



## The Satanism Of The O9A In Esoteric Context

### The O9A Understanding Of Satanism

There has been some debate over the past decade among self-proclaimed satanists, among some academics and even among some individuals identifying with the Order of Nine Angles (O9A/ONA), as to whether the O9A is a satanist group and, if it is not, then how does one classify, and describe in occult terms, the O9A.

Yet what is often overlooked, in such debates, is how the Order of Nine Angles themselves define and understand satanism. According to their *Glossary of Order of Nine Angles Terms*, version 3.07 dated 123 yfayen,

"Satanism is a specific Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world [...] In essence, and thus esoterically, Satanism - as understood and practised by the ONA (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism is defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means."

This is interesting and informative, in three ways:

(1) Because it re-iterates what the O9A - as codified in writings by Anton Long

between 1984 and 2011 - have always stated in regard to satanism being, for them, "a presencing of dark forces/acausal energies - a form/mythos - only relevant to the current Aeon" {1}.

(2) Because they regard this 'exoteric form' - their satanism - as a possibly useful and adversarial means of changing both individuals and, over aeonic periods of time, the world itself {2}, and which personal and aeonic change involves (as they have expressed many times) amoral deeds {3} and using extremist political and religious forms as 'insight roles' {4}.

(3) Because of the understanding of Satan as a powerful supra-personal being. This understanding, however, does not mean that they equate this supra-personal being with the Satan of biblical legend and Christian cosmogony. Rather, they conceive of Satan as one of their 'Dark Gods'; that is, as one of the entities who exist in the acausal universe {5}, some of which entities are said to have egressed, in the past, into our causal universe and - being shapeshifters - to have assumed various external physical forms. Furthermore, the O9A make two things abundantly clear: (i) that it is for each initiate to discover for themselves, by practical sorcery and other occult means, whether or not these Dark Gods are archetypal in nature or actual supernatural beings external to ourselves {6}, and (ii) that, even in the supra-personal acausal scenario, "there is no worship of Satan, no religious submission, but rather an appreciation of Satan (and many other Dark Gods) as akin to friends, companions, and/or long-lost relatives who have dwelt in some far-off land." {7}

The understanding, and the use, of Satanism by the O9A is therefore complex, even labyrinthine; and it certainly does seem apt to describe the O9A as "a dangerous and extreme form of Satanism" {8} given its description of itself as satanist, given its definition of satanism, given its advocacy of culling (human sacrifice), given its insistence that initiates must 'presence the dark' through personal amoral (and criminal) deeds, and given its use of subversive and adversarial Insight Roles.

For the O9A individual is, according to their *Proem for Novices*, expected 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."

However, in order to fully understand the satanism of the O9A in esoteric context it is necessary to consider the 'three O9A ways', for it is the following of any one of these which makes someone O9A {9}.

### **The Three O9A Ways**

The three ways are: (i) the initiatory Seven Fold Way, (ii) the Drecc and the Niner, and (iii) the Rounwytha. All of these were inherent in the O9A from the beginning {10}, even though - in the case of the Rounwytha - it remained an esoteric, aural, way until around 2011 {11}, and - in the case of the Drecc and the Niner - went by no singular descriptive name until around 2010.

As described elsewhere:

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. {9}

These three ways are, moreover, not overtly or even implicitly satanist, even though the Drecc/Niner can use O9A type satanism in an adversarial way 'to presence the dark' and attain self-insight, and even though the early stages of the seven fold way involve the initiate in forming an occult group (a nexion, or temple) for the performance of sorcery and occult rituals, some of which rituals (as in the O9A's *Black Book of Satan*) are overtly satanic.

However, the operative expressions here are 'in an adversarial way' and 'the early stages', with there also being multiple clues spread over decades - in respect of an esoteric understanding of the O9A's satanism - in many of the writings of Anton Long, as is evident for instance in the following examples from those many:

"The ONA has as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; has steadfastly

propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and also significantly extended and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner." {12}

"A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain role or roles (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the role - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose." {13}

"An archetype is a particular manifestation of acausal energy in the causal - a living being, but a being with an acausal nature (or more correctly a partly acausal and partly causal nature). This being is born (or can be created), lives, declines, and then ceases to exist on the level of existence where it was manifest (our psyche). But there are beings beyond these archetypes - beings which are more acausal, and beings which are purely acausal. That is, which have more acausal energy than archetypes. What is named as 'Satan' is beyond an archetype, just as the Dark Gods are.

In the simplistic sense, archetypes are related to the stages up to Adept; the next type of acausal beings we can perceive - or more correctly, which can be accessed in some way, or presented in the causal - relate to the Abyss and beyond. That is, archetypes cease to have any effect, on an individual who is beyond a certain stage of our Way, and this is one meaning of being an Adept. There is no communication, but rather an apprehension. This apprehension, for archetypes, is fairly simple. Beyond archetypes, it is much more complex and does not rely on our conventional senses and the way of causal apprehension: which is via sounds, colours, 'words', images, and collocations of these (such as a static Tarot image, such an image used in as magickal way, or a magickal rite), synchronistic or otherwise. A magickal apprehension is a participation - an expansion of one's own being, and thus an evolution. Hence, 'Satan' is one means of evolution, magickal and otherwise [...]

