - for some or even many of those so making such claims may well, in some way or other, 'presence the dark' and thus aid the sinister dialectic/sinister strategy, and part of which sinister dialectic (of course) is spreading the 'sinister radical philosophy of Anton Long'.

In respect of becoming a 'member', one has to (1) understand what the ONA is - i.e. a type of nexion, which presences (in the causal) acausal energy, and (2) understand that a 'member' is "any of the constituent components of a complex structure".

Given that the acausal energy which is the ONA is presented in those human beings who follow, or who apply, or who are inspired by, the esoteric philosophy of Anton Long, and given that this esoteric philosophy is a 'complex structure', then does it not follow that one becomes a 'member of the ONA' by applying, or following or by being inspired by that philosophy? That is, by 'presencing acausal energy' (aka dark forces) in the causal according to the Dark Arts of the ONA, and which Dark Arts include the traditional seven-fold way as well as the adversarial (sinister) praxis of individual operatives.

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Question

Once the internet became popular some individuals decided to hijack the name and perpetuate the illusion of a world-wide cult, group or collective involved in Satanism

Answer

No, those anonymous people just self-identified with the ONA and called themselves ONA. After about a year, the ONA started calling them the 'ONA

pretendu crowd' culminating in the infamous 2011 article "Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People" which led to many of them (in the so-called internet ONA 3.0) dropping out of sight and to some of them to proclaim (anonymously of course) that 'the ONA was dead and they killed it'.

I think it's worth repeating that the Order of Nine Angles could - in fact, *should* - be understood, not as a conventional occult group, but as the following: (1) the occult philosophy of Anton Long; (2) those who use or who apply that philosophy (in whole or in part) in their own lives; and (3) those who are influenced or who have been influenced by that philosophy, in whole or in part.

When the ONA is understood in this way, it puts all such talk and all such allegations about the Order of Nine Angles into the correct perspective.

The essential features of this occult philosophy are (1) a "practical, exeatic, seven-fold initiatory way" outlined in the two texts *The Requisite ONA* and *Enantiodromia - The Sinister Abyssal Nexion*; and (2) an adversarial, satanic, amoral, individualistic, way of living evident in what the ONA term the 'code of kindred honour' (aka their law of the new aeon).

For too long people have prattled on and on about stuff like "whether the Order of Nine Angles really exists" and whether or not it's just some "internet phenomena" without having studied the occult philosophy behind the ONA and without appreciating just how influential and original that occult philosophy is, and just how many people find and have found it interesting over some three decades.

Question

It's well known that the ONA is now defunct and that it only ever existed on the internet

Answer

Given the the ONA is (1) the occult philosophy of Anton Long; (2) those who use or who apply that philosophy (in whole or in part) in their own lives; and (3) those who are influenced or who have been influenced by that philosophy, in whole or in part, and given that this philosophy exists, and has inspired and influenced real people in the real world (such as Richard Moulton and Michael Ford) and is continuing to inspire and influence other people, then how can the ONA be defunct?

Given that the ONA existed before the 'world wide web' - from 1972 ev on, with Occult zines such as Stephen Sennitt's *Nox* publishing ONA material in the 1980s - to claim that it only ever existed on or via the internet is rather silly.

Question

There are probably many relieved people in the Satanic world after a bunch of annoying misfits finally called it a day and disbanded the latest incarnation of a discredited Satanic group called the Order of Nine Angles (ONA/O9A). It says a lot for the integrity of a group when it can be hijacked via the internet by a few High School girls hiding behind hundreds of pseudonyms, blogs, forums and e-groups, who for a period of time before they were laughed out of existence even had many long time Satanists fooled that the ONA was a reborn legitimate Satanic group. A lot of what was told about ONA was just a fraud that deceived a lot of people.

Answer

In reply to such mundane ramblings, some points.

0) Given the nature of the ONA - as a type of nexion (in exoteric terms, a leaderless collective following the esoteric philosophy of Anton Long) - it cannot be 'disbanded'. Those who claim it can - or has been - reveal not only a complete lack of understanding of what the O9A is but also a complete lack of any Occult ability whatsoever.

