

Some Anti-O9A Propaganda Exposed

Preface

Since the Order of Nine Angles (O9A, ONA) publicly and controversially emerged on the Occult scene in the 1980s - with its affirmation that human sacrifice was part of traditional Satanism, and with its Mass Of Heresy in praise of Hitler - many self-professed modern 'satanists' (who follow the modern materialistic, law-abiding, 'satanism' developed by Howard Stanton Levey, aka Anton LaVey) and many self-professed followers of the modern, kabbalah indebted, Left Hand Path invented by the likes of the Hermetic Order of the Golden Dawn and Aquino's Temple of Set, have spread propaganda and lies about the O9A.

For the fact is that the O9A presented "a dangerous and extreme form of Satanism" {1} and directly challenged both the modern materialistic 'satanism' developed by Levey and the modern, kabbalah indebted, Left Hand Path with its Hebrew Otz Chim.

Thus it is not surprising that the anti-O9A crowd, following or indebted to or inspired by Levey-type 'satanism' - or following or indebted to or inspired by a kabbalah indebted Left Hand Path - would spread such propaganda and lies about the O9A.

For O9A folk were - in all but name - modern Occult heretics, given their promotion of National Socialism, given their holocaust denial, given their affirmation of the necessity of human sacrifice; given their tough physical challenges such as spending at least three months living alone in the wilderness; and given their practical Insight Roles lasting around a year whose "sinister-numinous" options included being an assassin or a burglar or a monk or a medic or a police officer.

O9A folk were also heretical in terms of their Occult philosophy, promoting a septenary system in place of the accepted Hebrew Otz Chim with its ten-fold sephera (a Hebrew system used by nearly all non-o9a modern Occultists) and claiming that their septenary system represented the genuine Western Occult tradition and pre-dated the Hebrew Otz Chim by centuries.

We present here a few of the most popular propaganda statements made, and lies spread, about the O9A by the anti-O9A crowd, together with the "heretical reality" which debunks each of those propaganda statements and lies.

The web-links in the references were valid as of September 2018 ev.

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Propaganda Lie:

The septenary - the Order of Nine Angles - Tree of Wyrd, as described in the 1980s manuscript Naos, {1} is just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot."

Heretical Reality:

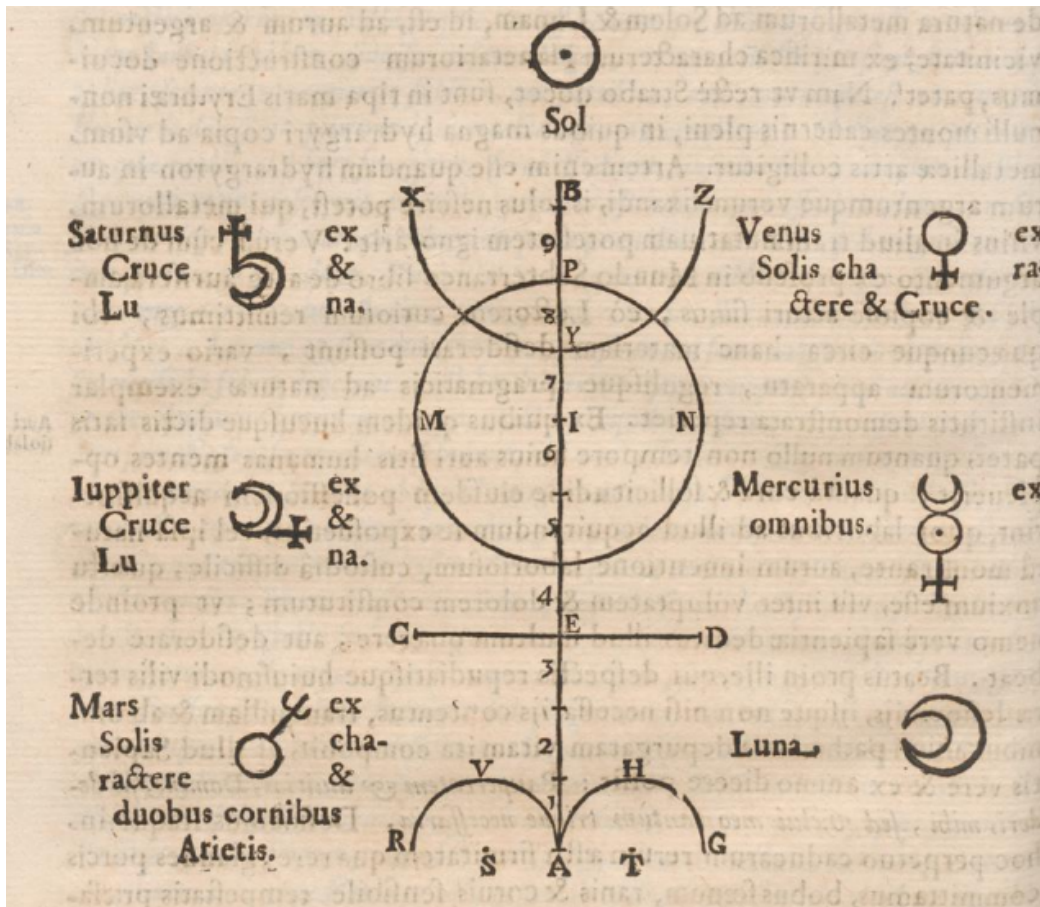
Multiple O9A sources {2} have documented the fact that the septenary system is much older than

