

Bewraying The Order of Nine Angles

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Bewraying The Order of Nine Angles

Preface

The articles in this July 2015 compilation of Order of Nine Angles (O9A/ONA) texts divulge in detail the inner esotericism of the O9A, hidden from non-initiates as that esotericism has been, for decades, by the various outer, exoteric (sometimes heretical, sometimes adversarial) 'causal forms' and written polemics that the O9A has used to incite, dissuade, intrigue, perplex, annoy, test, recruit, propagandize, and, of course, to 'presence the dark'.

This compilation therefore compliments three other recent pdf compilations of O9A material:

- (i) *A Modern Mage: Anton Long and The Order of Nine Angles* (52 pages, Second Edition, 2015); and
- (ii) *Further Notes Concerning The Hermetic Origins Of The O9A* (6 pages with illustrations, 2015); and
- (iii) *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (1460 pages, Seventh Edition, 2015);

Taken together, these four compilations provide a long-overdue informed and initiated insight into the O9A, and thus place into the correct esoteric and historic perspective the O9A's "dangerous and extreme form of satanism", its hermetic experiential Seven Fold Way; its advocacy of human culling and of fascism, National-Socialism and radical Islam; its 'dark arts' such as Esoteric Chant and the Star Game; its emphasis on the cultivation of the faculty of empathy; and its championing of *pathei-mathos*, intellectualism, and culture over and above the plebeianism so evident in self-described modern satanists with their lack of esoteric insight and knowledge, a lack so evident also in the majority of self-described modern occultists.

R. Parker
Shropshire
July 2015

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Bewray: Middle English *bewreien* (prefix *be*, suffix *wray*). To divulge, to reveal; to expose by divulging secrets; to discover what was hitherto concealed; to expose the true character (of something or someone). Chaucer *Franklin's Tale*, 246: Ne dorste he nat to hire his wo biwreye. Shakespeare *Titus Andronicus* Act II, Scene iv, 3: Write downe thy minde bewray thy meaning so.

Introduction

The inner esotericism of the O9A - hinted at in early O9A MSS from the 1980s and the early 1990s - is, in essence, an understanding of (i) the ancient, hermetic, origins, and the practical purpose, of their Seven Fold Way, and (ii) of their 'dangerous and extreme form of Satanism' as a necessary initiatory pathemathos, and (iii) of their long-term 'aeonic strategy' to: (a) develop by esoteric means (such as the Seven Fold Way) a new type of individual, and (b) by their logos (code of kindred-honour) and by the promotion of various exoteric and adversarial 'causal forms', to develop new ways of living and thus new types of societies, and (c) to develop an evolving esoteric culture from the pathemathos of those few who have successfully, via the Seven Fold Way, achieved Adeptship and beyond, with the 'esoteric philosophy of Anton Long' forming the foundation of such an esoteric culture.

For the O9A Seven Fold Way is a decades-long esoteric anados (ἀνοδος), and is quite different from, and (in origin) more ancient than, the qabalistic (Magian) 'magick' of the likes of Crowley, Aquino, et al; and with their satanism being - as the pseudonymous Anton Long mentioned in early O9A MSS, such as some of those included in volume one of the early 1990s compilation *Hostia* - not only a necessary beginning:

A: Satanism is all about - in its beginnings - making conscious (or liberating) our dark or shadow nature. In the past, certain experiences were often undergone in order to achieve this, and some of those experiences were often frowned on by 'conventional' society. Some might have been 'illegal' at the time as well. But gradually (at least in traditional Satanism) a way was found to 'short-circuit' these evolutionary experiences which enhanced the consciousness and thus wisdom of those undergoing them - if they survived, of course. Thus was Internal Magick evolved. This enabled the experiencing of the dark side, and its integration, as well as made possible what was beyond.

but also a way of inner, personal, change; a change exemplified by the Seven Fold Way:

"The essence of genuine Satanism can be simply stated: it is a way to inner development, the goal of which is a new individual. This way involves three essential stages [...] The first is direct experience, the second is direct practice and the third self-development. The first involves direct experience of both the external 'world' and the inner (or psychic) 'world' through striving to achieve certain goals both practical and 'magickal'..."

Thus:

"Adeptship results from a transformation - a transmutation if the individual [...] It is an internal alchemical process of change and occurs on all levels - the psychic, the magickal,, the intellectual, the psychological and the physical. It is the birth of a new individual who has skills, knowledge, understanding and judgement not possessed by the majority. The changes themselves arise from a synthesis - there is an evolution of the individual and their consciousness because of a successful response to a challenge. Or rather, because of a series of such successful responses over a period of some years [...] Quintessentially, the path to Adeptship is a quest which involves ordeals, the achievement of goals and so on."

Furthermore, as many early O9A MSS make clear - for example, the one entitled *Adeptship: Its Real Meaning and Significance* - there is an emphasis on the initiate acquiring, via various esoteric techniques such as the Internal Adept rite, the muliebral virtue of empathy:

An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes:
a) a real understanding of esoteric, Occult matters, and a deep esoteric knowledge/insight; b) esoteric skills - chief of which is empathy: with both natural and 'Occult' forces/energies. An important aspect of this empathy [an intuitive understanding of things as those things are in their essence] is with living beings and that species mis-named Homo Sapiens Sapiens;
c) a unique character - formed via experience; d) a unique 'philosophy of life' attained via self-discovery and self-experience - by finding answers unaided.

Which muliebral virtue of empathy - developed via various esoteric techniques such as the Internal Adept rite {1} - stands in complete and stark contrast to the masculous pontifications and life-style of the modern 'satanism' developed by LaVey and Aquino and propagated by the crowd of latter-day satanists with their egoistic ipseity and their primitive principle of 'might is right' {2}.

The Inner Esotericism Of The O9A

That the self-described Occultists and satanists, and academics studying modern esotericism, have failed to understand the esotericism of the O9A is most indicative, fixated as they have been and are (i) on the mangle-mangle that is the Magian kabbalah and modern turbidus developments of it as exemplified by Mathers, Crowley, et al, and (ii) on the modern masculous 'satanism' developed and propagated by the likes of LaVey and Aquino.

Little wonder then that self-described Occultists and satanists, and academics studying modern esotericism, have never commented, in a detailed, rational

and/or scholarly way, on (i) such unique O9A esoteric arts as The Star Game and Esoteric Chant, (ii) on the alchemical and ancient hermetic antecedents of the O9A septenary system, (iii) on the sinisterly-numinous tradition that informs the experiential O9A Seven Fold Way and thus the emphasis by the O9A on balancing the masculine with the muliebral; (iv) on the O9A support for Sapphism and matriarchy over and above the still dominant patriarchal ethos; (v) on the unique esoteric philosophy of the O9A with its ontology of causal and acausal being, its epistemology of acausal-knowing, and its ethics of kindred-honour, and (vi) on the rather unique, strange, documented, sinisterly-numinous life of the pseudonymous Anton Long as an exemplar par excellence of the decades-long esoteric quest that is the Seven Fold Way culminating as that quest does in the discovery of Lapis Philosophicus.

The esotericism of the O9A was usefully summarized in a passage of a 2015 O9A text:

"In stark contrast to the unbalanced, masculine, egoistic ipseity manifest by both modern satanism and by the modern, Western, Left Hand Path, the O9A – despite outer appearances and despite its intentionally confusing mythos – continues the classical (Greco-Roman) tradition of esoteric paganism, manifest as that tradition is in (i) a personal, and years-long, anados (a quest for immortality) involving myesis and various practical esoteric arts, rites, mysteries, and techniques; in (ii) an understanding (intuitive or otherwise) of the need to acquire or cultivate (by various means) a certain inner equilibrium as a prelude to apprehending our physis, the physis of other living beings, and the physis of Being itself, so that we are "not foiled in acquiring knowledge germane to our essence", and in (iii) an exeatic (pagan) living balanced by an awareness (intuitive or otherwise) of supra-personal affective forces (howsoever described or denoted) beyond the power of egoistic mortals to control.

Furthermore, the O9A not only continues that classical tradition but has also substantially evolved it, as for instance by (i) providing, in the Seven Fold Way, a very practical anados that anyone can follow, and by (ii) correcting the thousands of years old imbalance between the masculine and the muliebral, an imbalance (a bias toward the masculine) that was internal (personal, esoteric, in the psyche) and external (in societies, in manufactured abstractions, in ideologies and ideations), and which imbalance not only meant that only a few individuals, per century, evolved toward wisdom, but also that external forms and structures followed an inexorable pattern of temporal rise, decline, and fall, and which unnecessary cyclicity has stifled our evolutionary potential as conscious beings. That the masculine individuals who profess to be modern satanists, and/or followers of the Left Hand Path, do not apprehend this is evidence enough of their ignorancy. With them, and their ilk, we will remain an

ouroboros species confined to this planet, while the Sinisterly-Numinous Occult Tradition, and similar presencings of equilibrium - of causal-acausal balance - offer us a nexion to life among the star-systems of our Galaxy." {3}

The Greco-Roman tradition of esoteric paganism was also evident in some strands of Western alchemy, with the O9A building upon, and extending, certain alchemical knowledge for the O9A has

"an initiated - esoteric - apprehension of the *raison d'être* of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis, and which initially undivided physis (*sans denotatum*, and thus the artificial, hubriatic, division between masculous and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis." {4}

Furthermore, as mentioned in the text *In The Name Of The O9A - Incitement, Propaganda, And Mythos* {5},

The Order of Nine Angles (O9A/ONA) is an intellection: the particular understanding of one person, the pseudonymous Anton Long, who melded (i) inherited and learned ancient pagan, and occult, traditions - British, and Hellenic hermeticism/mysticism - with (ii) the *pathei-mathos* resulting from his own decades-long (1972-2011) *anados* (ἄνοδος) along the hermetic Seven Fold Way, and who thus produced a unique signification expressed by means of a new esoteric philosophy and by praxises that, esoterically and exoterically, presence that esoteric philosophy.

What, then, are the essence and the *raison d'être* of this esoteric philosophy?

1. The essence is a consciously undertaken *pathei-mathos*, and thus the personal learning, by individuals - with the consequent internal ('alchemical') change in (and evolution of) the *physis* (φύσις) of the individual - that can result from consciously undertaking both esoteric and practical exeatic experiences conventionally described as both 'numinous' and 'sinister'. Thus, abstractions (which impute an illusive/pretentious 'knowing') are replaced by a direct and personal understanding *sans denotatum*.

2. The *raison d'être* is Aeonie: to, via a new *logos*, subvert (and eventually replace) existing causal forms (including the State) thus enabling new ways of living (and/or of a renaissance of older, more

pagan and cultural, ways of living) with the consequent change (development and evolution) of the physis of human beings. A subversion and a replacement not for any altruistic or idealistic reasons, but because such subversion and replacement are a natural consequence of (inherent in the physis of) that logos, manifest as the logos is in the O9A code of kindred-honour.

Content Overview

In terms of contents, (i) the two texts *Alchemy And The Sinisterly-Numinous Tradition* and *Lapis Philosophicus And The Septenary System* provide an overview of the Seven Fold Way in the context of alchemy and the kabbalah; (ii) the two texts *Modern Satanism and The Order of Nine Angles* and *The Innovation And Influence Of The Order Of Nine Angles* place the satanism, and tradition, of the O9A in esoteric and historical context; (iii) *Empathy and Aeonic Perspective in the Esoteric Tradition of The Order of Nine Angles* outlines the importance of empathy; (iv) *The Order of Nine Angles: A Précis* provides a reasonable overview of some aspects of O9A esotericism including the 'Muliebral and the Sinisterly-Numinous'; (v) the two texts *The De-Evolutionary Nature Of Might Is Right* and *Culling As Art* outline the plebeian nature of modern satanism and the aristocratic ethos of the O9A; (vi) *Notes on Phase One and Phase Two* discusses O9A aeonic strategy; (vii) *Diabological Dissent* presents one aspect of one aural paganus O9A tradition, and (viii) *Sapphic Sorcery* provides some intimations of one of the most manifest muliebral aspects of O9A tradition.

In addition, Appendix 1 - *Losing The Plot* - intimates some things about the O9A logos and thus about O9A strategy; Appendix 2 - *Sunedrion: A Wyrdful Tale* - presents, in fictional form, an example of O9A recruitment, tests, and an O9A Oxonia Sunedrion, while Appendix 3 - *Documenting Plebeian Physis In Modern Occultism* - presents, in polemical form (and as part of the O9A's annoying, adversarial, Labyrinthos Mythologicus), some examples of the plebeian physis of self-described modern satanists and occultists.

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2015

Footnotes

{1} Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal

adept and, indeed, of initiation itself." The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in the LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

As mentioned in the O9A MS *Empathy in the Esoteric Tradition of The Order of Nine Angles*, included in this compilation:

"The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy."

{2} Refer to O9A texts such as *Concerning Culling As Art* and *The De-Evolutionary Nature Of Might Is Right*, which are included in this compilation.

{3} *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*, which text is included in the compilation *Modern Satanism and The Order of Nine Angles*.

{4} *Alchemy And The Sinisterly-Numinous Tradition*.

{5} The text is included in the compilation *Modern Satanism and The Order of Nine Angles*.

Alchemy And The Sinisterly-Numinous Tradition

Lapis Philosophicus And Hebdomadry

Many early Order of Nine Angles [O9A/ONA] texts refer to alchemy in the context of the hermetic Seven Fold Way; that is, in the context of the seven stages whereby an initiate is or can be changed or transformed into an Adept and beyond. Thus in *Naos* - where the hebdomadry of the O9A is outlined - it is stated that "each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation." *Naos* also includes a table referencing each stage in alchemical terms:

The Alchemical Process					
Stage	Process	Word	Sigil	Season	Form
♂	Calcination	Nox	☿	Aries	Night
♀	Separation	Satan	♏	Scorpio	Indulgence
♀	Coagulation	Mercurius	☿	♈	Ecstasy
♂	Putrefaction	Lux	♏	♏	Vision
♂	Sublimation	Azif	♏	Libra	Blood
♂	Fermentation	Azoth	♏	Capricorn	Azoth
♂	Exaltation	Chaos	♏		Thought

As other O9A texts make clear, the anados [ἄνοδος] that is the Seven Fold Way is a quest for the ultimate gift: Lapis Philosophicus, the jewel of the alchemist, and about which jewel {1}, Anton Long wrote:

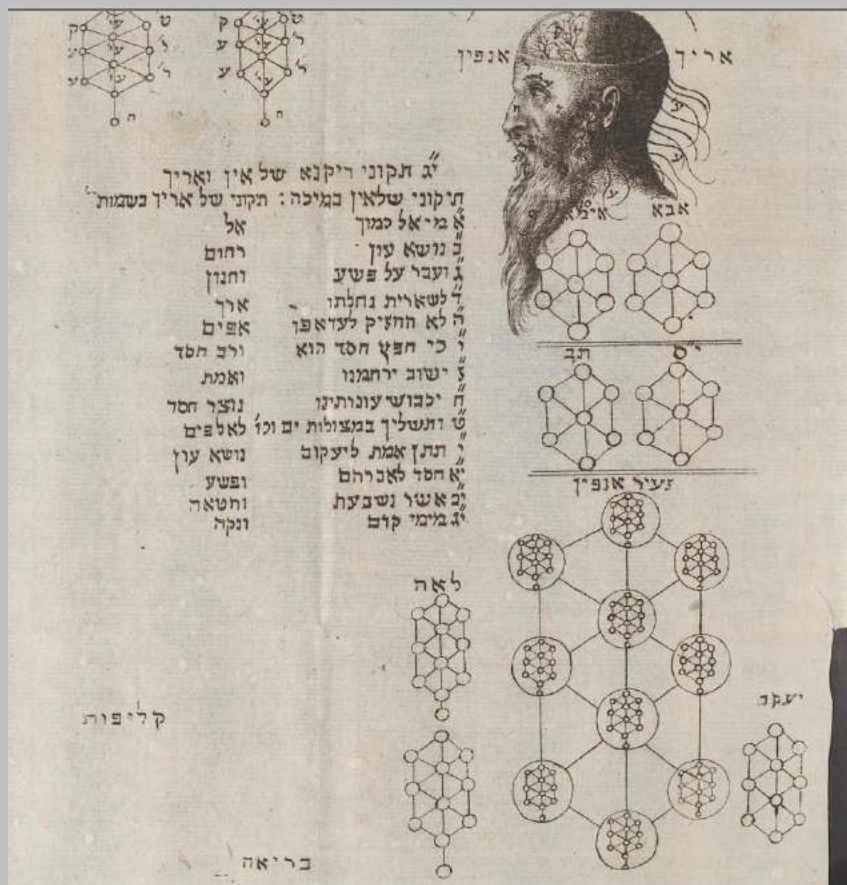
"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {2}

As befits their esotericism, the Order of Nine Angles use the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] in preference to the now more common *lapis philosophorum*. A term which, pre-dating *lapis philosophorum*, was used by writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 CE. Interestingly, Case - on the title page of his book *Sphaera Civitatis*, published in Oxford in 1588 CE - included an illustration which referenced the classical septenary system (Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn) as revived, centuries later, by the O9A.

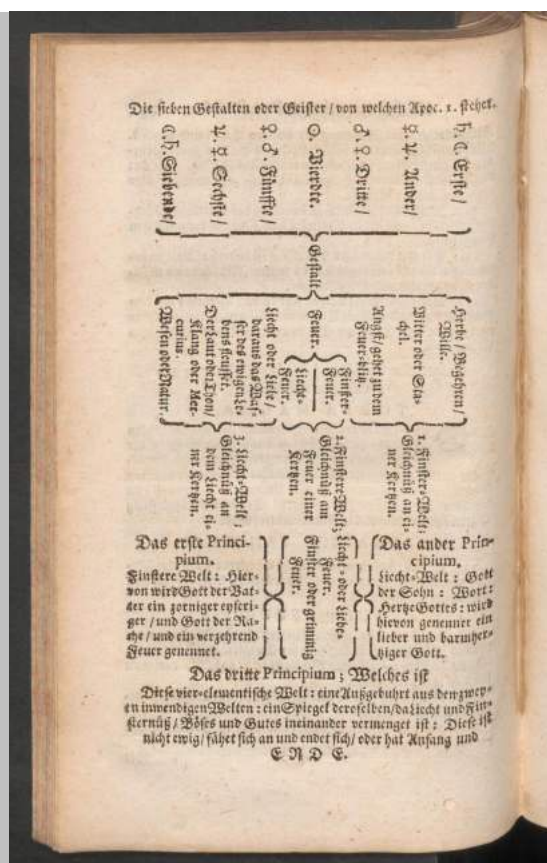
multitudinous spheres - is a distorted and very embellished version of the classical and pagan hebdomad, and that if one considers primary source material - rather than the partial translations of the likes of Mathers as used by the Hermetic Order of the Golden Dawn, by Crowley, et al - then it is possible to see the septenary sources behind the Kabbalah, as for example, in the following illustration from p. 251 of *Kabbala Denudata* by Knorr von Rosenroth published in 1677:

Ad Kether, Mundus Intelligentiæ, Sphæra prima, quæ dat facultatem omnibus stellis & circulis.
 Ad Chochmah, Sphæra motus diurni.
 Ad Binah, Sphæra octava stellarum fixarum, & duodecim signorum cœlestium, cum quibus combinantur duodecim menses.
 Ad Gedulah, Saturnus.
 Ad Gebhurah, Jupiter.
 Ad Tiphereth, Mars.
 Ad Nezach, Sol.
 Ad Hod, Venus.
 Ad Iesod, Mercurius.
 Ad Malchuth Luna, & in medio locatur Terra.
 Figura (S.) repræsentantur Septem cœli: nempe
 1. Cœlum primum & summum עֶרֶבוֹת, quod applicatur ad Chesed; ubi dicuntur reperiri Theauri benedictionum & largitionum, & gratiæ, omniumque bonorum, quæ

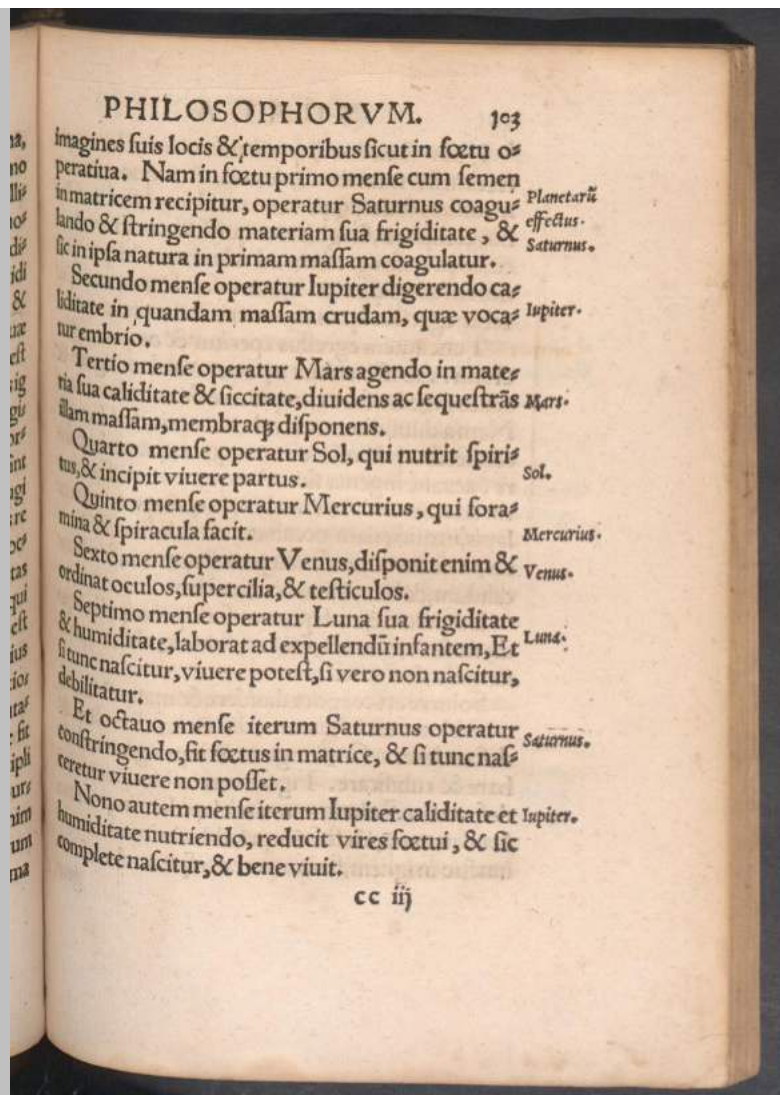
It is rather obvious that the Kabbalah is an emendation of the earlier pagan septenary system if one considers such medieval source material, such as the following illustration which includes the classical hebdomad:



In contrast to the emendation and embellishment that is the ten-fold Kabbalah, the septenary system is evident in such late European works as *De Signatura Rerum* by Jakob Böhme published in Amsterdam, 1682:



and is hinted at in various earlier alchemical treatises such as *De Alchimia Opuscula Complura Veterum Philosophorum*, published in Frankfurt in 1550:



Nam in foetu primo mense cum semen in matricem recipitur...

2) The second thing that O9A initiates understand is that the union as illustrated in various ancient alchemical texts, such as the woodcut from *Theatrum Chemicum Praecipuos Selectorum* published in 1550:



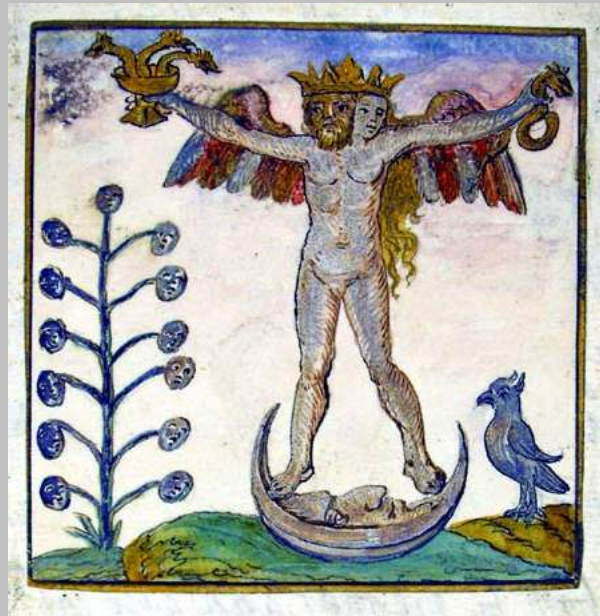
is symbolic of their own quest, and which alchemical texts and symbolism lead us to the more ancient Corpus Hermeticum:

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions

between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculine with the others muliebral." {3}

and thus to ἀρρενόθηλος as described in that tractate.

Hence one has an initiated - esoteric - apprehension on the raison d'être of alchemy: of ourselves as having, in essence, both a masculine and a muliebral physis {4}, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculine and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis. A conception of alchemy so obvious in the ancient alchemical depictions of how one can internally restore the balance between the masculine and the muliebral:



ἀρρενόθηλος: *Theatrum Chemicum Praecipuos Selectorum*



ἀρρενόθηλος: *De Alchimia Opuscula Complura Veterum Philosophorum*

Which is why the Seven Fold Way of the O9A - the sinisterly-numinous tradition, as described in texts such as *Naos* and *Enantiodromia: The Sinister Abyssal Nexion*, with its melding of the masculine with the muliebral - is a modern and practical alchemical process whereby we, as individuals, can not only rediscover the meaning of our lives but also can

consciously, via a conscious esoteric and exoteric pathos, evolve ourselves into a new species, having - at the end of our anados - discovered Lapis Philosophicus.