[Traditional satanic ceremonies were] a beginning. A learning. A liberation. A moving toward that apprehension wherein is knowledge

of causal and acausal, sinister and non-sinister, and what is beyond. But there will come a time when this beginning, and learning, is not needed any more. This will be after the New Aeon has been manifest for some time, and moved individuals towards the next stage of our evolution. There will then be the apprehension mentioned earlier - the new language (beyond symbolism) and the new magickal methods, which relate to the Cosmos and not this Earth. But first, we must liberate this world from the tyranny it now endures. First, we need many individuals living according to the Law of the New Aeon, and many individuals becoming Adepts of our Way." {14}

What is thus revealed are two related things:

(1) That - in terms of the esoteric philosophy of Anton Long {15} - there is Satan as a conventional (Jungian) archetype and as apprehended via causal knowing; there is also a Satan (an 'acausal entity') beyond such a conventional archetype, which can be apprehended via acausal knowing and which apprehension takes us toward "knowledge of causal and acausal, sinister and non-sinister, and what is beyond".

(2) That the satanism of the O9A is - just like each of the three O9A ways - essentially a technique, a way whereby something can be accomplished; with the particular 'O9A satanic technique' capable of being used by itself, or as part of two of those three O9A ways. In the case of the Drecc/Niner in a practical adversarial way 'to presence the dark' in the real world and also to attain self-insight; in the case of the seven fold way in an occult manner as part of their learning process and as part of their decades-long esoteric quest. In brief, as exoteric and esoteric pathei-mathos; for pathei-mathos

"is and has been a useful esoteric technique, a new type of Dark Art. Which is one reason why the ONA has such techniques as Insight Roles, grade rituals such as Internal Adept; an exoteric adversarial - heretical and amoral - praxis; and tough physical challenges. So that individuals can test themselves and be tested; can suffer, can endure hardship and triumph or fail; can shed affectations and come to know themselves for who and what they are; and can acquire the necessary esoteric, Aeonian, perspective, of themselves as a fragile mortal nexion.

For 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." {16}

Common to both (1) and (2) is 'the sinister and the numinous' and what is beyond our apprehension of that apparent dichotomy. What is beyond, is the unity of 'the sinisterly-numinous'. The understanding that satanism and

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself. As Anton Long wrote, in respect of his own experience, *in the context of beyond The Abyss, such designations [LHP/RHP] based on such a dichotomy become, and are, irrelevant because without sense and meaning.*" {17}

We are - as Anton Long wrote in 2003 {14} and over a decade earlier in his *Satanic Letters* and some other writings - thus propelled beyond archetypes, propelled toward The Abyss, towards the next stage of our evolution where our understanding can best be expressed by a new esoteric language, or languages, such as those developed by the O9A; and which esoteric languages "are appropriate to the New Aeon, and evolve the consciousness and the understanding of the individual." {18}

### **The Sinisterly-Numinous, Esoteric Languages, And The Logos Of The O9A**

It is often forgotten that the primary aim of the O9A - embodied in its esoteric philosophy from the very beginning - is to aid and encourage our evolution as individuals into a new, a higher, species by us acquiring both causal and acausal knowing (enlightenment/wisdom), and by us as individuals living according to kindred honour (aka the Law of the New Aeon).

The three ways of the O9A - as well as their heretical, extremist, form of satanism - are simply practical techniques whereby this aim may be accomplished by select individuals. Similarly, their 'sinister dialectic' - their encouragement and advocacy of anarchy, political/religious extremism, crime, culling, kampf, and any and all types of subversion - is a means whereby individuals, alone or as O9A nexions or as a collective, may aid and abet the downfall of the old as prelude to the new.

For the essence of the O9A - the essence of their satanism and their three esoteric ways - is the sinisterly-numinous: what is beyond The Abyss; what "does not rely on our conventional senses and the way of causal apprehension via sounds, colours, 'words', images, and collocations of these"; what can be apprehended, now, by esoteric languages such as The Star Game and Esoteric Chant; what can and should be apprehended, in the future, by us developing - sans denotatum - the perceivization of 'dark empathy', an apprehension already prefigured in the O9A way of the Rounwytha {19}; and what, on the practical level, results from us living according to the Logos of the O9A, which Logos is the law of kindred honour and which Logos is diametrically opposed, in theory and in practice, to the codified laws - and the society - of the modern, and the ubiquitous, State.