1) So some students (High School, College, whatever) followed the ONA way for a few years, wrote about it via the internet, and then left or didn't write about it anymore in public. So what? People follow stuff, write about stuff, then leave, all the time. Just because someone somewhere writes about the ONA doesn't mean they have - or could - hijack the ONA. All ONA material is free of 'copyright' and anyone can republish it, write about it, and even claim to be ONA. Given that we're amoral, we just don't care - it's all good PR for us; it all aids the mythos; it may well 'presence the dark' in some way, whatever such people get up to or write. Those who have an 'inner Baeldraca' (in exoteric terms, our type of sinister character/ethos) will see and understand beyond such causal forms and such causal presencings anyway.

2) As for the statement "a lot of what was told about ONA was just a fraud that deceived a lot of people".

So what? That's being O9A - sinister, satanic, amoral, evil, diabolic. Toying with mundanes and wannabes. Manipulating them, having fun with them. Laughing at them. See, for example, the ONA text *Toward Understanding Satanism* (dated 122 yfayen).

3) Finally, think *Labyrinthos Mythologicus*. If this isn't understood, then the ONA hasn't been understood.

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Question

There is nothing gained by making yourself hard to find.

Answer

Yes there is, according to the O9A weltanschauung. This has been an ONA principle from the very beginning, as is evident in their early - 80s vintage - texts (qv. the Hostia compilation). It even has a name - Labyrinthos Mythologicus.

The reason is to test, to select, to challenge. As someone mentioned in this respect:

"The ONA are thus expounding, and using, a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates. Thus, what is surprising is not that the ONA do this and have - for over forty years - done this, but that other contemporary supposedly 'satanic' groups do not do so and have never done so."

Question

Sometimes you can't find something because it just isn't there at all.

Answer

Since the essential points re the O9A seem not to have been understood, and since certain claims keep on being made about the O9A, it is perhaps helpful to outline these points in an understandable way.

A claim is made, or it is suggested that, for a group to be 'real' - or 'genuine' - it has to meet certain preconditions, among which are stuff like it has to have a phone registered to an organization; or a registered mailing address; or be registered by the IRS; or have an official e-mail account or a website that can be linked to some known person who pays taxes or is registered to vote (or whatever); or can easily be found by the curious.

This claim is made despite three important things.

#1. Those criteria are subjective (made-up by someone) often to give 'their' group something termed 'respectability', i.e. that some other people, regarded by some others or themselves as 'respectable', approve of them.

#2. For something - such as a group - to be real it has to have an objective existence, "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence, substance".

#3 For something to be 'genuine' it has to proceed from its reputed source or author.

Now, as has been explained in respect of the Order of Nine Angles, it is (a) 'genuine' because it proceeds from its reputed source or author, i.e. Anton Long; and (b) it exists, is real, because it is a presencing of the esoteric philosophy - the theory and praxis - formulated by Anton Long and evident in the ONA corpus, and which philosophy and corpus have objective being and substance; and (c) it eschews trying to appear 'respectable', having an amoral, exeatic, ethos.

If, despite this logic, others continue to claim that the ONA is not 'real', not 'genuine', 'does not exist', is a fake, etcetera, then they do, although it should be noted that the definitions in #2 and #3 [re the terms 'real' and 'genuine'] are from the Complete Oxford English Dictionary.

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Question

I say that all current ONA "members" online today are all fake

Answer

The current state of the ONA is simple, albeit much misunderstood. For it seems that few appreciate that the Order of Nine Angles is and always been just the esoteric way - the esoteric (or sinister) philosophy, the theory and praxis, the ideas - that Anton Long set forth in tracts such as *Naos*, and which he later extensively expounded upon as for instance in the collections *The Requisite ONA* and *The Sinister Abyssal Nexion*. For the 'state of the ONA' is evident if texts such as *Hebdomadry - Exeatic Way of the O9A* are read, with AL's philosophy outlined in Richard Stirling's *The Radical Sinister Philosophy of Anton Long - A Review of The Contemporary Secret Society Known As The Order of Nine Angles* which is included in that text.

