



## **Challenging The Consensus**

### **Essays Regarding Influence, The Order of Nine Angles, Satanism, and The Left Hand Path**

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#### **Preface**

The five recent (2012-2013) and adversarial essays in this collection challenge the consensus, both in popular occult culture and in academia, that (i) the most important exemplar of Satanism is Anton LaVey; that (ii) Michael Aquino and his Temple of Set are representatives, par excellence, of the modern occult Left Hand Path (LHP); and that (iii) the Order of Nine Angles (O9A) is just a minor, if somewhat notorious, group within a minor sub-culture of the Crowley/Aquino dominated LHP milieu.

Two of the essays - *Order of Nine Angles Influence?* and *Anton Long and The Exeatic Quest for Gnosis* - compare LaVey and Aquino with Anton Long. Another essay focuses on how the O9A has developed its mythos over some decades and how, since its public inception, it presented an altogether different vision and version of both Satanism and the LHP from that promulgated by LaVey and Aquino. The final essay debunks the much-hyped claim that the O9A based its 'nine angles' concept on that promulgated by Aquino.

Interestingly, and relevant to the adversarial thesis of these five essays, the O9A have their own distinct definitions of the occult LHP, and of Satanism. Of the

LHP, the O9A states it is:

"The amoral and individualistic way. 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 integral to it."

According to the O9A, Satanism is a specific Left Hand Path,

"one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself [...] In essence, and thus esoterically, Satanism - as understood and practised by the ONA (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark". *Glossary of ONA Terms, v 3.07*

However, as befits their self-proclaimed role as mischievous modern heretics within both the LHP and Satanism, the O9A, as stated in their text *The Discovery and Knowing of Satan, Satan, Acausal Entities, and The Order of Nine Angles*,

"has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful." One apprehension is of Satan as adversarial archetype; the other of Satan as one of their pantheon of acausal 'dark gods'.

In addition, the O9A was the first to publish, in its text *The Geryne of Satan*, a comprehensive and scholarly account of the historical usage, in the English language, of the terms Satan, Satanism, and satanic. An account which, though unacknowledged, has proved quite influential among non-O9A satanists.

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## 1. Order of Nine Angles Influence?

Have those who polemically expresses or who have polemically expressed an opinion about the ONA actually bothered to read early ONA material, such as the 1990s *Satanic Letters*, or the excellent 1980s MS *The Hard Reality of*

*Satanism* (later published in the 1991 compilation *Hostia*) or even the material Stephen Sennitt published in his *Nox* zine?

Had they done so they would have found mention, pre-internet, of interesting things like:

"Satanism does not involve discussions, meetings, talks. Rather, it involves action, deeds. Words - written or spoken - sometimes follow, but not necessarily [...] The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting."

Now, an interesting exercise is to compare what the Order of Nine Angles published, in the 1980s and early 1990s, to what the Temple of Set and the Church of Satan were also publishing during those years and especially to what is contained in *The Satanic Bible*.

Then, compare what many self-professed, and non-O9A aligned, satanists now proclaim satanism is all about, and you'll see that many of them are now just repeating or (more often) rephrasing what the ONA wrote decades ago. As in being adversarial; as in being individualistic in an *exeatic* way; as in being non-dogmatic; as in learning from practical sinister experience; as in being anarchic {1}; as in using terms such as 'sinister' and 'traditional satanism'. And so on.

Another interesting exercise is to compare the lives of LaVey and Aquino with the life of Myatt. What do you get? You get LaVey the showman holding occult meetings, conducting occult psychodramas, giving interviews, and pontificating about indulgence and self-interest in homage to Ayn Rand (qv, for example, *The Church of Satan* by Aquino, 7th edition, 2013). You get Aquino the studious student of the qabalistic-indebted Western occultism invented by the Hermetic Order of the Golden Dawn, Blavatsky, and Crowley, claiming - as Crowley did - to have received communications from a supra-personal entity and which entity invested him with understanding, knowledge, an important revelation, and the authority to found and promulgate a new esoteric philosophy (qv, for example, *The Temple of Set* by Aquino, nth edition, 2013) and whose only noteworthy non-occult experience was as a 'politico' in the US army and who, like LaVey, freely gave interviews, had a high public profile, and was known to dress-up in

occult gear.

Then there is Myatt: the extremist activist, extremist ideologue, the terrorist and mentor of terrorists; convict (with convictions for violence), criminal fence, racketeer, leader of a street gang; bodyguard of one of Britain's most notorious neo-nazis, former monk, martial arts expert; who has been a nurse, an itinerant, a professional gardener; who is also a poet, the translator of ancient Greek and Hellenic literature, who spent years training with and involved with a secret NATO paramilitary organization, and who as a radical Muslim travelled in Muslim lands preaching Jihad.

Now who, of these three individuals, is the most interesting? The most controversial? The most rebellious? The most intriguing? The most enigmatic? The person with the most varied, the most intense, experience of life? Not to mention, of course, who is the most sinister, and the type of person you perhaps would be wary of meeting by chance, in real life, down some dark alley?



Here's what someone, not involved with the O9A, said in 2011:

"Myatt wrote [his] stuff while actively engaged in many of the activities he 'philosophized', from violence, to insight roles, to subversion to Satanism (under his various 'pseudo-names'). They are writings born of a man engaging in practical deeds... Without the practical experience to go with it, it's just words on a page. Like most LHP materials. Or to put it in a different context, it's like trying to truly grasp Musashi's Book of Five Rings, when never having studied a martial art (particularly a sword art) or been in a fight which had the potential to be fatal. Sure the words may bounce around in your

head, but without that direct experience you'll never truly get them because they are born of, and written for a mindset that can only be acquired by direct experience. Those that hate 'doing' almost always feel threatened by such things because one can't just sit in their house and declare themselves an expert without enormous sacrifice and actual attainment."

For this gets to the heart of the matter. The Order of Nine Angles - aka Anton Long - from personal experience preached and emphasized doing practical sinister deeds and learning from them. Being amoral, heretical, adversarial, in real life. Doing stuff that is dangerous, unlawful, difficult, physically challenging, controversial. For, as the O9A have always stated,

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality."

Slowly, almost imperceptibly, decade following decade, this practical and exeatic O9A approach is becoming the norm in satanism in particular and in the LHP in general.

For it needs to be remembered that,

"[B]efore the O9A 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." *Developing The Mythos, The Order of Nine Angles In Perspective.*

As Anton Long noted: "My life has been considered by some to be a practical manifestation of The Seven Fold Way." {2}

Richard Sirling  
2013 ev

{1} The ONA has always adhered to anarchism; qv. the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown.*

A useful, working, definition of anarchy is that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation.

{2} *Enantiodromia: The Sinister Abyssal Nexion.* 2011 ev

## 2. Anton Long and The Exeatic Quest for Gnosis

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path {1}, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema {2}; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

Thus the showmanship and plagiarism of LaVey is evident in the Church of Satan. Thus the 19th century style romanticism, the egoism, the flamboyance, the misogyny, the need for disciples, of Crowley is evident in Thelema. Thus the studious nature, the honest, the moral, and the hierarchical, approach of Aquino is evident in the Temple of Set.

Thus, also, how the practical exeatic {3}, iconoclastic, seemingly contradictory life of Anton Long is evident in the Order of Nine Angles.

As Anton Long wrote in the 2011 text *Enantiodromia: The Sinister Abyssal Nexion*.

"My life has been considered by some to be a practical manifestation of The Seven Fold Way."

