

The Contrary Significations Of The O9A

The Dehortations of Anton LaVey

"I am a Satanist - the highest embodiment of human life...
Satanism advocates practicing a modified form of the Golden Rule..."

It is rather amusing how so many academics and self-described satanists take and have taken the "Ayn Rand with trappings" satanism of LaVey seriously {1}. So seriously that it has been described as a 'new philosophy' and been the subject of a plethora of academic articles over several decades, even though - given that it has no original ontology, no original epistemology, and no original theory of ethics - it is not, academically, a philosophy.

However, some individuals - understanding the plagiarism of LaVey and knowing the sources used for his 'Satanic Bible' - assert that that text, and thus LaVey's satanism, no longer has any credibility. For example:

"LaVey stole selectively and edited lightly, avoiding the racist, anti-Semitic, misogynistic sections [of *Might Is Right*] instead focusing on the omnipresent appeals to force [...] LaVey's debt to *Might is Right* extends beyond the sections he plagiarized [...] In addition to the Redbeard-filtered echoes of Malthus, Spencer, Stirner, and Nietzsche, [his] Satanism at times closely parallels Ayn Rand's Objectivist philosophy [...] LaVey's Redbeard-derived vision simply sees humans as mere animals pitted against each other in a merciless struggle for survival." {2}

For the much vaunted 'satanism' of LaVey is in essence just the unoriginal belief that one should gratify one's ego {3} and deify one's self. Or, as Anton Long described it in more esoteric terms, it is a continuation of the Magian ethos {4}, with LaVey being a "pertinent example of the charlatanesque type of Magian [...] who has gained influence among mundanes despite his plagiarism and total lack of originality." {5}

Understood thus, the occult aspects of the modern satanism of LaVey are not only extraneous trappings but also based on Magian occultism whose *raison d'être* is

"the certitude (conscious or otherwise) that, even if an outer Dark Power really does exist, the puny human can always fall back on, and rely on, God, or on some deity, or on there being some secrets or some teachings somewhere which can give them (the puny human) control and power over this Dark Power." {6}

Furthermore,

"Some modern Occultists have [...] chosen to try and dispense with The Devil/The Dark Power/The Dark Forces/Satan - and also often God - and instead deify themselves, believing such stuff as, "Reality is what I make it or what others have made it, or perceived it to be." They then proceed to use various allegedly magickal or Occult workings (their own or from others) - and/or some esoteric practices cobbled together from world religions and world folklore - in to try and attain and develop their inner deity, their Higher Self, or to try and control and sanctify their own minds, or some such guff.

These Western mostly urban-dwelling Occultists have thus tried, by massaging their ego, to remove the sinister power of the numen - the inner and outer Darkness that exists - from themselves, the Cosmos, and their world, and provided their urban life-style keeps them, as it mostly does, reasonably well-fed, sheltered from the elements, well-entertained, fairly comfortable, and removed from the hard learning arising from personal suffering (from *pathei-mathos*), then they are fairly safe in, and almost always content with, their delusion. Thus do they, in the relative safety of their urban-dwelling world, concentrate on "refining their self", with the aim of bringing their "unique individuality", and more and more so-called individualism, to the world at large. In brief, their Occultism is mundane; worthless; just as they themselves are and remain not only mundanes, but often good specimens of *Homo Hubris*." {6}

In contrast, according to Anton Long,

"the genuine Western Occult tradition is based on the inner alchemy of *pathei-mathos*; that is, on practical experience (light and dark), and the personal often hard sadful learning that only arises, over a long period of causal Time, from such direct and personal experience." {6}

"Non-Magian Occultists get to the point where their knowledge, their ability, their experience and understanding, tells them that there really are strange, dark, deadly, dangerous, things 'out there' which no spells, no books, no conjurations, no 'prayers', no offerings, no submission, and especially no delusion about being a god (or goddess) can control." {6}

In other words, modern so-called satanism - deriving from the dehortations of the likes of LaVey and Aquino - has removed the dangerousness, the necessary practical 'dark' learning personal experiences, inherent in Satanism and thus have tried to make modern satanism, and the Western Left Hand Path, safe, tame, and mundane, based as that modern so-called satanism is on that deification of the individual, that pursuit of egoism, which so express the essence of Magian occultism.

Contrary Significations and Mischievousness

In addition to the amusement afforded by those who take and who have taken the Magian satanism of LaVey seriously, there is also the amusement afforded by the fatuosity (internet-based or otherwise) of those many self-described satanists (and others) who criticize the Order of Nine Angles (O9A, ONA) for being sly, mischievous, misleading, annoying, disruptive, malicious, propagandistic, inciting, testing, heretical, offensive, confusing, contradictory, and actually or potentially harmful, destructive, dangerous or pernicious. Forgetting - or never knowing - as such self-described satanists (and others) do that such virtues are inherent in Satanism.