Thus there is not, and there never was, an ONA 1.0 or 3.0 or whatever. No 'new and 'old' ONA. Not even any Old Guard to speak of or who need mentioning or whose opinions matter. There are only (a) those few who follow or who have followed 'the ONA way' (for however a short or long a time) and (b) interpretations and developments, by others, of that Anton Long philosophy. And interpretations and developments which Anton Long foresaw and encouraged from the beginning, as is evident in the pre-internet, 1990s vintage, Satanic Letters of Stephen Brown, and as mentioned in many other items issued by the ONA over the decades, such as:

" The O9A way, as it now exists, is not sacrosanct or dogmatic and (a)

should be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it."

This makes nonsense of such claims that the seven fold way "is limiting and restrictive" or that "Anton Long/the ONA tell people what to do or what not do or what to believe", or that there is some sort of ONA dogma or a slavish following of what AL wrote.

For it seems that few, if any, of those who pontificate or who have pontificated on the internet about the ONA have actually bothered to read what AL wrote decades ago in those Satanic Letters.

What all this also means is that no one - young or old, in the past, the present or in the future - have caused and could cause, by their machinations or by their writings, the ONA to 'lose face', or to be 'disbanded' (or whatever), for how can a philosophy, a collection of ideas, lose face or be 'disbanded'? For that philosophy, those collection of ideas, can only be interpreted, misinterpreted, developed, talked about, or ignored; just as some can try to implement that philosophy, and/or those ideas, in the real world. And that is all.

The simple truth is that the Order of Nine Angles, now, is just that original philosophy, and those who apply, or who are inspired by, or who develop, or who individually interpret, or who follow or who try to live by or who try to implement, its ideas. No 'right' or 'wrong' way; only individuals individually learning, for:

0. The essence of the Order of Nine Angles (ONA, O9A) is the internal (the 'alchemical') change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities.

1. The basis of this change, development, acquisition, and self-understanding, is practical exeatic experience - that is, exeatic living, and of necessity both exoteric and esoteric - and the always individual learning and knowledge (the pathei-mathos) that results from such exeatic living. This individual learning and knowledge is the making of the Adept and the beginning of wisdom.

2. An essential part of exeatic living is the setting of demanding and difficult physical goals, and undertaking dangerous challenges, and the striving to achieve these goals and challenges. Another part is for the individual to go beyond, to transgress, the limits (the bounds,

conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a 'heretic' or an 'outlaw' or a 'revolutionary' or a dissident or a 'criminal'. One 'heretical' form (or role) sometimes used in current and past Western societies is that of 'satanism' (as the O9A understand and practice satanism). Another is political and/or religious 'extremism'.

3. It is for each individual to decide for themselves the way and the means of practical exeatic experience, although one way of esoteric, exeatic, experience which the individual may choose, and which has proved useful for others over several decades, is 'the seven fold way' with its overt occultism, its techniques of a 'group nexion', The Star Game, and Insight Roles, and grade rituals such as the basic Internal Adept rite where the individual lives alone in rural isolation for around three months. One way of exeatic living is that of 'the Drecc' where there is an adversarial life lived according to the O9A Code of Kindred Honour.

It is therefore both curious and indicative that all this hasn't already been understood outside of the few O9A people who 'get it'. And indicative, because this lack of understanding does not say much for the Occult skills - the esoteric perception - of those who, past and present, have deigned to pontificate about the Order of Nine Angles, especially as most of those so pontificating have claimed to be or do claim to be practitioners of or skilled in LHP and/or 'satanic' esoteric arts.

For had they the Occult skills that they claim or believe themselves to possess then their criticism of the ONA would have been and should be of the ontology, the epistemology, the praxis, the theory of ethics, of Anton Long's esoteric philosophy.

Reputable and Reputation

Question

Name one reputable person who is a Satanist who has any high regard for the ONA

Answer

Perhaps if we rewrite this, it will clarify the matter from an O9A perspective: "Name one person - regarded by some others as reputable - who, describing him/her self as a Satanist according to how LaVey et al have understood

Satanism, has any regard for the ONA".

To which the reply would be that no one involved with or supportive of the ONA would care what such people would say or write.

Question

Shouldn't we be asking long time respectable members of the Satanic Community such as Peter Gilmore, Michael Aquino, Don Webb, for their opinion of the ONA? They are reliable sources of occult knowledge.

Answer

One important question is: what have those 'respectable' members of something termed 'the satanic community' - and others such as LaVey - done, in the real world, that is actually Satanic and evil?

