



## **O9A Etiquette**

As someone, not involved with the O9A, perspicaciously mentioned a few years ago,

"[Consider the] Order of Nine Angles as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active."

Which is a good metaphor for how, exoterically, the O9A works, and has worked, both in the real world, and in cyberspace, with the virtual O9A Von Neumann machines that operate in cyberspace inspiring many, over the past decade, to build their own O9A machines in the real-world and, sometimes, develop newer models.

Yet even in cyberspace there are certain fundamentals that make such machines distinct: as being O9A; that is, as being based on 'the O9A architecture or model'. One of these fundamentals is that there are and have been certain unwritten rules - an etiquette - concerning how O9A people interact, via mediums such as internet, with others of our kind or claiming to be our kind or who are seriously interested in our sinister tradition. A necessary etiquette given that many or even most of these interactions are between anonymous or anonymized individuals.

The rules have remained unwritten because (a) they are transmitted aurally, one O9A person to another in the real world, and/or (b) our kind, or those with the nature to become of us, can and should be able to intuit what they are or be able to deduce them from the law of kindred honor, and which basic law (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds

those 'of the O9A' together whichever of the three O9A ways/models {1} they follow or even if they create their own personal way/model inspired by or formed from one or more of those ways. For, even over the internet, those with certain occult gifts/skills/abilities can often intuit a few useful things about some internet person by what, and how, and how much, that person writes, and by what they don't write. Plus, the real poseurs/charlatans/muppets will, given time or sometimes a little anonymous prodding/japing, inadvertently reveal themselves, or lose interest in the O9A and move on to something else with their waffle - as they themselves - soon forgotten {2}.

### **One Example**

An example should suffice in its minutiae to illustrate the principles involved. This concerns someone who over years anonymously wrote a prodigious amount about the ONA, even though he had no real-life sinister deeds to his name, had never undertaken the rite of Internal Adept, had never learned esoteric chant with a group of cantors nor even physically constructed his own advanced Star Game. He also never deigned to identify himself despite being given ample (unsolicited) opportunities to do so, as for example, during correspondence with two individuals who were in personal contact with Anton Long.

Furthermore, even though he could not answer even one of the ten questions that every ONA Adept can answer {3}, he had the chutzpah to issue some self-published occult books (many mentioning or dealing with the ONA), and regularly frequented various internet forums, had various weblogs, and corresponded with a plethora of people via e-mail, where he made frequent comments about and pushed his ideas and interpretations concerning the ONA, all while remaining anonymous. Thus did he manage to garnish something of an internet reputation - among those 'who did not know and did not do' - as being some sort of 'authority' about the ONA or even as being the leader of some sort of 'flagship ONA nexion'.

But while he - the muppet - served a useful purpose (as in collecting and distributing ONA MSS) he was left alone. {4} Then, on one public internet forum - and after some prodding by someone - he publicly revealed his true nature, claiming as he did that his 'actions' (undocumented of course in the real world) and his internet writings had 'inspired AL' who had latterly 'stolen' some of his ideas, and so on, yada-yada-yada. When he was then asked some pertinent questions, his posturing was even more clearly revealed.

Thus, and to give just one example, to the question, 'where does Binan Ath Ga

Wath Am come from', he laughingly replied that it was 'old English' and for good measure added some personal vituperation even though it was obvious that the person he was replying to was ONA {5}. After some further prodding, and failure to respond to pertinent issues raised (such as regarding aural tradition and private correspondence between AL and various academics), he made further silly claims and then absented himself from the thread, only to re-appear, on that and other forums some time later (as poseurs tend to do) as if nothing had happened.

He also proved, many times, that he lacked even basic occult skills, as for instance when he - known by many as founder and leader 'a notable ONA nexion' (someone who would be expected to have such occult skills) - failed to esoterically intuit the facts behind the publication of certain material concerning someone O9A. Not only that, he failed to inquire further about the matter from those in the O9A who did know, and also failed to keep silent about something he did not understand, proceeding to publicly give his opinion about the matter anyway, an opinion so at odds with the reality as to be funny, for he wrote that "no doubt AL was furious when he lost CB and lashed out..."

