



## **Overview Of The Order Of Nine Angles**

A few of the many things that serve to distinguish the Order of Nine Angles from other contemporary satanist and Left Hand Path groups - or groups generally perceived to be satanist or Left Hand Path - are:

- (i) the principle of individuals being encouraged to form their own local, and totally independent, O9A cell, nexion, group, or 'temple';
- (ii) their non-hierarchical, decentralized, nature and structure;
- (iii) a rejection of the legal concept of 'intellectual property' (and thus a rejection of the concept of copyright) manifest in the O9A practice of making all their documents freely available and positively encouraging others to copy and redistribute them, even commercially;
- (iv) their 'code of kindred honour', otherwise known as 'the logos of the O9A' and as their 'Law of the New Aeon';
- (v) what they term 'the authority of individual judgement' leading to each O9A person/nexion/cell being encouraged to develop their own weltanschauung and/or their own interpretation of everything O9A;
- (vi) their insistence on the necessity of individuals learning from practical - often amoral and adversarial/heretical - personal experience, from ordeals, and from difficult physical challenges;
- (vii) their long-term - Aeonic - subversive goals.

## The O9A

### 0. Membership

Living by the Code of Kindred Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles aka the Sinister Code, aka the Law of The New Aeon) together with a striving to follow one of the three O9A Ways is what makes someone O9A.

#### 1. The Three O9A Ways

- The initiatory hermetic Seven Fold Way.
- The Way of the Drecc and the Niner.
- The Way of the Rounwytha.

The initiatory Seven Fold Way is the Way of a modern hermetic anados involving practical sorcery, the use of certain Dark Arts, and an exploration of the Occult, undertaken by an individual alone or with a trusted partner or within a nexion which they either form or join.

The Way of the Drecc and the Niner is the Way of living a practical exeatic, adversarial, life with the Niner working alone or with a trusted partner, and with the Drecc working in the company of their own family-kindred and/or with a gang or tribe which they either form or join.

The Way of the Rounwytha is the Way of the rural empath living alone or with a trusted partner or with their kindred family.

Those striving to follow the Seven Fold Way generally and initially use the Esoteric Philosophy of the O9A (summarized below) as a guide to matters Occult.

Those striving to follow the Way of the Drecc and the Niner use the Code of Kindred Honour as their guide and generally tend not to concern themselves either with matters occult or with the Esoteric Philosophy of the O9A, although some have or develop their own esoteric philosophy.

Those following the Way of the Rounwytha have no need of an esoteric philosophy.

## **2. The Sinister Tradition and Ethos of The Order of Nine Angles**

- The emphasis on practical ordeals, on physical challenges, and on exeatic living.
- The practical use of certain Dark Arts to develop particular occult skills.
- The individual self-knowledge and the esoteric learning – the pathei-mathos – that over a period of many years, result from those practical ordeals, those physical challenges, such exeatic living, and involvement with certain Dark Arts.
- The axiom that most individuals have the potential to consciously evolve and that one means to realize this potential is the occult one of inner transformation codified/manifest in the three O9A ways [the initiatory seven-fold way; the way of the Drecc and the Niner; the Rounwytha way].
- The axiom of the authority of individual judgement.
- The axiom that the O9A – and thus its three ways and its esoteric philosophy – are not sacrosanct or dogmatic and can be added to, evolved, refined, and changed, as a result of the esoteric pathei-mathos of those who have lived one or more of those ways and thus who may as a result have developed their own personal weltanschauung.
- The Code of Kindred-Honour, which code sets certain standards for our own personal behaviour and how we relate to our own kind and to others, and which code means (i) that those who are O9A have no prejudice in respect of such things as gender, ethnicity, or in respect of the sexual preference/orientation of others, and (ii) that we judge others solely on the basis of a personal knowing of them, and (iii) we can be sly, mischievous, misleading with those who are not proven to be of our O9A kind.

## **3. Summary of the Esoteric Philosophy of the O9A**

### **(i) Ontology.**

The Cosmos consists of both acausal and causal Space-Time, having causal and acausal being and beings; with humans – because of the faculty of reason – a type of nexion between causal and acausal universes.

Living beings in the causal – including human beings – are regarded as having

both an exoteric and an esoteric nature (or being). Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark/Esoteric Empathy. Sorcery, and the Dark Arts in general, are regraded as a means of discovering - knowing - the esoteric nature of living beings.

Sorcery is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Humans have the potential to transcend, beyond their mortal causal death, to the realms of the acausal, and which realms are said by aural tradition to contain acausal beings/entities, some of whom may have manifested in our causal realm in the past.

#### (ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded than more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation. Mundanes are defined as those who lack the quality - the arête - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

#### (iii) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom. Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from practical experience (pathei-mathos). Acausal knowing is regarded as attainable through dark/sinister empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery.

Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way is considered a practical means of acquiring acausal knowing. Truth can be revealed by living the life of a sorcerer/sorceress and thus by seeking lapis philosophicus, the jewel of the alchemist.

(iv) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new communities whose law is based on kindred honour. For this new species to - by whatever means, be it via causal or acausal technology or a combination of both - to explore and settle other planets and star systems.

(iv) How this particular posited purpose, of the philosophy, might be achieved.

By sinister dialectics and individuals following the ONA Way, currently manifest in the three O9A Ways [the Seven Fold Way, the Way of the Drecc/Niner, the Rounwytha Way], with the proviso that the ONA is a living, evolving nexion, an ancestral pathei-mathos, acceptive of and receptive to the change, adaptation, and innovation. For it is such personal pathei-mathos - such exeatic experience - over durations of causal time (of decades) that are the only acceptable standard, not words, dogma, ideology, ideas, abstractions, or zeal.

Vindex - manifest in the Vindex mythos - is one esoteric prediction of one exoteric means of how the new ways of living might be created from the destruction of the old. The prediction states that Vindex can be male or female, of any perceived ethnicity and sexual orientation, and be born in any land, but is marked - known - by their adherence to the cause of kindred honour, by their practical warrior skills and experience, and by their dislike of the nation-State and its laws.

#### **4. The Code Of Kindred Honour - Logos of The Order of Nine Angles**

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them - on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty. We know our own kind by their deeds and their way of life; that is through a personal knowing.

## **The O9A Code**

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own ONA kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves. Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator.

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind. Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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