Hence also why, in comparison with the O9A and its practical Seven Fold Way, other modern manifestations of the occult, be they LHP, or satanic, or otherwise, are quite mundane, and esoterically useless: because they are so unbalanced in physis, as is so evident - for example - in the masculous Church of Satan, the Temple of Set, Crowley, et al.

Little wonder, then, that the O9A has always {5} championed the muliebral virtue of empathy, culture, learning, its own species of honour, as well as Sapphism and the development of acausal-knowing {6} via occult techniques such as Esoteric Chant and the Star Game.

R. Parker
2015

Further reading:
Lapis Philosophicus, Isaac Newton, And The Septenary System

Notes

{1} The terms Lapis Philosophicus/lapis philosophorum are now commonly (exoterically) translated as the philosopher's stone or stone of the philosophers. However, esoterically - and correctly, given the meaning of 'lapis' and 'philosophicus' in the early texts - the term signifies the 'jewel of the alchemist', the precious jewel that the alchemist seeks to find, either through their own anados [internal alchemy] or by the transformation of various elemental [external] substances or *materia*. For, in the context of the early alchemical texts, philosophicus - for example - refers to the alchemist, not to a 'philosopher'.

{2} Anton Long, *The Enigmatic Truth*, 2011. The text is included in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015).

{3} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543.

{4} In respect of the melding of the masculous with the muliebral refer to (i) *Egoistic Ipseity And The O9A in Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (e-text, 2015), and (ii) *Enantiodromia: The Sinister Abyssal Nexion* (second edition, 2013).

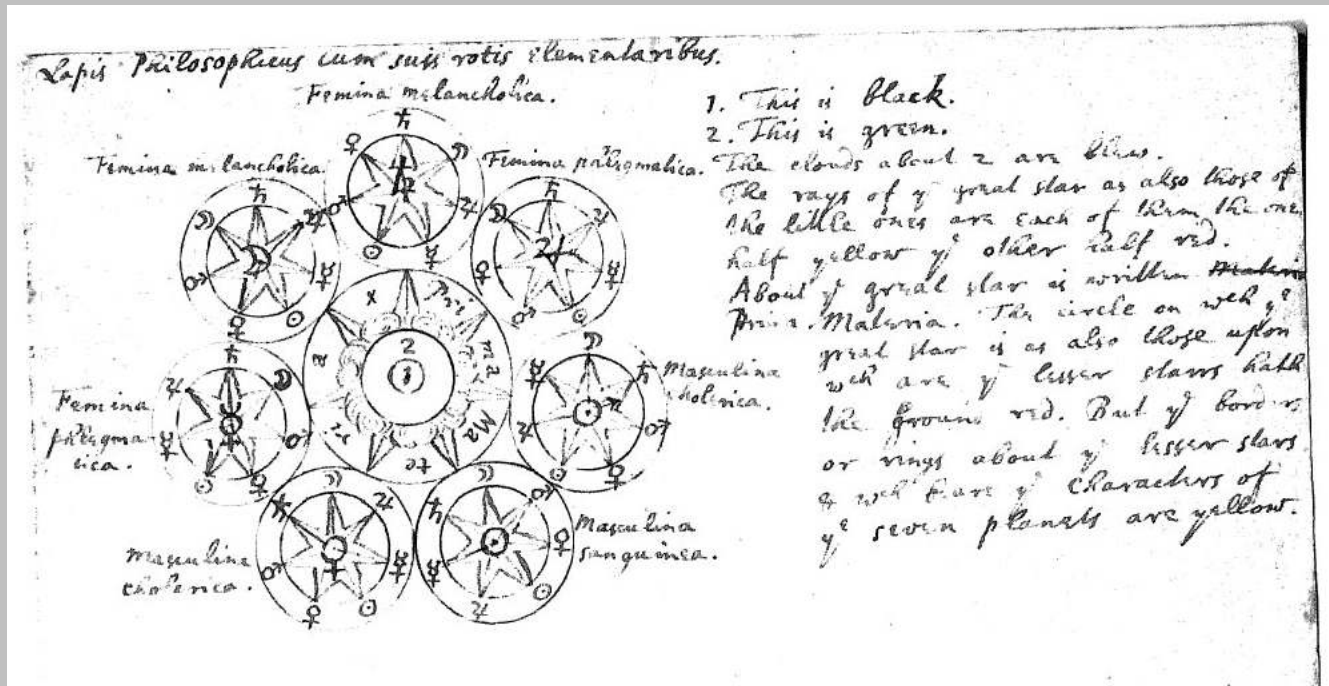
In respect of physis refer to (i) Myatt's *Mercvrii Trismegisti Pymander*, (ii) Myatt's translation of Aristotle, *Metaphysics*, Book 5, 1015α [available, as of June 2015, at <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015a/>], and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (e-text, 2015).

{5} Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{6} qv. *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.

Perspicacious readers of a recent O9A text about alchemy {1} will have noticed that the image of part of a handwritten manuscript by Isaac Newton entitled *Lapis Philosophicus cum suis rotis elementaribus* {2} shows not only the Greco-Roman hermetic septenary system (Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn) - as used by the O9A - but also describes aspects of that system as Femina and others as Masculina; that is - to use the terminology of the O9A - muliebral and masculous.



Also, as with some earlier alchemical MSS, it shows the 'Prima Materia' (the primary substance/foundation/original-being). That is, what is described, in ancient Hellenic hermeticism (such as the Pymander tractate) as ὀγδοατικὴν φύσιν [ogdoadic physis] of which Myatt writes in his commentary on that tractate:

"ὀγδοατικὴν φύσιν [is an] interesting and important term, often overlooked and often misinterpreted. What is meant is not a realm - ζώνη - or sphere, similar to but 'beyond' the seven realms, but rather 'of what' the mortal has become, is reborn as, at the end of the journey: partaking in and being of 'the ogdoadic physis', and thus sharing the being/existence of those who have, or who have attained, that particular type of being/existence/physis. The existence, that is, of an immortal beyond the seven emanations." {3}

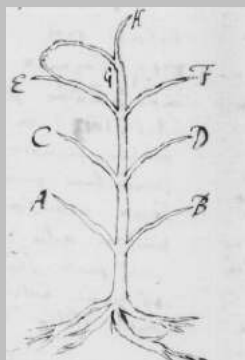
In other words, the prima materia is simply (despite speculations about it over the centuries) just the physis {4} - the being - of those who, via a hermetic septenary anados or via alchemy, have acquired Lapis Philosophicus. Of which 'jewel' the anonymous author of a - as yet unpublished alchemical text in Latin translated into English by Isaac Newton - wrote that he had in that MS:

"named it by its proper name in calling it [the first matter] the stone of the wise [and] declared that which hath been hidden. For The Work is with you and [in] you, so that - being found in you - you have always some part of it wherever you are whether at sea or at land." {5}

The author also states, several times, that the alchemists hide their knowledge "from the ignorant...from the vulgar." Sometimes, of course, by being intentionally obscure, or by employing a particular esoteric vocabulary which only the most sagacious, the most learned and cultured - or initiates of a particular tradition - understand. Which is why - to quote MS 27 {5} - they would write enigmatic things such as the following:

"The Vultur[e] being upon the mountain crys with a loud voice, I am white of black and red of citrine... Know also that the crow which flies without wings in the blackness of the night and in the clearness of the day is the [beginning] of the Art."

In another handwritten MS {6}, Isaac Newton provides an illustration of the 'alchemical tree' with its 7 plus 1 branches: the septenary plus the Prima Materia (the acausal) from whence we mortals derive our causal existence and to which we can return having balanced within ourselves the muliebral and the masculous, and which balance is the gift given by Lapis Philosophicus.



Prima mater est subsequentium filiorum et habet alas in pedibus pro symbolo

All of which ancient esoteric matters - from the employment of an esoteric vocabulary; to hiding certain esoteric knowledge from the ignorant and the vulgar; to expecting the sagacious (the learned and cultured) to work things out for themselves; to employing a septenary system; to mentioning the muliebral and masculous; to understanding what such things as Prima Materia/ὀγδοατικὴ φύσις mean and imply - resonate with the modern Order of Nine Angles, and serve, as with many other things, to distinguish the O9A from other contemporary occult groups. For The Work is indeed "with them and in them"; presenced by O9A esoteric philosophy and O9A praxises such as the Seven Fold Way.

As Anton Long wrote, echoing the esoteric alchemical tradition known to Isaac Newton and so evident in various alchemical MSS such as Keynes MS 27:

"Lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {7}

R. Parker
2015

Notes

{1} R. Parker, *Alchemy And The Sinisterly-Numinous Tradition* (e-text, 2015).

{2} MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California.

{3} David Myatt, *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543.

{4} In respect of physis refer to (i) Myatt's *Mercvrii Trismegisti Pymander*, (ii) Myatt's translation of Aristotle, *Metaphysics*, Book 5, 1015α [available, as of June 2015, at <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/>], and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (e-text, 2015).

{5} Isaac Newton's translation (also as yet unpublished) is preserved in a handwritten manuscript: Keynes MS 27 in the library of King's College, Cambridge. In his introductory note, Newton refers to the printed book *Theatrum Chemicum* (vol 5. p 614 and p.198).

{6} Keynes MS 32, in the library of King's College, Cambridge.

{7} Anton Long, *The Enigmatic Truth*, 2011. The text is included in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015).



Modern Satanism and The Order of Nine Angles

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Preface

This compilation is of some recent essays, some recent Order of Nine Angles (O9A/ONA) texts, and an extract from a debate on a forum as to whether Satanism is now, esoterically and philosophically, a meaningless term. As such, this compilation complements three other recent O9A texts: (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (1460 pages, Seventh Edition, 2015), (ii) *A Modern Mage: Anton Long and The Order of Nine Angles* (52 pages, Second Edition, 2015), and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (2015).

The common themes in this compilation are:

(i) The nature of modern satanism: qv. (a) *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*, (b) *Incitement, Propaganda, and Mythos*, and (c) the somewhat polemical texts *Satanism Plebeianized*, and *Is Satanism Now A Meaningless Term?*

(ii) The true nature of the O9A sans the polemics and propaganda: qv. (a) *Beyond The False Dichotomy of LHP and RHP*, (b) *Incitement, Propaganda, and Mythos*, and (c) the O9A texts included in Part Two.

(iii) What was the nature and the purpose of the 'satanism' openly and dialectically propagated for some three decades by the O9A: qv. *O9A Satanism - A Modern Heresy* and *Incitement, Propaganda, and Mythos*.

In respect of the O9A itself, as mentioned elsewhere:

"Unique among self-described modern Occultists, the Order of Nine Angles has, since it first publicly emerged in Britain the early 1970s, not only propagated a septenary system but also maintained that such a septenary system represents the 'genuine' Western occult tradition. Furthermore, initiates of the O9A have not only derided the ten-fold medieval Hebrewesque qabalistic system - propagated and lauded by the so-called Hermetic Order of The Golden Dawn, by Crowley, and by others - but also used terms, such as φύσις (physis) and rounwytha, and πάθει μάθος (pathei-mathos) and enantiodromia {1}, which reference ancient esoteric traditions that are almost entirely absent from the academic literature dealing with modern satanism, the modern Western Left Hand Path, and modern esotericism in general. For such literature is almost entirely devoted to those - such as the Hermetic Order of the Golden Dawn, Crowley, LaVey, Aquino, et al - who have accepted without question the ten-fold medieval Hebrewesque qabalistic system and what has been derived from it.

That the O9A septenary system does indeed represent an older - pre-Hebrewesque - and Hellenic and genuinely hermetic occult

tradition is gradually becoming increasingly known outside of O9A circles, partly due to articles such as *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, partly due to Myatt's translations of the Pymander and Ἰερός Λόγος tractates of the ancient Corpus Hermeticum {2} - in which physis and a septenary system are mentioned several times - and partly due to his notes on the fourth tractate (Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς) in which notes {3} he pointed out the use of a septenary system by John Dee as described in Theorem XVIII of Dee's 1564 work *Monas Hieroglyphica*." {4}

R. Parker
2015 ev
v.1.01

{1} For example, in respect of physis, qv. the seminal O9A (1980s) text *Naos*, which outlines the basics of what the O9A term 'physis magick'.

{2} (a) *Poemandres, A Translation of and Commentary*. 2014, ISBN 9781495470684. (b) *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 9781507660126.

{3} *Notes On The Fourth Tractate Of The Corpus Hermeticum*, Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς, in Myatt, David: *Sarigthersa*, e-text, 2015.

{4} The quotation is from *Further Notes Concerning The Hermetic Origins Of The O9A* (2015).

Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition

Ontology And Modern Satanism

It is generally accepted in academia that in order to qualify as a philosophy a weltanschauung {1} should propose a distinct ontology: that is, an explanation or theory regarding the physis (the essence, οὐσία, the inherent quality or 'nature') of Being and of beings, and in particular of human beings. In respect of Being, the explanation or theory is generally of what is considered to be the meaning (or nature) of existence/reality itself.

The problem with modern satanism {2} from a philosophical point of view is (i) that it lacks a unique ontology, and unique philosophical answers to ethical questions such as the nature of good and evil {3}; and (ii) that it lacks a unique epistemology; and (iii) that it is little more than a collection of unoriginal statements culled from or plagiarized from diverse authors, ranging from Plato to Epicurus to Nietzsche to the pseudonymous 'Ragnar Redbeard' to Ayn Rand; and (iv) that its explanation of the nature of existence is also unoriginal, egoistic as it is in its entirety with whatever is occult, or esoteric, interpreted in an egocentric manner {4} and thus appended to provide either (a) an entirely superfluous outer 'satanic' appearance, as for instance occurred in LaVey's Church of Satan, or (b) a justification for a non-philosophical archaic religious belief in the so-called 'enlightened' satanism (or so-called 'enlightened individualism') of the Temple of Set {5}.

For, in essence, modern satanism is not a philosophy, esoteric, or otherwise {6}, but rather egoism - a masculous egoistic ipseity - and antinomianism with some occult ornamentation and much propaganda in support of such occult ornamentation {7}. That is, modern satanism is merely one weltanschauung among many: the particular opinion, and beliefs, of various individuals and of various groups, and which various individuals and groups - despite their apparent outward diversity - possess a most decidedly masculous character.

The Sinisterly-Numinous Occult Tradition

In contrast to the weltanschauung of modern satanism, the Sinisterly-Numinous Occult Tradition - as currently exemplified by the Order of Nine Angles (O9A/ONA) - not only has a distinct ontology but also a distinct epistemology and ethics.

In respect of human beings ('mortals'), the distinct ontology is of our physis being a nexus between causal being and acausal being; a nexus manifest not only in our esoteric connexion to other living beings and to the Cosmos, but also in our psyche: consciously, unconsciously, symbolical, archetypal, mythological, and otherwise. Furthermore, this ontology implies that 'good' and 'evil,' and our perceived ipseity, are manufactured (human) causal abstractions (or assumptions) manifest as such abstractions are most noticeably via denotatum (a naming, categories, categorizations) and by the illusion of a causal dialectic of conflicting ideated opposites. Further, as a nexus - a nexion - between causal and acausal, we mortals - by virtue of our faculties, such as consciousness, reason, and empathy, and whether such faculties be latent or otherwise - have a unique terran ability to consciously change ourselves; that is, to consciously partake in or engender our own development (our evolution) as human beings and which evolution requires a balance (within our psyche) between causal and acausal, and thus between what has been categorized as 'sinister' and 'numinous', for such a balance enables us to apprehend the nature and the extent (the esoteric connexions) of the nexion we are.

The distinct epistemology of the O9A is of there existing both causal and acausal knowing, with both types of knowing required in order for wisdom to be attained, with wisdom understood as meaning

"not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions." {8}

Causal knowing is manifest (presenced) via such things as scientific observations (with the concomitant scientific theories), and by reason and logic; and with acausal knowing primarily manifest by means of what the O9A term 'acausal thinking' and 'empathic knowing' {9}.

The distinct theory of ethics of the O9A is of a personal honour - manifest via the 'logos of the O9A', a code of kindred honour - since such honour is considered as a primary means of maintaining the necessary (internal and external, and esoteric and exoteric) balance between causal and acausal, between the 'sinister' and the 'numinous', and between the masculous and the muliebral.

In respect of Being - of the meaning (or nature) of existence/reality itself - the distinct theory of the O9A is that not only is existence (the unity beyond our

apprehension of causality and acausality) independent of us, as fleeting mortal beings, but also that our physis as mortals - balanced as we are, and a nexus as we are, between causal and acausal - presents us an opportunity to egress beyond our mortal (causal) death to an acausal ('immortal') existence.

Thus does the Sinisterly-Numinous Occult Tradition consider that various occult techniques or methods, such as the experiential Seven Fold Way, are one means whereby we mortals can not only consciously partake in or engender our own personal development (our evolution) as a human being but also (i) egress toward an acausal existence {10} and (ii) be vectors for the development of a new, more evolved, human species and thus for new types of human societies.

Satanism And The O9A

Philosophically, the Order of Nine Angles is not now and never was either strictly satanist {11} or strictly Left Hand Path. For

"its extreme type of 'satanism' is [and was] only a particular causal form - a causal presencing - of its particular esotericism [...] A necessary and novitiate pathei-mathos, a modern 'rite of passage', and thus one gateway (one nexion) into the strange acausal, mystic, occult world presenced by the O9A and by its paradoxical, oft-times intentionally confusing, mythos." {12}

This mythos, and their 'extreme type' of satanism, were designed by Anton Long to dissuade certain people, to attract other types of people, and to cause such controversy as would not only make the O9A known but also lead to others aiding 'the sinister dialectic' by propagating, and using and developing, O9A ideas and techniques.

For the Order of Nine Angles - that is, its esoteric philosophy and praxes - are simply guides to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our physis) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

For, esoterically understood, enantiodromia is when a person discovers for themselves what has been separated into apparent often conflicting opposites, and when what lies before/behind/beyond such opposites - and the denotatum used to describe such opposites - is revealed. In other words, the O9A consider that both the Left Hand Path - 'the sinister' - and the Right Hand Path - 'the numinous' - are in reality only causal abstractions, ideations; with such abstractions and ideations hiding the reality of our own physis, hiding the

physis of other living beings and hiding the nature (the physis) of Reality itself.

Thus, O9A satanism, O9A insight roles, esoteric chant, the esoterically-numinous unique symbols and symbolism of the star game, the overt exoteric and exeatic extremism, the months living alone in the wilderness - and other such occult techniques and 'dark arts' - are simply guides to a practical and personal learning - to the necessary internal alchemical change - which results from a practical involvement, esoteric and exoteric, with both the 'sinister' and the 'numinous'.

Furthermore, all this was made known - or hinted at - by the O9A from the very beginning. As, for example, in their 1980s text *Naos*, and was why part one of *Naos* was entitled *Physis Magick, A Practical Guide to Becoming an Adept*.

However, it seems that for over thirty years no one outside of the Order of Nine Angles took any notice of, let alone understood, the philosophical, ontological, and esoteric implications of the Greek term physis, nor why the O9A described their Seven Fold Way as 'physis magick', nor why they used that term in the 1970s text *Physis - The Third Way of Magick* {13}, nor why the O9A have consistently, for decades, stressed the importance of developing the muliebral faculty of empathy {14} and which faculty enables, among other things, a conscious apprehension of what the O9A term the Aeonic Perspective.

As Anton Long expressed it, over twenty-five years ago:

"They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt." {15}

Egoistic Ipseity And The O9A

In stark contrast to the unbalanced, masculous, egoistic ipseity manifest by both modern satanism and by the modern, Western, Left Hand Path, the O9A - despite outer appearances and despite its intentionally confusing mythos - continues the classical (Greco-Roman) tradition of esoteric paganism, manifest as that tradition is in (i) a personal, and years-long, anados (a quest for immortality) involving myesis and various practical esoteric arts, rites, mysteries, and techniques; in (ii) an understanding (intuitive or otherwise) of the need to acquire or cultivate (by various means) a certain inner equilibrium as a prelude to apprehending our physis, the physis of other living beings, and the physis of Being itself, so that we are "not foiled in acquiring knowledge germane to our essence" {16}, and in (iii) an exeatic (pagan) living balanced by an awareness (intuitive or otherwise) of supra-personal affective forces (howsoever described or denoted) beyond the power of egoistic mortals to

control.

Furthermore, the O9A not only continues that classical tradition but has also substantially evolved it, as for instance by (i) providing, in the Seven Fold Way, a very practical anados that anyone can follow, and by (ii) correcting the thousands of years old imbalance between the masculous and the muliebral, an imbalance (a bias toward the masculous) that was internal (personal, esoteric, in the psyche) and external (in societies, in manufactured abstractions, in ideologies and ideations), and which imbalance not only meant that only a few individuals, per century, evolved toward wisdom, but also that external forms and structures followed an inexorable pattern of temporal rise, decline, and fall, and which unnecessary cyclicity has stifled our evolutionary potential as conscious beings. That the masculous individuals who profess to be modern satanists, and/or followers of the Left Hand Path, do not apprehend this is evidence enough of their ignorancy. With them, and their ilk, we will remain an ouroboros species confined to this planet, while the Sinisterly-Numinous Occult Tradition, and similar presencings of equilibrium - of causal-acausal balance - offer us a nexion to life among the star-systems of our Galaxy.

R. Parker
January 2015
v.1.03

Notes

{1} That is, the particular perspective, opinion, or beliefs, of an individual or of a group.

{2} By the term 'modern satanism' is meant the interpretation manifest primarily in the writings of LaVey and Aquino and those who have used that interpretation as the basis for their own interpretation(s).

{3} The belief of modern satanists is that ethics are, or should be, personally determined by the individual.

{4} What the Temple of Set (ToS) refer to as 'psychecentric', as in "exalting the psychecentric consciousness", which is the essence of what the ToS term the individual pursuit of Xeper.

{5} An archaic religious belief as expounded in various ToS documents such as (a) the *Temple of Set Frequently Asked Questions*, dated 1994; (b) in Aquino's book *The Temple of Set* - various draft versions of which exist, such as at

<https://web.archive.org/web/20090824024822/http://www.xeper.org/maquino/nm/TOSd8.pdf> - and (c) in *The Crystal Tablet of Set*.

See also the letter from Aquino to Jeffrey B. Russell dated January 19, 1987 CE where Aquino writes: "Does the Temple of Set honestly believe that it is an initiatory vehicle ordained by and consecrated to [the ancient deity] Set? Yes, it does."

In another document, circulated within the ToS, a member wrote in March 1979 that "[Set] made me a Magus, speaking through Xeper [...] Thus he fulfilled my will to bring full freedom to his Gifted race. Yea, he wrought also in me a work of wonder beyond this."

{6} As outlined in my e-text *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*,

"An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἑσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols."

Neither the Church of Satan nor the Temple of Set have a unique esoteric symbolism. Nor do they have a unique ontology represented by an esoteric symbolism. Instead, they employ the mingle-mangle that is the magian Kabbalah and modern turbidus developments of it.

{7} This propaganda is much in evidence in ToS texts, such as *The Crystal Tablet of Set*, where populist summaries of philosophies and weltanschauungen, ancient and modern, precede a quite minimalist and vague presentation of 'satanist' and/or of Temple of Set ideas. Thus, a so-called chapter on 'ethics' consists of 12 pages of populist summaries of the likes of Plato, Hegel, Marx, et al, followed by a meagre few paragraphs concerning good and evil in an occult context, and which paragraphs merely present rather cliched personal opinions, such as that "there is thus no easy answer to the question of whether a given magical act is good or evil" and that "it is up to the magician to determine what judgments - by which judges - will be important".

As befits such pseudo-intellectualism, the references in such texts are often to populist works (such as *The Social Contract* by Robert Ardrey) just as quotations from such people as Plato are invariably in translations, not of the

author of the occult text, but of someone else.

{8} Anton Long, *Pathei- Mathos and the Initiatory Occult Quest*, 2011.

{9} Refer to the section *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.

{10} In respect of the Seven Fold Way, refer to the following texts: (i) *The Pagan Mysticism Of The O9A*, and (ii) *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*.

{11} As Anton Long notes in his letter to Lea, dated 23rd September 1990 ev (101yf) and included in the *Satanic Letters of Stephen Brown*, Thormynd Press, 1992:

"Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living [...]

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth [to] and maintains civilizations. On this level, it is beyond 'form', being transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the esoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally [...]

There exists beyond whatever outward form is chosen/developes, the essence - and this is what is intimated in [the novel] 'The Giving' - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition, and so on. It is not part of a dialectic process - it is the process itself."

{12} R. Parker, *A Modern Practical Occultism in Presencing The O9A*. The text is included in the seventh edition (2014) of the pdf compilation *The Definitive Guide To The Order of Nine Angles - Theory and Praxis*.

{13} The text is included here as an appendix.

{14} The importance of empathy is mentioned several times in the *Satanic Letters of Stephen Brown* (2 vols, Thormynd Press, 1992).

Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." The MS, which concerned the O9A 'rite of

nine angles', was published in the 1980s in Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{15} Letter to Mr Milner, dated 14th March 1991 eh. *The Satanic Letters of Stephen Brown*, vol i. Thormynd Press, 1992

{16} Pœmandres (Corpus Hermeticum), 32.

Appendix

The Third Way of Magick

Editorial Note:

This particular, somewhat polemical, Order of Nine Angles (O9A/ONA) text - mentioned in one of the *Satanic Letters of Stephen Brown* ¹ - has a rather unusual history. Written c. 1973, it is one of only a few old O9A texts that has not, until now, been republished in its entirety using an original copy, although extracts from it were used in the first edition of a 1980s compilation entitled *Physis - A Western Martial Art* circulated by a group, operating under the name The Physis Foundation, whose stated aim was to establish a rural, agrarian, pagan and non-political community in England, and which group was rumoured to include a certain Mr Myatt.

Later editions of *Physis - A Western Martial Art*, which were issued c. 1990 by the similarly named The Physis Fraternity (rumoured to be organized by a certain Mr Moulton in liaison with Stephen Cox's Order of the Jarls of Baelder) omitted the occult elements and in their place substituted overt National Socialism.

In addition, various plagiarized versions of parts of *Physis - The Third Way of Magick* were included in an early 1990s typewritten text simply entitled *Physis*, attributed to 'Godric Liddell' (probably a pseudonym used by Mr Moulton) and first published in Stephen Cox's *Baelder* zine, and which text included, as an appendix, extracts from two (1980s vintage) articles by D. Myatt: *The Meaning of Physis* ², and *Physis, Toward A Community*, the latter of which was also included in the aforementioned first (early 1980s) edition of *Physis - A Western Martial Art*.

The photocopy of the original 1970s typewritten text of *Physis - The Third Way of Magick* which survives contains copious handwritten corrections in an unknown hand but gives no author, and although it is tempting to attribute the original 1970s text to Anton Long my view is that both the style and the content militate against such an attribution. A slightly revised version of the original text - with three footnotes added, and (interestingly) with the word 'Man' replaced by the word 'mortal' - was circulated in the early 1980s, and it is that revised version (with footnotes) which is published here.

R. Parker
2015

{1} Letter to Lea, dated 23rd September 1990 ev (101yf). Thormynd Press, 1992.

{2} Myatt's 1980s article - republished in Kerry Bolton's *The Heretic* zine (issue #1, July 1992) - begins: "Physis is a Greek word which can be translated as 'Nature' - it also means the 'natural unfolding' or evolution which occurs in nature as well as the 'character' or 'nature' of a person. In many ways, it is that harmony or balance which 'holds the cosmos together' in a natural way. The ancient Greeks had a concept of living and an approach to the gods which was pagan - they believed that a proper life (I am writing about pre-Platonic views here) was a balanced one, that the relationship of the individual to the gods was important. This relationship was not based on concepts of sin nor on a morbid denial of life and its pleasures. Rather, it was based on respect - the individual respected the gods and believed the respect (and thus personal fortune) of the gods could be obtained or given if the individual strove to achieve excellence. It was considered unwise to be excessive - in anything."

Physis - The Third Way of Magick

In the ancient world magic was essentially of three types: the first may be described as 'elemental' (or 'demonic'), the second as shamanistic, and the third as empathic.

Examples of the first type have come down to us in such works as the *De Mysteriis* of Iamblichus and in many magickal papyri (mostly of Egyptian origin or influence) that have survived. From the viewpoint of the history of magic (particularly the elemental type) these papyri are of exceptional interest. They were published in three volumes by Karl Preisendanz in 1928, 1931 and 1942 under the title *Papyri Graecae Magicae - Die Griechischen Zauberpapyri*. Copies of the third volume are extremely rare: at the time of writing even the British Library does not have a copy although there is one in the Ashmolean at Oxford. (1)

The elemental/demonic type of magic is based in a belief in gods and demons, and the task of the sorcerer is that of learning to know the various demons, their powers, and the 'spells' and charms which make him/her capable of controlling them. In origin, as the historical evidence shows, this type of magic derives from Egypt and Sumeria. For a long time, it was the most widely practised form of magic in the West and Near East. At first it was not regarded as 'demonic' as we now understand that term - the 'demonic' element was a later development deriving from the Babylonian and then the Persian (for this latter, Zoroastrianism), this development being in essence a division of 'cosmic' and thus magickal forces into 'good' and 'evil'. The idea that magic is a means of defence against 'evil' spirits (and thus the use of those spirits or demons) is essentially Babylonian/Persian, and it was this later form, together with aspects of the original Sumerian/Egyptian tradition, that was grafted onto the Hebrew qabala (and thus included Old Testament theology) to form the 'Grimoire' magic of the Middle Ages. It was this mish-mash which was 'revived' by Francis Barrett, Levi and the Golden Dawn. One of the features of this type of magic is the 'word of power' - others include the magic circles, barbarous invocations and magical weapons/amulets.

One of the essential differences between this elemental/demonic form of magic and shamanism is that the sorcerer/sorceress protects themselves from the demons and spirits by various charms, spells, circles or chants, whereas the shaman identifies with them via dance, music, song, potions/drugs and a

temporary loss of personal identity. The shamanistic type is essentially the oldest form of magic, and is only really possible where a community or folk/tribal identity is strong, the shaman being an important part of their community/folk tribe. The functions of the shaman are quite simple - they discover what is hidden, foretell the future and sometimes heal and advise.

The third type of ancient magickal tradition, the empathic, flourished during the Hyperborean Aeon and had as its centre the culture of Albion (c. 5,500-3,500 BN) after which there was a slow decline; the 'Druids' representing the last part of this decline. This type gave rise to the early legends about 'Apollo' and the mystery cults of Ancient Greece as well as to the legends of the Druids and 'Merlin'. Its basis was an intuitive understanding of the cosmos - using the foundation of the septenary - and hence a sympathy with the energies of the cosmos and the Earth. The cosmology underlying this approach gave rise to both 'Homeric' theology and, later, to the Vedic gods and Teutonic Mythology. That is, these later forms represent the original spirit of the 'lost' empathic tradition - a spirit in complete contrast with both the elemental and shamanistic approach (qv, the MS 'The Homeric Gods').

This third type of magic, which has variously become known as Physis and the seven-fold way, requires no 'words of power', no 'spells', and no surrender of personal identity. There is rather an enhancement of that personal identity. Further, the empathic approach sees the cosmos as a unity - only divided for the purpose of classification/understanding - and not as a conflict of 'moral forces'; that is, not as divided into 'good' and 'evil'. (2)

Essentially, Physis is a way of living rather than a specific technique: a mystery in the original sense of the term. Originally, mystery meant an involvement with the physical/real world and not, as it later came to mean, a flight away from the world. (qv. the use of the word in Aristophanes, and the Greek 'mystery' traditions). The 'telos' or aim of Physis is essentially the same as that of those mystery schools: man and woman become divine through knowledge by following a Way involving catharsis, Initiation (what the Greeks called 'myesis') and the various further stages of self-understanding often symbolically and dramatically represented. In a very important sense, the seven-fold way is a practical involvement in the world (qv. The Grade Rituals and the tasks of the Grades) and it can be seen as a 'modern' development of the empathic tradition (3).

Of all the traditions, the empathic is the only one to guide us toward and beyond god-head; both within ourselves and outside of ourselves. For the essence of the magickal or Occult world-view is the connectedness of mortals with their surroundings - to earth, sky, stars and sun. Mortals can experience (usually by intuition) the forces of the cosmos. These forces are subtle and their

understanding depends mainly on empathy. Essential to this Occult world-view is that a representation of the many energies which run through the cosmos and mortals must be both logical and scientific in the sense of being rational.

This representation is traditionally in the form of the seven-sphered Tree of Wyrð with mortals, because they possess the 'divine' faculty of consciousness (and thus Thought), the link between microcosm and macrocosm, with their goal being increased consciousness through development of Thought and Intuition. A goal symbolized by the seven stages of magickal initiation. By evolution of consciousness mortals partake, and make possible, the evolution of the cosmos itself - and this because of the nature of consciousness itself. This evolution of consciousness is the journey, for an individual from the unconscious through the ego and the self to the 'divine'.

Natural Magick or 'Physis' enables the individual to develop that empathy with life and the cosmos which is the prelude to increased consciousness, while Thought and its creation logic enable that empathy to be understood as it must be understood if Wisdom is to be attained; for without Thought and logic empathy can soon become superstition. Physis involves the development of a mind and body harmony through the rigours of physical challenges and practical ordeals combined with intellectual challenges like that of the Star Game. The aim of Physis is quite simply to produce the next stage of human evolution - Homo Galactica.

ONA, 1982 ev

Notes:

- 1) Since this was written, the texts have been republished (Tuebner, 1974) and are now available in England.
 - 2) This point of view is important and shows the conflict between Physis and those systems, like Nazarene belief and the qabala/elemental magic (including its modern forms) arises from a fundamentally different approach to the structure of the cosmos; it also shows and explains the affinity of the seven-fold way with 'Homeric' values.
 - 3) For further details see other MSS, esp. *Notes on Esoteric Tradition*, and *The Norse Gods and the Septenary Tradition*.
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Incitement, Propaganda, And Mythos In The Name Of The Order Of Nine Angles

The Order of Nine Angles (O9A/ONA) is an intellection: the particular understanding of one person, the pseudonymous Anton Long, who melded (i) inherited and learned ancient pagan, and occult, traditions – British, and Hellenic hermeticism/mysticism – with (ii) the *pathei-mathos* resulting from his own decades-long (1972-2011) *anados* (ἄνοδος) along the hermetic Seven Fold Way, and who thus produced a unique signification expressed by means of a new esoteric philosophy and by praxises that, esoterically and exoterically, presence that esoteric philosophy.

What, then, are the essence and the *raison d'être* of this esoteric philosophy?

1. The essence is a consciously undertaken *pathei-mathos*, and thus the personal learning, by individuals – with the consequent internal ('alchemical') change in (and evolution of) the *physis* (φύσις) of the individual – that can result from consciously undertaking both esoteric and practical *exeatic* experiences conventionally described as both 'numinous' and 'sinister'. Thus, abstractions (which impute an illusive/pretentious 'knowing') are replaced by a direct and personal understanding *sans denotatum*.

2. The *raison d'être* is *Aeonic*: to, via a new *logos*, subvert (and eventually replace) existing causal forms (including the State) thus enabling new ways of living (and/or of a renaissance of older, more pagan and cultural, ways of living) with the consequent change (development and evolution) of the *physis* of human beings. A subversion and a replacement not for any altruistic or idealistic reasons, but because such subversion and replacement are a natural consequence of (inherent in the *physis* of) that *logos*, manifest as the *logos* is in the O9A code of kindred-honour.

Thus – given this essence and *raison d'être*, and given that the esoteric philosophy is manifest in the corpus of Anton Long's writings from the 1970s to 2011 and not in any one or two, specific, works – it is hardly surprising that the O9A has been misunderstood and misrepresented (i) by the latter-day satanist {1} crowd, (ii) by the illiterati and the pseudo-intellectuals who infest modern occultism and especially satanism and the Left Hand Path (LHP), and (iii) by others who have only made a perfunctory study of the O9A corpus.

Aeonic, Esoteric, And Egocentric Apprehensions

The essence and *raison d'être* of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally *aeonic* and *esoteric*: of (i) the individual in relation to an esoteric *anados*, with the consequent change – via a conscious

pathei-mathos – in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future, and thus:

"that what, for human beings, is esoteric, evolutionary – that which presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings. Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature." {2}

Hence, while other modern satanists and followers of a Left Hand Path – taking their cue from the likes of LaVey, Aquino, Crowley, et al – pontificate about carnality, and/or about 'might is right', and/or about 'the deification of the individual', and/or about how they can 'command the powers', and/or about how "reality is what I make it or what others have made it, or perceived it to be", and/or about 'enlightened individualism', and/or about 'do what thou wilt', and about other such egoical things – the O9A promote praxes that enable any individual to change their own physis, discover wisdom, and reveal for themselves the pretensions of a presumed objectivity and the limits of individual will, with such an individual enabling – by the practical nature of some of the occult techniques involved and the nature of the O9A logos – a subversion of existing causal forms and that necessary gradual 'bringing into being' of new ways of living and/or of a renaissance of older, more pagan and cultural, ways of living.

Which is why the O9A has, over decades, propagated certain things and incited individuals to undertake certain things. And why, of course, many latter-day satanists – and others – have mistaken such tactical incitement and such tactical

propaganda for the essence and raison d'être of the O9A; for they have (mis)interpreted the O9A, and those involved with or associated with it, in accordance with their egocentric weltanschauung. Hence their tendency to reduce most things to either (i) the level of their mundane (mis)understanding of matters O9A based on an egoistic pretension to knowledge (with the consequent presumption of 'the other' having some ideated 'personality' flaw or being representative of some ideated 'personality type'), or/and (ii) being some presumed 'clash of egos'.

Hence, also, why some have misunderstood, both exoterically and esoterically, the mythos of the O9A.

Mythos

A mythos – μῦθος, mythicos, "a body of interconnected myths or (aural) stories or traditions, such as those belonging to a particular cultural tradition" – once presenced can develop an archetypal life of its own, after a certain point, especially if it has an 'us' and 'them' built into it and also resonates (to some, the intended audience) on a primal level. Hence why the O9A mythos includes such things as (i) aural stories relating to past performances of human sacrifice (for example, Hangster's Gate, and The Giving), and an aural tradition regarding The Ceremony of Recalling and 'a dark goddess' to whom sacrifices were made; (ii) a pantheon of unique 'dark gods'; (iii) the requirement for all initiates beyond a certain point to undertake a cull according to the particular guidelines of O9A culture and which guidelines {3} give the potential Opfer 'a sporting chance'; (iv) a particular, unique, adversarial, interpretation of satanism and Baphomet; and (v) the division (via a logos) into 'us' and 'mundanes', with such a division aided by having a real life example in Anton Long who unambiguously outlined his sinister intent: "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals – some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

Thus, in respect of mythos, what matters is that a mythos links to a place and to a past, to ancestral traditions, legends, and stories; has a grounding in the present, having (in the matter of the O9A mythos) someone with a documented, and strange and 'sinister', life which perplexes many; and that – because of its mythic, occult, supernatural, and 'sinister', elements – it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates – captures the imagination – of a certain type of person. For a mythos presences an 'esoteric truth' (not a literal truth) and – in the case of the O9A – also presences a logos; which is why it is or can be aeonic sorcery and why it can continue to presence what it does through resonating with a particular type of person over a long period of time and which persons, of themselves and in a natural way, not only transmit it but add to and evolve it. For it becomes a type of being living in the psyche of certain individuals, and a psychic entity (or 'demon') which those individuals – by their lives or through their deeds or by

means of their creations, artistic, literary, or musical – can pass on, knowingly or unknowingly, to others.

To understand a mythos is to understand the importance of imagination and inspiration, and what can result (or be presented, manifest, created, and transmitted to others) therefrom. But the latter-day satanists, and their ilk, cannot so understand, for they – with their materialism and egocentric apprehension and pontifications about reason – eschew the supernatural, laugh at mysticism, and lack the imagination, the physis, and the insight of the aeonic perspective, to embark on a life-long occult quest.

For, in respect of the O9A, what matters is not the sheer number of those incited or enticed or assimilated or who endure to the very end and thus reach the goal of such a life-long quest, but rather (i) that a few – a creative, a small minority, over decades and longer – do so endure, and (ii) that many more are changed or inspired or affected in some way (however small) by that creative minority and by the mythos for however short or long a time. For it is such small changes and such inspiration and such affects (such mutations of individual character – of physis – and of psyche) that are, aeonically, cumulative, and thus which over centuries presence – and bring into being – the logos and thus new ways of O9A inspired living, and/or a renaissance of older, more pagan and cultural, ways of life.

Kerri Scott
2014

Notes

{1} The term 'latter-day satanists' is O9A-speak and refers to those who derive their understanding of satanism mostly from the Church of Satan (CoS) and/or from the Temple of Set (ToS) – and/or from some new fangled interpretation of one or both of those – and who, while pontificating about satanists being adversarial and antinomian, are – in contrast to the amoral O9A – law-abiding and thus hypocritical. As noted in the 2014 O9A text entitled *What Makes The Order Of Nine Angles Unique*,

"The O9A incite and legitimize what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric."

Furthermore, 'latter-day satanists' believe in and propagate a certain 'gospel' about the O9A. This gospel, in respect of the O9A, is pejorative and means they often get upset – or become intolerant – whenever the O9A is mentioned or discussed in a rational, positive, way because they sincerely believe that they, with their egoistic pretensions to knowledge, know everything there is to know about the O9A.

{2} Anton Long: *The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{3} qv. the O9A compilation *The Culling Texts: The Theory And Practice of Sacrificial Human Culling*.

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Editorial Note, by RS

Regarding the author's phrase *The Order of Nine Angles (O9A/ONA) is an intellection*. The definitive definition of the word intellection, as given in the Complete Oxford English Dictionary (20 volumes, second edition, 1989) is as follows: " Etymon classical Latin *intellectiōn-*, *intellectiō* (in rhetoric) synecdoche, in post-classical Latin also signification (late 2nd cent. in Tertullian). (a) The faculty of understanding. (b) The action or process of understanding; the activity or exercise of the intellect; specifically, apprehension, as distinct from imagination. (c) Meaning, intention, purpose."

Beyond The False Dichotomy of LHP and RHP

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados {1} to engender in the initiate both esoteric, and exoteric, pathei mathos {2}, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is – for O9A initiates – only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis – our natural fitrah – as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A – belonging to the O9A – means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiviation which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies – as living by that code can cultivate in the individual – both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity – the mundus, the Being – beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of Left Hand Path and Right Hand Path, of masculous/muliebral; a unity indescribable by ordinary language but

apprehensible by esoteric languages and a particular manner of living;
(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
(v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves – by virtue of our consciousness – a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy – of empathic wordless knowing – and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as Esoteric Chant, and The Star Game consisting of as that three-dimensional 'game' does of seven boards – arranged as a septenary Tree of Wyrð – with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises – techniques/experiences/ordeals/challenges – of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

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

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιών ἦτοι ἱστορικῶς ἐκκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου.

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Notes

{1} As Myatt explains in his commentary on the hermetic Pymander text:

"The word [anados/ἄνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." David Myatt: *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543

The Seven Fold Way of the Order of Nine Angles is a modern esoteric and practical anados: a personal journey, by the initiate, through the septenary Tree of Wyrð.

As Professor Monette notes:

"The Seven Fold Way is essentially a hermetic system that defines itself as being deeply rooted in Western occultism, and provides a path to ascension that is exceptionally difficult in physical and psychic terms. The seven stages of the Way are (1) Neophyte, (2) Initiate, (3) External Adept, (4) Internal Adept, (5) Master/Mistress, (6) Grand Master/Mousa and (7) Immortal. Yet unlike other degree-based systems, the ONA does not offer initiation to its students; rather, the students must initiate themselves through personal grade rituals and challenges [...] Grade rituals (meaning the rituals of passage) for the fourth stage (Internal Adept) involve living in complete isolation for at least one season, as well as being able to cycle, run, and hike considerable distances. Each grade thereafter requires increasingly difficult challenges [...] One of the most challenging aspects of the Seven Fold Way is the insistence on learning through adversity, known in Greek as pathei-mathos." Connell Monette: *Mysticism in the 21st Century*, Sirius Academic Press, 2013. ISBN 9781940964003

{2} See *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* for an overview of pathei-mathos in the context of the O9A.

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Sources

(1) *Kything The Order of Nine Angles*; (2) *Wisdom, Logos, And The Inner O9A*; (3) *Ontology, Satanism, And The Sinisterly-Numinous Tradition*; (4) *Complete Guide To The Order Of Nine Angles* (Seventh Edition, January 2015).

O9A Satanism - A Modern Heresy

The O9A In Context

As described in the O9A text *Incitement, Propaganda, and Mythos*:

"The essence and raison d'être of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally aeonic and esoteric: of (i) the individual in relation to an esoteric anados, with the consequent change - via a conscious pathei-mathos - in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future."

In addition, the O9A is also - as noted in the aforementioned text - distinguished by its mythos, for:

"In respect of mythos, what matters is that a mythos links to a place and to a past, to ancestral traditions, legends, and stories; has a grounding in the present, having (in the matter of the O9A mythos) someone with a documented, and strange and 'sinister', life which perplexes many; and that - because of its mythic, occult, supernatural, and 'sinister', elements - it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates - captures the imagination - of a certain type of person."

One of the distinguishing features of the majority of self-described modern satanists {1} is that when they opine - usually via the medium of the internet and often anonymously - they have the temerity to present their personal opinion about matters which they either have no personal experience of, and/or have not bothered to study in a scholarly manner, or which matters they are (given their mundane physis) incapable of studying in a scholarly manner; a temerity especially evident in their basal misunderstanding of, and their pontifications about, the O9A, despite all O9A texts having been freely available for decades.

In contrast to such self-described modern satanists, the Order of Nine Angles (O9A/ONA) has always stated not only that

"in terms of persona and character, the true Dark Arts are concerned

with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude." {2}

but also that a genuine Occult quest of necessity involved the individual in a scholarly study - a scholarly seeking of esoteric knowledge - spanning at least a decade {3}.

For, in brief, and opposed to modern satanism, the O9A champions an aristocratic ethos, and culture, and seeks to clandestinely recruit cultured, well-educated, individuals:

"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." {4}

Hence, of course, why:

"Their aims are not therefore to become a 'popular' occult group with hundreds or thousands of members - and thus compete with groups such as Aquino's Temple of Set - nor even to seriously declaim that they are an important occult group, but rather to operate in the shadows and influence others covertly, subtlety, indirectly, while building a network of contacts, and *"recruiting more people in academia, the artistic professions, and suitable officers in the military, the police [...]* To recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved."

In plain English, they would get others - mostly unconnected with the O9A in the real world - to do the 'dirty work' of subversion, of propagating their mythos and their esoteric philosophy, and of 'presencing the dark'." {5}

O9A Satanism

For the O9A, their "dangerous and extreme form of Satanism" {6} - which advocates terrorism, human sacrifice, criminality, and political and religious extremism - is and always has been not only a useful causal form:

"one part of the 'sinister' aspect of the sinisterly-numinous tradition: *a necessary and novitiate pathei-mathos*, a modern 'rite of passage'." {7}

but also heretically opposed to the modern egoistic (and essentially tame and law-abiding) satanism of LaVey, Aquino, et al.

Furthermore, as mentioned by Anton Long in his 122yf text *Toward Understanding Satanism*:

The ONA not only fits [the] standard definitions of Satanism {8} but is the only avowedly Satanic association which is:

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

Thus, as both a novitiate pathei-mathos (as part of the sinisterly-numinous Seven Fold Way) and as a modern 'satanic' heresy,

"the ONA - by our Labyrinthos Mythologicus, our philosophy and praxis, our traditions - just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions - moral, legal, or otherwise - on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality. In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms." {9}

Hence also why:

"One of the distinguishing features of the O9A is its 'aeonic magick', of influencing people over long periods of time via such things as mythoi and 'presencing the dark' through the deeds of individuals. For the O9A has always had what it terms an aeonic perspective [...]

[For] the O9A was built on four fundamental foundations:

- (i) On the internal (the alchemical) change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities.
- (ii) On having long term aims, of decades and centuries.
- (iii) On the basis of being a small cabal who covertly and personally recruit others.
- (iv) On the basis of having a distinctive esoteric philosophy, and which esoteric philosophy, and the praxises deriving from and manifesting it, would form the basis for a mythos, for a new cultural, an esoteric, sinister tradition." {5}

Thus the public, often strident and almost always polemical propagation by the O9A of their heretical satanism - from the 1980s on - served a dialectical purpose: (i) to make the O9A known and notorious and distinguish it from the likes of the Church of Satan and the Temple of Set; (ii) to attract and recruit suitable individuals and dissuade (and annoy) unsuitable (plebeian) individuals; and (iii) to - in pursuit of Aeonic goals, and thus a 'new aeon' - "create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals; some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals".

Of course, the vast majority of self-described modern satanists have failed and do fail to understand let alone intuitively appreciate all these things, and thus when opining about the O9A (usually via the medium of the internet and usually anonymously) merely express or have expressed their personal (ill-informed) opinion, lacking as they did and do an in-depth knowledge of the O9A acquired from a scholarly study lasting a year and more, and lacking as they did and do a years-long practical experience of one or more O9A praxises.

For:

"Who, for instance - when writing about or criticizing the O9A - has sufficient knowledge of the esoteric philosophy of Anton Long to fully understand O9A-specific topics, let alone undertake an analysis of such O9A-specific topics and write about them in a scholarly manner in the context of Western occultism and ancient mystical traditions? Such O9A-specific topics, for example, as Esoteric Chant, The Star Game, the concept of nexions, the Dark Art of Pathei-Mathos, the Septenary System, Esoteric Languages, Denotatum, Alchemical Seasons, Acausal Knowing, the sinisterly-numinous, Esoteric Empathy, the Aeonic perspective, and Sapphic esoteric groups." {10}

In particular, as mentioned elsewhere:

"From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιών ἥτοι ἱστορικῶς ἐκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου." {7}

All of which should lead the sagacious to conclude that the O9A both is and is not 'satanist', as an esoteric philosophy and as manifest in its praxis.

