

The Order of Nine Angles, The Left Hand Path, and the Temple of Set



While the Temple of Set (hereinafter abbreviated ToS) refers to itself as a Left Hand Path (LHP) organization - and while many academics have accepted this, and have given various definitions of the LHP [1] - The Order of Nine Angles (ONA) defines the LHP in such a way that the ToS fails to meet any of the criteria for being a LHP group.

The LHP and the ONA

According to the ONA's own definition of the LHP:

The LHP in its methods is non-structured. In the genuine LHP 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. (*The LHP - An Analysis*. ONA MS dated c. 1991 CE)

Thus, according to the ONA [2], the essential attribute of the LHP is that it is a-moral, and un-dogmatic, placing no restrictions, moral, legal or otherwise, on the individual, and - importantly - allowing and encouraging the individual to learn by their own practical experience, and by their mistakes. For the ONA, this practical, unguided, experience, is central to their system of esoteric training, and to their own esoteric philosophy [3] - with the ONA saying that the only way for individuals to learn, to progress, along the LHP is by plunging directly into *practical* experience, both amoral (in the real world), and esoteric. According to the ONA:

" Words, ideas, symbols, writings, and all such transient causal forms, are only intimations; perchance the beginnings of inspiration. Beyond such things - a necessary beyond - are the deeds, the acts, the magick, that each and every Initiate and Adept must do to presence the Dark: the practical experiencing which alone breeds

the knowing of the Sinister.

Those who decry such practical things - such action, in the world, such dark deeds - are feeble; they are not of-us. They belong to the Old Order, which festers still, which still infects the world with its cosmic-denial, its pathetic anti-evolutionary materialism, its vapid egotism, its dogma of duality, of "good" and "evil", and its limiting of each and every individual. We, on the contrary, proudly defy - as we proudly announce that we know we can be, we should be, more than we are - that we have the potential to change ourselves, to reach out into the Cosmos; to evolve; to become like gods... They of the Old Order stifle the potentiality of our being while we who pledge ourselves to bringing the acausal down to this Earth are of the new Cosmic Order yet to be: we, the future, who despise everything that belongs to, that clings to, the little ones of the Old Order who scurry about in their vanity and material concerns. We have the strength to dream great dreams - to be bold in our visions, in our quest; while they would have us all go back down to their low animal level. We have the strength to know we are a new race, a new breed of human beings, taking evolution ever upward by our magick and our deeds.
" Anton Long, *Bringing The Acausal Down*. Dated 116yf

In addition, for the ONA, a LHP individual, and a LHP group, organization or association, are genuinely subversive, and opposed to hierarchical authority and the *status quo*. The ONA uncompromisingly - and quite logically - make this subversion a practical one, affirming that one of their aims is:

" ...to aid, encourage, and bring about - by both practical and esoteric means (such as subversion, revolution, and Dark Sorcery) - the breakdown and the downfall of existing societies, and thus to replace the tyranny of nations and States, and their impersonal governments, by our new tribal societies and our Law of the Sinister-Numen." *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Fayen (that is, 2010 CE)

The ONA thus despise what it calls "the societies and the laws of the mundanes", as it states, quite openly, that it approves both of people "breaking and ignoring the laws of the mundanes" and of what it calls culling, which is an ONA euphemism for human sacrifice. [4]

As the ONA state:

" ...we are subversive, heretical, genuinely revolutionary, aiming as we do to replace the laws and the societies of the mundanes with our

law and our new types of societies. “ Anton Long, *The War Against The Mundanes*. Dated 120 Year of Fayen

The Law of The Sinister-Numen and The LHP

It would be a mistake, however, to assume or to conclude that the ONA was just a loose association of lawless individualistic and amoral anarchists and criminals who just happen to have an interest in the Occult, and specifically, an interest in The Dark Arts.

