

The Mischievous, Sly, Misleading, O9A

What The O9A Is

The ONA is a type of nexion, and, in an esoteric Order of Nine Angles text dated 2007, Anton Long explained the meaning of the term 'order' as it applied to the ONA:

" [The ONA] is, in essence, a living ordered (acausal) being - a causal order or biological 'hierarchy'; an organic order(ing) - which has nine distinct aspects, or 'angles' or 'perspectives' or 'causal lives/functions', to it when such a being is manifest (presenced, and perceived) through our causal Space and in our causal Time, and according to our rather limited causal perspective and causal way of thinking. In effect, therefore 'the Order' is our sinister ethos, our theory and praxis, our esoteric philosophy, manifest - presenced, made real in the causal - by those who follow/practice it, those who are influenced by it, those who are inspired by it, and those who use it as a basis for their own system or way or praxis. This is quite different from a conventional, an old Aeon, order or group. For the 'order' here is how certain acausal energies are presenced, now and in the future, in the causal via living human beings and by the creations and/or the works and deeds which some of those human beings will produce, bring-into-being, and do." {1}

In practical terms this means several interesting things. (i) That the ONA cannot be 'disbanded' or 'taken over' by some individual or group. (ii) That talk of the ONA being 'fake' or as never having existed is silly. (iii) That the ONA can only ever become 'defunct' when its esoteric philosophy - and its theory, praxis, ethos, and collective pathei-mathos - cease to interest or inspire others or cease to be followed or developed by others. For, most importantly,

" [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.

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 pathei-mathos from his exeatic life, into a practical and flexible and modern, and unique and subversive and individualistic, esoteric system." {2}

In effect, the ONA is now - and will be - the accumulated pathei-mathos of those who follow/practice (in whole or in part) the occult philosophy codified by Anton Long and who thus have acquired their own pathei-mathos; those who are influenced or have been influenced by it (in whole or in part) and who thus have acquired their own

pathei-mathos; those who are and have been inspired by it (in whole or in part) and who thus have acquired their own pathei-mathos; and those who use it or have used it (in whole or in part) as a basis for their own system or praxis or way of life and who thus have acquired their own pathei-mathos. All of which aids - or brings into being - the aeonic change that it is one of the aims of the ONA to provoke and produce; and all of which make the ONA more than an idea, more than an academic philosophy, and more than a mythos.

The Misleading O9A

As clearly explained in many ONA texts, from the 1980s to the naughties, and as evident in their use of the terms 'jape', 'the sinister game', and 'Labyrinthos Mythologicus', the ONA - by which is meant its literature, and the public and private speakings and writings of Anton Long et al - has always been sly, mischievous, and sought to mislead and test people, especially those curious about or interested in it or seeking to 'join it'. Thus when someone or some many opine that the ONA - or someone associated with it - has "deceived people" the standard ONA response is "so what?" for they admit to "practising or disposed to practise evil", to being "actually or potentially harmful, destructive, disastrous, pernicious; baleful", to being "malicious; mischievous, sly; bad in moral character, disposition; hard, difficult, misleading, deadly, amoral; malevolent, offensive" {3}.

That is, they admit to propagating and practising Satanism, having always made a distinction between themselves and those others who, since the 1960s have claimed to be 'satanists' and whom they have contemptuously derided {4}.

For,

"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." {3}

Furthermore, their treatment of others, both in the real world and via the medium of the internet, is justified by their division of people into 'us' and 'them', into 'our kind'

and 'mundanes'; with those revealing themselves to be mundanes regarded as fair game, a resource. Note here the expression *revealing themselves to be*, for just as the ONA have tests for choosing those to be culled {5} so also do they present 'the others' with tests and opportunities the purpose of which is to reveal if they are mundane. One of these tests is their Labyrinthos Mythologicus; another was 'the sinister game' they played with prospective adherents {6}; another, of course, is misleading people, especially via the medium of the internet, 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 and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape." {7}

As mentioned in one of their more recent polemical texts,

"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?" {8}

Thus if people cannot understand the japes, cannot see beyond what is misleading and deceptive - and cannot perceive the inner esoteric ONA beyond outer causal forms - then they have, in the eyes of the ONA, revealed themselves to be mundane.