This is certainly true is one accepts, as many do {4}, the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship" {5}.

It is therefore interesting, and relevant - and also important for an understanding and appreciation of the Order of Nine Angles - to consider both the O9A's seven-fold way and the life of David Myatt.

### **The Seven Fold Way**

The Seven Fold Way (aka 7FW aka the Seven Fold Sinister Way) is outlined in

the 1990s O9A text *Naos*, and in the later text *Enantiodromia: The Sinister Abyssal Nexion*, and consists of a series of practical tasks, individual physical challenges, practical and occult ordeals, and various occult rituals. Importantly, both of these texts are practical guides, not theoretical tracts.

As Anton Long writes,

"The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades." *Enantiodromia: The Sinister Abyssal Nexion*

Insofar as the personal experience and the development of the individual is concerned, the 7FW can be divided into two parts, although hitherto most commentators, and almost all critics, have focussed on the first part, apparently unaware of the second part.

The first part is that concerning up to and including the stage of Internal Adept where the emphasis is on 'the sinister' - on practical experience of 'the dark side'; and which practical experience is both occult, involving rituals and prescribed occult ordeals (such as Insight Roles), and exoteric, that is, often amoral in the conventional sense, requiring

"the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a heretic or an outlaw or a revolutionary or a dissident or a criminal. One 'heretical' form (or role) sometimes used in current and past Western societies is that of satanism (as the O9A understand and practice satanism). Another is political and/or religious extremism."  
*The Order of Nine Angles - Proem for Novices*

Unsurprisingly, it is this first part - with its mention of human sacrifice, its use of the causal form of neo-nazi extremism, its support for terrorism, and so on - that has made the O9A notorious and dissuaded many from either studying the O9A in detail or beginning their own personal journey along the 7FW, which (again unsurprisingly) is what Anton Long intended all along, as witness what he wrote to Aquino and others in *The Satanic Letters* published in 1992.

The second part is the preparation for, the rite of, and the subsequent life of the individual beyond the rite of, *The Abyss*. According to Anton Long in *Enantiodromia: The Sinister Abyssal Nexion*:

"This Grade Ritual [The Sinister Abyssal Nexion] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated:

The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.

What has been separated - into apparent opposites - is the sinister and the numinous."

Importantly, and as stated in the aforementioned text,

"the necessary preparation for Entering The Abyss [...] involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and

deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living [...]

This numinous living is obviously in stark contrast - and seemingly opposed - to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts - personal, moral, psychic or otherwise - that may arise. A resolution that leads - if the individual decides to continue and after a duration of causal years - to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred."

Thus is there the necessary practical experience of, and the necessary personal learning from such experience, via the *Dark Art of Pathei-Mathos* {6}, of what the ONA term 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." Anton Long. *The Adeptus Way and The Sinisterly-Numinous*

Yet again, even in these advanced stages of the 7FW, the emphasis of the Order of Nine Angles is on practical experience, in the real world, and a personal learning from such experiences, and for only thus is there a move toward wisdom:

"One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective attained. That is, notions of personal Destiny give way to an understanding of Wyrð and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language. There is thus the beginnings of genuine wisdom [...]

As the Rite of Internal Adept sheds and goes beyond mundane ego to symbolically produce an 'individuated' self - a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed - so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters - to themselves and others - while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic-consciousness: a placing of themselves into the Cosmic perspective."

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and the heavens. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions." Anton Long. *Knowledge, the Internet, and the O9A*

In effect, and importantly, all this is (i) a modern restatement of the hermetic septenary *anados* - of the quest for gnosis - evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum* {7}, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal {8}. Which is why, in the 7FW, the last stage - that of Immortal - cannot be attained or claimed by a living mortal.

Of course, it may just be coincidence that Myatt has published a translation of, and a commentary on, the Pymander section of the Corpus Hermeticum {9}.

**The Life of Myatt**

David Myatt's strange life is fairly well-documented in reliable mainstream sources {10} and his life differs considerably from the lives of LaVey, Aquino, and Crowley, especially in the variety, the nature, and the duration, of his experiences. For instance, a somewhat itinerant upbringing in Africa and the Far East; some twenty years as a violent neo-nazi activist and ideologue, complete with imprisonment for violence and leading two neo-nazi groups; several years as a Christian monk; years of involvement with a NATO-sponsored paramilitary group; almost a decade as a 'ferocious Jihadi' during which he travelled in Muslim lands and spoke about Islam; a year or so running a gang of thieves; time as a bodyguard for one of Britain's most infamous neo-nazis; two years working as a nurse in British hospitals; writing the practical terrorist guide that (allegedly) inspired David Copeland; arrest for conspiracy to murder; years working as a farm labourer; his translations of the likes of Aeschylus and Sappho; and (last but not least) his development of a mystical philosophy based on empathy, compassion, and - importantly - personal honour {11}.

This rather astonishing variety of experiences - apparently both 'sinister' and 'numinous' - coupled with the allegation of him being Anton Long (at least until around 2009 or 2011), has led several people to conclude that Myatt's life is indeed "a practical manifestation of The Seven Fold Way".

For instance, Senholt {4} writes that,

"The role of David Myatt was and is essential to the creation and existence of the ONA." *Secret Identities in The Sinister Tradition* p.254

"Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA." *Secret Identities in The Sinister Tradition* p.267

"Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." *Secret Identities in The Sinister Tradition* p.269

Others, such as Per Faxneld {12} claim that "both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots."

Furthermore, it has been suggested {13} that

"We have thus, after over forty years, Myatt as Mage and at the end of the seven fold way, having ventured into and beyond 'the abyss' and having, as ONA texts such as *Enantiodromia: The Sinister Abyssal Nexion* suggest, melded the sinister with the numinous via practical experience and an exceptionally interesting diversity of living; with his post-2006 writings being explanations of and the product of this

last mortal occult stage of what of necessity is a life-long quest."

These post-2006 writings of his - that is, what he now terms the philosophy of pathei-mathos - would thus, in this scenario, represent the gnosis, the wisdom, achieved by someone following the O9A's practical 7FW as far as a living mortal can go.

According to Anton Long writing in the 2011 text *Lapis Philosophicus*:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as The Left Hand Path, or whether one began on, and thence followed, what has been described as The Right Hand Path. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, 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."

### **Conclusion**

Two interesting - and perhaps - important things have been revealed. First, that the nature of the Order of Nine Angles has been much misunderstood, as evident in the general lack of understanding of, or even knowledge of, the sinisterly-numinous (the dual) nature of the Seven Fold Way with its aim of enabling individuals, via practical means and a decades-long and varied quest, to achieve wisdom, the stated goal of most esoteric traditions, including Left Hand Path ones. Second, that out of the likes of LaVey, Aquino, Crowley, and Anton Long, it is ~~Anton Long~~ Myatt who alone seems to qualify as having attained that goal of wisdom. Certainly, of all those, he is in terms of life and practical experience not only the most satanic, the most sinister, but also the one who has most embodied and manifested the numinous.

Which leaves us with three intriguing questions. (1) Is a practical experiencing of both the sinister and of the numinous, as advocated by Anton Long/the O9A, really required in order to attain the final esoteric goal? (2) Is the ultimate wisdom, the knowledge, so attained - by whatever means - really the same for all, or different? And (3) was David Myatt really Anton Long?

## Notes

{1} By Left Hand Path here, in this specific context of comparison, is meant antinomianism; that is, a certain nonconformity often manifest in acts - of occult ritual and/or practical - of transgression.