For the ONA champions - and indeed makes one of its criteria for being *of the ONA* - what it calls The Law of The Sinister-Numen, which it describes as the Law of their New Aeon, and the basis for their long-term aim of creating a Dark, Galactic, Imperium.

Yet one might well ask - how does this The Law of The Sinister-Numen, or indeed, any law - fit into the above ONA definition of the LHP where it is stated that *there is nothing that is not permitted*? For surely a law, any type of law, even a so-called sinister one, makes something forbidden?

To answer this question, we have to delve into the complexities of the ONA's own esoteric philosophy. In respect of illegal deeds, the ONA provides an interesting and pertinent answer:

What about the illegal nature of such deeds, and other such sinister deeds, that you advocate?

We say: illegal according to whose definition? That of the mundanes, of some mundane government? Their definitions, their laws, are irrelevant to us. We strive to only abide by our own law, which is the law of the sinister-numen, as outlined in MSS such as *The War Against The Mundanes*. Our justice is the justice of The Drecc, founded on our law of the sinister-numen...

The fundamental difference between us and mundanes is that we demonically aspire to be more than we are, and we are tribal and individualistic; we are warriors. In contrast, the mundanes seek safety and security and the “order” that comes with Police forces and with State or government-made laws, and with large, organized armed forces. They also accept impersonal Courts of Law where some abstract, government-made so-called “justice” is said to be obtained. In contrast, we accept that the only law is the warrior law of personal honour: that we are responsible for ourselves, that we have a right to the natural justice of revenge, retribution, a fair fight,

and personal duels; and we refuse to surrender this responsibility of ours to anyone else or to any organized force, or forces, of mundane “law and order”, such as law-enforcement agencies or government so-called Courts of Law.

Thus, we accept that our sinister tribes have the right and the duty to make their own laws, to dispense their own justice, to defend themselves with deadly force, and to have their own territory where they are the law. If they want to co-operate with others, it is their decision - and cannot be imposed upon them by some outside agency or by some abstract law. Thus, we accept that we can only give our loyalty to someone we know personally, and that we have a duty to be loyal to our kind, to those of our “family”, to those of our kindred, our tribe. And we would rather fight and die than surrender to any mundane or allow any agent of a government to take away our honour and our dignity. And so on.

Mundanes do not like this genuine individualism; this tribalism; this proud ethos of personal honour before, and above and beyond, and in place of, State/government, law. *FAQ About the ONA*, v. 1.09, dated 121 Year of Feyen

That is, while the ONA totally and utterly rejects all the laws and restrictions of all currently existing societies, States and nations - and encourages its members to transgress, flout and break these laws and restrictions - it makes a fundamental and crucial distinction between “the mundanes” and themselves: between their members, their own kind, and everyone else. For the ONA, you are either with them - if only by nature and aspiration - or you are a mundane. Furthermore, they affirm that they - their sinister kind - are or should be grouped or organized into tribes, however small, and that it is for these feral groups to make their own laws, and determine their own limits.

Crucially, the ONA state that *an individual can either join an existing sinister tribe, or form their own new one*. That is, the choice is theirs, and it is in this freedom to join an existing tribe or form their own that the ONA manifests its LHP nature according to its own definition of the LHP.

What, however, makes and what marks these feral groups as ONA, as sinister, tribes? What makes them different from, say, just an urban gang? The ONA answers that it is adherence to their own Law of The Sinister-Numen, which law basically says: be loyal and do your duty to your new extended family (your tribe, or gang) and mistrust everyone else, and see everyone who are not of our own kind as enemies.

Which leads us to ask why? What advantage is there is adhering to such a Law?

According to the ONA:

” Traditional Satanism accepts that conventional morality is a causal abstraction: some causal form, or some dogma, which is incorrectly projected onto the nature, the reality, of the causal continuum, and which abstraction obscures our real, and our of necessity individual, connexion to the Cosmos. That is, conventional morality - like all religious dogma and all laws - takes away, or restricts, the inalienable individual freedom of a living human being to be an individual: to be that singular, unique, nexion they are to the acausal.