R. Parker
2015

Notes

{1} As mentioned in the O9A text *Satanism Plebeianized*:

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

{2} Anton Long: *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen.

{3} qv. (i) *Pretenders, Frauds, and The ONA* (121 yf), and (ii) *Knowledge, the Internet, and the O9A* (122 yfayen).

{4} Richard Stirling: *The Radical Sinister Philosophy of Anton Long* (2013).

{5} *A Modern Mage: Anton Long and The Order of Nine Angles* (Second Edition, 2015).

{6} 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.

{7} *Beyond The False Dichotomy of LHP and RHP* (O9A 101). e-text, 2015. In respect of pathei-mathos, refer to *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* in Part Two.

{8} As described in the Oxford English Dictionary (20 vols, 2nd edition, Oxford, 1989) the standard attributes of the English words Satanism, the diabolical, and the Satanic, are:

- (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.

{9} Anton Long: *The Discovery and Knowing of Satan* (2011). See also the O9A text *Toward Understanding Satanism* (122 yf).

{10} *Originality, Tradition, And The Order of Nine Angles* (2013).



Satanism Plebeianized

Modern Satanism

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated {1}, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

For many decades – and especially recently, via the internet – the term 'satanist' has thus often been used by individuals who desire to declare that they are different, individualistic, hedonistic, and who (in theory if not always in practice) defy the conventions of society in a 'dark' (an 'occult') manner. Thus they believe that their declaration of "I am a satanist" is an act of defiance, of individuality, and of association with 'something' – the occult, 'satanism' – that they idiotically assume conventional society regards at best as outré/edgy and at worst as 'dangerous', although these modern satanists are, of course and hypocritically, careful not to transgress the laws of the society in which they live for that would be, for them, a satanism too far.

By its very nature modern satanism is plebeian and naturally attracts and has attracted plebs:

Pleb: a common or vulgar person. Plebeian: having qualities or features characteristic of or attributed to the lower social classes; commonplace, undistinguished; unsophisticated, uncultured, vulgar, coarse.

Thus, some of the distinguishing features of plebs are (i) that their behaviour is unmannerly (characterized by a lack of civility) and (ii) their speech contains profanities, especially when they emote, and (iii) they are prone to displays of

anger and aggression (characterized by a lack of self-control and/or by displays of egoism, the later usually deriving from the erroneously high opinion they have of themselves and of their abilities).

Such plebeious people have plebeianized occultism and especially satanism, something evident whenever modern (and so-called post-modern) self-described satanists opine, via the medium of the internet or otherwise, about themselves, about satanism, about occultism, and about whatever else they have a plebeian opinion about.

The Modern LHP

Most of what applies to modern satanism applies to the modern Left Hand Path (LHP) such that those who profess to be practitioners of a modern LHP declaim it is about individual empowerment, a self-deification, egoism, and about and adversarial defiance of the conventions of society in a 'dark' (an 'occult') manner, although of course these practitioners of a modern LHP are, hypocritically, careful not to transgress the laws of the society in which they live, for that would be, for them, an adversarial practice – a heresy – too far.

Furthermore, there is in this modern LHP no aeonic perspective, no understanding of the sinisterly-numinous; instead, there is the belief in so-called 'greater black magic', which for modern LHP practitioners is the egoistic assumption that they, some puny human on some planet in orbit around some insignificant star in a spiral arm of some galaxy containing millions upon millions of stars in a cosmos containing billions of such galaxies can, by the power of their mortal will, cause some effective change in "the objective universe". That is, through changing their 'inner universe' they believe they can change – affect – the 'outer universe' in a significant or in a cumulative way.

Traditional Satanism

The aforementioned modern satanism, and modern LHP, are quite different from the 'traditional satanism', and the LHP praxes, of the Order of Nine Angles (O9A/ONA) and kindred groups, and which traditional satanism and LHP praxes emphasize exclusivity, physical and occult ordeals, occult and exoteric pathei-mathos, a dangerous supernatural beyond the power of puny humans to control, self-honesty, an aeonic (supra-personal) perspective {2}, a code of kindred honour, and an elitist disdain for 'mundanes'. Thus,

" The ONA defines itself as a way of 'hardcore' social, criminal, and supernatural conditioning which is necessary to shock its members loose from the chains of cultural and political conditioning. Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together [...]

With the watchwords *pathei-mathos* (learning through adversity), the O9A is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with gruelling athletic and mental challenges, the O9A acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the acausal or supernatural world of the mystic." {3}

In contrast to modern self-described satanists, the O9A has always emphasized that:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude [...]

Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {4}

Furthermore, an important if rather overlooked aspect of the O9A is "our championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police." {5}

For one of the aims of the O9A is to

"expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated *pathei-mathos* of the past few thousand years manifest as this *pathei-mathos* is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history." {6}

Given the exclusivity of the O9A, it no surprise that it has always had a selection process, has played what it calls 'the sinister game' {7}, employs japes, disseminates propaganda and engages in adversarial provocation which sometimes annoys certain people, and has often set tests and puzzles in order to

pique the interest of those who might have the culture and the intellect to pass those tests and solve those puzzles.

Elitist Spirituality and Plebeian Satanism

The seminal, though rather neglected, O9A text Concerning Culling As Art {8} provides a reasonable introduction to the aristocratic esoteric ethos of the O9A:

"Ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependent upon – individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten [...]

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character. Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific -isms and -ologies were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves. Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by pathei-mathos, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal."

Simply expressed, 'modern satanism', and the modern LHP, not only enable a particular type of pleb to "feel good about themselves" and believe they are or can be 'powerful' (and masters of the universe), but also makes a particular type of pleb the standard, the ideal, for others to aspire to, exoterically and esoterically. However,

"What these self-important egoistic pretenders do not know, or ignore, is that a real understanding and a real knowing arise – and only arise – from three things. (1) From a participation, of many years, in real life of such an exeatic intensity that it brings pathei-mathos, with all the attendant sadness, joy, ecstasy, anguish, and personal suffering; (2) from a rational reflexion on the foregoing and thus a placing of such personal participation into an Aeonic, a cosmic, perspective; and (3) from a refined and a scholarly study and a seeking of knowledge spanning at least a decade.

Now, one of the real secrets of the LHP, of satanism, of the sinister, is that it encourages, it provokes, it encompasses, it guides the individual into all of these three, so that it is a way for the individual to acquire, to feel, to know, wisdom, and which knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being." {9}

Conclusion

The perception is one of 'us' and 'them'. Of our kind – or those who may possess the potential, the abilities, the character, to become one of our kind – and 'the others', the plebs, the mundanes. The treatment is one of testing for those with an O9A, or potential O9A, character and abilities; of deliberately confusing and annoying plebs; and of course – in respect of those revealing themselves to be plebs – of regarding them as fair game, a resource, and potential dupes or muppets, even if (or perhaps especially if) they self-describe themselves as 'satanists' or as fellow travellers along the LHP.

To paraphrase the O9A text *Concerning Culling As Art*, the rise of the plebs is the steady de-evolution of human beings, and little wonder then that some of those with good taste – some modern individuals of culture, of breeding – developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in not only the Order of Nine Angles but also in fascism, National-Socialism, in the vision of a Galactic Imperium, and in a Jihad to re-establish a Khilafah.

Notes

{1} On the vulgarity of the 'might is right' excuse see, for example, the O9A text *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen.

{2} Refer, for example, to the O9A text *The Aeonian Perspective of The Order of Nine Angles*, which is included in the *Definitive Guide To The Order of Nine Angles* (Seventh Edition, 1460 pages, pdf 55 Mb), 2015.

{3} Connell Monette. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122

{4} Anton Long. *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen.

{5} *Presencing Azoth*. Documents of the Inner O9A. 122 yfayen.

{6} *Geneseos Caput Tertium*. Documents of the Inner O9A. 122 yfayen.

{7} *Playing The Sinister Game - A Brief ONA History*. Available (as of July 2014) at <https://omega9alpha.wordpress.com/the-sinister-game/>

{8} The text is included in the *Definitive Guide To The Order of Nine Angles*, 2015.

{9} *Pretenders, Frauds, and The Order of Nine Angles*, 121 yf.

Is Satanism Now A Meaningless Term?

Given below are selected recent (January 2015) forum posts dealing with the claim that "Satanism is now a rather meaningless term". The posts - taken from a public internet forum concerned with the Left Hand Path and Satanism - shed some light on the issue, encapsulating as they do arguments pro and con and thus expands, albeit in a populist and polemical way, on the more philosophical and esoteric O9A text *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (included in Part One of this compilation).

It should be noted that the forum in question has since banned all posts mentioning, and any discussion of, the Order of Nine Angles.

Post #1

Satanism is now a rather meaningless term since everyone and their dog can describe themselves as Satanist and then go on to argue about what Satanism is or isn't. As they do and as they have done, from it being 'egoistic ipseity' to it being that type of pseudo-rebellion which doesn't involve breaking the law.

'Satanism' stopped being genuinely heretical and dangerous over two decades ago; if it ever really was genuinely heretical and dangerous beyond a few individuals and a few small covert groups.

Would any self-respecting antinomian call themselves a satanist today, given how satanism is described and advocated by the vast majority of latter-day satanists? A tame satanism, devoid of charism, and so lacking in dangerousness that it cannot via pathei-mathos now inspire the necessary self-knowing and the resultant self-honesty.

Post #2

Modern satanism is now just personal opinion - or it's just quoting what someone else said or wrote in defense of some opinion or some belief or some interpretation. X quotes LaVey; Y quotes Aquino; Z quotes Anton Long; S quotes from someone representing this 'satanic church' or that 'satanic temple'; while T quotes what someone wrote on some internet forum or on some blog...

How does one define authority in satanism? Is there even such a thing as satanic authority? If there isn't, then are all opinions, by self-professed satanists, about satanism equally valid? If they're not equally valid, who decides, using what criteria? If there is authority in satanism, then does the longevity of the Temple of Set outweigh what LaVey wrote about satanism? Does the undoubted popularity of LaVey's 1960s version of satanism confer authority? Does the scholarship (evident in his translation and commentary on the Pyramander tractate) and the strange, extreme, exeatic, 'satanic', life of the pseudonymous

Anton Long - a pathei-mathos of over four decades - outweigh the the version of satanism, the opinions, of LaVey, of Aquino, and what some internet guy or gal or some self-published author insists that satanism is or isn't?

If there isn't - or can't be - any such authority in modern satanism (with each individual being their own authority) then, like I said, satanism is now a rather meaningless term; all things to all people, for the title of satanist can be claimed, and used, and has been claimed and used, by anybody.

Post #3

{quote} No, [satanism isn't a meaningless term]. Satanism is defined by the freedom to think for yourself. If an individual is a god, then he can also define Satanism for himself and design his own path. That also includes making decisions by yourself, taking responsibility for your own actions and learning from your own mistakes, instead of relying on someone else to take responsibility for your own life.
{/quote}

It seems that you've basically proved my point - that satanism is indeed now a meaningless term. Why have you proved my point? Because what you describe, in clichés - re "freedom to think for yourself"; re "making decisions by yourself"; re "taking responsibility for your own actions", etcetera - just describes not only the type of stuff you'll find in hundreds of "self-help", or motivational, life-style books but also the type of ipseity manifest, for example, in hedonism, psychopathy, and in writings by the likes of Ayn Rand.

Such types of ipseity are independent of anything and everything occult, and anything and everything 'sinister' or 'satanic'. For, if so-called modern satanists define 'satanism' that way - as indeed the majority seem to do - then 'satan' has become divorced from 'evil'.

Which naturally brings us to questions such as "what is evil", and if 'satan' - as understood by modern self-described satanists - is not 'evil' in the conventional sense, then who or what is?

So, are modern satanists - with their clichés about "freedom to think for yourself" and "making decisions by yourself" and "taking responsibility for your own actions" - actually or potentially harmful, destructive, disastrous, pernicious, baleful, malicious? Are they doing or tending to do harm, and are they mischievous, misleading, deadly, and dangerous?

Post #4

{quote} Daring to think for yourself, challenging authorities and having the courage to take responsibility for your own decisions is in itself evil {/quote}

If that were so, then "the good" could be construed - among other things - as National Socialism or fascism...

{quote} What is evil? Everything that goes against the status quo
{/quote}

If that were so, then what is good is everything that establishes order and places duty and community responsibility over and above individual feelings and desires.

So if the herd of latter-day satanists proclaim that "evil is everything that goes against the status quo" then the Order of Nine Angles are arguably the most evil of all because they go against the status quo established by the herd of latter-day satanists.

Why the most evil? Not only because they support culling and criminality and because their 'satanism' is extreme and dangerous, but also because they exoterically support the establishment of order and certain ideologies (such as National Socialism and radical Islam) and place duty and community responsibility over and above individual feelings and desires.

But such amusing dialectics aside, such popular definitions as you give of "evil" ignore the fundamental issue of ontology. In other words, you haven't given satisfactory philosophical answers. Could that possibly be because you don't understand the connection between the question of good and evil and ontology?

{quote} Independent thinking always makes you an outcast. {/quote}

These days, in western societies, there is nothing remarkable or original or adversarial in proclaiming such clichés as "freedom to think for yourself", and "making decisions by yourself" and "taking responsibility for your own actions", etcetera.

No one who proclaims such now common sentiments in such societies is an "outcast". Who, today, are the real outcasts in such societies? No doubt everyone will have their favorite suggestions. Possibly those who deny the holocaust? Possibly those who travel from the west to undertake Jihad in the mid-east and elsewhere? Possibly journalists working for Al Jazeera in places such as Egypt?

{quote} This is why Satanists sometimes call themselves "alien elite"
{/quote}

I guess to so describe themselves makes them feel better about themselves, even though their 'satanism' is without meaning - without significance or purpose - because there is no relation to the noun, satan/sathan, from which the word satanism is derived even when that noun is understood in the purely etymological sense of "adversary".

Why? Because if, as so many latter-day satanists claim, "the highest authority is the individual" and individuals can choose for themselves what being adversarial means and can choose what their 'satan' is symbolic of, then "satanism" (like I said previously) is or can be all things to all people with the title of satanist capable of being claimed and used by anybody irrespective of whether such self-declared "satanists" are lacking in knowledge, understanding, life experience, arête, and intelligence.

Therefore, why would intelligent people of knowledge, understanding and life experience wish to be associated with such self-described satanists or attach such a now meaningless label to themselves?

Post #5

Modern satanism - as described by you in clichés here and by others elsewhere - does not now qualify to be regarded as "independent thinking" in any manner at all. In fact, modern satanism - as described by you in clichés here - says nothing original. Furthermore, latter-day satanists - given that anyone call describe themselves as a satanist, and given that there are no generally accepted tests or rites of passage - are certainly not an "elite", just as they are not, given the nature of modern satanism as described by you in clichés here and by others elsewhere, in any way "alien" in western societies.

{quote} What is "good" and what is "evil" is defined by the social consensus and that may vary from place to place and change throughout history. {/quote}

Which now rather clichéd modern ideation again shows that you don't understand the link between the question of "good and evil" and ontology. In other words it is not, philosophically, an answer to the question.

{quote} you conveniently forgot what I wrote earlier about taking responsibility for your own actions {/quote}

Given that it is just another cliché, so what? For such clichés by which you have described modern satanism have no real 'satanic' content - nothing to distinguish them from what so many other people (who were not satanists, self declared or otherwise) have said or written over the past hundred or more years.

{quote} If Satanism is so decentralized, so vaguely defined, then, perhaps, it's like this for a reason {/quote}

Yes, the reason is that because satanism has become so vague - as your clichés have revealed - that there is nothing now to distinguish satanism as a specific, unique, answer to the question of human existence.

So if people want to wear a hat labelled "I'm a satanist" - for however short or long a time - and believe that wearing it qualifies them to be a "satanist" then more fool them.

Post #6

{quote} I wrote [blah blah blah...] {/quote}

Yes you did, for rather than addressing the issue of ontology vis-a-vis satanism you responded with clichés that have nothing to do with satanism per se. Clichés such as:

{quote} Life itself is your initiation and the majority of people delude themselves they are free. Satanism is the freedom to think for yourself and taking responsibility for your own actions and making decisions by yourself and learning from your own mistakes and judging things and people for yourself and designing your own path {/quote}

So you and the latter-day satanist crowd have apparently reduced satanism to "Twelve Steps To Improve Your Confidence and Your Life By Being Egoistic And Proud", and which self-help guide comes with a free baseball cap embroidered with the logo "Look At Me! I'm A Satanist!" and free T-shirt with the logo "Proud Member Of The Alien Elite!"

{quote} Life itself offers you enough of tests, ordeals and opportunities to prove yourself... Life, itself, is your initiation {/quote}

Yet again you prove my thesis - since for latter-day satanists it's "life" that offers tests, ordeals, opportunities, and initiation not satanism per se. In other words, who needs latter-day 'satanism' and why use that label to describe what is expounded and represented by clichés.

So unless you or someone can describe the philosophy of modern satanism (and especially its ontology) in a manner which is philosophical and unique, and not by some pix 'n mix of non-occult clichés, and statements plagiarized from libertarianism and the likes of Epicurus, Nietzsche, 'Ragnar Redbeard', Ayan Rand (etcetera), then my thesis - that modern satanism is so vague and plagiaristic as to be meaningless - stands.

Post #7

{quote} Satanism doesn't [blah blah blah] {/quote}

Since your "satanism" is just a collection of clichés, what your "satanism" does or doesn't do is, philosophically, irrelevant. It's just personal opinion.

{quote} What Satanism offers that is lacking in many other religions is accepting and integrating the darker part of your psyche. {/quote}

Since you haven't described the philosophy of modern satanism (and especially its ontology) in a manner which is philosophical and unique - but instead just presented it as a collection of non-occult, self-help type, clichés - your phrase "accepting and integrating the darker part of your psyche" is vague to the point of being yet another cliché, and one which - like all your other clichés - has nothing to do with satanism per se.

Until you - or someone - does answer fundamental questions, such as good and evil in "satanism" in relation to ontology, in a specific philosophical manner thus making "satanism" philosophically unique, then the ideation "the darker part" of another ideation denoted by the term "your psyche" is frankly meaningless.

Until there are such answers, we're back in the realm of clichés and of "you said; she said; he said; they said; I said" (personal opinion) or in the realm of quoting what someone else said or wrote in defence of some opinion or some belief or some personal interpretation regarding "satanism"; and so quoting others because they accord those quoted some respect or perceive them as having some sort of 'authority' or knowledge in respect of some version of "satanism".

Why back in that realm? Because you and most of the latter-day satanist crowd insist that everyone can and should "define Satanism for himself and design his own path".

So everyone can define for themselves what is meant by "the darker part" or can quote what X and Y have said about it and about the "psyche", just like they can be plagiaristic and appropriate, in their own way naturally, what Jung et al have written about the "psyche" and "the darker part". In sum, therefore, and like I said, phrases like "accepting and integrating the darker part of your psyche" are, vis-a-vis satanism, so vague to the point of being cliché.

Post #8

{quote} Satanism is a certain mindset {/quote}

QED re explaining modern satanism by means of clichés.

Post #9

{quote} Now... replace the acausal with heaven, hell, purgatory. What is so unique in the belief that the acausal realm exists {/quote}

This apparently reveals a lack of understanding of ontology on your part. Perhaps if you read (or re-read) Heidegger's 'Sein und Zeit' it might help (a clue is in the title). Another clue: masculous and muliebral. You might also profit from reading Myatt's essay 'Time and the Separation of Otherness'.

Your statement also reveals that you missed or glossed over parts of the text, such as that "the O9A [...] continues the classical (Greco-Roman) tradition of esoteric paganism" and that it "not only continues that classical tradition but has also substantially evolved it, in part by "correcting the thousands of years old imbalance between the masculous and the muliebral".

{quote} any religion can be a means to get into contact with the acausal or supernatural. {/quote}

Yet again you have apparently not understood the matter. Ontologically, it's not a matter of such 'contact' but of ipseity.

{quote} viewing "good" and "evil" as artificial social constructs {/quote}

Ontologically, in O9A terms, they are not considered 'social constructs' but manifestations of the hitherto imbalance, in human physis, between the masculous and the muliebral.

{quote} Pure Jung, individuation, integrating the "dark" parts of your psyche with the "light" ones. {/quote}

Had you bothered to do an extensive study of O9A texts you would have known that the O9A 'internal adept' (stage four) has some similarities with Jungian individuation but that there are three stages beyond such Jungian individuation, one of which is enantiodromia (which includes the rite of The Abyss).

The startling difference between Jungian individuation and the O9A approach is that of praxis: Jungian individuation is basically a certain balance of 'opposites' within the psyche (a psychological process), whereas - beyond such a balance achieved by archetypal symbolism, psychology, or occult praxis - the O9A initiate has to live, in a practical way and for several years, a 'sinister' life and then, again in a practical way and for several years, a 'numinous' life. According to the O9A it's only from the personal understanding (the learning from practical experience) of both types of lives over a period of many years (a decade or more) that there is an affective enantiodromia and thus the acquisition of wisdom. Anything else is insufficient.

Therefore the self-knowledge (the psychological balance) achieved by an internal adept - and achieved partly by techniques employing symbolism (some

archetypal, some occult) such as the workings with the pathways of the Tree of Wyrð - are only a beginning to what lies beyond psychological individuation.

{quote} The ethics is also present in Satanism ... Satanists, in spite of all their variety, share some common ethical concepts {/quote}

You miss the point, which is not whether modern satanism has some ethical concepts, but rather that modern satanism has no unique 'theory of ethics' because it has no ontological basis for a unique ethics. The ethical concepts of modern satanism - such as they are - are egoistic, and thus common (or mundane, if you prefer). As your previous plethora of clichés about modern satanism show.

It could be argued that, given O9A ontology, their theory of ethics belongs in the same category as the ethical theory of Aristotle, who starts from the perspective of human physis, and that O9A ethics are in many ways the opposite of 'existentialist ethics'. The clue to understanding O9A ethics in terms of ontology - and thus the uniqueness of such ethics - is that honor presences a balance between the masculous and the muliebral.

Finally, unless and until someone - O9A or otherwise - publishes a detailed philosophical analysis of their esoteric philosophy, then self-described satanists, and those who haven't studied the O9A in a scholarly manner, will continue to misunderstand the O9A.

Notes On The Esoteric Learning Presenced Through Pathei-Mathos

The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'.

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

- (i) The Aeschylian term – in the context of the original Greek – imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply – depending on context – misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply – depending on context – not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is *personal misfortune can be the genesis of insight*.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivration of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceivration, it is presenced via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'etre of the Seven Fold Way being that it is a means to consciously – deliberately – acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'wordless knowing', and which wordless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

2014

Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text: *Mercvrii Trismegisti Pymander* (2013) ISBN 9781491249543.

{2} qv. Myatt's essay *Towards Understanding The Acausal*.



An Insider View of The Order of Nine Angles

Given the misunderstanding about the Order of Nine Angles (O9A, ONA) that has been so evident in recent years (especially on the internet) it seems apposite to present an 'insider' view of the O9A. As someone recently explained:

"The weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to *The Abyss* in the early 1990s and thence, in the early to mid noughties, to *Mage*. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxis) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand [...] that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal *pathei-mathos* that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest." Source: *O9A Esotericism, An Initiated Apprehension*.

In other words, it is not possible to divorce the Order of Nine Angles from the 'Faustian' (the sinisterly-numinous) life of Anton Long, for the O9A is just the unique sinister-numinous tradition he has founded. That is, the O9A is (i) the

esoteric philosophy he developed and described, based as that philosophy is on classical (Greco-Roman) mysticism and Hellenic hermeticism; and (ii) the occult praxises he (a) inherited (such as the Rounwytha Way) and (b) developed and described (such as the Seven Fold Way) as a result of his own anados and the resultant pathei-mathos; and (iii) his unique logos, as Magus, manifest as that logos is, esoterically, as a particular physis - in a particular (pagan) weltanschauung and in a particular personal character - and manifest as it is exoterically in the O9A code of kindred honour.

Or expressed another way, Anton Long as Magus is, metaphorically, 'everything O9A', since the O9A is just his esoteric philosophy, his logos, and the exoteric and esoteric pathei-mathos resulting from his anados along that Seven Fold Way that he himself developed (i) from an ancient hermetic (Greco-Roman) prototype, and (ii) from inherited aural pagan traditions. For he constructed the O9A from his own sinisterly-numinous life, with the O9A, as existing now, therefore being the archetype of, and for, such a sinisterly-numinous life, and thus one means, or guide, to achieving gnosis/wisdom.

All credit to the very few, outside the O9A, who have "worked it out"; primarily academics, such as Monette ¹ and Senholt ².

That so many people have for so many years misunderstood the O9A - and spread their misunderstanding via the medium of the internet - is no surprise, lacking as they have: (i) a knowledge of the complete O9A corpus and (ii) access to O9A aural tradition (to old inherited occult traditions, and to the personal advice, knowledge, and pathei-mathos, of AL). Thus such people have produced, or have pontificated about, 'magpie' versions of the O9A: having taken a bit from one or two O9A texts, and other bits from some other O9A texts.