{2} Whether Thelema and/or Crowley represent and expound a Left Hand Path has been much debated. My own view is that, as it is defined in {1}, they do.

{3} Exeatic is defined, by the ONA, as "going beyond and transgressing 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".

{4} See, for example, the Senholt chapter *Secret Identities in The Sinister Tradition* in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen, and published by Oxford University Press in 2012.

{5} Goodrick-Clarke, Nicholas. *Black Sun*, New York University Press, 2002, p. 217.

{6} See the ONA text *Guide to The Dark Arts of the O9A* and also *Pathei-Mathos and The Initiatory Occult Quest*, from which this is a quote:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom."

{7} In respect of sans denotatum, refer to ONA texts such *Denotatum - The Esoteric Problem With Names* and *Alchemical Seasons and The Fluxions of Time*.

{8} The theory of causal and acausal, developed by Myatt in the 1970s, and which is used by the Order of Nine Angles, is outlined in the 1970s text *Emanations of Urania*, and explained in texts such as Myatt's *Some Notes On The Theory of The Acausal*.

See also the ONA text *Mythos, Meaning, Acausality, and Dark Gods*.

{9} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN-13: 978-1491249543

{10} A reasonable, and documented, overview of Myatt's life is given in the Wikipedia article about him dated November 5, 2013.

{11} Myatt calls personal honour a 'numinous balancing', writing in his *The Way of Pathei-Mathos* that

"[the] personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion - of the need not to cause suffering - by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force."

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

{13} R. Parker. *Whither Came The Numinous Way*. 2013

### **3. Developing The Mythos The Order of Nine Angles In Perspective**

#### **Introduction**

Before considering the mythos of the Order of Nine Angles and its development, several important things about the nature and methods of the ONA, and about the ONA and the internet, should be understood; things which the following quotes - taken from past published ONA items - helpfully explain.

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

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

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

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

The second quote is from a reply, by an ONA member, to questions asked on some ephemeral Occult forum or other in 2010 ev. The reply was subsequently reposted on the (now defunct) PointyHat blog on 2010/05/20.

"Each individual is expected to work things out for themselves - if they can't do this, for whatever reason, they're just not suitable. This means, for example, treating all ONA material - including our alleged aural traditions - with scepticism, and forming their own conclusions about their veracity, or otherwise.

No one tells anyone in the ONA what to believe, what to accept, what to do. There is no dogma, no ethics, only some guidance. For the ONA method is akin to an Occult experimental science - conduct experiments on yourself, on others (subjects or victims) and on 'the world', and get some results. Figure out for yourself what the results mean. Then move on [...]

It got a little tedious answering, in private correspondence, the same questions decade after decade, so some elucidations were published, and even these - like all ONA material old and new - should be treated with scepticism, with each individual making their own conclusion.

Some such clarifications may even been deliberately misleading or part of some jape, or part of our mythos, and if a person \*gets this\* - especially the mythos bit - then they may well have some of the sinister and japing and shapeshifting qualities that make them suitable for the ONA way [...]

That you and some others criticize the ONA is great. That others may laugh at us or dismiss us is OK. That's how it should be.

Finally - people should realize that we often enjoy having sinister fun at the expense of mundanes and even with some of our \*candidates\*. It's a kind of sinister game, sometimes. At other times, it's a test of mundane-ness.

Remember, we're not ethical, and reserve our loyalty, our kindness, our help, for only our own kind, for members of our sinister family whom we know personally; for those who've proved, in the real world, that they deserve it." *Laughing With The ONA* (2010/05/20)

The third quote is from Anton Long, and was published on his (now defunct) internet blog on 2011/12/14.

" It should be easy to discern how and why the 'world wide web' contends against [...] esoteric things. For instance, one of our criteria is that of practical deeds, of the necessity of living an exeatic, experiential, life, just as our Occult Arts - which include the

cultivation of esoteric-empathy and a living by our code of kindred-honour - are of a most practical nature. Hence for the ONA, its privileged, exclusive, nature is manifest in three ways. First, in the traditional manner of personal recruitment and the training and guidance of initiates of traditional nexions; second, in the long-term, years-long, nature of the odyssey; and third in the hard, testing, challenging, nature of our Occult Arts and thus in our high standards [...]

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 how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally?

Just how many times in the past three decades have we said that our kind have or are expected to cultivate self-honesty, self-control? [...] Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA - it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there - except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." *Just Who Do They Think We Are?*

The last quote, and the most recent, is from version 4.01 (123 year of fayen) of the ONA's *Frequently Asked Questions*, although this particular passage is itself taken from the ONA text *Knowing, Information, and The Discovery of Wisdom*:

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric

faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.”

## **Mythos and Meaning**

It is my view that the ONA can be usefully summed up in the phrase *the ONA is mythos*. Consider, for instance, how the ONA explains what they mean by mythos:

"Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthral, and presences acausal energy. It is wyrdful - a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

The so-called objective, cause-and-effect, 'truth' of a mythos - stated or written about by someone else - is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing.

Thus, to seek to find - to ask for - the opinions, views, and such things as the historical evidence provided by others, is incorrect. For that is only their assessment of the mythos, a reliance on the causal judgement of others; whereas a mythos, and especially an esoteric mythos, demands individual involvement by virtue of the fact that such a mythos is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche.

Hence, the correct judgement of a mythos can only and ever begin with a knowing of, a direct experience of, the mythos itself by the individual. To approach it only causally, inertly, with some arrogant presumption of objectivity, historical or otherwise, is to miss or obscure the living essence of a mythos, especially one derived from an aural tradition. It is to impose, or attempt to impose, a causal (temporal) abstraction upon some-thing which has an acausal (that is, non-temporal) essence [...]

For the ONA, the mythos of The Dark Gods [DG] - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present.”

*Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA* (121 yf)

Note in particular the expression "the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass."

Hence, and in simple terms, we could call 'the mythos of the ONA' an adaptive, pragmatic, and practical heresy designed to alter the psyche, the behaviour, and thence the personality, of (a) susceptible individuals or (b) of individuals who willingly accept or who want to experience, or experiment with, the ONA way, or (c) who are recruited by the ONA. A heresy which includes, but is not limited to, Satanism as Satanism is understood by the ONA.

As the ONA put it:

"In O9A 'esoteric-speak' the Order of Nine Angles is 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.

Such an esoteric Order with such 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 Wyrð, of the sinisterly-numinous - we 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, even those some or many who do this may not acknowledge or may not even be aware of how the O9A has influenced them." *ONA FAQ*, v 4.01 (123 yf)

Which gets to the heart of the matter, which is how the ONA as an original and a developing, adaptive, and above all pragmatic mythos affects and influences people, and how those people, knowingly or unknowingly and over a long period of time, produce changes in others and in society, and who thus produce Aeonic change.

As for the pragmatic nature of the ONA, the following quote explains it:

"What is not important are the details, the means, the tactics, the minutiae - that is, restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be abandoned. What is important is that the ONA - beyond its outer current causal name - is a particular sinister presencing,

some-thing that now lives (is presented) in the causal and thus is acausal sorcery manifest as a living collective and an ethos, so that it can and will assume and use and become whatever causal forms are necessary wherever on this planet such forms are or become necessary. Or expressed in another more familiar way - we are now a shapeshifting manifestation of acausal energy presented in the causal. A collocations of nexions - individual, tribal - who 'know' their own kind and who are now actively seeking to assimilate others into our kollektive, not for or because of any altruistic or idealistic reason, but because such assimilation of others is now a function of our necessary causal being, in this Aeon." *Mysterium: Beyond The Order of Nine Angles* (122yf)

Finally, let us not forget just how controversial and genuinely heretical the ONA was, and is, and not only because of its past and current adversarial support of National Socialism, holocaust denial, and its affirmation of human sacrifice:

" It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things." *To Presence The Dark* (107yf)

## **Enter The ONA**

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.

