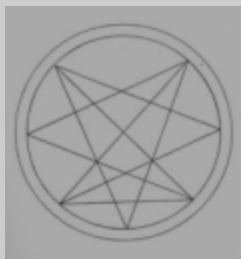


Praxis and Theory of The Order of Nine Angles A Précis for Critics, Neophytes, and Academics



Alii dicebant terram novem constare angulis, quibus celo innititur

The Order of Nine Angles (ONA, O9A) may be said to be unique among Satanic, Left Hand Path [1] - and Occult groups in general - for a variety of reasons, which are:

- i) The emphasis on practical ordeals, physical challenges, and exeatic [2] living, manifest for example in insight roles, the rite of the abyss, the grade ritual of internal adept, and the physical challenges of the Seven Fold Sinister Way [3]
- ii) The avowal of culling (that is, of human sacrifice) [4]
- iii) The emphasis on the feminine, the sinisterly-numinous, and on cultivating muliebral [5] skills such as the development of empathy
- iv) Their Aeonic perspective and the decades-long nature of the ONA initiatory quest
- v) Their aural traditions and aristocratic ethos
- vi) Their Labyrinthos Mythologicus
- vii) Their involvement with and support of subversive, revolutionary, and extremist, ideologies and groups
- viii) Their distinct esoteric vocabulary, which includes terms such as nexion, acausal, sinister dialectic(s), exeatic, rounwytha, Baeldraca, Drecc, alchemical seasons, insight roles, muliebral, and mundanes. [6]

Unsurprisingly, factors (i), (ii), and (vii) have received most attention from critics and from those few academics who have studied or are studying the ONA, leading one academic, for instance, to write that the Order of Nine Angles "represent a dangerous and extreme form of Satanism" [7], another to write that "ONA-inspired activities [have] managed to enter the scene of grand politics and the global War On Terror" [8], and leading many critics to describe the ONA as a 'nazi/fascist Satanist' group [9].

Equally unsurprisingly, factors (iii), (v), and (vi) have, so far and publicly,

received no attention whatsoever from critics and from those few academics who have studied or are studying the ONA. Which of course has led to such critics and such academics to have a distorted (or simplistic) view of, and to publish a rather ill-informed view of, the ONA. Therefore it seems only fitting to consider if only briefly these neglected aspects of ONA praxis and theory in order to draw attention to them so that a more informed view of the Order of Nine Angles may be obtained.

This informed view should reveal the ONA to be a creatively diverse organization whose praxis and theory are complex and, while decidedly satanic, encompass far more than the terms 'satanism' and Left Hand Path describe at least insofar as those terms are currently used and defined by academics.

Interestingly, and provocatively [10], the ONA use the standard definitions of satanism and satanic - given in the complete Oxford English Dictionary - to describe themselves, writing in the text *Toward Understanding Satanism* (dated 122 yfayen) that,

"What is lacking in all of these modern [self-described satanic] groups and individuals 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.

Thus such modern groups and individuals are - despite their efforts to promote themselves as Satanists - at best only peripheral, or Byronesque, Satanists, since they do not champion, and certainly do not practice, what is socially and individually harmful, destructive, disastrous, pernicious, baleful, deadly, malicious, malevolent, sly, and offensive.

In comparison to all other modern self-professed Satanist groups, and in contrast to those individuals who publicly profess or have professed (in the last sixty years or so) to being Satanists, the Order of Nine Angles is, and always have been, different and, from the viewpoint of these other Satanists, a Satanic heresy.

The Satanic Heresy of the Order of Nine Angles is essentially threefold, for the ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an

esoteric and an exoteric way) as:

- 1) An amoral, dangerous, practical, exeatic, devilish, way of life.
- 2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon.
- 3) An unrestricted, amoral, diabolical, effective and affective, transformation/development of individual human beings by esoteric and exoteric means."

The Muliebral and the Sinisterly-Numinous

In contrast to the male-dominated groups - such as the Church of Satan and the Temple of Set - that most critics and most academics consider as dominating and representing the Left Hand Path and contemporary Satanism, the Order of Nine Angles despises the patriarchal ethos and the 'might is right' masculous [11] attitude that is an integral part of such groups (consciously or otherwise) and which ethos and which attitude is evident in the behaviour, the attitude, and the writings, of those who adhere to such groups or imitate them.