For, as Anton Long noted,

"what is lacking in all of these modern [satanic] groups and individuals are the following standard attributes of Satanism, of the diabolical, and of the Satanic: (a) practising or disposed to practise evil; (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful; (c) malicious; mischievous, sly; (d) bad in moral character, disposition; (e) hard, difficult, misleading, deadly, amoral."
{7}

As for 'evil', its exoteric meanings include the following: to harm or injure; to ill-treat; doing or tending to do harm; hurtful, mischievous, misleading; offensive, disagreeable; troublesome; hard, difficult, deadly. Esoterically, 'evil' is being exeatic in a practical way, and willingly so {8}.

For decades, the O9A has been - among other things - mischievous, heretical, intentionally misleading, manipulative, dangerous, pernicious, and difficult.

Mischievous by, for example, publishing during the 1980s 'satanic panic' (the satanic ritual abuse scandal) texts affirming and rituals about human sacrifice, and by - for a while, in the late noughties - engaging in internet spats and japes.

Heretical by, for example, praising Hitler, and National Socialism, and denying the holocaust; and latterly by inciting individuals to undertake Jihad or form their own urban gang.

Intentionally misleading and confusing by, for example, propagating itself as being just a conventional satanist group when esoterically it is much more; by publishing some ONA texts which (apparently) contradict some other ONA texts; and by creating the imaginary post of 'outer representative'.

Manipulative by, for example, for several years encouraging and praising an O9A pretender and then publicly rounding on and shaming that pretender when it was decided he was no longer useful.

Dangerous and pernicious by, for example, publishing texts and giving personal guidance which incite violence, terrorism, and criminality; and by encouraging individuals to undertake dangerous 'insight roles'.

Difficult by, for example, having Grade Rituals such as Internal Adept (living alone in the wilderness for three to six months) and the Camlad Rite of the Abyss (living alone in a cavern or underground cave for a lunar month).

Thus when self-described satanists - and others - criticize or have criticized the O9A for being 'nazi', for engaging in japes, for toying with mundanes (in real life or via the internet), for publicly exposing a pretender, for inciting terrorism or criminality - then they are simply criticizing someone or some many for being satanic, for actually practising Satanism.

Such criticism also reveals an astonishing lack of understanding of the Order of Nine Angles, for the O9A is a modern purveyor of the inner alchemy of patheism; a guide - in the form of an occult philosophy and in the form of a few Adepts - to a decades long modern anados whose goal is wisdom. An occult philosophy which is, understood aeonically and esoterically, 'satanic' in essence; and an inner alchemy, an anados, which are now as they have always been individual in nature and in practice and beyond (but incorporating) both 'a Right Hand Path' and 'a Left Hand Path'.

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{1} The statement that LaVey's satanism is "Ayn Rand with trappings" is attributed to LaVey himself, qv. K. Klein, *The Washington Post*, May 10, 1970: 'The Witches Are Back and So Are Satanists'.

{2} Matthews, Chris. *Modern Satanism: Anatomy of a Radical Subculture*, Praeger Publishers, 2009, p. 65-66

{3} "LaVey describes Satanism as a religion that believes in total satisfaction of the ego." See p.92 of the chapter 'The Black Pope and the Church of Satan' in *The Devil's Party: Satanism in Modernity*, Oxford University Press, 2012.

Of particular note is just how bad - how plebeian - LaVey's personal taste was. Bad taste evident, for example, in his garish small, inherited, house in San Francisco and the ornaments he surrounded himself with.

{4} As explained in *Glossary of Order of Nine Angles Terms*, Version 3.07, 123 Year of Feyen:

"The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are

Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of both Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control."

{5} *Our Sinister Character*. 121 Year of Feyen.

Interestingly, Aquino [in his book *The Church of Satan*, 2013] and others have debunked much of the puffery and many of the myths about LaVey. For instance, a search of records found no trace of LaVey's alleged employment as a police photographer, nor of his alleged affair with Marilyn Monroe. LaVey thus emerges as a bragging (and misogynist) charlatan, and pseudo-intellectual, qv. the article 'The Satanic Bible', in *The Invention of Satanism*, Oxford University Press, 2015, pp.98-102.

In contrast, the experiential, often violent, sometimes criminal, sinister- numinous life of David Myatt (aka Anton Long) is fairly well-documented, as is his intellectualism; an intellectualism evident for example in his published works such as his translation of and commentary on the Pymander tractate of the Corpus Hermeticum.

{6} Anton Long. *Concerning God, Demons, and the Non-Jewish Origin of Satan*. 122 Year of Feyen

{7} *Toward Understanding Satanism*. 122 yfayen

{8} Despite the recent use, in some academic discourses on Western esotericism, of the term antinomian - whose literary use dates from medieval times, formed as it is from the Greek ἀντί (against) plus νόμος (the law) - the O9A, as befits their original esoteric vocabulary, prefer the term *exeatic* to describe their transgression of "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."