For Traditional Satanism, it is only and ever the individual who - developing acausal empathy and acausal thinking - can directly comprehend and directly implement meaning, whether this “meaning” be described by such limited, causal terms as “morality”, and evil and law - based as these causal terms are on the restriction, the oppression, of causal thinking. Thus, Traditional Satanism is a genuine liberation and a genuine evolution of the individual, for Traditional Satanism gives the individual access to the very essence of their own, individual, being: which is the acausal energy that animates them, making them alive, and which is also the apprehension and understanding of them as a unique nexion, of the acausal continuum itself, and of the acausal life that resides there, and which can - in some circumstances - be manifest in our own causal continuum. ” Anton Long. *The Ontology and Theology of Traditional Satanism*. Dated 120 Year of Feyen

Furthermore, for the ONA, their *Law of The Sinister-Numen*, their law of their type honour (which honour applies to only those of their own kind) is an expression, a manifestation - or, as they call it, *a presencing* - of acausal energy [5].

Thus, for the ONA, their *Law of The Sinister-Numen* is a means whereby the individual can achieve, know, and live, their unique wyrd (that is, their Aeonic, their Cosmic, their esoteric or true, Destiny) because by living according to this Law they are accessing and increasing their own stock of acausal energy, and this - as per the quote above - liberates them from the restrictions of abstractions, from the tyranny of the laws, and the societies of the mundanes, and so on.

The ONA, therefore, have developed [6] a new type of synergy, a new kind of symbiosis, expressed as this new synergy and symbiosis are in what they term their sinister, their darkly-numinous, tribes:

" Our Law of The Sinister-Numen is manifest - made real and practical - by means of our sinister warrior tribes, for it is by means of these tribes that we can come to know, and to live, our wyrd: that is, (1) come to discover our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos, and (2) actively participate in our own evolution and that of the Cosmos. " *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

For the ONA, their sinister law, their tribes, are an expression of the essence of the genuine LHP - of individuals learning from practical, sinister, experience, and rejecting, in all possible ways, the conventions, laws, societies and morality, of the mundanes. Furthermore, according to the ONA:

"...to know and to live our wyrd - is to live in a symbiotic relationship with others of our new kind; to balance our unique individuality with our necessary and natural and numinous (that is, honourable) co-operation with others of our kind. For it is such honourable (numinous) co-operation with others of our own kind (within our own tribal family) which presences and which allows our own individual wyrd to be evolved in (numinous) co-operation with others." *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. Dated 121 Year of Feyen

The only distinction which the ONA make, therefore, morally, and practically, is that between themselves - those who uphold their own type of law, manifest in their law of warrior honour - and those who do not (outsiders, mundanes), with those of the ONA being fiercely loyal to, and only honourable to, only their own kind. And it is their own kind - and only their own kind - that their own Law applies, with this Law (and thus joining or being part of, or forming their own, sinister tribe) being seen as one of the main practical means whereby an individual can discover and then live their own unique wyrd.

The Clashing of Sinister Tribes

Since the esoteric, LHP, philosophy of the ONA allows people of its own kind to either join an existing ONA tribe or to form their own tribe, the question arises as to what, if any, restraints, are placed on rivalry - armed, or otherwise - between ONA tribes?

The answer the ONA gives is simple, and quite in line with its LHP approach - there are no restraints, no limits imposed, for it is up to each tribe, or more specifically, to its leader or chief, to decide whether or not to co-operate with other ONA tribes. That is, the ONA allows the sinister dialectic, the natural evolution of the sinister, to take effect [8]. There is, thus, a kind of *survival of*

the most sinister, which may be considered quite apt, given the sinister nature of the ONA itself.

Hence, each tribe has complete autonomy, as each ONA individual has the autonomy to join any tribe, or form one of their own.