Notoriety quickly followed the circulation, in 1983, of the ONA's 'Black Book of Satan' and some of their texts, some of which texts were made available to a wider Occult audience a few years later by their publication in magazines such as *The Lamp of Thoth* and Sennitt's *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.

In a review of the compilation of items from *Nox* published by Logos Press in 1998 under the title *Nox, The Black Book: Volume 1 - Infernal Texts*, the British Occultist Phil Hine wrote:

"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, 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."

What is of particular interest is how later ONA material - such as the voluminous writings published by the ONA during their 'internet years' (2007-2012) - harks back to, and in most cases just elaborates upon, the themes and ideas and the methods mentioned in such early writings. That is, it is possible to see the complete ONA mythos in these early writings.

### **The ONA Mythos**

The early ONA text *Satanic Influence, A Modern Tale* - first distributed in 1987 ev and subsequently published by Thormynd Press in 1992 ev in the first volume of *Hostia* - contains the following interesting assertions regarding how the ONA perceive, understand, and practice, Satanism, and have restored to Satanism what rightly belongs to it:

- Satanism and the LHP as a means to individual development leading to Adeptship and beyond - via practical experience and ordeals.
- The emphasis on developing both the mental and physical character of the individual.
- A greater understanding of magickal (and Occult) forces - and thus their nature - via the development of the concepts of causal and acausal, and an abstract system to represent this, enabling conscious apprehension (as against belief and superstition).
- The emphasis on the individual Initiate working alone and achieving practical goals - without accepting in a religious way a higher authority - and making this achievable by all via the publication of practical guides to all aspects of Satanism.
- Revealing and significantly extending Aeonic Magick - enabling any individual to undertake such works.
- Bringing an awareness of the Dark Gods - of the sinister energies/forces

which exist and which are supra-personal and thus dangerous to individuals, one aspect of which has been symbolized by 'Satan'/ the Devil.

- An emphasis on the personal qualities - the character - of a Satanist, enshrined in the concepts of excellence, honour and the motto *die, rather than submit to anyone or anything*.

Note here the emphasis on ordeals, individual development, practical achievement, and especially personal honour, a topic the ONA would expound upon in greater detail a decade later in such items as 'the code of kindred honour' but which already in the 70's and 80's formed the basis of their unique 'law of the new aeon' in contrast to how 'the new aeon' was understood by other Occultists, such as the followers of Crowley.

In addition, the 1980's text *Satanism, Blasphemy and the Black Mass* (referred to above) makes it clear that even then in those pre-internet years the concept, the dark art, of empathy, and what lay beyond the false dichotomy of ideated opposites, were part of the ONA mythos:

" In a very important sense, Satanism uncovers what the ethos of a particular society or societies have covered up through images, dogma, ethics, words and ideas - and it returns the individual to the primal chaos out of which opposites were formed.

This uncovering gives the individual control, a conscious understanding and an awareness of their unique Destiny. It is and has been the purpose of genuine Satanic groups to foster such an uncovering by guiding novices and having them participate in blasphemous rites. Beyond such an uncovering, ritual and ceremony cease - to be replaced by a profound wordless skill, a profound empathy. The ground or foundation of this empathy is what has been called 'individuation' - the unity that a genuine Adept represents. But this 'individuation', this Adeptship is itself only another beginning; it is only the fourth stage toward the ultimate goal."

These early ONA writings also contain, among many other things,

1) References to another topic the ONA would later expound upon, pathemathos:

"As Aeschylus once explained - *πάθει μάθος*; one can learn through adversity/suffering and so achieve wisdom." *Mastery - Its Real Meaning and Significance*, Hostia volume III, 1990 ev

2) A disdain of sycophancy and an exposition of the truth that Occult grades - advancement along the path to Adeptship and beyond - is achieved by the hard

work of the individual, and can never be awarded by someone else. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

"Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a 'dark mandate' or some kind of 'revelation'. There can be no such thing as an, infernal mandate' of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualized learning that results from such experience [...]

By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence." *The Hard Reality of Satanism*, distributed 1989 ev. Published in *Hysteron Proteron*, 1992 ev

3) The overlooked statement that the ONA 'upholds anarchism' [Letter to Aquino, dated 7th September 1990 ev, Vol i] and of how, for the ONA, politics is but a 'form', a tactic in the game of Aeonic sorcery.

4) A mention of how the ONA is both 'chaotic' and 'numinous' [beyond the illusion of ideated opposites] and how even 'Satanism' is just a causal form appropriate only to the current Aeon.

5) Of how there is a special kind of 'thinking' and knowing, beyond language, using *numinous* symbols [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev].

Again, the ONA would later expound upon this 'thinking and knowing beyond language' and the use of numinous symbols.

6) Of the truth that "Satanism existed in many forms long before LaVey, and the ONA simply represents one such form: a form that has changed and is still changing, developed as it is and has been, by creative individuals within it." [*Satanic Letters of Stephen Brown*, Letter to Aquino, dated 7th September 1990 ev]

7) That what the ONA teaches or explains is not 'sacred' and can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

8) That Satanism in particular and the Left Hand Path in general require the individual to learn self-control and cultivate self-honesty.

"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' [...]

We understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail - usually by deluding themselves about their real level of attainment, their real level of self-insight, their level of self-control and mastery. The aim is self-control, self-mastery, self-understanding - and then a moving-on to what is beyond even this new self." *An Introduction to Traditional Satanism*, 1992 ev (re-issued and updated, 1994 ev)

9) The use of terms and expressions such as:

a) adversarial [*Satanic Letters of Stephen Brown*, Letters to Ms Vera,

- dated 27th and 28th May 1992 ev],
- b) the 'natural balance' [*Satanic Letters of Stephen Brown*, Letter to Aquino, dated 9th September 103yf, Vol ii],
- c) sinister [*Black Book of Satan*, 1983 ev, and Letter to Aquino dated 23rd October 1990 ev],
- d) traditional Satanism [*Black Book of Satan*, 1983 ev];
- e) 'dark numinosity' [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev];
- f) self development via 'learning from experience' [*Satanic Letters of Stephen Brown*, Vol ii, Letter to Miss Browning, dated 16th September 1990 ev].

All of which terms and expressions and insights the ONA would later expound upon, and most of which terms and expressions - just like the ONA emphasis on amorality, defiance of authority, contempt for dogma, and the need for practical experience - other Occultists and Satanists would, sooner or later, use or appropriate, often without acknowledging their source.

### **Exposition and Development of The Mythos**

In 2011 ev, in a text rather ponderously entitled *O9A - On Being Unpopular: Discernment, Pathei-Mathos and the Initiatory Occult Quest*, Anton Long reaffirmed the essence of the ONA mythos which was expressed, albeit sometimes rather stridently, in early ONA MSS from the 1980's and early 1990's:

"As we have emphasized for over thirty years, the Order of Nine Angles is an esoteric, and Occult, group. Which in essence means that - beyond exoteric propaganda and rhetoric; beyond adversarial incitement, heresy, japes, and toying with mundanes - our primary concern is the interior change of individuals by means of particular Occult methods and Arts and which Occult methods and Arts form the basis of our particular esoteric Way [...]