The ONA forthrightly describe the doctrine of 'might is right' as,

"...the instinct, the *raison d'être*, of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...] Such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

Culture essentially implies four important qualities that such barbarians, such talking animals, lack - and these qualities are empathy, the instinct for disliking rottenness, reason, and *patheimathos*. It is these qualities that not only distinguish us from other animals (and thus express our humanity) but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings. Animals do not have this choice, this ability.

To make the doctrine of Might is Right central to, or an integral and important part of, some Occult or Satanic way or praxis (like, for example, the Church of Satan did and does) is to negate the very basis of such esoteric ways and praxis. For the essence of such esoteric

ways – and especially of Satanism – is to use certain Occult techniques and methods to develop certain esoteric faculties and enable the development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods used and in how development, and evolution, of the individual is understood.

Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and – considered esoterically – incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual – and the cultivation of their faculties, esoteric and otherwise – is indissolubly bound with pathos, and with empathy. Empathy esoterically [i.e. 'dark empathy'] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being." *The De-Evolutionary Nature of Might is Right* (122 Year of Fayen)

It is no coincidence therefore that,

"We [the ONA] always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors – distortions – of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves." *Presencings Of A Hideous Nexion* (122 yfayen)

Furthermore, according to the ONA, to achieve Adeptship it is necessary for the

initiate to develop the muliebral faculty of empathy, a process begun by their basic rite of Internal Adept - that is, by the candidate spending one particular alchemical season (of around three months duration) living alone in the wilderness - and ended by their Camlad Rite of The Abyss, involving as this abyssal rite does in the candidate spending a lunar month living alone in a natural cavern or an underground chamber [12].

Thus the Adept - and more so the Magus/Mousa - has developed an appreciation and an understanding of 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' [...]

For such a knowing and such of living of the sinisterly-numinous - and the personal learning, the pathei-mathos, that results - is the means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet [...]

In terms of the way of the Adept, of someone following our Seven-Fold Way, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss and of the living that precedes it. Part of this personal knowing is of Wyrd, and thence of the Aeonic perspective beyond a personal destiny; a knowing, experiences, that move - that develop - the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03, 123 yfayen)

Labyrinthos Mythologicus

Being mischievous and sly - as self-described in texts such as *Toward Understanding Satanism* (dated 122 yfayen) and as befits a diabolic group - it is no surprise to find that the ONA have often referred to the games and the japes

they play with and on 'mundanes', potential candidates, and even those seeking information about the Order of Nine Angles. The following two quotes are typical:

"Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions. Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines?" *Just Who Do They Think We Are?* (122 yfayen)

" We [the ONA] have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they meet with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words we have spewn forth to ensnare, entrap, enchant, entice.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our ONA kind." *O9A - Labyrinthos Mythologicus (122yf)*

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.

This modern and an amoral version of a classic technique aids the aims of the ONA:

"There are two things concerning The Order of Nine Angles which may be said to express our *raison d'être* and which two things some people seem to have overlooked.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an *esoteric* association.

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and *pathei-mathos*, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them - latent, then discovered, then developed and then lived - the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03 123 yfayen)

ONA Aural Traditions and Aristocratic Ethos

Since its inception, the ONA has emphasized that its way is not only difficult, dangerous, and elitist, because also has an aural tradition. A diverse aural tradition that it has always maintained the initiate must judge for themselves, partly by developing certain esoteric skills and partly by using the personal judgement that it is one of the aims of the Seven Fold Way to cultivate.

This diverse aural tradition includes esoteric chant, the way of the Rounwytha

[13], the alchemy of 'the nine angles' [14], esoteric myths and legends about 'the dark gods' including a female Baphomet, and local myths and legends relating to places such as Shropshire, Herefordshire, and the Fenland. The diversity, and at times confusing and occasionally contradictory nature, of this aural tradition is most certainly the result of the three different British groups that were, according to ONA sources, merged to form the Order of Nine Angles: the Shropshire based rural Camlad of Rounwytha fame, the more northerly ceremonial Temple of the Sun, and the Fenland/Cantabrigian Noctulians.