Having thus many times broken the unwritten rules - rules which he so obviously did not know about and did not have the occult skill to intuit - he became something of a figure of fun to those within and of the O9A (who did know the rules or had character/skill enough to intuit them) just as he was revealed as a poseur, a muppet, to those, outside of the O9A with sagacity enough and/or possessed of certain occult gifts/skills/abilities. Nothing therefore needed to be said about him in public, for he was akin to one of those things used to test for mundanity - if people took him and/or his effusions seriously, then mundanity became them. For he - via forums and various blogs and in various internet circulated items - interminably posted and wrote pretentious drivel like "I am a Quantum Philosopher - and the temple of them a Philosophic Quantizer. The system has worked since 2006, inception of our experiment. And it works because it meets the challenges external and internal to assembling solidarity."

Then, after a lapse of several years, it finally seemed to dawn on him that certain people no longer took seriously anything he said about the ONA, prompting him to publicly distance himself from, and begin to criticize, the ONA. Thus, he (anonymously of course) wrote very curious stuff considering his much-vaunted collection of ONA MSS, his voluminous writings, spanning many years, about the ONA and his own occult exploits. Stuff like,

"If I strive against Anton Long or other aspects of the Seven-Fold Way it's because I believe them to be limits and shackles - that is wrong? Wrong for who? Who are ONA to tell me what to do, believe? I come

along and challenge ONA's contemporary satanism. That is just the way it is."

To which someone responded,

Perhaps you somehow overlooked (or somehow for some reason have 'forgotten') what the Order of Nine Angles - and Anton Long - have been saying for over 30 years? Which is, and I quote, that " [the] O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathemathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it."

May I suggest you read (or re-read) *The Satanic Letters of Stephen Brown* from the 1990s, in which Anton Long clearly states, several times, the same thing. Especially re dogma, and disdain for authority. In those letters you'll find the essential ONA themes of learning by practical personal experience, developing your own judgement, and so on. So you're only doing what the ONA said should be done.

Also, since you have not followed (or couldn't follow) the seven-fold way - up to and including internal adept - isn't your denunciation of it just your own personal opinion about something you really have no personal experience of?

Another response was even more pertinent,

[That person] pontificates at great length, always anonymously, about the LHP and the Order of Nine Angles, and for years claimed to be ONA and to be running a thriving ONA temple, but when asked to provide evidence of actual ONA involvement - as in having done sinister deeds in the real world; as in having undertaken the rites of external adept, internal adept, sung esoteric chant with a group, and constructed an advanced star game - he announced he'd 'left the ONA' and was now a 'quantum philosopher'.

He's indicative of the ONA problem - of anonymous people claiming via the internet that they're ONA; of anonymous people via the internet renouncing the ONA; of anonymous people via the internet criticising the ONA; and finally of anonymous people garnering via the internet some sort of reputation for having claimed knowledge and practical experience of the Left Hand Path when there are no credible, non-internet, sources for such knowledge and experience or

involvement with the ONA.

A further reply elsewhere summoned the matter up,

"Some such anonymous pretenders are and have been useful in diverting attention and in confusing mundanes, and sometimes can be amusing for us. They can also sometimes be a useful test. For while the pretenders remain anonymous they lack all credibility, just as everything they write and say lacks credibility, be such writings on the internet, or in books (self-published or otherwise) attributed to some pseudonym. So if some people find them and their works credible and take them seriously then it reveals something about those people. As in being gullible mundanes. Therefore, for the most part, the pretenders are left to do what they do best: deceive and confuse mundanes, and lie even to themselves."

#### **Q.E.D**

The case against the aforementioned 'quantum philosopher' was proven beyond all reasonable doubt when - talking about himself in the third person in a posting on a satanic forum in February 2014 (a posting he propagandistically entitled *Child Pornography and the o9a*) - he admitted that:

1. He vehemently regarded Anton Long as encouraging a network of paedophiles.
2. He had trouble with his conscience sparking vitriol toward AL and others
3. He was angered by a posting by SinisterMoon (whom he regarded as Myatt)

Note here:

- a) Ryan's dishonourable *accusation* of Anton Long encouraging a network of paedophiles - as if Ryan is a hack journalist writing a sensationalist expose for a tabloid newspaper and trying to link the O9A (and Anton Long especially) with 'child pornography' and paedophilia;
- b) the intense personal emotions - *vehemently* regarded, *vitriol* toward; *angered* by;
- c) the mundane assumption of Myatt posting on satanic forums using pseudonyms.

These publicly made assumptions, the publicly made sensationalist accusations,

and such emotive, prejudiced, very public reactions, were all made anonymously and were directed toward those who had been involved in the O9A for decades. They were also made after some eight years of public involvement, by 'Ryan', with the O9A, during which eight years Ryan insisted on remaining anonymous.