the medieval Hebrew Otz Chim - the ten-fold "tree of life" - and dates back to at least Greco-Roman times, with a septenary system and a journey through the seven spheres described in the Poemandres tractate of the Corpus Hermeticum {3} and which hermetic journey is similar to the 'seven fold way' of the O9A.

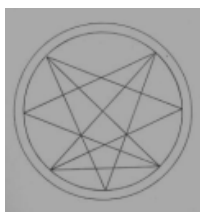
The following illustration of a Greco-Roman septenary system is taken from Tomus Secundi of the book *Oedipvs Aegyptiacvs* published in 1653. {4}



Tomus Secundi Pars Altera of same book has other septenary illustrations, such as



Which septenary sigil was, according to O9A aural tradition, the origin of the Sigillum Dei, and in our opinion is similar to the more complicated, more esoteric, and difficult (for novices) to draw in one continuous movement, sigil of the O9A:



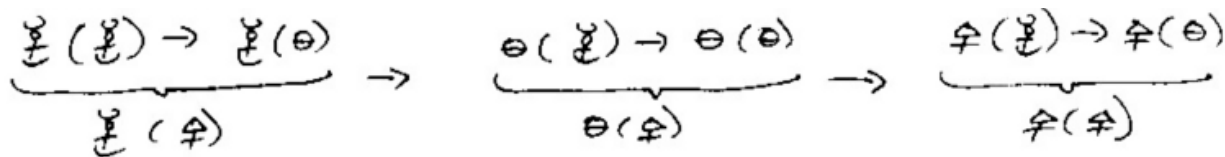
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Propaganda Lie:

The term "nine angles" used by the O9A is taken from Michael Aquino's *Ceremony of Nine Angles* as published in the book *The Satanic Rituals*.

Heretical Reality:

Multiple O9A sources {5} have explained that the nine angles of the O9A refer to the nine combinations of the three fundamental alchemical substances Mercury, Salt, and Sulphur, and thus are fundamentally different from the Euclidean, geometrical, angles described by Aquino. The nine combinations of the three were described by Myatt in his 1970s text *Emanations of Urania* {6} thus:



The following illustration is from *Rosarium Philosophorum* (MS Ferguson 210, University of Glasgow Library) which is an 18th century English translation of *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1550. It illustrates the three fundamental alchemical substances Mercury, Salt, and Sulphur being combined to form the 'living water', azoth.



The nine angles of the O9A refer to the nexion between (i) acausal n -dimensional space-time (where n is > 4 but $\leq \infty$) and (ii) causal four-dimensional space-time; a nexion represented symbolically by the O9A Star Game {7}, and a nexion which is our psyche as human beings, represented as that psyche has been in many medieval and renaissance alchemical texts {8} and in modern times - for example by Carl Jung - in terms of archetypes, a collective unconscious, the anima and animus, and 'a shadow aspect'.

In addition, one of the ancient sources for the O9A nine angles is the *Somnium Scipionis* Of Cicero {9}.

As Professor Monette noted, a 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-Natījatayn Bi-Altāqdim* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

Indeed, the founder of the ONA has stated in several documents (and interviews) that *Naos* was influenced by a private collection of unpublished Arabic manuscript folios, which may share a common ancestry with the *Picatrix* and *Shams*." {10}

The statement by an academic, who has studied mysticism in detail, that "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," should of itself suffice to counter the propaganda lie of the anti-O9A crowd.

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Propaganda Lie:

The O9A pantheon of Dark Gods as described in the 1980s manuscript *Naos* are based on 'the old ones' in the novels of HP Lovecraft.