Conclusion

The Order of Nine Angles, with its slyness, its mischievousness, is both a test and a means. A test of mundane-ness, and a means whereby some can find, explore, and then presence, our potential (esoteric and exoteric) as human beings.

For the esoteric philosophy of Anton Long {9} is one founded on the axiom that most individuals have the potential to evolve, to cease to be mundane, and (a) that one means to realize this potential is the occult one of inner transformation codified, for example, in the Seven Fold Way and (b) that another means is the practical one of ordeals, physical challenges, exeatic living, and a personal learning from experience, which the ONA has always championed.

R. Parker
Shropshire
2013 ev

Notes

{1} Anton Long. *Emanations of a Mage* (118 Year of Fayen). See the Appendix for an extract from this MS, and which extract places the quotation in context. An altered version of this extract - with some additions by an intermediary and by someone in America then associated in the public mind with the ONA - was published in 120 yfayen under the title *Questions for Anton Long*.

{2} R. Parker. *Roots and Organization of the Order of Nine Angles*. 2013

{3} Anton Long. *Toward Understanding Satanism*. 122 yfayen

{4} The early 1990s ONA compilation *Hostia* contains many polemical diatribes directed at those claiming to be 'satanists'. The distinction made by the ONA between themselves and others is evident in the two volumes of *The Satanic Letters of Stephen Brown*, published in 1992, and which letters should be read by anyone interested in the ONA as they provide an excellent overview of the philosophy of the ONA from the time before the internet became, for most in the West, the primary source of information/misinformation/disinformation.

{5} See ONA texts such as *Culling As Art*, and *Guidelines for the Testing of Opfers*.

{6} Refer to the ONA text *Playing The Sinister Game - A Brief ONA History*. 122 yfayen (Updated Jan 2012 CE)

{7} Order of Nine Angles. *Labyrinthos Mythologicus*. 122 yfayen

{8} *Just Who Do They Think We Are?* 122 yfayen

{9} This practical occult way is outlined in the 2013 article *The Radical Sinister Philosophy of Anton Long - A Review of The Contemporary Secret Society Known As The Order of Nine Angles*.

ΔΔΔ

Appendix

Extract from *Emanations of a Mage* (118 Year of Fayen)

Since I first became involved in 'the Occult' - over forty years ago now - my fundamental aims, my perception of the causal, have remained basically the same, although the decades of my esoteric and sinister quest have enabled me to give causal forms, to assign names and terms or invent new ones, to what in the beginning was mostly personal intuition and empathy. In addition, I have learnt a lot about myself, about human beings, about esoteric matters, and our world, from having made quite a few mistakes, with these mistakes - or perhaps more correctly, these learning opportunities - mostly if not always arising because my innate curiosity, arrogance and impetuosity lead me to directly experience, experiment with, and try things and situations, rather than just study or read about them in a boring, detached, impersonal, academic way.

Thus, as a poet once wrote:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

Hence, I do not - in most ways - view the world, or human beings, differently now from when I began. Rather, I just have given conscious form - achieved a conscious, and a mature esoteric, understanding - of what was hitherto mostly instinctive, or based on my own intuition (esoteric and otherwise), on my own empathy with and concerning people, Nature and the Cosmos. Basically, this is always how it should be, for our evolution, as human beings: a growth based on the synthesis of empathy (esoteric and otherwise), and intuition, with a genuine conscious apprehension, and then a move upward to that new type of being, that new type of apprehension, that allows us to fully know, experience, understand and appreciate the acausal, sans the limited, restricting, causal forms which we humans have manufactured over millennia in a rather vain attempt to 'understand'.

What I have learnt are three important things. First, how magickal, esoteric, changes actually occur, or are presenced, or are or can be brought-into-being, in the causal. Second, how many causal changes, wrought through sinister acts, take a lot longer to cause noticeable effects among humans (and human constructs - such as 'society') than I originally presumed. Third, that the current 'system', manifest most obviously in the modern State, is even more tyrannical, more de-evolutionary, than I considered it to be.