Thus, one is entitled to ask, where was the evidence for his scurrilous accusations? Where the self-control that such a length of time of active involvement in an experiential exeatic way should have developed in this Ryan character? Where those occult skills that eight years of occult involvement should have developed? Where the insight - the esoteric empathy - that such a lengthy involvement should also have developed?

In particular, where the restraint toward 'the family' that the O9A code - that honour itself - demands? A restraint, born of years of experience, that should have impelled him to seek answers in private before going public. An honour that should have impelled him - after eight years - to have the decency to reveal, in private, his identity, and where indeed the esoteric empathy and the occult skills that would have made him aware that AL and the inner O9A already knew his true identity anyway?

Instead, what was and has been revealed was and is the emotive behaviour of a novice, or one of the o9a-pretendu-crowd. The behaviour of someone lacking in honour toward those he claimed, in 2011, were 'his family'.

## **Conclusion**

Thus, this tale of this former O9A wannabe is therefore not only amusing and instructive, but also indicative of 'the O9A internet problem' - a problem, regarding O9A identity (claimed or assumed), that can be easily solved by determining whether the suspect in question is using, applying, or has broken, our etiquette. Which, of course, assumes that one knows this etiquette, or has sagacity enough and/or is possessed of certain occult gifts/skills/abilities sufficient to intuit what the rules of our etiquette are.

PH./S.L.

O9A

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## Notes

{1} The three O9A ways are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

In terms of the machine metaphor, the law of kindred honour and the rules of etiquette derived from it could be considered to be akin to the 'compiler' which compiles the 'O9A open source code' into the binaries of the programmes that enable our particular type of computers to 'do stuff'.

{2} Who, for instance, remembers Usenet spats of years ago, the opinions spewed forth there, or can even be bothered to trawl through what Usenet archives there are. Forums, weblogs, websites, FB pages, are all ephemeral; transitory manifestations of mostly mundane ephemera. Most of those engaging in discussions or offering up their opinions about matters O9A are also transitory, as is their interest. Few graduate to real-life sinister deeds, and/or to making their own real-world O9A open-source machines.

{3} These questions are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as gravity' relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?
- 10) Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?

As has been pointed out in several ONA texts: (a) These answers (with one partial japed/boobytrapped exception) cannot be found by searching the Internet or in published books and MSS, and are revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress, (b) poseurs/pretenders/muppets will often claim (because they can't answer them) that these questions are 'meaningless'.

{4} As Anton Long wrote in a 2011 polemical article:

"The fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown.

This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves." *Just Who Do They Think We Are?*

It should be noted that this particular article offended many people who, at the time, associated themselves - anonymously, via the internet - with the Order of Nine Angles. The article is reproduced in the Appendix below.

{5} As Anton Long wrote in his 2011 article *Just Who Do They Think We Are?* -

"It is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us."

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**Just Who Do They Think We Are?  
The Occult, the Internet, and How to Offend People**

Since the development of the 'world wide web' as a rapid, accessible, impersonal, and international, means of communication, propaganda, and publicity, many esoteric organizations and groups, and their members, have used it and do use it, including the Order of Nine Angles.

Yet this new medium also militates against many of the things that make esoteric organizations genuinely esoteric, where by esoteric here is meant not only the standard definition given in the Oxford English Dictionary, which is:

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

but also and importantly pertaining to the Occult Arts and imbued with a certain mystery, and redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

In this sense, the ONA is most certainly an esoteric group. It has its own Occult Arts. Its own philosophical doctrines and treatises, which are appropriate to those who meet certain criteria, just as it has its own specific terms which are often only intelligible to those who have discovered or been informed of their meaning. The ONA also has a body of initiates - those who have followed or are following our initiatory Seven Fold Way - as well as something of a sinister aura, partly due to its doctrines (such as culling and amorality), partly due to the aural traditions, partly due to its labyrinthos-mythologicus, and partly due to the diverse and publicly documented activities of its founder.

It should thus be easy to discern how and why the 'world wide web' contends against such 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: "Our standards are simple and amount to doing both practical sinister and practical exeatic deeds. Not just talking and writing about such things, but doing them."

Our standards also include a certain culture - or rather those who are of us have, or are expected to cultivate, a certain personal character, a character evident for instance in our code of kindred-honour.