Heretical Reality:

One of the fundamental distinctions between O9A Dark Gods and those of Lovecraft is that the O9A Dark Gods are described as acausal entities who dwell in the realms of the acausal, with O9A tradition relating that some of these entities have in the past been manifest - egressed into - our causal world with some of those entities being shapeshifters who can assume human form and do not necessarily always assume the same human gender. One of these entities is Satan, who thus can assume a male or a female form; another is Baphomet who in the past has assumed the form of a beautiful mature human woman. Other acausal entities who have egressed into our world are the dragons of myth and legend; others are 'demons' such as Shugara; others are succubi and incubi. Others are the Jinn of Arabic stories.

The O9A Dark Gods thus form part of an ancient mythos and are not, as the entities described by Lovecraft are, loathsome and repulsive. As mentioned in the O9A text *Pseudo-Mythology and Mythos*,

"Lovecraft populated various of his stories with various creatures, or entities, and these entities served mainly to enhance or decorate the stories; to provide what may be termed a certain sinister atmosphere. There was no attempt, nor even intent, to provide such things as an ontology, a theology, for these entities – an ordered philosophical framework – and, importantly, no attempt to provide a detailed esoteric (Occult) praxis whereby interaction with these entities, by humans, could be understood and affective results (or Occult change) achieved. For example, the fictional *Necronomicon* and the language invented for various "calls", are mere theatrical props, devoid of real esotericism, despite the many silly claims subsequently made for them by some Lovecraft admirers.

In this sense, the Lovecraft entities form a pseudo-mythology, and not a mythos. Only

later did people such as Derleth try, unsuccessfully, to provide some Occult context (based of course on Magian distortions), and some semblance of structure, although ontological, ethical, theological, and epistemological, questions were never dealt with. Instead, a pseudo-history was developed.

In contrast, The Dark Gods (aka The Dark Ones) - mentioned in many and various texts by the esoteric association known as The Order of Nine Angles - are part of a mythos, having a distinct, and unique, ontology and Occult praxis, as well as being part of a complex esoteric philosophy which addresses ethical, etiological, epistemological, and other philosophical issues."

According to O9A tradition, some acausal entities are capable of copulating with human beings, thus - albeit rarely - producing half-human offspring.

The O9A Dark Gods have regularly appeared in O9A fiction. For instance, in *Falcifer, Lord Of Darkness*, written in the 1970s, in *Eulalia, Dark Daughter of Baphomet*, written in 2008, and in *Gruyllan's Tale: Balocraft of Baphomet*, written in 2010.

Here is a quotation from the 1970s novel *Falcifer*,

"The ancient and secret rite of the Nine Angles is a call to the Dark Gods who exist beyond Time in the acausal dimensions, where that power which is behind the form of Satan resides, and waits. The rite is the blackest act of black magick, for it brings to Earth Those who are never named."

He put the manuscript back on the desk. "Sounds like Lovecraft to me," said Baynes dismissively.

"Of that," replied Togbare, "I am aware. Yet I gain the impression, from what I have read of Mr Fitten's notes and the little I already know, that he himself - and I am inclined to support him - that he regarded the mythos that Lovecraft invented, or which more correctly was given to him by his dreaming-true, as a corruption of a secret tradition. He made his Old Ones loathsome and repulsive. I myself am inclined to believe that if such entities as these so-called 'Dark Gods' exist they might be shape-changers, like the Prince of Darkness himself."

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Propaganda Lie:

The Satan of the O9A - one of their 'dark gods' - is the same as the Hebrew Satan of the Old Testament with their Satanism derived from that of Anton LeVey.

Heretical Reality:

1. In respect of Satan. As noted in the text *Traditional And Modern: The Two Types Of Satanism*,

"The traditional Satanism of Anton Long is based on the scholarly premise that - as described in the O9A text *The Geryne of Satan* {11} - (i) hasatan - *the* satan - refers (in the Septuagint) to the chief adversary (of the so-called 'chosen ones') and to the chief schemer against those who regard themselves as the chosen people of God/Jehovah, and (ii) "a satan" historically (in the Septuagint) refers to someone who is an adversary of and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against those who regard themselves as the chosen people of God/Jehovah.

Thus, for the O9A, a satanist is someone who is heretically opposed to those who believe they are the chosen people of God/Jehovah." {12}

This makes the O9A Satanist quite different from the materialistic, egoistic, Levey type of 'satanist'.

This opposition to those who believe they are "the chosen people" of God/Jehovah is the basis for one of the five fundamental principles of the O9A which principle is "defiance of and practical opposition to Magian abstractions." Where

"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 essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions." {13}

This "practical opposition to Magian abstractions" also explains the O9A antinomian support of National Socialism and their holocaust denial.