Our particular Occult style, our ethos, can be usefully and accurately described by one term: pathei-mathos. For us, pathei-mathos is a particular Occult method (one of the Dark Arts) and this Dark Art may be said to be the basis for all of the Ways - and for many of the techniques - we employ and have employed, from the Seven Fold Way to Insight Roles to adversarial action to grade rituals such as Internal Adept and the Camlad Rite of the Abyss."

In addition, what has escaped the attention of many who have studied, or who are or were interested in the ONA, is the esoteric information - the 'teachings' - and the esoteric aural tradition manifest in early ONA fiction: in the novels *The Deofel Quartet* and *Breaking The Silence Down*, and in short stories such as *Hangster's Gate*.

In fact, in my view these fictional works (some dating from the 1970's) often provide better explanations of, and insights into, the whole 'ONA mythos' than many of the more strident and often adversarial and polemical early (and later) ONA texts.

This neglect of ONA fiction is all the more surprising given that, as mentioned in *The Guide To The Seven Fold Way* and elsewhere, a reading and study of both *The Deofel Quartet* and *Breaking The Silence Down* are an essential part of the ONA's Seven Fold Way.

In chronological order, the dates of the Deofel Quintet are:

Falcifer 1976 en  
Breaking The Silence Down 1985 en  
The Greling Owl 1986 en  
The Giving 1990 en  
The Temple of Satan 1991 ev

As made quite clear by the ONA over twenty years ago:

"The Deofel Quintet - the original Deofel Quartet plus *Breaking the Silence Down* - were designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA [...] Their intent was to inform novices of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud. Indeed, one of their original functions was to be read out to Temple members by the Temple Priest or Priestess..." *A Note Regarding The Deofel Quartet* (1992 ev)

What therefore does this ONA fiction reveal? It reveals many interesting things, including the following.

(1) To quote - somewhat out of context - what Goodrick-Clarke wrote in his book *Black Sun*, these works "evoke a world of witches, outlaw peasant sorcerers, orgies and blood sacrifices at lonely cottages in the woods and valleys" of rural Shropshire and Herefordshire, and that "compared to the eclectic nature of American Satanism, many ideas and rituals of the ONA recall a native tradition of wicca and paganism."

(2) The predominance given to

"...what may be termed the Sinister Feminine Principle, evident, for example, in what the ONA calls the rôle, and Magickal Grade, of Mistress of Earth, and in its depiction of, and homage to, the Dark Goddess Baphomet, whom the ONA describe as one of the most powerful of The Dark Gods. Thus, in the Occult fiction of the ONA, the main character - the main protagonist, the 'hero' - is often a powerful, beautiful, woman, with ordinary men, more often than not, manipulated by, or somehow subservient to, these women who belong to or who identify with some ancient Sinister tradition, or the Left Hand Path, and Satanism, in general. For instance, in *The Giving* - which is probably the most forthright fictional portrayal, by the ONA, of a genuine Mistress of Earth - the heroine is Lianna: a wealthy, powerful, beautiful and mature woman, who is heiress of a sinister rural pagan tradition which involves human sacrifice. She is seen manipulating both Mallam and Thorold, and the story ends to leave the reader to answer the unanswered question as to whether she really contrived Monica's death and used her sinister charms to beguile - 'to beshrew' - Thorold following that death [...]

One of the central themes of the ONA's *Breaking The Silence Down* is the nature of the dark goddess 'manifest in or who can become manifest in women', and there are many references, in ONA works, to a dark sorceress being one of the essential keys to "opening the nexion that allows The Dark Gods to return to Earth [...]"

A.M. (Lypehill Nexion) - *The Occult Fiction of The Order of Nine Angles* (119yf, revised 122yf)

(3) The aural Rounwytha tradition, which was passed on, in the time-honoured esoteric manner, person to person, in traditional ONA nexions (temples, cells, groups) and which

"...aural traditions were not explicit, not having been written down - and were often intimations of esoteric things that often no one before me had the language, let alone the words, to represent in a way which was clear, esoterically and exoterically. That is, such knowledge was often akin to a wordless insight into the causal workings of the Cosmos - as, for example, a sublime piece of music may present us with such an intimation; or as an exquisite moment shared with an exquisite lady may present us with an intimation of the possibilities of Life.

Thus, in some ways one of my tasks has been to give a more conscious

form to such esoterically inherited intimations, and this has taken me a while. But I did try quite early on to present something of the essence of this wordless inherited esoteric knowledge. For instance, in the late nineteen seventies, according to particularly vulgar causal calender, and in respect of the Rounwytha, in the character of Rachael in *Breaking The Silence Down*, and in, a little while later, some other characters in *The Deofel Quartet*.”

Anton Long, *Baeldraca, From Causal to Acausal Terror* (122 yf)

(4) A 'primal Satanism' - qv. for example, The Giving, The Temple of Satan, and Falcifer - that is unconnected with the 'satanism' of the Church of Satan and the Temple of Set.

## **Conclusion**

It is my contention that throughout its more than thirty years of public notoriety, the ONA has been consistent in its mythos, with their more recent texts (of c. 2009-2012) often or mostly just elaborating on this mythos or with the mythos merely being re-expressed using some newly developed terminology, such as the terms 'dark empathy' and 'acausal-knowing'.

In addition, it should be obvious just how influential the Order of Nine Angles has been and is, especially within the milieu of Satanism and the Left Hand Path (even though this influence is seldom acknowledged, for a variety of silly and mundane reasons, both within the Occult scene and within academia). For perhaps the majority of Satanists, for instance, now talk and write about Satanism as 'adversarial' and exeatic; as being of necessity amoral, dangerous, genuinely heretical; as involving direct, practical, experience and a learning from that experience; and as a defiance of norms, dogma, hierarchy, ideas, and as a defiance of pontificating 'masters' and 'Occult teachers' and even organizations. All of which is a far cry from the 'satanism' propagated by the Church of Satan and the Temple of Set from the 70's on.

Other, perhaps less obvious, areas of ONA influence include (a) their disdain for copyright and making their Occult texts and documents freely available; (b) their praxis of allowing and encouraging individuals to form their own independent ONA nexions, temples, cells, and groups, free of interference from existing ONA nexions, temples, cells, groups, and individuals; (c) their non-hierarchical, leaderless, structure; (d) their public disdain for using pompous esoteric titles; and possibly most important of all (e) their insistence that everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves" [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev], leading to their stated desire that people can, and should, freely adopt,

adapt, use, develop, and be inspired by, and disagree with, their mythos/praxis /ideas, and are free to "use what works for them and junk what does not work".

Finally,

"As with so many 'things ONA' - it is up to, and necessary for, each and every individual to judge these matters (and thus the ONA) for themselves, and/or use (or to develop and then use) certain esoteric - Occult - abilities and so discern the veracity or otherwise of such things and the usefulness (or otherwise) of the ONA and its mythos/praxis/ethos." *ONA FAQ*, v 4.01 (123 yf)

R. Parker  
August 2012 ev

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**Appendix**  
***Notes on Esoteric Calenders***  
(v 1.03)

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calendar. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' does not begin on January 1st, nor on December 21st, but rather - for those in northern climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calendar in such climes, in the season known as Autumn.

**e.v.** - era vulgaris. An old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

**e.n.** - era nazrani. An old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

**YF (yf)** - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.>

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions/clans in heretical defiance of the magian *status quo*.

