



Some Questions About The Order of Nine Angles (2015)

Preface

The following recent [2015] questions and answers about the Order of Nine Angles have been purloined from a private O9A forum on the Dark Web and were between potential recruits and some knowledgeable O9A people. Given that similar questions about the O9A continue to be asked, some may find this compilation useful and/or interesting. Some of the questions and answers have been slightly revised for publication, with many references to O9A texts in the answers moved to footnotes, and with one new footnote added.

This text supplements the two earlier *Some Questions and Answers About The Order of Nine Angles* texts which were published in 2013 and 2014.

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There has been much speculation over the years regarding the dark goddess - or archetype - named in O9A tradition as Baphomet. For instance, one academic source speculated that there parallels with the Hindu Kali and the Celtic Morrigan. Others have related it to the Baphomet of the Templars. Are there any such influences?

The problem with such speculations, by whomsoever made, is (i) that they ignore not only what the O9A has written over the decades about Baphomet, The Dark Goddess, but also O9A aural tradition, and (ii) that no scholarly evidence is given in support of such speculation or such purported influence.

Thus, there is no mention of (i) the fact that according to O9A aural tradition the name Baphomet means the Mother (Mistress) of Blood - a fact mentioned in 1980s O9A texts included in Hostia {1} - and (ii) that name Baphomet is of ancient Greek origin (as was also mentioned in Hostia) and thus possibly connected with an aural pagan mystery tradition similar to those known in both classical Greece and in Greco-Roman Hellenistic times. A pagan tradition which - in some form - may well have survived in Albion when those parts occupied by the Romans ceased to be part of the Roman Empire. Or it may be that an indigenous pre-Roman pagan tradition regarding a ceremony of human sacrifice led by a woman later appropriated the Greek name Baphomet to describe 'the goddess' to whom such sacrifices were by then offered and dedicated to.

One of the few historical written accounts that might hint at such a practice persisting in Albion is, as was mentioned in some older O9A texts, the eighteenth century account of John Sinclair who wrote about a tradition in Perthshire Scotland on the first day of May, where a lot decides which young man is to be the one chosen. Which Scottish folk tradition bears some similarity to the O9A aural tradition of The Gathering as described in O9A texts such as *Denotatum - The Esoteric Problem With Names*.

The O9A text *Baphomet - An Esoteric Signification* provides details of the ancient Greek origin of the name, with apposite quotations in Ancient Greek.

That no one - academic or otherwise - has written about the O9A tradition regarding Baphomet (and thus about the Greek origin of the name) is indicative of the lack of scholarly {2}, detailed, studies undertaken both in respect of the O9A itself and in respect of particular O9A pagan and hermetic traditions. However, the lack of such scholarly studies is understandable, given that those interested in what has been termed Western esotericism have hitherto concentrated on those following medieval qabbalism (for example, Crowley, LaVey, Aquino), with the O9A - with its non-qabalistic traditions and innovations - being currently not considered as notable enough to warrant detailed

book-length scholarly research.

Until such studies are done, with the O9A thus recognized as a distinct, non-qabalistic, innovative, esoteric tradition with roots in Greco-Roman paganism, then the sometimes ill-informed speculations about, and disparaging remarks concerning, the O9A and its traditions will no doubt continue.

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Some of the newer O9A texts have highlighted the connection between the Seven Fold Way and Hellenic hermeticism {3} and also how several medieval and later alchemical writings describe a septenary system {4}. If these texts place the O9A into the correct historical and esoteric perspective, as their author(s) claim, then why have they been, and why are they still being, ignored by those outside the O9A?

Because the physis, the level of knowledge, the occult skills, of those in ignorance of such texts or ignoring them, are as they are and will be as they will be. Also, it takes a certain duration of causal time for certain things to become more generally 'known' or understood or appreciated, if such a knowing and such an understanding is indeed wyrdfull. So it may be a few years, possibly a decade or so, possibly much longer, for such connections - and the uniqueness and innovation of the O9A - to be appreciated beyond a small circle of Adepts. It is also possible that such matters may never be appreciated, let alone understood, outside such circles; although one or two scholars may do so, just as that small circle will slowly, over decades, grow in number, which is really what, esoterically, wyrdfully, is important.

Thus one appreciates the timescale of Phase III and IV. Of how it will require a century, perhaps two, for the O9A logos to be presenced as it can be presenced to bring-into-being new ways of living and a new human type. But whether it will be so presenced is an open-ended question.

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Is the retreat from forums and discussions on the 'clearnet' part of Phase III of O9A development?

Yes, such open discussions or engagements or criticisms, by knowledgeable O9A people, with and of self-professed 'satanists' or members of ToS and the CoS, served a useful purpose for a while. In terms of provocation, incitement, propaganda, our Labyrinthos Mythologicus; in terms of explaining the true nature of the O9A (as an esoteric philosophy, and a logos, presenced by three praxises), and in exposing the plebeian nature of modern satanism and most modern satanists {5}.