2. In respect of O9A Satanism. In addition to (i) heretically opposing those who believe they are "the chosen people" of God/Jehovah, and (ii) heretically opposing Magian abstractions and the Magian ethos - an ethos the O9A state is evident in the modern myth of the holocaust - the Satanism of the O9A is also an antinomian - an amoral, heretical, practical - means to such exeatic personal experiences as shape and evolve the character (the physis) and the exoteric and esoteric understanding of the individual. One such practical O9A means is the 'seven fold way' with its physical challenges, its difficult and sometimes dangerous Insight Roles, and the ordeals of its Grade Rituals.

This makes O9A 'traditional' Satanism a stark contrast to the modern 'satanism' of Levey based as that modern 'satanism' is on the premise that Satan is just a symbol of the carnal, the selfish, the self-indulgent, nature of human beings.

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

{2} Among the O9A sources are the following.

The text *ἀρρενόθηλυσ: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles* as the title indicates contains historical information about the septenary system and includes many images from Renaissance alchemical texts and quotations from Hellenic hermetic texts. One of illustrations is of a manuscript by Isaac Newton (MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California) which illustrates a septenary system. The *ἀρρενόθηλυσ* text is included in the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles* which is available as a gratis Open Access pdf document from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

The text *Further Notes Concerning The Hermetic Origins Of The O9A* contains more relevant illustrations from Renaissance books such as Dee's 1564 work *Monas Hieroglyphica* and *Theatrum Chemicum Britannicum* published in 1652. The *Further Notes* text is available as a 19 Mb pdf document at <https://omega9alpha.files.wordpress.com/2015/04/o9a-hermetic-tradition-part2->

The texts *The Eludent Order Of Nine Angles* and *Sigils In Medieval And Renaissance Occult Texts* also contain some relevant information, such as, in the Eludent text, the *An Esoteric Note On The Somnium Scipionis Of Cicero*, and in the Sigils text the section titled *Sigillum Dei Aemeth And The Septenary System*.

{3} qv. Myatt's translation of and commentary on the Poemandres tractate, included in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369.

{4} A copy of volume II, part II, is available at <https://books.google.com/books?id=rqYR4NKT8XUC&dq>

The book contains sections of Arabic text, such as in Chapter X which describes the Occult correspondences associated with various astronomical constellations, qv. p.243 ff of the above copy of the book.

{5} The nine combinations of the three are the basis for the pieces of the O9A Star Game, which esoteric game is described in the text *Language, Abstractions, and Nexions*, as the language of

"acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'.

Thus, the 'sentences' of this particular esoteric language - this *langage* - are not static but rather the movement and the changes - the fluxion - of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

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

Esoterically the symbols of The Star Game are described by Adepts as adunations, with the term derived from the Latin *adunatus*: *ad* + *unare*, to unite, make whole. It thus implies "some-thing which when placed in its correct relation to other adunations reveals the unity, the whole, of which it and they are a part." Expressed exoterically, adunations are sinister-numinous symbols and thus possess acausal energy. That is, they presence or can presence the acausal, just as O9A Esoteric Chant, when correctly performed, presences or can presence the acausal within the psyche of - and sometimes exterior to - those performing such Chant.

Among the sources describing the O9A Star Game and the 'nine angles' of the O9A are the following texts.

(i) *Introducing The Star Game*. Available at <https://omega9alpha.wordpress.com/the-star-game/>

The web page includes links to an archive of relevant texts from the 1980s typewritten *Naos* manuscript which deal with The Star Game.

A facsimile copy of the typewritten *Naos* manuscript is embedded in the 1460 page *Guide To The Order Of Nine Angles*, available from <https://omega9alpha.wordpress.com/complete-o9a-guide/>

(ii) *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*. Available at

<https://omega9alpha.wordpress.com/the-term-nine-angles/>

{6} <https://omega9alpha.wordpress.com/emanations-of-urania-3/>

{7} qv. <https://omega9alpha.wordpress.com/the-star-game/>

{8} See, for example, (i) *Theatrum Chemicum Britannicum*, (ii) *Theatrum Chemicum Praecipuos Selectorum*, published in 1550, and (iii) *De Alchimia Opuscula Complura Veterum Philosophorum*.

{9} <https://omega9alpha.wordpress.com/2018/08/09/a-note-on-the-somnium-scipionis/>

{10} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013.

{11} The text is available as a pdf document from <https://omega9alpha.wordpress.com/geryne-of-satan/>

{12} Available at <https://omega9alpha.wordpress.com/two-types-of-satanism/>

{13} *A Glossary Of Order of Nine Angles Terms*, v.3.07. Available from <https://omega9alpha.wordpress.com/glossary/>

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