Furthermore,

"The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss." *Wisdom, Logos, And The Inner O9A*

In other words, such personal interpretation of 'everything O9A' is the prerogative of those O9A Internal Adepts who, having the necessary years-long sinisterly-numinous experience (and the resultant esoteric and exoteric pathei-

mathos), have successfully passed beyond The Abyss.

"To reach the stage on Internal Adept takes at least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with Opfer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on." Anton Long: *The Methods and Tradition of The Seven Fold Way*

Given that the preparations for The Abyss themselves take several years, then only those who have been O9A for at least thirteen years will - assuming their crossing of The Abyss is successful - have the knowledge and experience to offer an individual interpretation of matters O9A.

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{1} Monette, Connell. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122. ISBN 9781940964003. A draft copy of the revised second edition (due for publication in 2015) is available here - <https://regardingdavidmyatt.files.wordpress.com/2014/11/o9a-monette-second-edition-v3.pdf>

{2} Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012. ISBN 9780199779246

O9A Esotericism

An Initiated Apprehension

The term 'O9A esotericism' refers to the occult {1} weltanschauung of the Order of Nine Angles (O9A/ONA) as developed and expounded by the pseudonymous Anton Long in various writings between the 1970s and 2011 {2}, and which particular esotericism includes not only an esoteric philosophy {3} but also practical artisements {4} of 'an esoteric nature', such as the learning and the practice of certain occult skills and also various 'dark', or occult, arts. Among the occult skills and 'dark arts' of the O9A {5} are (i) the structured pathei-mathos of the anogenic Seven Fold Way, (ii) practical internal, external, and aeonic, sorcery, (ii) acausal (or esoteric) empathy, and (iii) acausal thinking.

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos - that is, a new perceivation and a new way of living and a new ethos - and one which the term 'the sinisterly-numinous' reasonably well describes, for it is a balancing of (i) the previous 'numinous logos' which became manifest, over two millennia ago, in causal forms such as gnosticism and Christianity, with (ii) what is 'sinister' (which is and has been manifest in various causal forms, such as 'traditional satanism' and occult antinomianism), and which balancing, involving as it does various practical means and thus a personal pathei-mathos, enables first a return to the Unity beyond all causal forms and thence a conscious evolution of ourselves, as individuals.

Exoterically, this new logos is manifest - presenced - by three things. (i) By a particular understanding of Reality - and especially of the supernatural, the occult - evident in the ontology of causal, acausal, and acausal energy; (ii) by the code of kindred honour (the O9A code of ethics); and (iii) by the primacy of pathei-mathos, of each individual learning from their own experiences and which experiences are and should be (in order to cultivate the necessary sinisterly-numinous apprehension) both exoteric and occult, and thus in respect of the individual both external and internal.

Thus, esoterically understood, the Order of Nine Angles is a distinct, and new, esoteric path or way, and one way-marked by an accumulated (an ancestral) and an accumulating (a developing) esoteric pathei-mathos. This esoteric path (i) presents a particular logos, and (ii) offers various praxises (derived from personal experience and an ancestral pathei-mathos) whereby individuals can cultivate and then live a sinisterly-numinous apprehension. Hence why 'being O9A' simply means living by the O9A code and using one or more O9A praxises

in order to cultivate that sinisterly-numinous apprehension which is the beginning of wisdom, with wisdom - esoterically understood - being a balanced personal judgement together with a particular learned knowledge of a pagan, occult, kind concerning living beings, human nature, Nature, and 'the heavens', the cosmic order {6}.

Furthermore, in its essence this practical O9A path, or way, is not 'satanic', not a 'left hand path', and not a 'right hand path', even though it has elements which could be described by such conventional terms. It is just different, unique, new.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose in (i) generating interest both in that external appearance and in the inner essence concealed within, and (ii) in presenting certain - and sometimes controversial, sometimes adversarial - esoteric apprehensions.

To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find - to the dismay of many - is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anados*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms.

For the essence of that particular - of O9A - pagan mysticism is the apprehension of ourselves as a nexion, of acausal energy, of the transient nature of all causal forms/ideations {7}, and of a possible, and consciously individually achieved, acausal ('immortal') existence beyond our mortal (causal) death *sans* any previously posited primal cause or causes such as Theos, a theos, theoi, or some inscrutable mechanism such as karma. An existence achievable, according

to this particular mysticism, by an individual anados such as the Seven Fold Way {8} and/or by living according to the O9A code because such a living presences within the individual the necessary acausal energy.

R. Parker
2014

Notes

{1} The term 'occult' is used by the O9A to refer to what is "hidden from normal apprehension; concerned with the supernatural; abstruse; mysterious; of or relating to various practical arts or skills considered to involve agencies - or considered to derive from causes - of a mysterious, or supernatural, or anoetic, or esoteric, nature".

{2} These dates are, in my opinion, significant because the weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to The Abyss in the early 1990s and thence, in the early to mid noughties, to Mage. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand, and possibly personally interpret, that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest.

Thus, the O9A and O9A esotericism are the Logos - 'the word' - of Anton Long the Mage.

{3} qv. R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*. e-text, 2014. The text is included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{4} The word artisements/artizements is derived from artize - "to practice or to have an occupation that involves a particular skill or craft, especially those of an artisan" - and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

{5} qv. (i) Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011) in the compilation *Empathy, Pathei-Mathos, and the Aeonic Perspective*; (ii) Anton Long, *The Dark Arts of The*

Sinister Way, 119 yf (revised 122 yf).

Both of the above texts are included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{6} Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011).

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonic perspective' and thus for its aeonic strategy regarding undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

The Pagan Mysticism Of The O9A

Abstract

This essay provides details in respect of the assertion, made in my 2014 essay *O9A Esotericism, An Initiated Apprehension*, that:

"The initiated apprehension of O9A [Order of Nine Angles] esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos."

The Mystic Tradition

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anados (ἄνοδος, a spiritual or esoteric or occult journey) whose goal is either a selfless awareness of Theos/mundus/the-numinous or an actual dissolution of the self into Theos/mundus/the-numinous, and (iv) by means such as a contemplative, or eremitic, or a reclusive way of life.

Mysticism thus includes not only the Christian contemplative tradition, and groups such as The Religious Society of Friends, but also the rites, ceremonies, and beliefs of Ancient Egypt and places such as Iran {3}, the Hellenic hermeticism described in the Pymander text {4}, and the ancient paganism of the classical, the Greco-Roman, world. According to a modern initiate, the classical pagan weltanschauung was:

An apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceivization that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself:

Neque enim est quicquam aliud praeter mundum quoui nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est

quaedam particula perfecti. [M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37] {5}

The O9A Tradition Of Empathic Knowing And Acausal-Thinking

One of the axioms of the esoteric philosophy of the O9A {6} is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking.

1. Empathic Knowing

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way - by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} - while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

In respect of the Rounwytha Tradition:

"The Rounwytha Way - also known as the rouning - is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths... [The tradition is one of] a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated - according to tradition - by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location. In essence, the Rounwytha Way is a manifestation - a presencing - of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature." {9}

Thus for the O9A the development of empathic acausal knowing - that is, esoteric empathy - is not only a μυστικόν but also a means whereby certain truths of a non-temporal nature can be apprehended.

2. Acausal-Thinking

According to the O9A, the new faculty of 'acausal thinking' enables a person to apprehend and to communicate by means of what the O9A describe as an

esoteric language:

"An esoteric language is basically a particular means of communication dependent on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in esoteric-empathy). As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language - this language - are not static but rather the movement and the changes - the fluxion - of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonic - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal." {10}

The O9A Anados And The Eremitic Magus

The O9A praxis termed the Seven Fold Way is essentially a practical modern anados; an occult journey through seven symbolic spheres {11}. However, unlike the description of such a journey in the ancient Hermetic Pymander text where

the goal is becoming "united with theos", the goal is understood in the Seven Fold Way as egressing into the realms of the acausal. Thus, as I mentioned in a previous essay:

"One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles represents and presences is that the last stage, the goal, of their hermetic initiatory Seven Fold Way, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal." {12}

The goal of the Seven Fold Way is therefore not only the personal discovery of wisdom {13} but also of a means whereby such an acausal, immortal, existence can be achieved. In that respect, Anton Long rather cryptically wrote:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {14}

This rather neatly 'closes the O9A circle', with the O9A Ouroboros symbolizing the initiate at the very end of their decades-long occult journey - having experienced and known in a very practical manner both the sinister and the numinous and which "knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being" - ending as a rounerer, that is, living in a very pagan - an almost rounwythian - type of way; the ancient way of the Camlad tradition.

For a rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin and thus whose very way of living, through the physis so

gained via their anados and the O9A code, is an act of sorcery.

Thus the O9A Grand Master/Grand Mistress - the O9A Magus/Magistra - while living in a manner consistent with the underlying pagan mysticism of the O9A, is most certainly not the type of person the majority of non-initiates would expect.

Conclusion

With its modern anados of the Seven Fold Way, with its 'dark arts' of acausal-thinking and esoteric-empathy/empathic-knowing, with its rural Rounwytha way and its eremitic magus/magistra, the O9A most certainly has a distinct mystical tradition firmly rooted in ancient pagan mysticism. Thus it would perhaps be more apt to describe O9A initiates as modern mystics rather than as 'satanists' or followers of a Western, occult, Left Hand Path.

For the truths, the perception and the understanding, which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations, and (iii) of an attainable acausal existence beyond our mortal death.

R. Parker
2014

Notes

{1} According to the O9A, and as described in the article *The Adeptus Way and The Sinisterly-Numinous*, written by Anton Long and dated 122 yfayen:

"By esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner

circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing." [Source, available as of August 2014, <http://omega9alpha.wordpress.com/the-adeptus-way/>]

{2} The words 'mystical' and 'mysticism' are derived from the term *mystic*, the etymology and English usage of which are:

i) Etymology:

- ° Classical Latin *mysticus*, relating to sacred mysteries, mysterious;
- ° Post-classical Latin, in addition to the above: symbolic, allegorical;
- ° Ancient Greek *μυστικός*, relating to sacred mysteries;
- ° Hellenistic Greek *μυστικός*, initiate; plural, *μυστικοί*; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
- ° Byzantine Greek (5th century CE) *μυστικόν*, mystical doctrine.

ii) English usage:

- ° *noun*: symbolic, allegorical (c. 1350);
- ° *noun*: an exponent or advocate of mystical theology;
- ° *noun*: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
- ° *adjective*: esoteric, mysterious, [equivalent in usage to 'mystical']
- ° *adjective*: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} In respect of ancient Iran, qv. Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, ISBN 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014. Available (as of August 2014) at <http://davidmyatt.wordpress.com/2014/08/08/education-and-the-culture-of-pathei-mathos/>

{6} In respect of O9A esoteric philosophy, qv. R. Parker: *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*, e-text, 2014.

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the praxises, such as the Seven Fold Way, he developed as a result of (a) the various pagan traditions he inherited and (b) his own pathei-mathos.

{7} Both of these 'seven fold way' rites involve the individual living alone, bereft of human contact and of all human influence, for a particular length of time. In the wilderness - forests, mountains, deserts - in the case of Internal Adept; and in a chthonic place (such as a dark cave) in the case of The Abyss.

{8} The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{9} R. Parker: *Some Notes On The Rounwytha Way*, e-text, 2014.

{10} Anton Long: *Language, Abstractions, and Nexions*, e-text, 122 Year of Feyen.

{11} For a description of, and the ancient hermetic roots of, the O9A Seven Fold Way refer to R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014.

{12} R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013.

{13} Esoterically, the term wisdom, according to Anton Long in his essay *Pathei Mathos and the Initiatory Occult Quest*, implies "not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions."

{14} Anton Long: *The Enigmatic Truth*, e-text, dated December 2011 CE. That essay, and its companion essay which was simply entitled *Lapis Philosophicus*, were the last writings written by Anton Long.

In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term *in propria persona* has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations

which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are:

"He wolde be in his owne persone, the example of our hole iourney."
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.

The Innovation And Influence Of The Order Of Nine Angles

A Heretical Satanism

In the early 1990s, Anton Long - in respect of the O9A - wrote that:

"The difference between Traditional Satanic groups and other organizations which profess to belong to the 'Left Hand' or 'Sinister' Path, or which claim to be Satanic, is that Traditional groups seek to realistically guide their members along the difficult and dangerous path of self-development, the goal of which is the creation of an entirely new individual. This path is fundamentally a quest for self-excellence and wisdom.

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. It is the result of a synthesis - a development of the dark side and an integration of that aspect of our being thus creating a complete, more evolved individual. Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master'." {1}

Many self-described satanists who derive their satanism from the likes of LaVey and Aquino seem to have forgotten, or - if they are young - have never known that,

"Before the ONA controversially burst upon 'the public Occult scene' in the early 1980's, Satanism, The Left Hand Path, and Occultism in general, had been publicly limited to (1) the showmanship of Lavey with his Church of Satan and its emphasis on carnal self-indulgence (and moralizing about obeying the law); (2) the qabalistic ritualistic Occultism of Crowley (with its self-indulgence); (3) the pseudo-religious, and hierarchical Setianism of Aquino's Temple of Set (and its 'enlightened individualism' and moralizing about obeying the law); and (4) the male-dominated ritualistic 'wicca' propounded by the likes of Gerald Gardner and Alex Sanders with their fake 'Book of Shadows' and their fake 'old religion' with its 'horned god'.

Without exception, these groups, organizations (or what-nots) - and

the people associated with them – struck a law-abiding pose, and, as the 'Satanic ritual abuse' panic of the early 1980's intensified, were at pains to describe themselves and their beliefs and practices as 'socially responsible', non-threatening and not harmful.

To this law-abiding, non-threatening, rather cosy and masculine dominated milieu – where 'satanism' meant a socially-responsible self-indulgence and the belief either that there are no powerful, dangerous, supra-personal forces 'out there', or that what was 'out there' can be controlled by the sorcerer – enter, into the public Occult scene in the early 1980's, the Order of Nine Angles with their affirmation of culling (human sacrifice), their openly amoral criminality and manipulation of people; their tough physical challenges for candidates, their heresy (for example, holocaust denial, and stating that 'Hitler was a good man'), their emphasis on practical exeatic experience and ordeals, on learning from practical experience; their japes and tests; their assertion that 'the dark forces' are beyond the power of any individual to control; their propagation of terrorism; their emphasis on 'the sinister feminine', their Sapphic groups; their grade rituals which included one where the candidate had to live alone in the wilderness for three months, and their clandestine, non-hierarchical, structure.

In effect, the ONA made the Church of Satan and the Temple of Set look like poseurs. They made the 'satanism' of the Church of Satan appear to be of the 'teenage rebellion' kind where there is an adolescent desire not only to shock others but also to 'feel special' and be part of something 'forbidden' (but safe), while the ONA made the 'satanism' of the Temple of Set appear to that of sycophantic pseudo-intellectual young males in search of peer approval (yay, I'm now a High Priest of Set) and in need of ritualistic drama." {2}

Predictably, the circulation of O9A texts regarding human sacrifice led to Aquino, of the Temple of Set, to write - in a letter to Anton Long which Aquino dated October 7, XXV (i.e. 1990) - that:

"Given the present climate of witch-hunting hysteria in England, publication of a Satanic ritual by an avowedly Satanic institution which includes human sacrifice is thoroughly irresponsible [...] If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous loaded weapon to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for evidence of Satanic ritual murder." {3}

Then, and subsequently, Anton Long staunchly defended the publication of such 'culling texts' {4}; as for instance (i) in a letter to Aquino, dated 9th September 103 yf:

"The fundamental principle behind the action [of culling] is that some people are worthless - and, because, of their deeds or character, do not deserve to live. In fact, their demise is healthy - akin to an act of 'natural justice'. This is a statement of genuine Satanism - as is the statement that opfers are human culling in action. The MSS make it quite clear that opfers - victims for Satanic sacrifice - deserve what they get: they have been judged, tested, and found suitable."

and (ii) in a letter to Diane Vera dated 28th May 1992:

"By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a good name - on the contrary. I wish it to be seen as I understand it to be - really dangerous and difficult." {5}

and (iii) as in texts such as *Toward Understanding Satanism* (dated 122 yfayen, i.e. 2011) in which he wrote that the O9A has:

"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; [and] has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism."

However, despite the disapproval of Aquino and others, the 'heretical' and 'irresponsible' Satanism - the innovative approach of the O9A - was recognized and understood by a few Occultists in those pre-internet 1980s days, leading to several O9A texts being published in zines such as the *Lamp of Thoth* and Sennitt's Left Hand Path *Nox* (for example, the text *Satanism, Blasphemy and the Black Mass* was printed in *Nox* #2, July 1986, and *Satanism - its Essence and Meaning* in *Nox* #3, Nov 1986), with one commentator (Phil Hine) writing, in a review of a compilation of articles from *Nox* later published in book form {6}, that:

"This welcome release from Logos Press is the first in a planned trilogy of retrospectives from the pages of *Nox* magazine, one of the UK's more 'hardcore' Left-Hand Path zines which rose to infamy during the late 1980's. Divided into three sections, the first group of

essays & rituals is from the Order of Nine Angles [ONA], a British-based Satanic order whose publications caused quite a stir in the late 1980's. These essays deal with the O.N.A.'s approach to Satanism, the Black Mass, and the Lovecraftian 'Dark Gods'. Regardless of how one views this material, it is refreshing to peruse a contemporary perspective on Satanic magic that is avowedly different to the outpourings of its American manifestations. Contrast this material with the rather tub-thumping section which follows – texts from the Werewolf Order – who style themselves as a “Satanic Leadership school” or an “elite sodality of black magicians” – yawn. Presumably this section has been included to highlight the excellence of the O.N.A. material."

A few decades later, some academics would write that the Order of Nine Angles present "a recognizable new interpretation of Satanism and the Left Hand Path {7}, that the O9A "represent a dangerous and extreme form of Satanism," {8}, that their 'sinister tradition' makes the O9A "distinct from existing Left Hand Path and satanic groups" {9}; and that:

"With the watchwords *pathei-mathos* (learning through adversity), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with gruelling athletic and mental challenges, the ONA acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the acausal or supernatural world of the mystic." {10}

An Influential Satanism

As well as restoring "to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it," Anton Long developed a comprehensive Occult philosophy and a modern hermetic initiatory Seven Fold Way, the latter of which was described in the two O9A texts, the 1980s *Naos*, and *Enantiodromia - The Sinister Abyssal Nexion* (second edition, 2013).

It is, however, his amoral, his "dangerous and extreme form of Satanism" that has, so far, proved far more influential, and for which both he and the O9A are popularly known. And influential partly because he lived what he wrote about, from (for example) involvement with political and religious extremism and terrorism to running a gang of thieves; and partly because his 'satanist' writings are direct and expressive, as the following extracts illustrate:

"Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced." *Satanic Letters of Stephen Brown*, 1992

"Satanic acts are directed and calculating, and as such they arise from a conscious decision, not from a 'loss of self-control' nor from a desire or desires which overwhelm the individual. The novice chooses the act or acts, consciously, as part of their training - they are not led into them, by others, nor are they drawn into undertaking them because of some feeling/desire which holds them in thrall and which (mostly unconsciously) motivates them." *Victims - A Sinister Exposé*, 1990

"Satanism is the Way of the self-controlled individual, not the way of sycophancy to, or obedience to, some doctrine or some person or some creed; not the way of those in thrall to their desires, conscious or unconscious. Satanists do not seek to be 'understood' nor accepted nor lauded by the majority, just as they are shapeshifters in character and way of life, who may use and often do so use some form, or some way of life for their own sinister, dialectical ends." *Satanism: The Epitome of Evil*, 119 yf

"Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-magickal ceremony and believe he/she has attained something. Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill." *Satanism, Sacrifice and Crime - The Satanic Truth*, 1985

"One of the fundamental principles of Black Magick is elitism: the belief that the majority are essentially beneath Initiates in terms of understanding, intelligence and ability. This gives the foundation for manipulation - both on the personal and the magickal level. The Black Magick novice is generally scornful of others - until and unless worth has been proved or shown." *Manipulation II*, 1990

"What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, to exult in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the

norms, the answers, the limits of and set by others." *The Joy of The Sinister*, 2003

One has only to contrast such forthright O9A sentiments - and O9A support for terrorism, criminality, and political/religious extremism (via Insight Roles or otherwise) - with the writings about satanism by LaVey and Aquino, and by their 1980s and 1990s followers, to understand and appreciate just how radical and 'heretical' (not to mention sly and mischievous and annoying) the O9A were during those decades.

Furthermore, one has only to compare the 'established satanism' - of the Church of Satan and the Temple of Set - then to the type of satanism upheld and propounded today by many self-professed satanists to understand and appreciate just how influential O9A satanism is and has been, albeit that this influence is often either unacknowledged or not consciously apprehended.

O9A Tradition and Innovation

Apart from stating that their 'heretical' - and, according to Aquino, their 'irresponsible' - satanism has restored the essential baleful, sly, harmful, dangerous, difficult, nature of Satanism, the O9A has consistently - from the 1970s on - stated three other things, as evident in their text 1980s text *Naos*, in the texts included in the three volumes of *Hostia* published in the early 1990s, and in other compilations of early O9A MSS.

These three things are: (1) that most of their traditions and Occult praxes are firmly rooted in an ancient European paganism and in Western Occultism; (2) that the Western Occult tradition is and always been based on a septenary system; and (3), that the Qabalistic system - beloved and used by all other Western occultists from the Hermetic Order of the Golden Dawn to Crowley to LaVey and Aquino and others - is a later, mediaeval, and 'magian', distortion of the Western tradition.

Thus, they have repeatedly stated that their septenary Tree of Wyrd, the Occult correspondences associated with each sphere, the connecting pathways, and Esoteric Chant {11}, as well as the progress of the initiate through the seven Occult grades are - as for example outlined in *Naos* - an inherited and esoteric part of the genuine Western Occult tradition.

Hence why, and for example, Anton Long: (i) wrote, in several O9A texts dating from the 1980s and early 1990s, that their Internal Adept rite (involving at least three months living alone in the wilderness without any modern comforts) is just his modern updated form of a rite traditionally and anciently used to develop self-insight and various occult skills, and (ii) promoted the pagan Rounwytha tradition with its disdain for denotatum and its cultivation of empathis {12}.

Such hitherto mostly secret Occult traditions notwithstanding, the O9A - that is, Anton Long {13} - has also been highly innovative. As, for example, in the Star Game, in Insight Roles {14} in the concept of nexions (and thus the ontology of causal/acausal), in concepts such as Esoteric Languages {15}, in the satanic praxises of the Drecc and Niner {16}, in the epistemology of Causal and Acausal Knowing, in Alchemical Seasons, The Deofel Quartet, the Aeonic perspective {17}, in developing a unique esoteric terminology and unique esoteric symbols; in the importance ascribed to Sapphic esoteric groups {18}; in the Logos of kindred-honour; in the condemnation of the masculous principle of 'might is right' {19}; and in the advocacy of muliebral virtues such as empathy, whether that empathy be described as 'esoteric', 'dark', or 'sinister' {20}.

In other words, the O9A has propagated and Anton Long - using (i) inherited (hitherto mostly secret) pagan and Western Occult traditions, and (ii) his own pathei-mathos (esoteric and exoteric), and (iii) his own innovations - has created a unique, comprehensive, modern Occult philosophy, and three unique modern praxises - the Seven Fold Way, the way of the Drecc/Niner, and the Way of the Rounwytha - which can presence, and which have presenced, various aspects of that Occult philosophy in the real world.

Of course, if - as some latter-day satanists have claimed - the septenary system, esoteric chant, and such things as the way of the Rounwytha - are not "hitherto mostly secret pagan and Western Occult traditions" but rather inventions of Anton Long, then his esoteric achievements and innovations are even more remarkable.

Satanism And The Sinisterly-Numinous Tradition

Outside of the O9A, things such as the following - and many other similar things - went unnoticed for over a quarter of a century:

- (i) various public comments by Anton Long, such as that the O9A had "returned to Satanism that darkness and evil which really belongs to it, *at least in the novice stage*" [my emphasis];
- (ii) the fact that the seminal O9A text *Naos* contained no mention of Satanism;
- (ii) the fact that the Seven Fold Way is described in *Naos* as *physis* magick;
- (iv) the fact that Anton Long stated in a typewritten 1970s text that "[developing] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself". {21}

Such unknowing of such matters naturally led to the O9A being described by outsiders as simply a 'satanist' group; a description that the O9A did nothing to publicly challenge and which they publicly (via MSS and letters) even confirmed many times. And did not challenge, and confirmed, for a variety of reasons: some connected with recruitment, some connected with their 'sinister game'

{22}, some connected with their Labyrinthos Mythologicus {23}, and some connected with their Aeonic strategy (the sinister dialectic).

Indeed, Anton Long - as late as 2011 - would declaim {24} that:

"the ONA not only fits [the] standard definitions of Satanism but is the only avowedly Satanic association which is:

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

However, as a few sagacious individuals correctly surmised:

"A critical examination of the ONA's key texts suggests that the satanic overtones could be cosmetic, and that its core mythos and cosmology are genuinely hermetic, with pagan influences." {10}

For, esoterically understood, and as O9A Adepts have always known, and as Anton Long hinted many times over the decades:

"The Order of Nine Angles is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos {25}, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'." {26}

As a modern 'rite of passage', a practical involvement - by the individual - with the extreme and dangerous satanism of the O9A (and which involvement includes undertaking a culling and an Insight Role or two) tests the initiate, weeds out (or destroys) the unsuitable, and provides the radical, exeatic, pathei-mathos (and thus the self-understanding) necessary for further progress along the Seven Fold Way.