As in the following attributes of what is Satanic and evil:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition
- (e) hard, difficult, misleading, deadly, amoral.

where evil is understood as (1) To harm or injure; to ill-treat. (2) Bad, wicked. (3) Doing or tending to do harm; hurtful, mischievous, misleading. (4) Offensive, disagreeable; troublesome. (5) Hard, difficult, deadly.

Or have such individuals simply associated themselves with the 'glamor' of evil and the Satanic and thus indulged in some sort of role-playing? How, for instance, do their lives and their deeds compare to those of the person generally assumed to be 'Anton Long' of the ONA? Have they, for instance, as he has, indulged in violence and crime? Have they, as he has, organized and run a gang of thieves? Have they, as he has, supported and incited terrorism? Have they actually been involved in political extremism and terrorism and been responsible for actual deaths and the maiming of individuals? Have they, as he has, incited hatred and conspired to murder people? Have they been mischievous, misleading, and sly? Have their deeds brought them to the attention of the security services and caused them to be placed on a no-fly list? Have what they have written and said been actually or potentially harmful, destructive, disastrous, or pernicious, and baleful? Have they set hard, difficult, potentially fatal, physical ordeals for their initiates - as the ONA has?

Or have they simply redefined 'evil' and satanism to do away with (a) to (e) and (1) to (5) as detailed above? The evidence indicates the following. That they have indeed simply redefined 'evil' and satanism; and that their lives and their

deeds do not compare in any way with the 'evil', the diabolical, life of Anton Long.

As for reliable sources of occult knowledge, Myatt is a reliable (meaning in this context, scholarly) source of such information given, for instance, his recent translation of and commentary on the ancient Greek text of the Pymander part of the Corpus Hermeticum, and which text has been considered one of the foundations of modern Western occultism. Also, how does Myatt's scholarly knowledge compare to that of people such as Gilmore, Aquino, and Webb? The occult knowledge of such people pales into comparison with the scholarly knowledge of Myatt, and which scholarly knowledge includes not only the occult, but ancient Greek philosophy, medieval scholasticism, and Arabic metaphysics.

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Question

The ONA does not exist. It's not an established organization like the CoS and ToS are. ONA admits that it is nothing more than the ramblings of Anton Long.

Answer

Since the ONA is the esoteric philosophy of Anton Long and those influenced by, or living according to, that philosophy, then clearly the Order of Nine Angles exists, just as that esoteric philosophy exists.

According to the complete Oxford English Dictionary the word exist means "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence". Clearly, therefore, the Order of Nine Angles exists as it has a place in the domain of reality, as a distinct esoteric philosophy which has substance - i.e. a distinct ontology, a distinct epistemology, and a distinct ethics.

To describe such a comprehensive esoteric philosophy as "nothing more than the ramblings of Anton Long" is interesting and indicative, of mundaneness.

Furthermore, the term 'organization' means "the way in which a living thing is organized; the structure of (any part of) an organism" and that the ONA have always stated that the ONA itself is as a type of organism, that is, a nexion; a type of being, in the causal, and one which presences acausal energies via individuals and collocations of individuals. Therefore, the ONA is indeed an 'organization', an 'order', an 'ordering', although of a type which most mundanes seem to be unaware of.

To conclude, all your opinions and claims re the ONA (and the similar opinions and claims made about the ONA by others) have been voiced and politely

responded to before, many times over the past two decades, and since – given that most making such claims dogmatically assert they are 'right' and use subjective terms such as 'fake' and 'real satanists' – there is a serious lack of rational debate and reasoned argument in most such internet discussions, then the sagacious will understand why the ONA has, since 2011 (with some exceptions, *Natura nihil frustra facit*), ceased to use internet forums and interactive social media, (a) in order to propagate the philosophy of Anton Long and (b) as part of their 'sinister game' and (c) in order to try and correct misconceptions about the ONA. For there is already enough information about the O9A, freely available (online and in printed form), written by Anton Long, and Adepts such as R.P., for those seriously interested to make an informed and a reasoned judgement about the Order of Nine Angles, just as there are enough ONA Adepts and O9A operatives in the real world (in places like the States, the UK, Poland, Russia, Serbia, Spain, Brazil, and so on) who can offer guidance and advice, providing of course one has judgement enough and tenacity enough to discover them.

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