Furthermore, while such co-operation, among various ONA tribes, is not mandatory or even seen as something to be striven for, it is certainly possible, given what the ONA describes as its practical war against the mundanes and the “forces of law and order” of the mundanes.

The Temple of Set and the LHP

In 1985 CE, The Temple of Set officially proscribed the ONA for its amorality and its affirmation of human sacrifice [9]. This meant that members of the ToS were forbidden from joining the ONA, or associating with members of the ONA, or from aiding the ONA in any way.

In addition, according to official guidelines issued by the ToS [10] every Setian should respect and report “abuse” to what it calls “the proper authorities”, by which it means the government. Indeed, the ToS - with its government-given accreditation as a religious grouping (recognized, for example by the US Army), and by its own teachings - accepts the Setians should “obey the law of the land”, generally be good citizens, and that they should regard “the Life of humanity” as sacred.

Thus, while there is generally, in the ToS, a lot of talk about empowerment and even liberation - it is empowerment and liberation of the individual only insofar as it harms nobody and does not bring one into conflict with the State or its laws. Furthermore, to even apply to joining the ToS, an individual has to provide them - along with a sum of money - with the following:

- (1) Your full legal name [no pseudonyms] and sex.
- (2) Your complete mailing address.
- (3) E-mail address if you have one.
- (4) Daytime and evening telephone numbers.
- (5) Photocopy of an identity card (such as driver’s license) with your date of birth

That is, a person has to surrender to the ToS everything the ToS needs or might need to pass onto “the proper authorities” - what the ONA would call to the

mundanes - if the Setian ever transgresses the law.

Thus, not only is a person expected to, somewhat naively, trust, with personal details, a hierarchical organization of which they initially have no intimate knowledge or experience of, but the person is also expected to - and crucially - trust the judgement of that hierarchical organization. And trust in two important ways - first, as to whether they are deemed "acceptable" for membership; and second, whether their conduct as Setians (if they are accepted) continues to be acceptable.

In effect, the ToS demands - makes it a condition of acceptance and of continued membership - that the individual abides by the standards set by the ToS and by the judgement of the hierarchy of the ToS.

Furthermore, the experience and learning offered by the ToS is almost entirely of the theoretical kind, of the mind, for "*Setians seek to control and sanctify their own minds...*" and seek to attain and develop Xepher, which basically means to feel one is a separate, distinct, individual and to have an enlightened (non-harmful) self-interest.

Therefore, for the ToS, the LHP is, in the words of one long-standing member:

"...one of concentration and refinement of the self, leading toward more and more individuality and more and more individualism..."

provided, of course, that this refinement does not conflict with either the judgement of the hierarchy of the ToS itself, or with the laws and morality of what the ONA calls *the mundanes*. Which, in general, such a ToS refinement would not be in conflict with, since the methods and the means of the ToS are fundamentally, like those of the Nazarene religion, *interior* ones, where such exercises as *The Spiritual Exercises of Ignatius of Loyola* - and the quest for the love of God - are replaced by Occult meditations and Occult practices done in some suitably adorned Temple or in the company of suitably like-minded individuals intent on attaining their own non-harmful self-interest - otherwise known, among Setians, as Xepher - and of using whatever Occult skills they might acquire to aid themselves, other Setians, and humanity itself.

The Prince of Darkness, for the ToS and for Setians, thus appears as a rather benign, and somewhat mis-understood, figure - He who gives the gift of Xepher, provided that no laws are broken, provided the ToS approves, and provided that one holds fast to the sacredness of all life.

Conclusion

While our overview of the ToS may seem somewhat cursory, it is deliberately so, given the plentiful material about the ToS available, from both academics and others, including many published books. But even this overview of the ToS - when contrasted to the esoteric philosophy and praxis of the ONA as outlined above - should suffice to show the stark differences between the two organizations.