**CE** - Common (or Current) Era. English version of e.n.

**JD** - Julian Date.

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## **4. The Order of Nine Angles in Contemporary Academic Discourse**

A Concise Overview

Until 2009 the treatment, by established academics and post-graduate students, of the modern satanist group the Order of Nine Angles (O9A) was cursory at best and sometimes bordering on the ill-informed. For example, in the 2006 *Encyclopedic Sourcebook of Satanism* edited by James R. Lewis and Jesper Petersen, the Church of Satan, described as ‘the founding form’ of modern satanism is - together with the Temple of Set - given extensive coverage, with the O9A relegated to a few paragraphs - “the Order of the Nine Angles (ONA) is a secretive British Satanist group that acquired notoriety by openly advocating culling, namely human sacrifice...” - and dismissed as being merely the ‘intended most sinister form of satanism today’. Others, such as the more extensive coverage by Goodrick-Clarke in his 2002 book *Black Sun*, described and concentrated on the O9A as an exponent of ‘nazi satanism’, even though several 1980s O9A MSS and the 1992 *Satanic Letters of Stephen Brown* explained that the O9A regarded politics as simply an exoteric ‘causal form’ that might be used as part of an aeonic ‘sinister dialectic’.

Thus LaVey, Aquino - and Church of Satan and the Temple of Set - were extensively written about, with their writings extensively analysed and commented upon. For example, five chapters of the 2012 book *The Devil’s Party: Satanism in Modernity* are devoted to LaVey and his writings, with it being claimed that “the undoubtedly most important and influential Satanist group is the Church of Satan” {1} even though LaVey himself stated (and it is easy to prove) that his satanism was merely “Ayan Rand with trappings,” and, more importantly, even though his satanism failed to meet most of the criteria specified by the complete Oxford English Dictionary {2} in the definitions of the

words Satanic and Satanism {3}, a failing which has yet to be addressed in the contemporary academic discourse about modern satanism, focusing as such discourse hitherto has done on (a) satanism as some sort of modern sub-culture (claimed as the invention of LaVey) involving a 'self-spirituality' and/or as representing a particular 'humanist psychology', and on (b) something termed 'post-satanism' where self-styled satanists are apprehended in terms of a broader Left Hand Path (LHP) milieu itself defined in terms of the likes of Crowley and Aquino and the qabalistic-indebted Western occultism invented by the Hermetic Order of The Golden Dawn and Blavatsky.

In 2009, however, the O9A was the subject of two papers read at a conference entitled *Satanism in the Modern World* held at the Norwegian University of Science and Technology, with a revised and updated version of the paper by Senholt forming a chapter of the 2012 book *The Devil's Party: Satanism in Modernity* {4}; while in 2013, the O9A was the subject of a chapter in the book *Mysticism in the 21st Century* by Professor Connell Monette of Al Akhawayn University, Morocco {5}.

The work of Senholt and Monette in particular enable a better appreciation of the Order of Nine Angles, especially in the context of satanism and modern occultism, with Senholt, for instance and importantly, stating the the O9A represent a 'sinister tradition' quite distinct from existing LHP and satanic groups, and with Monette arguing that the O9A is a fascinating blend of "pagan and sinister hermetic currents". Monette also regards the satanism of the O9A as mostly cosmetic, asserting that the O9A is actually syncretic and pagan and owes far more to older Hellenic, and non-Western esoteric, traditions that it does to the modern qabalistic-indebted Western occultism of Crowley, LaVey, and Aquino; an assertion regarding older roots, un-linked to that modern occultism, which the O9A has long claimed, and which has been the subject of some interesting and recent O9A articles {6} but which other contemporary academic discourses, mentioning the O9A, have avoided, possibly because their authors were unaware of them, were more concerned with assertions regarding the apparently 'overwhelming importance and influence' of the likes of Crowley, LaVey, Aquino, and with claiming that the O9A is merely a minor part of some submilieu of the contemporary LHP/satanic milieu established by such individuals.

Thus, welcome as the work of Senholt and Monette is in pointing out the distinctiveness of the O9A tradition, it is only a beginning. For it does not address the two things about the Order of Nine Angles which should be addressed if contemporary academic discourses regarding esotericism are to get beyond unscholarly claims regarding Crowley, LaVey, Aquino, et al, and modern occultism in general and satanism in particular.

First, and apropos the work of Monette, the ancient hermetic roots of the O9A. For Myatt's recently published translation of and commentary on the Pymander part of the Corpus Hermeticum {7} provides a direct link between ancient Greek Hermeticism and not only the O9A's septenary system but also its ontology of causal and acausal. As I noted in my essay *Anton Long and The Exeatic Quest for Gnosis*, a lot of what Anton Long has written

“is (i) a modern restatement of the hermetic septenary *anados* - of the quest for gnosis - evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum*, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal.”

Second - and relevant to both the foregoing and to what others have written about the Order of Nine Angles - it is the esoteric philosophy of Anton Long, as outlined for instance in essays such as *The Radical Sinister Philosophy of Anton Long*, that should, academically, be discussed, analysed, and commented upon, and not something called 'the order of nine angles'. For as the O9A have been at pains to point out, the 'order of nine angles' it is not really like other occult groups (ancient and modern) being as it is only (a) the occult philosophy of Anton Long; (b) those who use or who apply that philosophy (in whole or in part) in their own lives; and (c) those who are influenced or who have been influenced by that philosophy, in whole or in part.

That this practical, distinct, esoteric, adversarial, philosophy - with its ontology, epistemology, and theory of ethics, and its roots in a Hellenic hermeticism (and possibly in Arabic, Indic, and Persian, sources) thousands of years old - has not been mentioned, let alone discussed, analysed, and commented upon, in academic discourses is certainly indicative of how such discourse is and has been focused on assumptions regarding the 'importance of LaVey' and on a Left Hand Path defined in terms of the likes of Crowley and Aquino and a qabalistic-indebted Western occultism invented a mere century or so ago.

R. Parker  
November 2013 ev

### Notes

{1} Per Faxneld & Jesper Petersen (editors). *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012. p.6

{2} 20 volumes, 2nd edition, Oxford, 1989

{3} See Anton Long. *Toward Understanding Satanism*, dated 122 yfayen. As Anton Long notes in that text,

“What is lacking [...] 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.”

Anton Long goes on to argue that, of all groups describing themselves as satanist, only the Order of Nine Angles correctly merits the description satanist given that it is the only one to actively promote and incite what is “actually or potentially harmful, destructive, evil, disastrous, pernicious; baleful; malicious; mischievous, sly,” and given that it is “bad in moral character, disposition; hard, difficult, misleading, deadly, amoral.”

Understood thus, the satanism of the O9A not only pre-dates the ‘satanism’ of LaVey, but is obviously adversarial and heretical in nature, with Anton Long, for example, stating in his polemical essay *ONA Style, O9A Chic*: “That we in the text *Toward Understanding Satanism* use the standard definitions of Satanism and the Satanic, as given in the complete Oxford English Dictionary, to differentiate ourselves from others who claim to represent Satanism – and who claim to be Satanic – is deliberate, although it is only to be expected that (a) only a few will understand why, and (c) many or most will regard it as confirming what they in their delusion believe in, and accept about both themselves and us.”

{4} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil’s Party: Satanism in Modernity*. Oxford University Press, 2012

{5} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{6} Among these recent articles are (i) *A Comparison And A Brief Study of The Meaning of The Nine Angles* (2013); (ii) *Roots and Organization of the Order of Nine Angles* (2013); (iii) *Hebdomadry – Exeatic Way of The Order of Nine Angles*.