Essentially, the essence of my life, the foundation of my own individual being, has been and still is my esoteric quest: my journeyings among and exploration and experience of, the sinister way; my dark desire to find and go beyond my own limits

and to not accept nor be content with the answers, the limits, set and manufactured by others, of and in whatever causal time and place.

My fundamental aims have always been to change myself, others, and our world - to presence, to revel-in, to become, to experience, the very quintessence of life itself. For I have always intuitively felt since a very early age that we human beings have immense potential; that we are and can be far more than we realize; that we need to experience and be inspired; that we need to dream great dreams; that we need to see restrictions for the impersonal tyranny they are; and that we living, human, beings are somehow and in some way a connexion to other life, to the very living beings that are Nature and the Cosmos beyond. That is, I have always felt that we, as individuals, can participate in and somehow create our own evolution; that we have the potential to consciously bring about changes within ourselves, within others, within the world, and within the Cosmos itself - to participate in the mystery and the joy of creation, exploration and evolution.

Initially, I assumed in youthful naivety that conventional 'Black Magick' - the Left Hand Path and conventional Satanism - were or could and should be, a means to bring such evolution and such change, and such experiencing and transcendence of causal restrictions and limits. Then, I understood very early on that I would have to create my own Way - that the essence of magick, of the LHP, of Satanism, had been lost over the decades and centuries. However, I was fortunate to be found by a lady who had kept alive, in a wordless mostly empathic, unstructured and always directly personal way, some aspects of this almost lost esoteric and sinister essence: more a mythos and a few esoteric techniques than a working, spreading, Way, and it was these almost forgotten aspects that I combined with sinister things of my own devising in order to bring-into-being the ONA.

For a while, I was the Order of Nine Angles, although I expect few, outside of our sinister kindred, will understand what I mean here. Most - and certainly all the mundanes - will assume I mean I was the only person 'involved with' some-thing called the ONA, but this is a fallacious assumption, since even from the early days there were always around a dozen or so people 'involved'.

What I mean is that the ONA lived in me, or more correctly, was presented through me; through what I said, did, wrote and by what I inspired, directly - from person to person - or esoterically, through my personae as a shapeshifting player of many and varied rôles. In effect, the ONA was the sinister way - the esoteric philosophy - that I developed, then expounded, and always lived, and which esoteric 'way or life' some others sought to follow, often via them undertaking the Seven Fold Way, or occasionally by someone following the Rounwytha tradition. Furthermore, this esoteric philosophy was itself based upon what I had learned from the aforementioned certain lady; what I had discovered from my own researches and travels, and what I had personally experienced by undertaking the traditional tasks, ordeals, and rites.

Now, decades later, things have changed because the ONA has become detached from me, and is now presented as a type of acausal, living, entity in our causal world. Again, I expect few, outside of our sinister kindred, to understand - intuitively or

consciously - what is meant here.

Initially, the acausal (sinister) energies which are and which always have been the ONA - even before they and we were described by the term The Order of Nine Angles - were constrained and limited; more like just kept rather weakly presenced, in the causal, in a very limited causal area (mostly rural South Shropshire, in England). Then, a specific causal form was constructed to temporarily contain and store and presence the more powerful acausal energies which were unleashed through various esoteric workings - through various bringings-into-being which a certain individual undertook. Later, and as planned, some of these energies were released and spread around the world as some were stored or presenced in newly created causal forms in order to affect changes in the causal, esoterically and otherwise. Later still - around three decades after the initial esoteric workings - there was sufficient energy presenced (living as the ONA) for the burgeoning sinister entity itself to 'leave its causal home' and to 'shed its temporary causal forms'. In simple terms, the esoteric sinister philosophy of Anton Long was codified, disseminated, and was followed by, or influenced, various individuals around the world; with some individuals, inspired by that philosophy, adapting and developing it in their own particular and individual way.