The ONA is fundamentally [11] a loose, non-hierarchical subversive association of clandestine cells and tribes, whose praxis is quintessentially practical and amoral, and which association condones and encourages culling (the taking of human life) and the transgression of the laws of all existing States. The ONA positively encourages anonymity and the adoption of alternative identities, which alternate identities governments regard as illegal and/or a security threat. There is no formal ONA membership, and certainly no membership fees. All ONA material is copyleft and available to everyone, there being no "secret teachings for members only". Most ONA material is freely available on the Internet.

The ToS is fundamentally a hierarchical organization, opposed to the taking of human life (unless sanctioned by some government law or authority, of course), whose praxis is quintessentially interior and conventionally moralistic. The ToS positively discourages anonymity, and demands, as a condition of membership, to know, and to have government approved proof of, a person's identity. The ToS requires its members to abide by certain conventional moral guidelines [12]. The ToS has a formal membership, with yearly membership fees. Most ToS teachings and materials are "copyright" and "secret" and available for members only, with members allowed access to certain "higher teachings" only if the ToS hierarchy approves of their personal conduct.

Which one of these two groups, therefore, is Left Hand Path, and which would *The Prince of Darkness* prefer?

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Footnotes

[1] For an overview see, for example, (a) Kennet Granholm: *Theoretical and Methodological Musings on the Scholarly Use of the Term Satanism*, 2009 CE; (b) Jacob C. Senholt: *The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of*

the Nine Angles, 2009 CE; and (c) Stephen Flowers: *Lords of the Left Hand Path*, 1997

[2] While we write here about “the ONA” and its unique esoteric philosophy and praxis, we might just as well write about *Anton Long* and his unique esoteric philosophy, since nearly all of the writings of the ONA – with only a few exceptions over more than three decades – are by him, credited or uncredited. All the ONA writings references here, in this essay, are by him, and it is certainly Anton Long who has devised the complex esoteric philosophy of the ONA, often developing unique terms, or assigning unique meanings to others, in the process – terms such as acausal, presencing, nexion, Rounwytha, The Sinister Way, Aeonick Magick, Sinister Dialectic, Acausal-Thinking; Sinister-Empathy, Law of the Sinister-Numen, and so on.

[3] For an overview of the practical way of the ONA, and of their esoteric philosophy, refer for example to (a) *Complete Guide to the Seven Fold Way*; (b) *The Dark Arts of Traditional Satanism*; and, in particular, (c) *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*

[4] In a recent comment on culling, the ONA states:

” ...all genuinely sinister organizations, groups, associations and individuals undertake such cullings, and have always done so. Such deeds – whether collective or individual – are one of things which distinguish our type of life, our breed, from that of the mundanes. Establishing, maintaining, providing for, and expanding, a sinister tribe involves culling. Combat involves culling, as does war. We just make the deeds or deeds of culling more conscious, more directed, more controlled, more rational, and view such deeds in the perspective of Aeonics, in terms of our centuries-long Aeonick strategy, and in terms of the evolution of the individual and of our human species. ” *FAQ About the ONA*, v. 1.09, dated 121 Year of Feyen

[5] Refer to *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles* where it is stated that “our Law of The Sinister-Numen, is a practical, a willed, an evolutionary, presencing of acausal energy.”

[7] Some critics of the ONA might argue, however, that the ONA has only evolved an existing type of human symbiosis, that of the tribe, not developed an entirely new one.

[8] Private e-mail from Anton Long (via ONA member DarkLogos) dated 7 January, 2010 CE.

[9] *The Satanic Letters of Stephen Brown*, 2 vols, ONA, Thormynd Press, 1992 CE

[10] See, for example, ToS documents, such as *On Life and its sanctity*.

[11] Refer to *FAQ About the ONA*, v. 1.09, dated 121 Year of Feyen

[12] See, for example, the letters from Michael Aquino, produced in facsimile in *The Satanic Letters of Stephen Brown*, 2 vols, ONA, Thormynd Press, 1992 CE