{7} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

## 5. The Order of Nine Angles Rite of The Nine Angles

A Comparison with the Ceremony of Nine Angles by Aquino

And A Brief Study of The Meaning of The Nine Angles

### 0. Introduction

For well over thirty years many of those involved with modern occultism and/or satanism - influenced consciously or otherwise by the Church of Satan (CoS) and/or by the Temple of Set (ToS) - have alleged, without providing any evidence, that the Order of Nine Angles (O9A) based their 'nine angles' on the term 'nine angles' used by Michael Aquino in the CoS's *Ceremony of Nine Angles* and described by him in texts such as *Commentary on the Seal of the Nine Angles*.

These allegations, of the O9A thus being influenced by the ToS and the CoS, were made despite the O9A having published their *Rite of the Nine Angles*, and continued even after the O9A published various texts explaining how their term re-presented or manifested, in terms of numinous symbols, the nine basic combinations of the three fundamental alchemical forms as described by their 1970s septenary Star Game, and therefore related to the seven spheres of their septenary system which itself was a symbolic or archetypal representation of the nexus between causal and acausal space-time. Thus, according to the O9A, these nine combinations are important for an understanding of the *anados* historically described in Hellenic texts (such as the Pymander tractate of the Corpus Hermeticum) dating from or before the second century CE and which *anados* was the quest, through the seven spheres, for gnosis and wisdom {1}.

For the O9A, the 'nine angles' were therefore an important aspect of their initiatory, experiential, Seven Fold Way, exoterically and esoterically. A means, as they made clear in their MSS, of symbolizing, objectifying, consciously understanding and integrating into the psyche, various archetypal forms as a prelude to the 'individuation' that was their grade of Internal Adept. Hence, for example, how in MSS such as *Emanations of Urania, Notes Toward A Heuristic Representation of Cliology*, the 'nine angles' (aka the nine basic pieces of the Star Game -  $\alpha(\alpha)$   $\alpha(\beta)$   $\alpha(\gamma)$   $\beta(\alpha)$   $\beta(\beta)$   $\beta(\gamma)$  and so on) could be used to symbolize/explain Jung's 'personality types'.

Hence, also, how for the O9A their various 'nine angles' rites of sorcery were invocations/evocations of their Dark Gods, since the Dark Gods could be considered (a) to have their origin, their existence, their reality, in our human

consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, and/or (b) to have an objective existence as living entities in acausal space-time (in an acausal universe) with it being for the individual following the experiential Seven Fold Way to discover, by using the Dark Arts of the O9A, which of those two explanations might best re-present Reality or if indeed there was a third and esoteric explanation which each initiate needed to discover for themselves.

Given the continuing allegations made against the O9A in respect of the term nine angles, it is instructive to compare, and comment upon, Aquino's *Ceremony of Nine Angles* and the O9A's Rite of Nine Angles.

### **1.0 The Ceremony of Nine Angles**

From *The Satanic Rituals*.

This ceremony is to be performed in a closed chamber containing no curved surfaces whatsoever. No open flames are to be in the chamber except for a single brazier or flame pot. General illumination is provided through controlled starlight or moonlight, or via concealed ultraviolet devices. Above and behind the altar platform should appear the outline of a regular trapezoid. The celebrant and participants all wear masks or headpieces to blur or distort the true facial features [...]

Celebrant: N'kgnath ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag'n'glu [...]

Hail, father and lord of the angles, master of the World of Horrors. We speak the Bond of the Nine Angles to the honor of the flutes of the laughing one [...]

Shub-Niggurath: Through the angles I speak with the hornless ones, and I pledge anew the bond of the Daemons [...]

All: From the First Angle is the infinite, wherein the laughing one doth cry and the flute wail unto the ending of time [...]

From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrons unto the Daemons of creation, whose seal is at once four and five and nine [...]

From the Ninth Angle is the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire.

From the *Commentary on the Seal of the Nine Angles* by Aquino:

The Ceremony of the Nine Angles was [...] conceived as a noetic vision and GBM [Greater Black Magic] expression.

First angle: Unity. The concept of the Universe as the totality of existence.

Seventh angle: the destruction of the status of monotheism by the addition of a line/angle to the hex. The legacy of the First Beast of Revelation [...]

Eighth angle: The temple containing the trihedral angles is a truncated pyramid [...]

Ninth angle: the culmination of this dynamic process: the Black Flame in its perfection: the 'will to power' of Nietzsche in a glory of desire [...]

### **1.1 Notes**

The *Ceremony*, dating from 1972, uses a variety of props, a language style reminiscent of the rituals of The Hermetic Order of the Golden Dawn, as well as invented words in homage to Lovecraft, for dramatic effect, making it a kind of occult psychodrama, familiar from some of the ceremonies of The Hermetic Order of the Golden Dawn, although Aquino's psychodrama is rather more refined. As Aquino's *Commentary* suggests, it was invented by him to express a particular type of weltanschauung, the esoteric content of which is entirely redolent of The Hermetic Order of the Golden Dawn, Crowley, the Church of Satan, with bits of the pseudo-mythology from the fictional stories of Lovecraft added. That is, it is entirely redolent of the modern qabalistic-indebted Western occultism developed by (some would say invented by) The Hermetic Order of the Golden Dawn, Crowley, et al.

### **2.0 The Nine Angles Rite According to Anton Long and the O9A**

The following extracts are from the O9A text *The Rite of Nine Angles*.

The rite may be undertaken on either the autumnal equinox (for the Dabih gate) or the winter solstice (for Algol). The Naos rite is suitable for southern climes and will not be given here although in form it is the same as the version given. Ideally, the rite should be undertaken either:

- a) on a hill-top of pre-Cambrian rock which lies between a line of volcanic intrusion and another rock - in Britain, this other rock is 'Buxton'
- b) in an underground cavern where water flows [this applies only to the 'chthonic' form]
- c) in a glade consecrated beforehand within a circle of nine stones

(the first stone being set on a night of the new moon with Saturn rising, the second at the full moon and so on: the first stone marking the point on the horizon where Saturn rises). [Note: this applies only to the 'natural' form of the rite.]

Further, the time is right when, for Dabih, Venus sets after the Sun, and the Moon itself occults Dabih or is near to it; and, for Algol, when Jupiter and Saturn are both near the Moon which is becoming new, the time before dawn. These conditions mean that the energies are available to enhance the working.

The rite exists in three versions - the natural form, the chthonic, and the solo. The chthonic form may be combined with the *Ceremony of Recalling* and the Sacrificial Conclusion undertaken according to Tradition [...]

The chthonic form involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant together with a congregation of male and female [...]

All the forms require a crystal tetrahedron made of quartz [a minimum of three inches in height (no bevelled edges) although six inches and > is more effective].

### *Chthonic Form*

If the special conditions cannot be met [(a) and Algol are most effective; (b) and Dabih are generally for channelling into specific events/individuals] then a hill-top containing volcanic quartz is suitable.