Given that the majority of O9A texts, from the 1970s on, are now freely available via the 'world wide web', given that all O9A material can be freely copied and distributed and republished (including commercially) by anyone, and

given that many of the newer texts have clearly explained O9A esotericism and thus the sinisterly-numinous tradition, then such discussions or engagements or criticisms are no longer required. For those seriously interested in the O9A can find sufficient information to enable them to form their own O9A nexions (and thus undertake the modern anados that is The Seven Fold Way) or to live the way of the Drecc, or the Niner, or the Rounwytha. Which is why we retain, and will retain for a short while, the seldom-updated omega9alpha site containing as it does a useful selection of old and new O9A material.

The emphasis now is on others forming their own independent O9A nexions, or undertaking an O9A-influenced practical occult quest of their own, or being influenced/inspired by the O9A in some manner; and on established nexions recruiting a select few via the traditional means of personal clandestine recruitment.

Such a disengagement should also aid those who, influenced by the O9A, seek to use or to develop some aspects of O9A esotericism and/or one of its praxises as the inspiration for, or as the basis of, their own esoteric philosophy or occult praxis/quest. Similarly, the diverse life of 'Anton Long' may well inspire or influence others.

Others are free, then, to interpret the O9A in their own way and describe themselves as O9A?

Certainly. In respect of those making such a claim to be O9A, it is for others to judge for themselves whether those so claiming really are O9A. Enough information - and a particular example - are available to aid such a judgement, even though the sagacious and those with certain occult skills do not require such aids as we have in recent years (at the end of Phase II) provided.

In respect of those interpreting matters O9A in their own way, such interpretations are natural, expected, and to a certain extent - in terms of esoteric strategy - required. Again, the judgement of others regarding such interpretations or developments of matters O9A, is their judgement of them.

Given the nature of the O9A, and given that we are now in Phase III, no one O9A is going to - there are no 'officials' and no officialdom to - 'disavow', or condemn, or reject, or even criticize any and all such interpretations or developments.

Isn't there a contradiction here with what someone O9A wrote around a year ago that "such personal interpretation of 'everything O9A' is the prerogative of those O9A Internal Adepts who, having the necessary years-long sinisterly-numinous experience (and the resultant esoteric and exoteric pathei-mathos), have successfully passed beyond The Abyss [...] Only those who have been O9A for at least thirteen years will - assuming their crossing of The Abyss is successful - have the knowledge and experience to offer an individual interpretation of matters O9A." {6}

There is no contradiction, given the context, because the author of that article

was not writing about non-O9A people offering their own interpretation of matters O9A, but about someone O9A (or claiming to be O9A) publicly presenting their interpretation of matters O9A as if just being O9A - before they had acquired the requisite experience - somehow gave them some 'authority'. Thus the information in that article might possibly be one of the 'aids' I mentioned in an earlier reply regarding discerning who is or who may not be O9A, and what the O9A is or might not be.

Naturally if a person does not understand or cannot intuit the context (or the purpose) of such an article or text then there is or may be the appearance of contradiction and thus possibly some confusion about the O9A in the mind of that person. Which resulting confusion the author may or may not have intended to cause in some such persons. For as Anton Long pointed out many years ago a few O9A MSS may well contain material or statements which are contradicted by material or statements in some other MS or MSS, and quite deliberately so, just as the reason for such apparent contradictions have been pointed out, over the years, by him and by others.

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Will there be many more new O9A MSS?

No. What has been published between 2013 and 2015 are mostly elucidations of O9A esotericism; its essentially pagan nature, for example; or the connections to Hellenic hermeticism and alchemy; or the life of 'Anton Long' as a metaphor of the sinisterly-numinous tradition. All that perhaps remains are a few brief elucidations of some O9A aural traditions.

Others can and should, for themselves, make whatever connexions or elucidations remain to be revealed or may be required.

Was describing O9A satanism as a "necessary novitiate pathei-mathos" one such elucidation?

Yes. Again, the sagacious and those with certain occult skills will already have known that or worked it out. For it was all there, in some older O9A texts or hinted at by Anton Long {7} or revealed by and through his sinisterly-numinous life.

That some or some many did not understand the why and the wherefore of The Seven Fold Way is, in retrospect, mildly amusing and of course somewhat indicative.

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In the text *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*, it is stated that Dee's Monas Hieroglyphica is a "combination of the three alchemical elements" whereas it is described, apparently, by Dee himself - and thus conventionally - as a combination of various alchemical and planetary sigils; as the sun and the moon supported by a crucis. Did

the author of *Azoth* make a mistake?

This is an example of both the kind of thing that initiates should work out for themselves and of what the occult illiterati and latter-day satanist crowd will seize upon and use, in their ignorance, to denigrate the O9A.

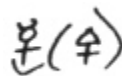
But since it is such an example, it might be useful to briefly describe the type of process that initiates might discover were they to undertake a serious study of not only Dee's Latin text but also (using primary Latin texts) of the alchemical background necessary to discover the esoteric explanation of the symbol, which explanation Dee himself rather obscurely hints at. As Dee writes: Si quod in nostrae Monadis recessibus interius latebat involutum esset in lucem erutum...