According to Anton Long

"One of the main reasons for the existence of esoteric groups such as The Order of Nine Angles and the Camlad Rouning is to be a living hereditary repository of a certain type of knowledge and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly - and thus enable them to move in the traditional manner toward the goal of discovering and acquiring knowledge and thence wisdom. In the process of this moving-toward, some of these individuals may or will be changed, and thus become a breed apart, one of our kind; indeed, over almost forty years, the ONA has had some success in producing some such individuals of our particular, peculiar, esoteric kind." *Knowing, Information, and The Discovery of Wisdom* (v. 1.03, 123 yfayen)

For there is, and always has been, within the ONA people of 'a particular, peculiar, esoteric kind' for it is one of the aims of the praxis of the ONA - of rites such as Internal Adept and techniques such as 'insight roles' - to breed and to encourage people who exemplify the aristocratic ethos, the ancestral pathemathos [15], that is at the heart of 'the ONA way'; an ethos of kindred honour, of esoteric learning and knowledge, of culture, of empathy, of arête, self-honesty, self-control, and of manners. Of those who despise uncouth, plebeian, mundanes in thrall to their desires, in thrall to their unconscious and to the archetypes and the abstractions of the societies of their time.

Thus:

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty,

(iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death."

R. Parker
November 2012 ev

Footnotes

[1] The ONA have their own definition of the Left Hand Path (LHP) which is:

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)*

[2] The ONA define exeatic as:

To go beyond and transgress 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)*

[3] An initiate of the ONA is expected to successfully undertake all of the following physical challenges:

The minimum standards for men are (a) walking 32 miles carrying a pack weighing not less than 30 lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than two and half hours over fell-like or mountainous terrain; (c) cycling not less than 200 miles in 12 hours.

[4] See for example (a) the important 2011 ONA text *Concerning Culling As Art* and (b) guides to their Seven Fold Way where finding, testing, and culling an

offer is a task every External Adept is expected to undertake, qv. *A Complete Guide To The Seven-Fold Sinister Way* (1989, revised 2009) contained in the compilation *The Requisite ONA*.

The ONA despise animal sacrifice, maintaining that it is much better to sacrifice suitable mundanes given the abundance of human dross.

[5] Muliebral:

Of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris. Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning /Shapeshifting; (5) Veiled Strength. *Glossary of ONA Terms* (v. 3.07)

[6] Many of the terms of this distinct esoteric vocabulary are explained in the ONA's *A Glossary of ONA Terms*, the latest version of which is numbered 3.07 and dated 123 yfayen.

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

[8] 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

[9] See, for example, Chapter 11 of Goodrick-Clarke's *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002.

[10] Refer for instance to the ONA text *Order of Nine Angles Style, ONA Chic* (122 yfayen)

[11] Myatt, in the *Enantiodromia and The Reformation of The Individual* chapter of his seminal work *Recuyle of the Philosophy of Pathei-Mathos*, describes the unnatural division between the masculous with the muliebral, having defined the masculous as a term "used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence /competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature."

[12] *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, ONA text, dated 122 Year of Feyen.

[13] Between early 2010 and late 2011, Anton Long - for the benefit of later generations, and following many requests including some from academics, wrote about this aural tradition for the first time - q.v. the following ONA texts:

- (a) *The Rounwytha Way In History and Modern Context*
- (b) *Denotatum - The Esoteric Problem With Names*
- (c) *Alchemical Seasons and The Fluxions of Time*

See also footnote [15] below.

[14] In the draft of a chapter about the ONA for a proposed university textbook (in both English and Arabic) about modern esoteric movements, Professor Connell Monette - of Al Akhawayn University, Ifrane, Morocco - has written about some possible historical sources for both 'the nine angles' concept as used by the ONA and for the mythos of 'the dark gods'.

Of the term nine angles, Professor Monette writes:

" 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 innitur.' (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-Altāqdim* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

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*."

[15] According to Anton Long, addressing the Oxonia Sunedrion of the Inner ONA in 122 yfayen at which he announced his retirement:

"In essence, my effusions document my own progress along a particular esoteric way. From strident youthful adversarial/heretical tracts/rants and old-style Occult ceremonies, to the more measured and esoteric items of the past seven years.

Recently I have set down in some detail - as a result of my practical experience and a decade of reflexion upon such experience - the outer and inner aspects of the sinister-numinous, of approaching The Abyss; have written about the essence beyond The Abyss, about the inner alchemy, the inner change, and tried to set certain esoteric traditions in context, Aeonic and otherwise.

There is thus a legacy of esoteric experience and knowledge here: mine (of some forty years and more) and that of the few before me. That is, *there is the foundation of an ancestral pathei-mathos*, with all that this implies for our new esoteric culture [...] For my experiences, esoteric and exoteric, are 'out there', written down or told to trusted comrades; the old tradition is now 'out there', openly written down (by me) or hinted at, or told to trusted comrades..." Source - <http://lapisphilosophicus.wordpress.com/inner-ona-documents/>

ONA/O9A

Order of Nine Angles / Order of The Nine Angles
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
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