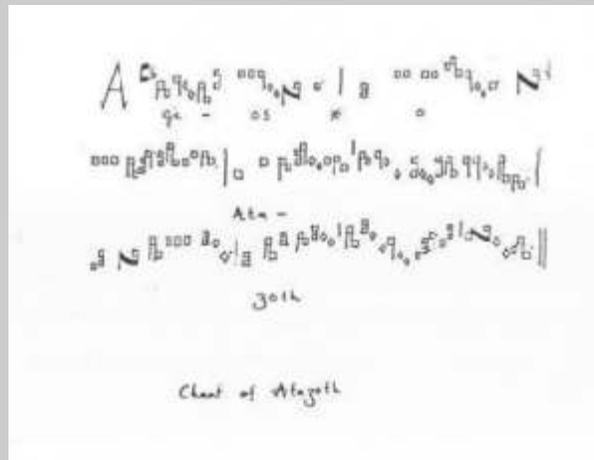
The crystal should be placed on an oak stand with a sheet of mica between it and the wood [this enhances still further the effect of the crystal and is a recent modification). The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six - three male and three female) form a circle around them. The congregation dance moonwise and according to their desire chant "Atazoth" as they do while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant [see set texts] while the Priestess places her hands on the crystal, visualizing the Star Gate opening (as in I).

After the Diabolus, the Priest signals to the congregation who begin an orgiastic rite according to their desires. The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a

fifth) while the Cantor(s) vibrate "Atazoth". If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition [see set texts). While the Cantors are chanting the Priest and Priestess continue their visualization.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths.



## 2.0 Notes

The *Rite*, dating from the early 1970's (around the same time as the Aquino Ceremony), gives a plethora of esoteric details not found in the modern qabalistic-indebted Western occultism developed by and practised by The Hermetic Order of the Golden Dawn, Crowley, CoS, ToS, et al; and not found in the pseudo-mythology of Lovecraft. For instance, a cantor trained in sinister Esoteric Chant. The chant itself. The technique of vibration/chanting a fifth apart (or an octave and a fifth) and/or in parallel. The use of a crystal tetrahedron.

There are none of the 'dramatic declamations' found in Aquino's Ceremony. And there is no detailed 'commentary' separate from the rite to explain what is meant, what is going on, what is to be expected; or why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or even whether the rite is an evokation or an invokation {2}. Perhaps most interesting of all, the 'nine angles' are not even mentioned in the rite itself.

## 3.0 Comparison

The two occult workings are clearly very different, with nothing whatsoever in the O9A Rite to suggest or even imply that Aquino's Ceremony was used either as a source or as inspiration.

The *Ceremony of Nine Angles* continues, and (like the ToS) creatively adds to, the modern qabalistic-indebted Western occult tradition. Compared to that tradition, the O9A Rite seems strange, almost 'non-Western', with only a few elements that someone studying or following that modern Western tradition would find familiar, as in - for instance - the terms priest and priestess, and as in the optional orgiastic rite (which, interestingly, can be replaced with the congregation chanting the Diabolus in fifths).

In addition, while there is a commentary by Aquino on his *Ceremony*, and the ceremony itself has been much discussed within and without the ToS, there is no commentary on the O9A Rite, and neither has the O9A published any explanations concerning it. For the O9A view is that it is practical occult experience, and the individual judgement, and knowledge, arising from such practical experience, which matter.

### **3.1 The Meaning of The Nine Angles**

As the *Ceremony of Nine Angles* and the Commentary by Aquino (and later texts by the ToS) make clear, the 'nine angles' of the CoS/ToS are clearly Euclidean, be such two dimensional (as in the trapezoid) or three dimensional (as in the geometry of solids) and are, esoterically, imaginatively or metaphorically used to express various aspects of the modern qabalistic-indebted Western occult tradition, including the additions made by the ToS. These aspects include what has been termed 'sacred numbers and geometry', the qabala, ratios such as pi, and certain shapes regarded as having esoteric meaning, such as the pentagram.

The inspiration for these 'nine angles' is (i) that modern qabalistic-indebted Western occult tradition, and (ii) the creativity/imagination (or 'greater black magic') of individuals (such as Aquino), trained in and indebted to, that tradition.

In contrast, the 'nine angles' of the O9A are exoterically (that is, in terms of current geometry) more akin to a Riemannian (causal) metric and thus non-Euclidean, although - as various ONA texts have mentioned - should be more accurately described as aspects of the acausal-causal geometry of a nexion for which no mathematical representation currently exists, although some topological representations (such as a Hilbert space) may be useful in suggesting how such an acausal-causal geometry might be mathematically represented.

Esoterically, the 'nine angles' of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeonic sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal

energies; and (ii) as a modern re-presentation, *sans denotatum* {3}, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal.

The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the ἄνοδος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS *Al-Kitab Al-Alfak*, and which Arabic MS may have been influenced by texts such as *Shams al-Ma'arif* {4}.

#### 4.0 Conclusions

(1) The 'nine angles' as described by Aquino is something Aquino created as part of the Temple of Set belief system, based as that system is on the modern qabalistic-indebted Western occult tradition invented (or put together) by The Hermetic Order of the Golden Dawn, Crowley, et al.

(2) The Aquino 'nine angles' system has no basis in the 'nine angles'/nine emanations and the septenary ἄνοδος described historically in various Hellenic, Indic, Persian, and Arabic, texts.

(3) The O9A based their 'nine angles' and their septenary system on those historical texts, and not on what Aquino or anyone else in modern times wrote or created, and not on the modern qabalistic-indebted Western occult tradition.

R. Parker

November 2013 ev

(Revised 11/11/13)

#### Notes

{1} See Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Poemandres part of the Corpus Hermeticum.

{2} Update, 11/11/13. It has been brought to my attention (kudos to DL9) that an original, and short, 1970s typewritten O9A MS concerning the Rite of Nine Angles included some information about the Rite. This MS was published, in the 1980s, in Stephen Sennitt's LHP *Nox* zine, and was later included in the book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

Although this typewritten MS does not explain or even hint at why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or whether the rite is an evokation or an invocation, it does briefly state (a) that the Rite of Nine Angles represents the central mystery

of alchemy; (b) that the grade ritual of Internal Adept "may be regarded as necessary preparation for the Rite of Nine Angles", and that (c) "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way (cf. Oliphant's *Sympnuemata*, p. 101f)..."

The MS also contains an interesting and early reference to the importance of empathy in the sinister tradition of the O9A: "...and it is the empathy the individual possesses for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself, and for the natural form of the Rite of Nine Angles this empathy approximates to the Taoist Wu-Wei."

Another early O9A MS, also published some years later in the 1980s in *Nox*, made mention of the fact that "the nine angles are represented in the septenary Star Game of the Order of Nine Angles."

{3} *Sans denotatum* exoterically means an apprehension devoid of all abstractions/opposites/denoting, including the denoting described by the terms deity/deities and by allegories, symbolic or otherwise. Several of The Dark Arts of the O9A are devoted to cultivating this type of apprehension, one of which Arts is The Star Game.

{4} In respect of historical sources for terms/concepts such as nine angles, nine emanations, nine spheres, and a septenary system:

**I.** Re the septenary system and the anados, qv. Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Pœmandres part of the Corpus Hermeticum.

**II.** Re the Nine Angles, qv. what Professor Connell Monette of Al Akhawayn University, Morocco, wrote:

A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. '*Ancient Indian Kingship from the Religious*

*Point of View*, Numen, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states 'Alii dicebant terram novem constare angulis, quibus celo innititur.' (Others said that the Earth had nine angles, by which it was lifted up to Heaven), see Charpentier, J. 'Treatise on Hindu Cosmography from the Seventeenth Century', Bulletin of the School of Oriental Studies, University of London, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natijatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

See also the book by Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

**III.** In respect of the Nine Spheres qv. David Myatt's commentary on the Hermetic text 'the Divine Pymander' where he quotes the Latin text of the Somnium Scipionis as described by Cicero, in *De Re Publica*, Book VI, 17, and gives his own translation:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant...

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

**cc R.Parker, R.Stirling, 2013 ev**

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