What the ONA is now becoming is a natural and necessary evolution of what I presenced decades ago, and what I, and a few others, have nurtured since then. Thus, the ONA is now a three-fold being, although of course each of these individual aspects represent just one aspect of the triad itself - or rather, are perceived as being somehow different and distinct, when they are just different 'angles' of a certain causal presencing.

One of these three aspects is manifest, now, in individuals (operatives) who are beginning to live the essence of the sinister ethos itself, without the restrictions of older causal forms. That is, the esoteric work - the sorcery - of such people is their own unique being; their own way of living; the deeds, the work, that they do, inspired by the still emerging culture of their own milieu, their own 'group'. Hence, traditional sorcery is mostly irrelevant for them; for their own individual and sometimes shared (family) life is itself a new type of sorcery, a genuine and powerful presencing of sinister, acausal, energies.

The second of these aspects is manifest, now, in traditional nexions who follow The Seven Fold Way, and in those reclusive individuals who work either alone, or with an esoteric and sinister partner. In these nexions, traditional Internal and Aeonic sinister sorcery - as manifest in the various esoteric MSS of the ONA - is often still undertaken as a means of presencing acausal energies. Sometimes, these more traditional nexions are the esoteric (hidden) foundation of an exoteric causal form, as, for example, Falcifer is to Vindex.

The third of these aspects is still esoteric and thus currently rather unknown, but is manifest in a new way of living by an emerging new type of human being: the sinister empath (the traditional Rounwytha) who sometimes esoterically works, and who sometimes lives, alone, but who more often than not now lives in a symbiotic

relationship with either other empathic humans, or with some acausal-entity that has emerged into, or been manufactured in, our own causal Space and our own causal Time. By their very nature, these still changing, still evolving, human beings, these symbiotic sinister empaths - and thus their work - are intentionally hidden, for the mundanes would consider them extremely dangerous, given their still developing and still emerging abilities.

However, and to be precise, the ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three 'angles' to each of the three aspects). In the exoteric sense, these three 'angles' of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by (1) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (2) by the ethos of personal, kindred, honour (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism; and by (3) the emerging Sinister-Numinous Way, where the faculty of empathy and the ethic of kindred honour are combined with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more.

What should be understood - and what is now becoming understood - is that all three of these aspects are of the ONA. They are all causing causal changes, each in their own and necessary ways. They are all an evolving; a coming-into-being of the sinister, of our human kind. They are all part of the extended and now world-wide sinister ONA family. They all share the same fundamental sinister ethos; all presence aspects of acausal energy; and all are bringing-into-being, or will or can bring-into-being, the causal changes needed for us to evolve and leave this planet which still is our childhood home. They are all inspiring others, in their own unique ways, and they are all to be admired and aided, just as each aspect of this triad - and the triad of the triad - is but one aspect, one living function, of the living sinister being which is now the ONA. Or, again expressed in simple terms, all three aspects manifest, in their different way, the sinister philosophy of Anton Long, with some individuals, inspired by that philosophy, adapting and developing it in their own particular and individual way.

Thus, perhaps more than a few individuals will now understand and appreciate one reason why the Order of Nine Angles was and is called what it is: for it is, in essence, a living ordered (acausal) being - a causal order or biological 'hierarchy'; an organic order(ing) - which has nine distinct aspects, or 'angles' or 'perspectives' or 'causal lives/functions' or 'dimensions', to it when such a being is manifest (presenced, and perceived) through our causal Space and in our causal Time, and according to our rather limited causal perspective and causal way of thinking. In effect, therefore 'the Order' is our sinister ethos, our theory and praxis, our esoteric philosophy, manifest - presenced, made real in the causal - by those who follow/practice it, those who are influenced by it, those who are inspired by it, and those who use it as a basis for their own system or way or praxis.

This is quite different from a conventional, an old Aeon, order or group. For the 'order' here is how certain acausal energies are presenced, now and in the future, in the causal via living human beings and by the creations and/or the works and deeds which some of those human beings will produce, bring-into-being, and do.