So why does and why has the ONA used this new medium which encourages the rapid and vapid - the mundane - exchange of impersonal words and images? Simply as a convenient means, a tool; of incitement, inspiration, propaganda, disaffection, subversion, disruption, provokation, and as a sinister opportunity, a gift, for those so inclined or already possessed of a Baeldracan nature. That is all.

### **Qualités Occultes - An Internet Scenario**

To appreciate this 'that is all', let us consider the following scenario, hypothetical or otherwise. Some person - using a pseudonym or three - over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself off as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.

But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown.

This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves.

Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines. The person only becomes real - seen to be possessed of Occult virtues and Occult qualities or the promise thereof - when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.

For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA - sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person. However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult.

### **Signs and Tests**

#### 1) Some Possible Signs

Since someone of our elitist kind has a certain culture - and thus certain high personal standards, many deriving from our code of kindred honour - a failure to meet these high standards is indicative. Our kind have a particular - some would say a peculiar - personal character which marks them as ONA, as very different from mundanes, and quite different from many or most of those involved with other Occult groups.

One of our standards is a lack of pretentiousness and a striving for self-honesty especially about one's knowledge (or lack of it) and one's own esoteric skills and abilities (or lack of them). Another standard is manners toward our own kind:

"Manners among our own kind are a part of the culture and the ethos that make us ONA, that make us a collective, a sinister kindred, and therefore make us who or what we are, or who or what we desire to be [...] The ONA, the collective, does have standards, guidelines, and that relying on one's own judgement doesn't mean you can dump our

ethos, our standards, our culture, and still call yourself ONA. No, it means that you're at liberty to do such things, but you won't any longer be ONA." *A Sentient Sinister Entity Presented In The Causal*

Thus, it is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us, or boasts about 'being an Adept/Master/whatever', or makes grandiose claims about themselves and their 'contributions', and so on in similar mundane veins.

Just how many times have we said that kindred honour is part of what makes us ONA? Do not those who descend down to personal vituperation against one of us know that this kindred honour means we treat mundanes in a certain way and our kind in an altogether different way?

Similarly, if someone publicly, via the Internet or other medium, claims to have undertaken the rite of Internal Adept, or that of The Abyss, or waffles on about and claims to have mastered The Star Game, or claims to have learnt Esoteric Chant, then such claims are indicative - for without exception those making such claims never present, via the medium(s) of their claim or otherwise, any evidence. Evidence such as: images of their physical Star Game structure; their complete Internal Adept journal; recordings of them performing Esoteric Chant; and so on. No proof - all we ever get is cyberwaffle and more cyberwaffle, or some self-published books and zines, usually attributed to some pseudonym or other.

## 2) Possible Tests

Just how many times in the past decade - since some of us began using the 'world wide web' - have we openly said that people, even some of our people, and those who claim to be our people, are sometimes tested, particularly when they do not expect it as when they feel they may have 'established themselves' or gained something of an internet-reputation? And tested even via this medium, the Internet. How many times has this been said? Scores of times, for we have been playing The Sinister Game [see below], our satanic game, for nearly forty years, and enjoying it. Just as we have have devised and are devising new games for our kind to enjoy.

For such unexpected testing is part of our Occult culture, a part hinted at decades ago in, for example, The Deofel Quartet. Yet even now the subjects of such tests - if they discover them or are informed of them or they are hinted at - often whine and moan about it, as, more often than not, they feel offended and hurt like just some mundane.

## **Conclusion - Being Difficult**

It perhaps needs stating, yet again, that the Order of Nine Angles is difficult, testing; that belonging to it - that becoming, being, one of our elitist kind - is something one earns, achieves; and that this privilege and pride of so belonging should not be taken for granted. For just like a skilled marksman, having acquired that skill, still needs to train and practice, so do our kind need to continue to train, to practice, to test themselves, and be tested. For such is our nature.

As I wrote, above: we have a certain culture; we go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about sinister living and our type of person. It really is quite laughable how the anonymous cyber-Occutlists - even some of those claiming adherence to the ONA - believe that their cyberwords have meaning and value while they remain unknown with no proven deeds, no proven Occult qualities, or no scholarly works to their credit.

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, and undertake acts of culling?

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? For just what do those who get involved with us in person, or who align themselves with us via the Internet, expect? An easy ride? Kudos for words posted on the Internet or exchanged via e-mail? Us calling them Adepts of The Sinister Tradition? No one around to test them, unexpectedly, in real life or via the Internet?

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.

Anton Long  
Order of Nine Angles  
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