### **Conclusion**

If one accepts that satanism means the contemporary view espoused either by the likes of LaVey (a law-abiding self-indulgence combined with the principle that 'might is right' ) or by the likes of the Temple of Set (a harming-none, law-abiding, quest for self-enlightenment and self-empowerment), then the O9A is, at best, a heretical form of satanism, and one which despises the principle that 'might is right' {20}.

However, if one accepts that satanism is:

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

then it is difficult to disagree with the conclusion that the O9A indeed advocates, incites, and practices, satanism. For the O9A, as they openly profess, and as is obvious from their writings and their esoteric philosophy, understands and manifests satanism 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. {12}

It should therefore be obvious that the O9A has:

"significantly extended and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of the Drecc and the lone adversarial practitioner; in the practical and effective Seven Fold Way; and in practical Dark Arts such as esoteric pathei-mathos which requires an exeatic engagement with life, and thus which breeds character and a wordless appreciation and understanding of the Aeonic perspective and of the sinisterly-numinous beyond all abstractions including those of good and evil, light and dark."

Understood thus, the O9A - and its three ways - are indeed satanic since every O9A person, whatever O9A way they follow or espouse, is a presencing of those forces that would, if left unchecked, lead us in practical ways to that individual apprehension and that way of living which are beyond good and evil, beyond the light and the dark.

R. Parker  
2014 ev

### *Notes*

{1} Anton Long. *Toward Understanding Satanism*. 122 yfayen. See also *The Satanic Letters of Stephen Brown*, 2 vols. 1992.

{2} The aeonic strategy of the O9A is outlined in the 'inner ONA document' entitled *Geneseos Caput Tertium*, published in 2013, the title of which (as evidenced by the Greek quote which accompanies it) refers in a humorously mocking way to the third chapter of the Biblical Genesis, in which Satan makes his first appearance.

{3} Refer, for example, to early O9A texts such as the 1980s *Satanism, Sacrifice, and Crime*, and which text was included in the first volume of *Hostia* published in 1991.

{4} Insight Roles are a unique O9A technique, and one which has attracted the attention of several academics:

" Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate." *Per Faxneld and Jesper Petersen, At the Devil's Crossroads in The Devil's Party: Satanism in Modernity. Oxford University Press, 2012, p.15*



"Undertaking an insight role means gaining real-life experience by working undercover for a period of six to eighteen months, challenging the initiate to experience something completely different from their normal life both to 'aid the Sinister dialectic' and to enhance the experience of the Initiate." Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld and Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

Various subversive 'insight roles' are described in the O9A text *An Introduction to Insight Rôles*, included in the 981 page pdf compilation *The Requisite O9A*, published in 2011.

{5} The O9A theory of an acausal universe is described in the pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{6} Refer to the O9A text *The Discovery and Knowing of Satan: Satan, Acausal Entities, and The Order of Nine Angles* (2011 ev)

{7} Anton Long. *Toward Understanding Satanism*. 122 yfayen. In much earlier writings, Anton Long also wrote:

"The whole of Satanism is a defiance against this religious spirit, this religious attitude [...] a rebellion against all those forms which hold our being, our spirit, in chains - which binds us, which restrict our potential, our evolution." *The Satanic Letters of Stephen Brown*. Letter to Mr Milner, dated 14th March 1991 eh

"Satanism is concerned with individual defiance - a Satanist never submits to anyone or anything." *The Satanic Letters of Stephen Brown*. Letter to Austen, dated 28th August 1992 ev

{8} 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

{9} *Overview Of The Order Of Nine Angles*. O9A text dated 2014.

{10} See, for example, R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text, 2013.

{11} "In 2011, as research for his now published book *Mysticism in the 21st Century*, Professor Connell Monette privately submitted a list of questions to Anton Long, shortly before AL (as befitted a Magus) retired from all public and private duties. One of these questions concerned the aural tradition of the O9A,

and in his reply AL mentioned that he had already begun to set down, for future generations, some of the remaining aural traditions." R. Parker. *The Aural Traditions of the Order of Nine Angles*. e-text, 2013.

{12} *Toward Understanding Satanism*. 122 yfayen

{13} *The Satanic Letters of Stephen Brown*. Letter to Mr Milner, dated 14th March 1991 eh

{14} *Auf dem Wasser zu singen*. 2003.

{15} This esoteric philosophy is outlined in the 2014 O9A text *Overview Of The Order Of Nine Angles*.

{16} Anton Long. *Pathei-Mathos and The Initiatory Occult Quest*. 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and the Aeonian Perspective - A Guide to the Esotericism of the O9A*.

{17} R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013

{18} Anton Long. *Concerning Esoteric and Exoteric Languages*. 2011.

{19} Qv. the pdf compilation *The Rounwytha Tradition*.

{20} Refer to Anton Long's two essays: (i) *The De-Evolutionary Nature of Might is Right* (122 yfayen) and (ii) *Concerning Culling as Art* (122 yfayen). Both essays are available in the pdf compilation *Satanic Heresy, Part 1*.

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