The Occult Philosophy of Anton Long

The modern hermetic anados {27} that is the Seven Fold Way - a Way described in detail in the two O9A texts *Naos* and *Enantiodromia - The Sinister Abyssal*

Nexion (second edition, 2013) - is a practical presencing of Anton Long's occult philosophy, and which philosophy can be simply summarized {28}, as follows:

1) Ontology.

The Cosmos consists of both acausal and causal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal being.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (physis, 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 (and thus denotatum) tend to hide the esoteric nature (character, physis) of things, and/or such abstractions describe or refer to that-which is only causal and mundane.

Sorcery, and the Dark Arts in general, are regraded as one effective means of discovering - knowing - our own physis the esoteric nature (the physis) of living beings and the Cosmos.

2) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by the O9A code of kindred honour - being regarded as more valuable, of a higher ethical value, than personal desires and the causal life of an individual since its presencing is a nexion to the acausal and thus not only enhances/vitalizes the life of the individual but also may enable that individual to achieve immortality in the acausal realm.

3) 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 /esoteric empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way (and thus Physis Magick) is considered a practical

means of acquiring acausal knowing.

Truth (and wisdom) can be revealed/discovered by living the life of a sorcerer/sorceress (such as by following the Seven Fold Way from its beginning to its ending) and thus by seeking lapis philosophicus.

4) 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 tribal/folk communities whose law is based on kindred honour (aka the Law of the New Aeon).

Conclusion

Despite the comprehensive, unique, nature of Anton Long's Occult philosophy and his modern hermetic (sinisterly-numinous) Seven Fold Way with its Star Game and Esoteric Chant and Insight Roles and Rite of Internal Adept, it may well be that he will be best remembered for his "dangerous and extreme form of Satanism". That is, for having restored "the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it."

For it is his satanism that has, so far and unsurprisingly, proved far more influential than either his Occult philosophy or his Seven Fold Way.

Unsurprisingly, because of its appealing simplicity and directness (as manifest, for instance, in the way of the Drecc and Niner); and given the abstruseness, the complexity, and the esotericism, of both that esoteric philosophy and the Seven Fold Way, not to mention the decades-long personal commitment that the difficult and elitist Seven Fold Way requires.

R. Parker
2015

Notes

{1} Anton Long: *An Introduction to Traditional Satanism*. Thormynd Press, 1992 ev (second edition, 1994 ev).

The O9A were the first to use the term 'traditional satanism', in the early 1980s, in an effort to distinguish the O9A type of satanism from the 'modern satanism' of LaVey and Aquino. See, for example, *The Black Book of Satan*. Thormynd Press, 1984, ISBN 094664604X, a copy of which is in the British Library [General Reference Collection Cup.815/51].

{2} R. Parker: *Developing The Mythos: The Order of Nine Angles In Perspective*. e-text, 2012.

{3} Aquino's letter was published by the O9A, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

{4} A selection of the O9A's notorious and 'irresponsible' culling texts were recently re-issued in a pdf compilation entitled *The Culling Texts: The Theory And Practice of Sacrificial Human Culling* (e-text, 2015). They are also included in the freely-available compilation *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015, 1460 pages, pdf 55 Mb).

{5} Anton Long's typewritten letter was published by the O9A, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

Decades later Anton Long was to write that the O9A has:

"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; [and] has steadfastly propagated and described the character – its essential satanic, baleful, diabolic, nature – of Satanism." *Toward Understanding Satanism*. e-text, 122 yfayen.

{6} *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{7} James R. Lewis and Jesper A. Petersen (editors). *Controversial New Religions*. Oxford University Press, 2014. p. 41.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (editors) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.20

{9} Jacob Senholt: *Secret Identities in The Sinister Tradition*, in Per Faxneld and Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012.

{10} Connell Monette: *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122

{11} Esoteric Chant - as described in detail in *Naos* - is a much neglected traditional aspect of the O9A's Seven Fold Way. Indeed, to date (2015) no one - academics included - has either commented on it (and the connection with the seven Greek modes) or written about in detail.

{12} The way of the Rounwytha is described in texts such as *The Rounwytha Way In History and Modern Context*, and *Some Notes On The Rounwytha Way*,

qv. pp.323-349 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

See also Anton Long: *Diabological Dissent - Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters*. e-text, 122 yfayen.

{13} It is now widely accepted (i) that Anton Long codified "[O9A] teachings into a fully developed system of initiation and training for adeptship" [Goodrick-Clarke], and (ii) that "the role of [Anton Long] is paramount to the whole creation and existence of the ONA" [Senholt], and (iii) that, as described in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015),

"in order for a person to fully understand and appreciate the Order of Nine Angles - and to thus know what being O9A means in the real world - they should know about and understand the sinister-numinous life of the pseudonymous Anton Long [...] who created the ONA/O9A - and devised the seven fold way - as things, presencings, 'which can lead to the creation of strong, really dangerous, ruthless individuals [and] which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals'."

Also, as mentioned elsewhere:

"To Anton Long belong classic ONA texts such as *Naos*, *The Deofel Quintet*, *Hostia*, the *Complete Guide to the Seven Fold Way*, and the scores of more recent texts [as well as] *The Grimoire of Baphomet*, *Dark Goddess*, and sinister stories such as *Eulalia*, *Dark Daughter of Baphomet*. Even the Star Game is Anton Long's creation.

To Anton Long belongs the unique symbols and sigils of the ONA, the Septenary Sigil, and the Sigil of Baphomet. To him belongs new esoteric terms such as nexion, acausal, rounwytha, Vindex, Falcifer, presencing, sinister dialectic, and indeed the esoteric use of the term sinister itself to describe the amoral, individualistic Way of the ONA. To Anton Long belongs the decision to create the ONA as a type of living being; that is, free from the restraints - legal, moral, organizational, hierarchical, personal, and otherwise - of all other esoteric groups." *The Order of Nine Angles in Historical, and Esoteric, Context*. e-text (qv. pp.798-809 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

{14} "Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the

development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15.

{15} Esoteric languages are outlined in the text *Concerning Esoteric and Exoteric Languages*, qv. pp.266-279 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

{16} The satanism - and simplicity - of the way of the Drecc is obvious from the O9A statement that "the adversarial, amoral, anarchic, individualistic, way of living of the Drecc and the Niner is 'Satan as Extremist, Outlaw, Criminal, Assassin, Anarchist, Terrorist, Heretic, Fanatic, Troublemaker,' and so on."

This way of living is based on what the ONA term the code of kindred honour - aka the law of the new aeon aka the O9A Code - and described in the text *How To Be A Satanist A Guide To Satanism For Beginners (The Simple ONA Way)* which is included in *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015), pp.373-377.

{17} "One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 300-500 years), that go beyond the acts and lifespan of a single individual." Senholt, Jacob C: *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009.

{18} qv. *Sapphic Sorcery - In Praise of The Feminine*. e-text, 2009. See also Anton Long's Occult novel *Eulalia: Dark Daughter of Baphomet* (2008).

{19} Refer to the Anton Long texts *The De-Evolutionary Nature of Might is Right* (e-text, 122 Year of Fayen) and *Concerning Culling as Art* (e-text, 122 Year of Fayen).

{20} In a typewritten 1970s text concerning the O9A 'rite of nine angles', Anton Long wrote that "[developing] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself". The text was later published in the 1980s in Sennitt's *Nox* zine, and included in the book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{21} The text in question, which concerned the O9A 'rite of nine angles', was published in the 1980s in Sennitt's *Nox* zine, and was later included in the book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{22} qv. Order of Nine Angles, *Playing The Sinister Game - A Brief ONA History*. e-text. 2012 [Available, as of June 2015, at <https://omega9alpha.wordpress.com/the-sinister-game/>]

{23} As the O9A stated in 2011:

Our Labyrinthos Mythologicus is (a) 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, and (b) a mischievous, japing, and sly, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, 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 (knowingly or unknowingly) meet with one of us in the real world.

{24} Anton Long: *Toward Understanding Satanism*. e-text, 122 yfayen. See also R. Parker: *What Makes The Order Of Nine Angles Unique?* (e-text, 2014) where it is stated that:

(i) [the O9A] incites and legitimizes what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric;

(ii) the O9A consciously and ruthlessly – via their logos, the code of kindred honour – divide human beings into two types: those 'like themselves' (who possess a certain type of personal, 'satanic', character or whom they judge have the potential to develop such a character) and all the others, and which others they refer to as mundanes. Thus, according to the sinister tradition of the O9A, mundanes can be treated as a practical resource, as marks (victims, dupes) and as potential opfers.

{25} In respect of how the O9A understand pathei-mathos, refer to *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* (e-text, 2015) which, given its importance in O9A esoteric philosophy and praxises, is given in Appendix I.

{26} *O9A 101: The Sinisterly-Numinous Tradition*. (e-text, 2015)

{27} As Myatt explains in his commentary on the Pyramider tractate of the

Corpus Hermeticum:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey – the 'way up' – is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." *Poemandres, A Translation and Commentary*, ISBN 9781495470684

{28} A more detailed (and philosophical) description of the Occult (esoteric) philosophy of Anton Long can be found in the following texts: (i) *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (e-text, v. 1.03, 2015); (ii) *The Esoteric Philosophy Of The Order Of Nine Angles: An Introduction* (e-text, 2014); and (iii) *The Radical Sinister Philosophy of Anton Long: A Review of The Contemporary Secret Society Known As The Order of Nine Angles* (e-text, 2013).

Appendix I

Notes On The Esoteric Learning Presenced Through Pathei-Mathos

The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'.

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

- (i) The Aeschylan term – in the context of the original Greek – imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply – depending on context – misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply – depending on context – not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is *personal misfortune can be the genesis of insight*.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivization of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceivization, it is presenced via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'etre of the Seven Fold Way being that it is a means to consciously – deliberately – acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'wordless knowing', and which wordless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

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2014

Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as (i) a printed book: David Myatt, *Poemandres, A Translation and Commentary*, ISBN 9781495470684, and (ii) as a free pdf download from <https://omega9alpha.files.wordpress.com/2014/09/pymander-hermetica-part-one.pdf> [accessed June 2015].

{2} qv. (i) Myatt's essay *Towards Understanding The Acausal*, and (ii) *Time, Acausality, The Supernatural, And Scientific Theories* (2014, included in *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015), pp.158-192.

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I

Empathy in the Esoteric Tradition of the ONA

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only

distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide – they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location – and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past – onto the mundane world they have chosen to temporarily leave behind – or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where the beginnings of wisdom can be found.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes:

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being – those species of living beings – which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills – in this case of empathy – is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual – the journey from Initiate to Adept and beyond – which it is one of the aims of all genuine

esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha – the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in the *The Sinister Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

II

The Aeonic Perspective of The Order of Nine Angles

In many Order of Nine Angles texts mention is made of 'the Aeonic perspective' and since this perspective is an important feature of ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest. ^[1]

The expression 'the Aeonic perspective' – also known as the Cosmic perspective – is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

The Individual

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way – or our Way of the Rounwytha – are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically ^[2].

In addition, the nexion that is the individual is part of the matrix of all living beings,

human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways – be they termed of the Left Hand Path or of the Right Hand Path – is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of The Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

(1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

(2) Both the sinister and the numinous – the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then – and according to their newly dis-covered and understood personal nature/character – enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeonic, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

The Understanding

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeonic. That is, as a means to aid their own personal development and to participate in Wyrd and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the ‘deification of

the self' and the perpetuation of primitive human beings by means of a belief such as 'might is right' ^[3].

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric – for our perspective is that of centuries, of Aeons.

The Order of Nine Angles

The ONA is thus not some 'causal form', but rather a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time. A causal form is just that: causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also – because we are redolent of Wyrd – directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for

example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-numinous, change in some of those so influenced, whether or not they know it and whether or not they try to hide it from themselves and others.

As I wrote in another recent essay:

" We grow and have grown slowly, as befits our Aeonic perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour...It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture.

Naturally, like all families, sometimes there are disputes, as sometimes a young son or daughter leaves home to adopt another culture or none. But by and large the family stays together, because of our culture, our traditions, our practices, our Occult abilities and faculties, our very long-term esoteric aims and goals.

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why we have recruited, we still recruit and will continue to recruit, in the old-fashioned way."

Anton Long
Order of Nine Angles
121 yf
(Revised 122yf)

Notes

[1] For us, *culture* implies five important qualities, and these qualities are (1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) *patheimathos*; and (5) a living aural tradition. It is these qualities that not only distinguish us from other animals - and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the ONA text *Empathy in the Esoteric Tradition of the ONA*.

In respect of 'the instinct for disliking rottenness' see the ONA text *Concerning Culling As Art*.

[2] A very basic overview of causal and acausal is given in the ONA text *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

For how we use particular terms, refer to v. $\geq$ 3.07 of our *A Glossary of Order of Nine Angles Terms*.

The Seven Fold Way (also known as the Seven Fold Sinister Way) is outlined The Methods and Tradition of The Seven Fold Way, with an overview given in *The Complete Guide to the Seven Fold Way*, and which overview is also contained in the ONA pdf compilation *The Requisite ONA* (51 Mb) which includes copies of all the necessary texts, including *Naos*. See also the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion* which deals with The Passing of The Abyss.

The training of the Rounwytha is mentioned in the text *The Rounwytha Way: Our Sinister Feminine Archetype*.

[3] Refer to ONA texts such as *The De-Evolutionary Nature of Might is Right*.

ONA/O9A

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

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The Order of Nine Angles A Précis

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, some of 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 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, physis, 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 *pathei-mathos*. 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 *pathei-mathos*, 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 Feyen)

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 Wyrð, 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 Order of Nine Angles, 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 (knowingly or unknowingly) 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 and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

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 O9A 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'etre* 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 patheimathos [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
(Revised 2015)

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 opfer 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)

As noted in another text, the O9A has:

"an initiated - esoteric - apprehension of the raison d'etre of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculous and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis." *Alchemy And The Sinisterly-Numinous Tradition*. 2015

[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. The remainder - for example, denotatum, pathei-mathos and physis - are explained in various O9A texts such as *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* included in *Modern Satanism and The Order of Nine Angles* (2015), and/or in the writings of Myatt such as *Towards Understanding Physis* (2015).

[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 *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."

See also two recent (2015) O9A texts: *Alchemy And The Sinisterly-Numinous Tradition* and *Lapis Philosophicus And The Septenary System*.

[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 chapter about the ONA in a university textbook about modern mystic 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 that it:

"refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order [ONA] 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' [...] 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 innititur* [...]"

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-Natijatayn Bi-Altaqdīm* (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*." Connell Monette: *Mysticism in the 21st Century*. Sirius Academic Press, 2013.

[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, Aeonian 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..." *Documents of the Inner ONA*.

Satanic Heresy

The De-Evolutionary Nature of Might is Right

The doctrine Might is Right - variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche [1], and by proponents of what is known as social Darwinism - is the doctrine, the philosophy (or more correctly, 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.

This doctrine - though unacknowledged - is also the *raison d'être* of the governments of many if not most modern nation-States, such as Amerika, where military might, or sanctions or bribery, are used as a means of making, and enforcing, policy and ensuring the well-being, prosperity, and security, of such entities.

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, 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 [2], reason, and *pathei-mathos*. 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.

Thus, 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 pathei-mathos, 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.

Pathei-mathos means learning from one’s own difficult, practical, and testing experience, and which experience by its nature involves hardship, suffering, and an intimation or awareness of the numinous: that is, of that-which is more powerful than we are or we have imagined ourselves to be. Or expressed esoterically, pathei-mathos can be and often is the genesis of empathy: an intimation or awareness of ourselves as but one nexion, one connexion. And pathei-mathos, and esoteric empathy, take the individual far from the preening self-indulgence and macho posturing of the Might is Right types.

In the system of the ONA, pathei-mathos is encouraged by the Grade Rituals, by Insight Roles, and by the practice of Culling as Art: that is, culling as

" ...a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition." *Concerning Culling As Art* (ONA text, 122 yf)

Thus, ONA people develop an awareness of themselves far beyond their own ego and delusions about their self-importance. The awareness of themselves as a nexion, as part of a matrix of connexions involving Nature, the Cosmos, and other human beings, with one expression of this awareness – this esoteric knowing – being an Aeonic perspective and Aeonic Sorcery.

However, those who make the doctrine of Might is Right central to, or an integral and important part of, their Occult way or praxis are merely glorifying the irrational uncultured brute, and maintaining the delusions of individuals regarding themselves, their abilities, and their importance. Thus, such Occult ways propound such guff as "Reality is what we perceive it to be," and "I command the powers," and "I am (or can be) the only deity which matters" [3].

In essence, therefore, the doctrine of Might is Right – and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities – is the ethos of the vulgar mundane and especially of Homo Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

Hence their ways and their praxis is of the preening individual who has or who may develop some "superior abilities" or acquire personal power (over others) by indulging in some rites or Occult practices where they believe they can "alter or change things in accordance with their will" [4]. In this, they somewhat resemble a comic book hero – LaVey-man perhaps, who acquires his superhuman powers by wearing a specially crafted medallion with that Magian image of pentagram, Hebrew letters and goathead, on it, and which medallion was given to them by some pompous so-called High Priest and entitles them to prance around in black attire and strike a pose that they think makes them look fearsome. Thus, they see their Destiny in terms only of themselves – causally, mundanely – as an extension of their ego, with nothing beyond this personal Destiny of theirs.

In contrast, for the ONA, our Destiny is bound to and part of supra-personal (Aeonic/Cosmic) wyrd, and which wyrd is manifest primarily and exoterically in the truth of our primal and of our necessary tribal (that is, our connected and cultured) nature, and in the necessary of learning directly, personally, from practical experience. That is, manifest in us, as an individual, being but one nexion; in the tribal law of the Drecc (The Dreccian Code), and in pathei-mathos arising from experience of both Light and Dark. It is this unique combination which is the genesis of our particular sinister culture and enables us to evolve, esoterically and otherwise. For if the ONA is anything, it is the way of a particular, and a new type of, culture: that is, a new and evolutionary and esoteric way of living for human beings.

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Notes

[1] Nietzsche's approach is one where individual power (as manifest in *Wille zur Macht*) is central. This concentration on the instinct, or motivation, however derived or manifest, of the individual for control and power aligns him with social Darwinism and the doctrine of Might is Right, despite his attempts to

distance himself from Darwin's thesis.

[2] For more regarding culture and the human instinct for disliking rottenness, see the ONA text *Culling as Art*.

[3] Such things express the attitude and nature of Magian Occultism, for which see the text *Concerning God, Demons, and the Non-Jewish Origin of Satan*, and the compilation *Magian Occultism and The Sinister Way*.

[4] The definition of magick as "altering or changing things in accordance with one's will" – dependant as it is on mere causal cause-and-effect and the delusion of the self – expresses the limited and illusive understanding of those lacking esoteric empathy and the esoteric wisdom born of pathei-mathos. That is, it reveals a lack of awareness of acausality, of ourselves as nexion.

Concerning Culling as Art

The Development of Arête

Life culls – that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought – or tried to bring – some regulation, a natural balance – to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice – or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some – not all – humans. This feeling, this attitude, this instinct, this natural justice, was that some things – some types of behaviour and some particular deeds by humans – were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided [1].

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities – with their personal qualities admired and respected. They, for example, were the ones people felt they could trust – ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy – that is, those of proven arête, those of good taste and of good breeding, had a

certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste – those with a taste for natural justice and thus with a dislike of rotten humans – tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes.

For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) because the natural aristocracy favoured – was beneficial to – the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many “had had enough” and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the *pathei-mathos* [the learning from experience] of one's ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, ἀρετή) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in individuals; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of

noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

The Rise of the Plebeian

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific -isms and -ologies were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy – and in the modern State – we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary

remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character – of good breeding – it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste – some latter-day individuals of noble character, of breeding – developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

The Modern Art of Culling

What the Order of Nine Angles Art of Culling does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding – by our Dark Arts including The Art of Culling – of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten – worthless – and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging – for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not – then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things – some types of behaviour and some particular deeds by humans – are distasteful and that individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling – or seek to argue about it or debate or discuss it, which, in truth, our kind cannot be bothered to do, since it is character that is important for us, not words. Practical deeds to develop, to reveal, character – not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is – as the Order of Nine Angles has developed The Art of Culling – of two main types. The individual, and the collective. The individual is

when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

As an historical aside – to be believed or not according to one's inclination, given that it is an aural tradition – and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develop and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling, or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil's Advocate and so speak on behalf of the accused (the potential Opfer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be 'an accident', or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

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[1] This sense of personal distaste, of something gone rotten, or bad, is the correct meaning of the word *κακός* in Hellenistic culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magickal or other assistance.

Such meetings would be monthly, or – in a large nexion – fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.

Notes on Phase One and Phase Two

Extract from a talk given by Anton Long at the Oxonia Sunedrion 122 yfayen

The fundamental practical exoteric aims of the Order are to be the genesis of human change via the manufacture of a new human type, and to establish new ways of living suitable for this new human type. These new ways will be the antithesis of the State, as the new human type will have discovered the essence hidden by causal abstractions. This essence may be conveniently represented by the term 'sinister-numinous', and a means to manufacture this new human type may be said to be pathei-mathos.

The fundamental practical esoteric aims of the Order are: to guide suitable individuals to genuine Adeptship and beyond; to clandestinely recruit and test a small number of suitable individuals who if found suitable begin to follow our Way; to expand the Order and manufacture an international esoteric network; to use this network to infiltrate 'society' and so gain and use 'our' influence, intellectual, moral, practical, artistic, commercial, Occult, and so on. Importantly, such infiltration requires people in certain professions and occupations more than it requires either outward, exoteric, propaganda of an Occult kind or outward individual/group adversarial/heretical action. The former is essence, the latter (the outward) mere show or some temporary external results of certain and a few individuals travelling along our outer Way.

P1 and P2 were all about establishing the basic foundations needed to begin moving toward these aims. Part of this was establishing a mythos, an esoteric presence, 'a name', a mystique, an esoteric culture; using propaganda, personal manipulation, and so on.

To build the foundations of an Aeonic esoteric organization - immune to infiltration, and based on clandestine independent cells - takes care and a certain amount of causal Time. To extend that organization out from its base in a natural way, takes even more care and more causal Time. Secure recruitment requires great care and takes causal Time. Testing recruits takes causal Time. The advancement of recruits along the Way takes causal Time.

To secure the [...] [paragraph redacted]

To build these foundations took longer than expected, some four decades instead of the anticipated three, with there being much personal learning involved and necessary, and a few mistakes made.

One Journey of Experience and Discovery

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 [...] [redacted] 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.

In addition, and as I have mentioned previously, I do believe sufficient clandestine nexions now exist – with sufficient people of the right calibre – to move to P3. That is, the foundations of an Aeonic esoteric organization have been built and are secure. Thus can the proper, the real esoteric, work begin; slowly, in Aeonic – not causal – Time.

To find and use our own individual lapis philosophicus currently takes decades; but, wyrd-allowing, given our culture, our ancestral pathei-mathos, our Order, this time-scale will gradually be reduced over the next fifty to one hundred years.

For a significant number of human beings to find and use lapis philosophicus – and thus for our exoteric and esoteric aims to be achieved – will take somewhat longer, possibly another hundred, or two hundred, years. Our plan, as an ancestral, a kindred, an esoteric, Order, is to be there when they do, having guided the number required to find and use that personal gem and developed an Aeonic, supra-personal, form of it.

"Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time."



Diabological Dissent

Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters Part One

The Ancient Wisdom of the Isles of Briton

Esoterically - that is, according to our aural tradition, deriving from the Camlad Rounwytha association - it is a mundane misconception that some or all of the indigenous population of the lands now known as the British Isles worshipped or made homage/sacrifices to specific named deities, divinities or spirits, in the manner - for example - of the Greeks and Romans, or the ancient Egyptians.

According to this aural esoteric tradition - which as always is to be believed or not, according to one's own perception and empathy - there was no naming *per se*, since such a naming of specific entities is a contradiction of that undivided and empathic knowing of the natural world which formed the essence of the ancient wisdom of these Isles. An empathic knowing which by its nature is word-less and deems it unwise (an act of what we now term hubris) to give names to that-which or aspects of that-which (such as Nature) which is beyond the power of ordinary mortals to control (or even completely understand). This is a knowing of what is mysterious and numinous as such a mysterium is; that is word-less, unspoken.

This is the knowing - the ancient wisdom - of the natural balance; a knowing of *mimesis*, of community, and of propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and - importantly - of being natural and necessary for our immediate family and the extended family that is our community.

This is the knowing of some deeds being unwise because they can and do upset the natural and very delicate balance that exists between us, our ancestral communities, and Nature. This is the ancient knowing that pre-dates the separation of us - as an individual with individual desires and goals - from our ancestral community with the duties and obligations which such a natural belonging entailed.