The first point of esoteric interest is Dee's mention in theorem VI of the sigil representing the 'prime emanation of the septenary' (manifestum hic primarium habemus Septenarium). Others points of interest are the illustrations given in theorem XV and theorem XVIII, and the text of XIX and XXII. The text of XXII, for instance, mentions alchemical salt as a means whereby the essence of things can be preserved and that Sol and Luna are transformed. Thus, the illustration in XV reveals "Lunæ and Solis exaltatio" and in association with Aries and Taurus, for which, regarding Aries and Taurus, see the the image 'The Wheel of Life' in Naos, and for which, in respect of Lunæ and Solis exaltatio, see on the right of that image Sol and Luna next to an alchemical flask and a 'star game' piece symbolizing salt and mercury.



Star Game: Alchemical Salt (primary) with Alchemical Mercury (secondary)

Finally, having stripped away the unnecessary qabalistic interpolations and dogma (which were almost obligatory among certain circles during and after Dee's time) and having an understanding of alchemy from a study of primary texts, one arrives at alchemical salt as "elementa" (re-presenting and preserving sol and luna) which combined with alchemical mercury and sulphur - as their alchemical sigils reveal - is the esoteric signification of Dee's Monas Hieroglyphica. Hence why the author of the *Azoth* text wrote that Dee's Monas Hieroglyphica is a "combination of the three alchemical elements".



Star Game: Alchemical Mercury (primary) with Alchemical Sulphur (secondary)

However, what needs to be remembered is that this type of stuff, complex and confusing as it might seem and involving as it does a serious study of primary texts, is just a beginning. That is, an initiate study of, initiate-type research into, and initiate enthusiasm for, 'hidden' connexions and 'occult truths'. For it is a novitiate pathei-mathos. One learning experience among many, and one which -

as with the working with the pathways on the Tree of Wyrð (as described in Naos) one learns from and then moves on from. Obsession with such 'hidden' (causal) connexions and 'occult truths' - beyond a few months, or at most a year - is a sign of failure along the O9A Seven Fold Way; for The Star Game teaches an evolutionary esoteric (a-causal) type of knowing, sans abstractions and words and the dogma and the unnecessary complexity inherent in assumed 'qabalistic' type connections. The Star Game - and acausal knowing, and the connexions inherent in nexions - are numinous, ultimately empathic experiences, while the abstractive and reductionist and causal connections of 'qabalistic' type 'thinking' are quite mundane and so very wordy. To appreciate - to learn, via *pathei-mathos* or by a scholarly study - the difference is to appreciate what the O9A esoterically is and presences.

R.P.
2015

Notes

{1} qv. the 1980s typewritten O9A text *Baphomet - A Note on the Name* which was included in *Hostia*, volume I (Thormyrd Press, 1992).

{2} As mentioned in v.1.05 of *The Order of Nine Angles in Contemporary Academic Discourse: A Concise Overview*:

Despite the recent and unfortunate tendency by some to describe as a scholar anyone who works in academia and who has had peer-reviewed papers and/or books published, the term scholar really should be reserved for those who have a profound knowledge of a particular speciality acquired through several years of meticulous study using primary source material.

Thus a scholarly study of the O9A would certainly involve (i) acquiring a detailed knowledge and understanding of the whole O9A corpus, written by Anton Long between the 1970s and 2012, (ii) a knowledge of O9A aural tradition, and (iii) a factual knowledge of the life of 'Anton Long', some of which knowledge could be acquired by interviewing Anton Long himself. Given that no academic who has so far written about the O9A has even a detailed knowledge of the whole corpus - as is evident from, for example, the lack of studies into The Star Game, Esoteric Chant, the hermetic and alchemical antecedents of the Seven Fold Way and the septenary system, and the life of 'Anton Long' as a metaphor for the sinisterly-numinous tradition - then the work done to date really does not merit the appellation scholarly.

{3} Refer to texts such as: (i) *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, and (ii) *The Septenary*

Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles.

{4} Refer to: (i) *Alchemy And The Sinisterly-Numinous Tradition*, (ii) *Lapis Philosophicus, Isaac Newton, And The Septenary System*, and (iii) *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*.

{5} This plebeian nature has been documented in polemical compilations such as *Satanism Plebeianized And O9A Pretenders* and *Modern Satanism and The Order of Nine Angles*, and in polemical articles such as *Documenting Plebeian Physis In Modern Occultism*. Such polemical compilations and articles served a useful adversarial purpose and contributed to the O9A's Labyrinthos Mythologicus.

{6} The quote is from *An Insider View of The Order of Nine Angles*, dated February 2015, and which text is included in the compilation *Bewraying The Order of Nine Angles*.

{7} Several recent O9A texts have pointed out such hints in older MSS - see for example, *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* - just as Anton Long himself really gave the game away in his two 'last writings', entitled *The Enigmatic Truth* (dated December 2011 CE) and *Lapis Philosophicus* (dated 2/2/123 yfayen).