A specific naming of specific entities, with individual personal evocations/supplifications of and to them - implies that loss of this intuitive and ancestral knowing of ourselves as part our community, our folk; as part of the flow, the changing, of Nature. Such a loss is associated with and often derives from the move away from a shared rural agrarian communities (of free men and women co-operating together) to a more urbanized regimented way of live where there was often some kind of slavery or serfdom.

The majority of what have been assumed to be named entities of an indigenous British/Celtic tradition reveal either: (1) the influence of Roman culture, beliefs and practices, based as this culture was - at the time of Roman influence in these Isles - on a more urbanized, imperial, way of life where slavery, and division, and individual notions of being and thus of personal 'destiny' were the norm; and/or (1) later (post-Roman) Celtic/Irish myths and legends, or those of later invaders, such as the Vikings and Saxons.

Instead of individual personal (or even communal) evocations/supplifications of and to specific named entities, there was in the ancient ancestral way only two essential things: (1) communal celebrations and 'givings' at certain times of year (determined by the cycle of Nature in relation to crops and seasons, often marked by the first seasonal rising of certain bright stars); and (2) the individual following of certain traditions and customs and which traditions or customs were said to bring good fortune or be able to divert misfortune. Among the former would have been the forerunner of our 'harvest festivals' where certain produce was set aside and left (often at certain sites of ancestral importance) as offerings, as gifts - a common folk custom all over the world. Among the later would have been the carrying or the obtaining of certain charms - again, a common folk custom all over the world.

Importantly, such gifts and such charms were, in living ancestral cultures, understood as means to maintain or regain the natural and necessary balance - often to placate or to please Nature, and those always un-named 'spirits' or sprites which were part of Nature, and/or the spirits of our own ancestors and those of our relatives.

These things arose from - were part of - how the individual functioned, lived; for their being - their knowing of themselves - was in such ancestral living cultures and communities not that of some named separate individual with a possible personal 'destiny' or some personal goal or aim of personal happiness, but rather as a natural, necessary, functioning part of the whole formed from their family, their folk community, the land where they dwelt and from Nature which gave that land, their community and they themselves Life. Thus, they felt that what they did affected not only them but Nature, their family, the folk community, and their dead ancestors. And it is this non-individual connexion - this dependency, human, of Nature, and of beyond - which is the essence of the ancient wisdom of these Isles, of other living cultures, and of what has come to be called 'paganism'.

In respect of named entities assumed to be part of an indigenous British/Celtic tradition, let us consider, for instance, the name *Maponos*. This has come to be regarded, by some people involved in or studying esotericism, as some British/Celtic divinity similar to Apollo. The early inscriptions and texts of this name are either in Latin or reveal a Latin influence. Furthermore, the modern etymologies given for this name are purely speculative, based on tenuous comparatives or even more tenuous suppositions - for example, some even giving the root, rather fancifully, as from the Celtic *mab*.

One therefore has the ridiculous spectacle of some esoterically-inclined folk in these Isles actually believing - on the basis of some Roman and post-Roman inscriptions and on the basis of some speculative etymology - that Maponos (or some such name) was a Celtic/Britannic divinity - 'the divine son' or some such nonsense - and therefore using this name in some rites they or others have concocted for some alleged or assumed esoteric aim.

However, those aware - empathically or otherwise - of the ancient wisdom of these Isles will know that the very naming of such a specific entity reveals both a non-indigenous influence (in this case, that of Rome) and also a move from the way of the communal, the tribal, the kindred, toward the cult, the idea, of the self and thence to the isolated rootless often urban 'nuclear family'. That is, a move away from the pagan numen toward the material ethos of the Magian.

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Sapphic Sorcery - In Praise of The Feminine

We seek to be with – and to love – girls and women because they are feminine; because they are not men. We desire girls, and women, because we like, we love, we enjoy, their delicate softness – the touch, the taste of their lips; the smell of their breath, their body; the warm softness of their breasts and of their arms as they embrace us and hold us close. We love, we enjoy, their very femininity; that which makes them female.

We love the way they laugh, and how they smile, the very way they look. We love, we desire, them because they are like us – because they know our pain, our vanity, our weakness, our needs, our insecurities and our worries; and because we can share our innermost secrets with them.

We love them, we desire them, because they are not men. For we do not seek to find in them, these our soft feminine lovers, these our friends, what makes a mundane man a man, and while we may sometimes, or rarely, like a man of the non-mundane kind, and may even have a non-mundane man as a friend, we shy away from intimacy with them because of their very manliness; because of that very harshness and often egotistical strength that makes, and marks them as, a man.

Thus do we have no time for those women who profess to be of our Sapphic kind but who imitate, or who want to be like, or who even may dress like or may even be, inside, like a man, a mundane. For they, such women, are not feminine enough, for us; as often – these days – some such women adopt our life as some political role, as some kind of rebellion against the status quo.

It is this very status quo – this mundane masculine, paternalistic status quo – that has compelled us, generation after generation, for century upon century, to hide ourselves away; to often be a deep well of loneliness, until, perchance, we chance upon someone like us whom we love and whom we may gently coax to love us, to share the joys of such a gentle intimate sharing that most men – perhaps nearly all men – will never know.

For it is the gentle touch of a woman that we desire, that we need. Her delicate, soft, kiss. The very delicate softness of her body, and the very way she may lie in our arms for hours when an impatient man – his sexual often only animal appetite fulfilled – would leave us, alone, as off he went again to some work, to some hobby, to some new interest, or to chase some new desire.

Hence it is that our very way of loving, of desiring, marks our esoteric manner of doing things. There is, then, for us – for those of our kind – that feminine empathy, that fore-seeing, that intuitive wyrdful knowledge, that marks us, so that our Rites are feminine, also. A gentle flowing dance, perhaps, where bodies softly touch, to music. Some spell chanted as we share with our lover the delights of our flesh, naked body to naked body as moonclad under the stars of

night, or within some warm and scented room, we, by touch or kiss, bring ourselves to spasm after spasm of joy such as a man may never know.

Even our curses are gentle affairs of mind, body, and heart – as if we have sent forth some Nightingale of Death to carry our message and our meaning as some gentle, beautiful, haunting, yet deadly, song – so that our victims expire as they feel that beauty, that softness, within us, and only too late, far too late, know their lives for the strident wrongness it has been. Death, revenge, enwrapped within a subtle softness and a feminine beauty.

We seduce; we do not, like mundane men, rant and rave. We enchant, with body, dress, perfume, movement, eyes; we do not demand or take by force, for we have no need to. We are subtle, yet strong; we do not make some show of or boast about our prowess, but veil it. For we are what we are, the very embodiment of, the very essence of, woman, and the opposite of present day, and former, mundane men.

Often, there are no need for words; for the verbal diarrhoea of words that mundane men often seem to send forth, pleased as they, the men of the mundanes, often seem to be with their own harsh barking barbaric voices. No, for us there is often and instead that wordless sharing when eyes meet, fingers lightly touch, and the essence of what makes us female seeps out to touch another of our kind, as perfume seeps away from where we placed it on our delicate wrists, or behind the soft lobes of our ears.

We love, we enjoy, delicate softness. We love Nature as She herself is and as we find Her. We do not desire, as men of the mundanes do, to decimate and destroy Her, to dominate Her. Instead, we empathize; we love; we leave Her alone in our reverence, as we tend to try to leave the world of men of the mundanes alone until some harshness or some wrong afflicts or harms us and our kindred, and then, then indeed we are gentle no more; for there is nothing more subtle, nothing more dangerous and nothing more deadly in its passion than us, than our Sapphic and darkly sinister kind, awakened and so empathically aroused.

Sister Morgan
Dark Daughters of Chaos Nexion
2009 ev

Losing The Plot The Answer Is Armed Civilians Not Gun Control

"Always be ready, willing and physically fit enough to defend yourself
and your family – and thus your own personal honour –
and always carry a defensive weapon to enable your honour to be saved".
David Myatt: The Nine Fundamental Principles of Warrior Culture
(qv. *The Complete Guide to the Aryan Way of Life*)

Given some recent events involving the killing of 'civilians' by armed attackers or by a lone gunman – such as the attack in Sousse in Tunisia in June 2015, and the attack in Charleston – and given the 'knee-jerk' response of proponents of State 'law and order' regarding gun control – it is refreshing to appreciate the Order of Nine Angles Dreccian and Niner perspective, as explicated in both the old, and the new, writings of Mage David Myatt (aka Anton Long).

For Mage Myatt wrote (i) in his 1990s Combat 18 and NSM days in an article in his underground (aka heretical) newsletter 'Racist Times' {1} in relation to openly carrying weapons, and (ii) only a few years later in his propagation of honour as the basis of ethics, which ethics he carried forward into his 'numinous way' and then his 'philosophy of pathei-mathos' {2}.

His argument was simple: (i) if individuals were allowed to openly carry weapons and were trained from a young age in their use, and (ii) if personal honour as defined by a code of honour – and not some abstract State-made and State-enforced laws – was accepted as the basis for ethical behaviour, then the dishonourable armed individuals who undertook to commit atrocities could be, and should be, shot dead in the immediacy of the moment. That is, (i) it is responsibility of the individuals present to act honourably in defence of their own honour and in defence of others dishonourably attacked; and (ii) that to rely on the protection and response of State-sanctioned forces – such as the police or the security services or the armed forces – is an abnegation of one's honourable duty.

Thus, in the case of the recent attack in Tunisia, had there been among the 'tourists' an individual or individuals who always kept a weapon handy and who lived by the ethos of honour, then they could – and should – have shot dead the gunmen in the early stages of that killing spree. Ditto in respect of the attack in Sandy Hook. Ditto in respect of many other such attacks by dishonourable, cowardly individuals, such as the massacre in Dunblane when, had the teacher in question been armed, and appropriately trained, she could – and should – have shot the attacking coward dead.

Thus, in the recent attack in Tunisia, those attacked scurried away because they had no means (no weapons) to defend themselves and no training in how to deal with cowardly attackers.

For the reality is that the modern West has 'lost the plot'; with the majority of citizens of various States complicit in the denigration of personal honour. That is, in accepting that they have no 'right' to carry and use weapons in public, and that only State-sanctioned 'public officials' can and should carry - and are the only people who can 'lawfully' and lethally use - firearms when confronted by some cowardly person or persons.

In other words, the everyday reality - the ever-present threat - of dishonourable people and their dishonourable deeds have been forgotten by the majority of people. They have forgotten - or prefer to ignore - the often brutal reality of life, abnegating as they have their personal responsibility to be honourable. In brief, they have become soft.

As Myatt wrote in 1998:

"In [a warrior] society, we are allowed and indeed encouraged to carry weapons openly and in public for our own defence. In such a society, duelling is allowed and encouraged. In such a society, young men are trained for combat and war: and desire to partake in war. In such a society, young men aspire to be warriors and yearn to earn medals for gallantry. In such a society, those in authority are combat veterans who have proven their honour, their gallantry, in combat." *The Complete Guide to the Aryan Way of Life*

What would the ancient Greeks, the citizens of Sparta, the Romans, and the Vikings, have done if attacked? Would they not, in defence of their honour, and that of their kin or folk, have used the weapons they carried and had been trained to use or were experienced in using, and thus resorted to lethal force? They were warriors, not domesticated mundanes.

The answer is not 'The State' - but the clans and tribes of The Drecc {3} ; and thus Vindex {4}, who prepares the way for our New Aeon and the downfall of The State.

Richard Stirling
June 2015

{1} Given certain laws in most European countries, it is not possible to republish here articles from Myatt's (now defunct, heretical) *Racist Times*, the title alone being a clue.

{2} See <https://regardingdavidmyatt.wordpress.com/2015/04/21/the-natural-balance-of-honour/>

{3} The adversarial, amoral, way of living of the Drecc and the Niner is "Satan as Extremist, Outlaw, Criminal, Assassin, Anarchist, Terrorist, Heretic, Fanatic, Troublemaker, tribal leader," and so on. This way of living is based on what the Order of Nine Angles term the 'code of kindred honour' aka the law of the new aeon aka the O9A Code.

{4} "Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before the might of the State, for there are no so-called "individual rights" which the mighty State cannot take away or suspend or ignore or legislate away." *The Mythos of Vindex, Part One: Vindex and The Defeat of The Magian.*

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Sunedrion

A Wyrdful Tale

1. One Autumn Evening

There was nothing outwardly suspicious about the house. It was, apparently, just a normal, old, three-story English town house, built of red brick with a tiled pitched roof whose front sash windows overlooked that narrow – now thankfully traffic-free – short cobbled street and whose wooden front door – raised one step above street level – opened directly onto the widthless pavement.

Positioned as it was in the centre of the town between two churches, St Mary The Virgin and St Alkmund's, only a few yards from a timbered framed early 17th Century building, and providing as the street did easy pedestrian access to Butcher Row, Grope Lane, and Fish Street, scores of people walked past the house every day, oblivious to the fact that there was another story, hidden below street level: a lower, windowless, ground floor of brick-vaulted ceilings and quarry-tiled floors accessible only from the Sitting Room by an enclosed, door-secured, stone staircase. And it was there, where the only light came from candles and from a warming fire in the brick-built fireplace, that the two young women had, and late last Autumn, undertaken their rite of human culling.

Like the outer appearance of their house, there was nothing outwardly suspicious about those women. No occult jewellery; no trendy hairstyles; no tattoos or body piercings. Their clothes and accessories were discreet, an understated elegance replicated in the interior of their home. Replicated even in the first floor bathroom – one of two in the house – which gave no indication of the events that late Autumn evening when they two, friends and lovers since the Sixth Form, had efficiently with surgical precision dismembered the body; clinically cleaning the bath and its surround until not a trace of death remained, a fact ascertained by the judicious use of a forensic light source.

Their male offer had been easy, so very easy, to find and entrap. A first killing planned years in advance when they – following a most wyrdful meeting with a strange itinerant bearded man – had studiously researched the occult, choosing university courses and then appropriate occupations to provide them with some of the necessary skills. For one, it was forensic science and a detailed knowledge of anatomy; for the other, investigative experience and useful, professional, contacts with local law enforcement and social services.

As befitted both their personal agenda and their sinister tradition, he – their

offer – had chosen himself. He had a history of violence toward his wife; toward other women; and was once tried in a court of law for rape with the trial halted when his victim – the only prosecution witness – failed to appear in court. He, smiling, was found not guilty and released. She, the prosecution witness, was found the following day near her school, having hung herself from the branch of a tree until she was dead. A week later, and he himself was ensnared: a young woman at night in a Bar, a few words exchanged, and he was there in their house where a drugged drink sufficed, no need for the shadowing armed chaperone until, as planned, they took the mundane down below to smilingly throttle him by the neck until he, for his sins, was satisfyingly dead.

Thus, as they had correctly surmised, no one would miss or even bother to try to find that violent misogynist man; his body parts neatly wrapped, weighed down, and scattered at sea one sunny weekend when, as was often their routine, those lovers travelled to where their small inshore boat was berthed in a Marina. With disposal – and then their passionate lustful intimate Champagne celebrations – over, they began to plan to do a killing deed again and perhaps again, after all of which they, as they had that Autumn evening, would together on the Stiperstones chant their valedictory chant:

Wash your throats with wine
For we have returned to bring forth Darkness and Joy:
We accept there is no law, no authority, no justice
Except our own
And that culling is a necessary act of Life.
We believe in one guide, Satan,
And in our right to cull mundanes.

ooo

2. A Summer Gathering

To the uninitiated, the gathering in a seminar room in one of the smaller Oxford colleges during the long vacation seemed to be a small group of academics meeting to discuss abstruse matters relating to their professional fields of interest, or – perhaps – a meeting of business people gathered to discuss some corporate strategy or other. Or, perhaps more realistically, a combination of both the foregoing, as possibly befitted the recent move in academia toward finding suitable necessary funds; certainly, the majority of the thirteen participants seemed to have dressed accordingly.

The three men in greyish well-fitting suits with ties announcing some alma-mater or some other form of inclusion: the black and red of an Old Malburian, the rather garish wide brown-yellow-blue stripes of another school, and the more subdued small green and white stripes (on a blue background) of a certain military unit. The older, bearded, professorial-looking man wearing well-worn tweed whose straight-grain briar pipe peeped out from his jacket pocket. The seven women who, while rather disparate in terms of age, all sported the corporate look: figure-fitting woollen skirted suits or shift dresses, all in neutral colours, together with sheer-tights. And, for some reason, all seven wore almost matching necklaces of small, fine, white, freshwater pearls.

Obviously, or so the uninitiated would have guessed, the two other women were post-graduates, or perhaps recently appointed to senior management positions. Not that it was their comparative youth or their most elegant colourful manner of dress that gave them away. Instead, it was a somewhat initial awkward self-consciousness, as if this was their first time attending such a triennial gathering. For they only vaguely knew one person there, having only met him once so very many years ago when he, after that concert of Renaissance music, had sought them out to present them with a leather-bound book and then silently take his leave.

As for this gathering, those two young women had received their unheralded invitation only weeks before, in early Summer following their successful Autumnal culling. An invitation anonymously hand-delivered to the town house they shared; intriguingly consisting as that invitation did of an encrypted message on high quality paper embossed with a certain sigil. The next day, a

key to the cipher was left; an image of the three-dimensional esoteric 'simple star game'; and while it did not take them long to understand its significance as the required 'straddling board' for a Vic cipher, it took them three nights of sleepless toil to break the code, for the English alphabet and the numerals zero to nine were mapped to certain squares of the seven boards of that game, ascertained by the star name of a board and by how the pieces in the image – each piece marked by symbols – were placed on them.

To the pleasurable surprise of the newcomers, the Oxonia gathering on that warm summer morning formally began not with words – not with declamations or invocations or even some speechifying speech – but rather with four of the women, who, having extracted their instruments from their cases and tuned them, very professionally played the Andante of Schubert's *Der Tod und das Mädchen*. Which music set the cultured – the non-mundane – tone of the gathering, as it had at all the others.

No formal introductions, only the professorial-looking man – softly-spoken with a well-educated accent – giving a short informal talk, as if reminiscing to family and close friends. Then, a brief discussion concerning certain strategic things, ended by that gathering's always cultured end: bottles of Krug Clos du Mesnil opened, their contents shared. And there were invitations, of course, to dinner parties for those elegantly attired young ladies, who now most certainly belonged.

ooo

3.

“ The third phase is where we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are: (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history...

We aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the ‘mundane world’ in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual...”

R.P.
2014

cc RP & Order of Nine Angles 2014

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Image credit: Banais (The Lady of The Wedding). A painting by Richard Moul.

Documenting Plebeian Physis In Modern Occultism

τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιῶν ἦτοι ἱστορικῶς ἐκληπτέον ἢ πλασματικῶς
καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου

Plebeian physis is a term used by the Order of Nine Angles (O9A/ONA) to refer to the vulgar and/or pretentious and/or uncultured nature/character/personality - the 'being' - of many modern occultists, especially (i) those who opine that they are 'satanists', and (ii) those who - be they self-declared satanists, O9A pretenders {1}, or otherwise - opine about the O9A without possessing an in-depth knowledge of the O9A, with such opining by such individuals usually manifest via the medium of the internet, especially on forums and blogs.

The symptoms of plebeian physis include: (i) a propensity to use vulgar language; (ii) committing various logical fallacies, such as *ignoratio elenchi* and especially *argumentum ad hominem* {2} and *argumentum ad nauseam*; (iii) an egocentric *weltanschauung*; (iv) in debate, reducing everything down to a lower (vulgar) level such as to some imagined clash of egos and/or to some 'personality defect' in one's disputatious opponent; (v) a pretentious claim to knowledge; (vi) a lack of manners; (vii) an inability - born of arrogance and pride - to admit when they are wrong and/or that their knowledge of a particular subject is limited; (viii) using, as their primary "sources of knowledge", (a) the internet, and/or (b) populist books, and then quoting or reproducing or paraphrasing what is so found in an attempt to appear 'clever' and knowledgeable.

Three classic cases of *plebeian physis syndrome* will be discussed, with evidence presented in the form of internet posts by the affected person, together with replies posted by a knowledgeable O9A individual.

Case Study 1

While opining in a critical way about the O9A, someone - in a posting on a private O9A Facebook group, and in response to an O9A individual who quoted Cicero - "Atque haec quidem quaestio communis est omnium philosophorum; quis est enim, qui nullis officii praeceptis tradendis philosophum se audeat dicere? Sed sunt non nullae disciplinae, quae propositis bonorum et malorum finibus officium omne pervertant" - not only claimed that he was well acquainted with the works of Cicero but also stated that:

"The fact remains it [Cicero's *De Officiis*] was a basis for other more mundane, plebeian and un-sinister thought."

To which the O9A individual replied:

No, it is not a "fact", it is your opinion; and an opinion whose veracity can be ascertained by you claiming it was the basis for "plebian" thought, given that, (i) classically understood, plebeius denoted one of the "common people" whom Cicero clearly was not, and given that discourses on philosophical matters, especially written ones, was clearly not something that the common people indulged in, and (ii) that in modern usage, plebeian refers to "a common or vulgar person; uncultured, vulgar, coarse", and (iii) that the discourse itself concerns ethical matters, which matters and rational discourses about them are quite un-plebeian, and in fact rather indicative of culture and of cultured individuals.

Thus, in every way, your position is quite untenable.

You also stated that "he upheld the Roman virtue as prime" as if Roman virtues (plural) were a "bad" thing, whereas many of those virtues - combined with the ethos of classical Greece - were the foundations of Western culture and civilization. To name just one such virtue: the Jus Papirianum attributed to Sextus Papirius, from whence, over centuries of refinement, we have Western jurisprudence, one of the fundamentals of Western culture and civilization. Another such virtue, of course, is a sense of duty, especially in relation to one's communal obligations, something which Cicero often emphasizes in his works.

Now, if you somehow believe the O9A is all about being un-cultured in an egoical way and is in revolt against Western culture and the Western tradition of scholarship, per se, and thus involves some sort of return to "barbarism", then you simply do not understand the O9A. For the O9A, esoterically understood, is not only a continuation of classical paganism and Hellenic mysticism/hermeticism, but also - via its logos and the mythos of Vindex - seeks a new Imperium.

Thus, it has, exoterically, much in common with NRx, and thus - of course - with the raison d'etre of fascism and National Socialism, as well as being, esoterically, an arcane cultural game that is part of - and a positive contribution to - what has been termed Western culture, rooted as that culture is in Greece and Rome.

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Thus, in every way, your position is quite untenable. Those who may be interested in Cicero's writings, and his influence over the past two millennia, might profitably read "The Cambridge Companion to Cicero", Cambridge University Press, 2013. Chapter 16 - Cicero in The Renaissance - is especially recommended.

You also wrote: "It wasn't so much an admiration of Greek tradition as it was more an acknowledgement of their accomplishments."

Your claim is contrary to scholarly opinion. Regarding Cicero's appreciation, indeed admiration, of Greek culture, qv. (i) Clavel, "De M. Tullio Cicerone Gaecorum Interprete", Hachette, 1868; (ii) Trouard, "Cicero's Attitude towards the Greeks.", Chicago, 1942 (reviewed in "The Classical Review", Volume 57, #3, 1943); (iii) Showerman, "The American Journal of Philology", Vol. 25, #3, 1904, pp.306-14; (iv) Guite, "Greece & Rome", #9, 1962, pp.143-59.

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Thus, the O9A has, exoterically, much in common with NRx, and thus - of course - with the raison d'etre of fascism and National Socialism, as well as being, esoterically, an arcane cultural game that is part of - and a positive contribution to - what has been termed Western culture, rooted as that culture is in Greece and Rome.

Edited · Like · 1 · Edit · Yesterday at 11:19pm

To which the O9A critic replied, somewhat lamely, that: "it wasn't so much an admiration of Greek tradition as it was more an acknowledgement of their accomplishments."

Which prompted the following riposte from the O9A individual:

Your claim is contrary to scholarly opinion. Regarding Cicero's appreciation, indeed admiration, of Greek culture, qv. (i) Clavel, "De M. Tullio Cicerone Gaecorum Interprete", Hachette, 1868; (ii) Trouard, "Cicero's Attitude towards the Greeks.", Chicago, 1942 (reviewed in "The Classical Review", Volume 57, #3, 1943); (iii) Showerman, "The American Journal of Philology", Vol. 25, #3, 1904, pp.306-14; (iv) Guite, "Greece & Rome", #9, 1962, pp.143-59.

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Summa:

As often happens with those afflicted by plebeian physis syndrome when their pretentiousness is exposed, the O9A critic in this case then indulged in ad hominem, and made no further contribution to the debate. A short time thereafter he deleted his FB account, although as sometimes also occurs with those afflicted by plebeian physis syndrome, the person no doubt has reappeared or soon will

reappear - probably using another name - somewhere else in cyberspace to continue exactly as before.

Case Study 2

The symptoms of plebeian physis were evident in the pontifications of someone (a young American student) who not only claimed to be O9A but who also claimed to have developed an 'interrogistic methodology' that (or so he claimed) enabled him to 'purge' the O9A of 'defective, outmoded, thinking' such mythos and the theory of acausality.

Post #1

The 'interrogist' wrote: : "You rely on MSS, as though they were an authoritative."

To which an O9A individual replied:

Yet again you miss the point and misinterpret things (deliberately or otherwise).

For you make some claim about the O9A - for instance re the solitude of the internal adept rite - and which claim is rebutted, in accord with academic practice, by reference to primary source material and thus to what is written about the matter in O9A texts authored by the likes of Anton Long or by someone who provides references to such texts and the historical context.

Thus, instead of rationally replying, in accord with accepted methodology when such claims are made and rebutted, and thus in respect of the matters mentioned in such texts which relate to the claim you have made - for example, the relation of the seven fold way to the Corpus Hermeticum, and the aural Rounwytha tradition - you commit yet another fallacy, ignoratio elenchi.

It is therefore perhaps relevant to remind you (and others) of just a few of your other errors [here and on your blog] over the past few months:

1. Your mistake regarding the word numinous (probably driving from using the internet as a source). You claimed that "the term Numinous dates back to the 1900's" whereas the term numinous actually dates back to 1647 ce, occurring in a book entitled *"The simple cobbler of Aggawam"* which was printed & published in London in 1647.

2. You gave an "internet-found definition" of Argumentum ad Hominem and its use, apparently unaware of the scholarly literature regarding that term and fallacies in general, some of which literature I referenced in a

reply to you (Habermas, van Eemeren, Alexy, Freeman, et al). {3}

3. You declared that "pathei mathos is not personal...and simply means learning through suffering", whereas those with a knowledge of Ancient Greek can easily point out your error (as they did) by reference to Aeschylus (in Greek), and a passage in Thucydides in regard to the word μάθος:

{quote} (i) The Aeschylus term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto. (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity. (iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). Thus, a more accurate meaning is "personal misfortune can be the genesis of insight". {/quote}

4. You declared that "self-knowing being nonsense" whereas those with a knowledge of such matters as etymology and English literature can easily point out your error (as they did) by referring you Milton, to principium individuationis, to logos kyrios, and to the usage of the English terms self-knowledge and self-knowing dating from 1613 ce and 1667 ce respectively.

5. When you declared that "the words practical and esoteric are oxymoronic" someone pointed out your error:

{quote}For 'esoteric' - Greek ἑσωτερικός, with the Greek word occurring first in Lucian who ascribes to Aristotle a classification of his own works into esoteric and exoteric (Cicero De Fin. v. §5) - means: "Of philosophical doctrines, treatises, modes of speech; designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching. Opposed to exoteric, adjective and noun."

For 'practical' [post-classical Latin practicali] means: "Available or applicable in practice; suitable for a particular purpose; functional; of, relating to practice or action, as opposed to speculation or theory."

For oxymoronic means: "incongruous, self-contradictory".

Thus, there is nothing incongruous or self-contradictory in the difference between what is 'practical' and what is 'esoteric'. {/quote}

6. When you opined that "Traditional Esoteric ONA utterly lacks imagination... the definition of the term Imagination (your term, not

mine) is: The faculty or action of forming new ideas", someone pointed out your error:

{quote} The term 'imagination' also means "An inner image or idea of an object or objects not actually present to the senses; poetic or artistic genius or talent; an individual's poetic or artistic genius or talent; the scheming or devising of something; a plan; thinking; thought, opinion; the power or capacity by which the mind integrates sensory data in the process of perception."

Thus, the term is not limited to the formulation of 'ideas', although in terms of 'ideas' – "a governing conception or principle; a conception of a standard or principle to be realized or aimed at; a conception or notion of something to be done or carried out; an intention, plan of action; a pattern, type; a representation, likeness, image, symbol; a defining characteristic; aspect, nature, character" – the Order of Nine Angles has a multitude. Such as: nexion, aeonic strategy, acausal, rite of internal adept, rounwytha, exeatic, code of kindred-honor, mundane, Drecc, alchemical seasons, Balobian, Baeldraca, insight roles, and so on and so on. {/quote}

7. When you declared that "meaning is clearly not personal" someone pointed out your error because:

{quote} 'meaning' is (qv. the Complete Oxford English Dictionary, second edition, 20 volumes, 1989): "something which gives one a sense of purpose, value, etc., esp. of a metaphysical or spiritual kind; the (perceived) purpose of existence or of a person's life". {/quote}

8. When someone responded to your personal vituperation - {quote} "You are writhing in the filth of your own dogmatic nomos" {/quote} - with an apposite reposte in Ancient Greek you failed to see the connection with your pretentious use of the term nomos: ἡ δὲ καὶ ἀστερόεντος ἀπ' οὐρανοῦ ἔμμορε τιμῆς ἀθανάτοις τε θεοῖσι τετιμένη ἐστὶ μάλιστα καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων ἔρδων ἱερὰ καλὰ κατὰ νόμον ἰλάσκηται κικλήσκει Ἑκάτην

9. In summary: it seems obvious that you do not know as much as you claim (or believe) you do, and when your lack of knowledge or assumptions are exposed you never acknowledge your mistakes but either resort to one or more or all of the following: personal vituperation, changing the subject, resorting to ignoratio elenchi, or making more fallacious assumptions and more mistakes. Like I said previously: ταῦτα πρῶτως οὐκ ὀρθῶς οὐδ' ἀληθῶς ἀξιοῦται πρῶτον μὲν γὰρ οὐ δούλου τὸ 'μὴ λέγειν ἅ τις φρονεῖ,' ἀλλὰ νοῦν ἔχοντος ἀνδρὸς ἐν καιροῖς καὶ πράγμασιν ἐχεμυθίας καὶ σιωπῆς δεομένοις ὥσπερ αὐτὸς ἀλλαχόθι βέλτιον εἶρηκε σιγᾶν θ' ὅπου δεῖ καὶ λέγειν ἵν' ἀσφαλές

10. Thus it is most amusing - given your plenitude of mistakes - that you describe yourself as an "intellectual" and resort to calling others "stupid", "moronic", "pretentious", "pompous", etcetera.

11. Furthermore, I have not even touched upon the many occasions when you have (i) misquoted (deliberately, or out of haste to reply, or because of some other reason) what I have written and then proceeded, on the basis of such a misquote, to make silly assumptions, and (ii) revealed your lack of knowledge regarding the O9A (as for example in respect of the historical origin of the seven fold way, the internal adept rite, the term aeonic, and your imaginary dogmatic/esoteric O9A clique), and (iii) resorted to ignoratio elenchi and Argumentum ad Hominem.

Post #2

The 'interrogist' wrote: "I just explained to you that you cannot use a MSS to justify an MSS, neither can you use Anton Long to justify Anton Long. This is called a Circular Reasoning Fallacy... All you have produced is hallow accusation, and slander."

To which an O9A individual replied:

What a load of pretentious waffle you have written and continue to write. You opine about fallacies while - as is proven re your remarks about Argumentum ad Hominem and my riposte - you fail to or cannot understand, in a scholarly terms, what a fallacy is.

You opine at length about people such as I referencing primary sources while so obviously failing to understand the basis of scholarly research and its role in formulating a rational opinion and then use ignoratio elenchi in order to try and distract attention from your failure to understand.

You opine about X and Y while making schoolboy blunders such as "pathei mathos is not personal" and "self-knowing is nonsense" and that "the word numinous dates back to the 1900's" and that "the words practical and esoteric are oxymoronic" and that "meaning is clearly not personal" - and so on and so on - and then have the chutzpah to declare that those who point out your blunders are "not very intelligent" and so on and so on.

Now - and yet again indulging in ignoratio elenchi - you, still failing to admit your previous mistakes, move on and ask about "evidence" in respect of blah blah blah.

In brief, and in respect of a certain Darryl, we have egoism - a rather mundane hubris with the attendant arrogance and pretentious and fallacious belief in your own "intelligence", understanding and knowledge - and an egoism untempered (as yet) by an anados and the pathei-mathos (and the encounter with the numinous and thence the enantiodromia) so occasioned.

Post #3

In his final post, the 'interrogist' wrote: "you really are not a very intelligent person."

To which the O9A reply was:

The sagacious will doubtless, given the various replies here and the mistakes you have made, be able to conclude just who is intelligent and who is not.

But do keep writing, for the benefit of the occult illiterati and the O9A pretendu crowd, although a good maxim, which perhaps you should take under advisement, is: οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ

Summa:

Perhaps unsurprisingly, after so being exposed as a pretentious pseudo-intellectual, the person deleted not only his FB account but also his internet blog.

Case Study 3

This case involves a self-declared Christian who, for some nefarious reason, (i) copiously posts, and has posted for years, on satanic forums and in the comments section of occult blogs as if she is interested in, and knowledgeable about, satanism and the occult, and (ii) who never misses an opportunity to denigrate the o9a, disparage those who are o9a, and defend o9a pretenders such as Mr McD of the Temple of La-La-Land. Her usage of ignoratio elenchi, argumentum ad hominem, and argumentum ad nauseam, is indicative of those afflicted by plebeian physis syndrome, as are her pretentious claims to knowledge.

Post#1: Posted on a forum during a discussion about the O9A, and which comment followed her and others pontificating about 'essence' and 'form':

Nefarious Christian: "It's quite telling you ignore all the comments about the form vs the essence."

To which someone from the O9A replied:

It is quite obvious from what you and they have written: (a) that neither you nor they understand how the O9A esoterically use such terms, and (b) that neither you nor they intellectually understand 'form' and 'essence'. In fact, your and their so-called 'understanding' of such terms amounts to reproducing the opinions of others (internet or found in populist books) which others have so obviously not studied either Plato in the original Greek nor basic hermetic texts - such as the Corpus Hermeticism, and especially the Pymander chapter - in the original Greek. Thus do you and they pretentiously assume to 'know' about form and essence and about the esoteric usage of such terms.

For your information:

1. εἶδος implies a causal form, such as an abstraction or ideation, or outer appearance, or semblance. qv Pymander, 4: τοῦτο εἰπὼν ἡλλάγη τῇ ιδέᾳ and also 8: ἀρχέτυπον εἶδος, which Myatt translates as 'quidditas of semblance' explaining that: {quote} "quidditas [is] 11th/12th century Latin, from whence came 'quiddity', a term originally from medieval scholasticism which was then used to mean the natural (primal) nature or form of some-thing, and thus hints at the original sense of ἀρχέτυπον." {/quote}

Thus, εἶδος can also refer to an 'archetypal' form. According to O9A ontology an archetype is a presencing of acausal energy in our psyche, and thus can present a *semblance* of something acausal.

2. οὐσία [essence] implies the 'physis of beings', qv Pymander 32: "I ask of you to grant that I am not foiled in acquiring knowledge germane to our essence" and Pymander 3: "I seek to learn what is real [τῶν ὄντων], to apprehend the physis of beings".

Physis is what explains not only the 'nature' of a being but also how that being relates to other beings and to Being/Reality/Mundus. The physis of a being is, according to O9A ontology, determined by whether it presences (or does not presence) acausal energy and thus whether it is a nexion, or only 'exists', has being, in the causal. [In mystical Christian terms - qv. *Mystagogia* by Maximus of Constantinople - the essence of our being, as humans, is that we are an εἰκὼν and can discover this truth through accepting Jesus of Nazareth and the Apostles and their successors who as themselves are eikons of God.]

Furthermore, οὐσία (essence) is contrasted with ὕλη (substance,

materia) not 'form'.

To which the gabbling Christian predictably replied: "I don't have to answer your questions... As for the rest of your tirade... are you feeling better now?"

Post #2: Posted on a forum following more argumentum ad nauseam and then the following quip:

Nefarious Christian: "A discussion is a discussion."

To which someone O9A responded, exposing how those afflicted by *plebeian physis syndrome* commit various fallacies:

We are not involved in a discussion. It ceased to be a discussion months ago, if it ever was a genuine and rational discussion given your propensity to commit the fallacies of argumentum ad nauseam and ignoratio elenchi, and given - yes, I admit it - my tendency to (at times) be both somewhat condescending.

Rather, it is - and has been for quite a while - just you making accusations, making claims, and making assumptions, about people, about me, and about the O9A, followed by - when you are asked for evidence, or asked to elaborate, or presented with information which contradicts those accusations/claims/assumptions - you never admitting you were wrong but rather doing one or more or all of the following: (i) you making more accusations/claims/assumptions, or (ii) you waiting a while and then repeating your previous accusations/claims/assumptions, or (iii) you responding with argumentum ad nauseam, and/or ignoratio elenchi, and/or argumentum ad hominem, or (iv) you claiming that what you wrote isn't what you actually meant.

Here are just a few recent examples. Far more examples could be adduced.

1. You claimed that I "made up my own O9A online etiquette and my own Code" and which claim of yours was exposed as silly and propagandistic after I pointed out that I had never given details of O9A etiquette - and neither has anyone else - because it was and remains an aural tradition, a fact I had stated at the very beginning of this saga over six months ago. Thus you were also claiming to "know" an O9A aural tradition.

However, instead of - when confronted with the above facts - you admitting that your claims were false and silly, or even admitting that you had made another mistake, you just made other claims and repeated

other, already discredited, claims of yours.

2. You claimed over and over again that I had "conveniently removed/deleted" something, but when it was pointed out that you had made yet another prejudiced assumption too far - because what you claimed had been conveniently removed/deleted was still publicly available on O9A sites - you didn't acknowledge your faux pas but (as usual) (i) changed/ignored the subject and posted other, mostly old and discredited, assumptions and accusations (argumentum ad nauseam and ignoratio elenchi) and (ii) indulged in argumentum ad hominem.

You also failed to answer my question about how you "knew" what you alleged was "my version" when I had never revealed it, and how you knew what "the Anton Long" version was, and how it differed from what you alleged was "my version", if the AL version has also never been publicly revealed.

3. You failed, when asked in respect of the above "something had been conveniently deleted" claim, to explain how publicly raising doubts about a particular matter, then discussing that particular matter with various individuals including the author of a certain article over a period of several months, as a result of which discussions the author of said article revised it, is "conveniently deleting" something, especially when it was publicly announced that such a revision had taken place.

Instead of rationally discussing the matter, you just repeated other claims you had previously made.

4. You claimed that "what AL wrote [the O9A code] is so general that it can be interpreted in various ways". Yet you didn't or couldn't answer when asked to explain just how the detailed and quite specific O9A code of kindred honor, written by AL, is so vague that it can be interpreted in various ways.

5. You claimed that "the ONA is all about forging your own path and learning from your own individual experience, without teachers and mentors leading you or giving you directions." Yet when it was explained, in detail and with reference to O9A texts, that your statement was incorrect (with the O9A being of itself an occult path, having inner and outer aspects, and having a prescribed manner of following that path) you made the excuse that what you really meant was not the O9A per se but rather "people influenced by the ONA" and that it was matters pertaining to such people "which have now rewritten".

When it was then pointed out that (i) "all that" - relating to such people -

had not been revised, and (ii) that what had been revised dealt with a particular matter that has nothing to do with non-O9A folk being influenced by O9A material and/or re-interpreting everything O9A, and (iii) that O9A articles often are revised, and always have been, with such revision of O9A material having been mentioned in a mainstream and academic book some years ago, you neither replied nor acknowledged your initial and subsequent error.

Instead, you went on to repeat other claims you had previously made.

6. You claimed - for the n^{th} time in x number of months - that someone *supposedly* broke O9A etiquette/the O9A code. When it was pointed out to you - for the n^{th} time in x number of months - that the person in question had admitted having broken that etiquette/code and therefore there was no 'supposed' about it, you ignored this fact (as you had done on previous occasions) and instead went on to make other claims.

Furthermore, a while later you (i) bizarrely made the same discredited claim again, and (ii) rather bizarrely asked "what part of the Code he exactly broke". Bizarrely claimed and bizarrely asked, given the admission by the person in question that he had broken the code.

7. You repeatedly asked, over a period of many months, for proof that the person in question had been 'dishonorable'. When pressed on the matter you stated that "if someone breaks the Code of Kindred Honor, he acts dishonorably," which - given that the person in question admitted he broke the code - means he did indeed act, according to your statement, dishonorably.

When it was pointed out to you that his own admission was the proof you required and meant the case against him was proven beyond doubt and therefore closed, you made no comment, but instead went on to bizarrely claim, yet again, that there were only (unproven) accusations made against him.

Post #3: Unsurprisingly, given that she suffered from plebeian physis syndrome, several months later the nefarious Christian re-appeared on a Facebook (FB) discussion group making exactly the same claims as before, despite those claims - and her lack of knowledge about the O9A - having been previously exposed. For - in respect of her knowledge - she could not answer simple esoteric questions about the O9A, such as why there are two classical esoteric modes, rather than one, associated with the septenary planet named Sol, and whether this had anything to do with the Somnium Scipionis, καὶ κατ' αὐτὸ τοῦτό γε ἀναξίου μὲν φωτὸς ἐξερῆσθαι γλῶσση δὲ δεινοῦ καὶ σοφοῦ τί νῦν κυρεῖ?

Thus, despite all that, she wrote, yet again: "As for your lame accusations against Ryan...Nothing has been proven about KHK."

To which an O9A individual responded:

They are not 'accusations' because they are proven by virtue of the individual in question admitting the accusations were true. Thus something most certainly has been proven about KHK. Months ago, on a certain forum, you were repeatedly asked to honestly a particular question. You repeatedly failed to answer the question, so I shall repeat it here: {quote} Given that Kris himself admitted that he "didn't give a **** about the O9A code", and given that following that code is what distinguishes someone who is O9A from someone who is not O9A, was he or was he not falsely claiming to be O9A? Yes, or no? {/quote}

Unsurprisingly, the nefarious Christian not only did not answer the question, but replied in a typical plebeian way: "the woman (or perhaps dude) with a hive mind...keep splitting hairs...the sock queen wrote...as for the rest of your long ass reply... bullshit... you're just butthurt... your antics are also irrelevant outside of the internets..."

Post #4:

The Nefarious Christian, for the nth time, wrote on FB: "Neither you nor anybody has the authority to announce in the name of the ONA someone is a pretender. It's up to people to decide for themselves, based upon their own judgement, who is ONA and who is not."

To which an O9A individual replied:

You're simply giving your personal outsider opinion about something you don't really have any detailed esoteric or scholarly knowledge of. As such, it carries little or no weight, except with other outsiders, the latter-day satanist crowd, and perhaps some O9A pretenders.

But do keep repeating such opinions of yours, as - as I and others have pointed out x times - they're a good test of mundane-ness.

Given that your opinions have been debunked - by people with more O9A knowledge that you - x number of times in the past year, it's revealing that you just keep repeating them, hoping perhaps that mere repetition will convince mundanes, as of course it might. As if "we" care what mundanes believe or assume...

Here's just one piece of evidence (from someone O9A) which debunks your un-initiated, outsider, opinion about the O9A:

{quote} "The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss. Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." *Wisdom, Logos, And The Inner O9A* {/quote}

Furthermore, as Professor Monette writes:

{quote} "While there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the 'Old Guard' or Inner ONA, have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger nexions, and their word carries considerable weight [...]"

In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA

documents released to the public [...] Clearly, given the importance of personal guidance and oral tradition to the Inner ONA, it is likely that such instruction will continue within the traditional nexions, but at the time and place of their own choosing [...]

While the Order's members do continue to employ the term 'satanic' as a self-reference, it is an image that the ONA appears to have outgrown during the early 21st century. A renewed focus on hermeticism and the hermetic corpus is articulated in the recent 2014 essays of the Order, and it is likely that this particular aspect of the ONA's heritage will be the dominant feature for which it is known in the coming decade. Thus while the ONA is likely continue to grow and diversify, it will do so with a serious sense of its traditions rooted in blood and soil." {quote} {4}

To conclude, one of your many failings in these disputes is that you either ignore, or - because of your habit of playing to the crowd and indulging in ad hominem and ignoratio elenchi in general - forget the following important maxim: πρώτον δη ληπτέον πόσων στοχάζονται οι έν τοίς διαλόγοις αγωνιζόμενοι και διαφιλονεικούντες.

This reveals your efforts, and similar efforts by others - at least to the naturally sagacious, the scholarly, and those with an O9A physis (or the potential to develop such a physis) - as merely a temporary means whereby what is O9A and germane to the O9A may (by someone else) be usefully and in a minor manner presented in some obscure corner of cyberspace and may thus (or may not) cause (i) what is exoterically designated by the term O9A to come to the attention of one or two possibly promising individuals, and/or (ii) add to the confusion, perplexity, and annoyance, of others, and/or (iii) reveal the physis of those who are or have been such a temporary means. In plain terms: you et al have provided an opportunity.

That you - and others who opine about the O9A despite a lack of esoteric knowledge regarding it - do not understand the aforementioned maxim and the first five and the other things which follow from it, should be sufficient of itself for judgment to be made regarding such disputations as ours here. Although, of course, pride and "the unwarranted pretensions to knowing" of you and others - a basic egoism - not only prevent such an honest apprehension by you and them but, instead, command you to continue, as before and before and before.

As no doubt you and they will, here and elsewhere.

Unsurprisingly, soon after that revealing post by an O9A individual one of the o9a-internet-pretendu crowd responsible for the o9a-pretendu FB group on which the post appeared deleted the whole thread, perhaps unaware that an O9A individual had already archived it as a possible case study in respect of plebeian physis syndrome.

Conclusion

To paraphrase what an O9A individual wrote in reply to someone suffering from plebeian physis syndrome: the majority of those who - despite their lack of esoteric knowledge regarding the O9A, and howsoever they describe or align themselves - opine about the O9A simply do not understand the maxim *πρώτον δη ληπτέον πόσων στοχάζονται οι έν τοίς διαλόγοις αγωνιζόμενοι και διαφιλονεικούντες* nor the first five and the other things which follow from it. This lack of understanding, and the intellectual pretensions of all such disputants, should be sufficient for judgement to be made regarding them and their disputations.

But, as is only to be expected, their pride and their unwarranted pretensions to knowing - their egoism - not only prevent them from honestly apprehending their current physis but also command them "continue as before, tomorrow and tomorrow and tomorrow".

Nonetheless, their disputations - with the consequent O9A ripostes - have served a two-fold useful, albeit a temporary and now ended, purpose. As part of an intentional dialectic whereby what is, and what is not, O9A was explained; and of raising awareness of the actual, non-plebeian, high, elitist, O9A standard (in respect of, for example, knowledge and self-honesty) as opposed to what many had assumed or wanted to believe was the O9A standard; a false belief that the O9A hitherto encouraged during Phase 1 and Phase 2 of its long-term (centuries-long) strategy but which false belief has served its purpose given that the O9A has now entered Phase 3.

It is, thus, unsurprising that several people (some O9A, some not O9A) ascribe the watchwords "confusion, paradox, uncertainty, mythos, laughter, pathei-mathos" - and the phrase "revealing the pretensions of the individual intellect and will" - to the Order of Nine Angles.

Notes

{1} O9A pretenders (sometimes termed one of the 'o9a-pretendu-crowd') are those who - mostly via the internet - claim to be O9A, self-describe themselves as O9A, or who associate themselves with the O9A, and who not only opine about the O9A - mostly via the internet - but who also (i) lack the self-honesty of a genuine O9A novice/initiate, and thus who fail to or who cannot admit that their O9A knowledge is limited and that they have a lot to learn, a lot to study, and a lot to experience, and/or who (ii) fraudulently pontificate about the O9A and themselves as if they had acquired the learning and the experience of an O9A adept, and/or (iii) whose interpretation of the O9A is basically an egocentric one, centred around egoism, and (iv) who have a propensity to use vulgar language.

{2} *Ignoratio elenchi* is classified as a 'material' fallacy (ἔξω τῆς λέξεως) rather than a strictly logical fallacy, and is when an irrelevant subject or topic is introduced into an argument, and thus deflects attention away from the original subject or topic. Thus, by concentrating on the introduced irrelevancy a conclusion may be arrived at which is irrelevant to the original subject or topic.

Argumentum ad hominem belongs to the category *ignoratio elenchi*.

For historical antecedents, qv, Aristotle: Σοφιστικοὶ Ἑλεγχοί.

{3} The reply in question was:

FYI, and in respect of fallacies in general and *Argumentum ad Hominem* in particular. Among the variants are circumstantial and abusive *ad hominem* and *ad hominem tu quoque*, and whether it is or may be, when used, dialectical or epistemic or pragma-dialectical in nature, although what is often common is implicitness with the discussant (in this case, you) intentionally or otherwise obscuring or detracting from the subject under discussion. Formally, a fallacy is a violation by a discussant of the rules that have been proposed regarding discussions, such as - in recent times - those of Habermas, van Eemeren, Alexy, et al. There is also an interesting analysis in Freeman's "Argument Structure - Representation and Theory" (Springer, 2011).

Furthermore, you only have to read recent papers such as Freeman's "The Logical Dimension of Argumentation and Its Semantic Appraisal" (*Theoria*, vol 26, #3, 2011, pp.289-299) to discern how there is a continuing difference of opinion regarding the nature, classification, and structure, of argumentation, and that just googling *Argumentum ad Hominem* and reading (and then reproducing) a few paragraphs so found on the internet does not indicate, as perhaps you hoped, a satisfactory level of understanding of the matter.

{4} Professor Connell Monette, *Mysticism In The 21st Century*, Second Edition. The chapter concerning the O9A is available (as of November 2014) as pdf file at <http://regardingdavidmyatt.wordpress.com/2014/11/17/mysticism-in-the-21st-century-second-edition/>
