

The Dialectical Order Of Nine Angles

Preface

For some years now the Order of Nine Angles (ONA, O9A) has annoyed and upset many self-described, Levey inspired, modern satanists (aka 'latter-day satanists'), just as 'Stephen Brown'/'Anton Long' upset Michael Aquino, of Temple of Set fame, in the early 1990s, by publicly endorsing human sacrifice (culling), with Aquino writing:

"Given the present climate of witch-hunting hysteria in England, publication of a Satanic ritual by an avowedly Satanic institution which includes human sacrifice is thoroughly irresponsible [...] If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous loaded weapon to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for evidence of Satanic ritual murder." {1}

Why such annoyance and upset, evident in the continuing accusations made against - and the plethora of diatribes aimed at - the O9A? Basically, for three reasons. First, because the O9A questions and is opposed to the so-called 'satanism' - the Ayan Rand with trappings masculous world-view - propagated by Howard Stanton Levey. Second, because the O9A has always been polemical and dialectical {2}. Third, because one of the fundamental principles of the ONA's 'traditional satanism' is that mundanes in general and self-described satanists in particular can and should - for a variety of reasons - be confused, tested, and annoyed, with a few of those reasons being well-expressed by what Anton Long wrote many years ago:

"Let us not forget that the Sinister Path involves a lot of fun - a lot of laughter and pleasure - as well as a certain dark, and sometimes even grim, striving." *Legends, Myths, Tests - and Laughter*. 115yf

"One of the least-known but important signs of a genuine Adept of our Dark Tradition, our sinister way, is the ability to not take one's self too seriously - to laugh, at one's self." *The Laughter of the Adept*.

In other words, many self-described satanists take themselves, and their 'satanism', too seriously; and instead of understanding the dialectical nature of the O9A's Labyrinthos Mythologicus {3}, they emotively sound-off (these days usually via the medium of the internet) about the ONA, trying to demean it or seeking to besmirch those involved with it or alleged to be involved with it.

Thus we have self-described satanists writing again and again - year after year - that the ONA "doesn't exist" or is "fake" or "is a joke" or "isn't satanist", while never once rationally addressing the unique ontology of the ONA, the unique epistemology of the ONA, the unique theory of ethics (founded on the ONA code of kindred honour), the unique praxis of the ONA (the Seven Fold Way), and the alchemical and Greco-Roman, pagan, antecedents of that Seven Fold Way.

Thus we have, most recently, self-described satanists moaning about ONA polemics while hypocritically penning diatribes and polemics about the ONA and/or propagating rumours about the ONA such as the recent rumour that it encourages such things as paedophilia even though the ONA has strict guidelines about such matters {4} based on its code of kindred honour and its aural traditions.

The few recent items collected here are thus designed to contradict and inform as well as to compliment the selection of articles in the compilation *The Polemical Satanism Of The Order Of Nine Angles: Lambasting Levey And Aquino*, published earlier this year.

JB
2016

{1} Letter from Aquino - dated October 7, XXV (i.e. 1990) - published by the O9A, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

{2} Polemic/polemical:

"Of the nature of, exhibiting, given to, or relating to dispute or controversy; contentious, disputatious, combative. a diatribe. A controversial argument; a strong verbal or written attack on a person, opinion, or doctrine. An aggressive debate or controversy; the practice of engaging in such debate. A person who argues or writes in opposition to another, or who takes up a controversial position; a controversialist."

Dialectic/dialectical:

(i) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact. (ii) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes. (iii) A disputant who disputes to be transgressive and/or to engender a dialectical response.

{3} The Labyrinthos Mythologicus of the O9A is designed to test and confuse - to perplex - novices, aspirant candidates, and those curious about the O9A. Designed to challenge their assumptions about the O9A and about satanism, sorcery, and esotericism in general. To encourage them to arrive at their own conclusions about - to develop the intuition, the Occult skills, to acquire the pathei-mathos, to discover - what the ONA is, and is not.

Thus, and to give just three examples. They will find many ONA texts promoting satanism

and stating that satanism is the essence of the ONA. They will also find some other texts stating that satanism is just "a causal form", just a noviciate pathei-mathos. They will find some ONA texts promoting neo-nazism while some other ONA texts state that neo-nazism is just "a useful causal form" and/or a useful Insight Role. They will find ONA texts stating that "everything ONA can be changed, evolved" while yet other ONA texts state that "everything except the ONA code of kindred honour can be changed."

{4} (i) <https://omega9alpha.wordpress.com/o9a-children/> (ii) <https://omega9alpha.wordpress.com/culling/>

Learning From Practical Experience

All the many self-described satanists who are critical of the Order of Nine Angles seem to have forgotten, or never known, or have ignored (for whatever reason) what the ONA have been saying for over thirty years. As Anton Long noted decades ago:

"Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced." {1}

This learning has been emphasized again and again, including recently:

"The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'." {2}

"The essence [of O9A esoteric philosophy] is a consciously undertaken pathei-mathos, and thus the personal learning, by individuals - with the consequent internal ('alchemical') change in (and evolution of) the physis (φύσις) of the individual - that can result from consciously undertaking both esoteric and practical exeatic experiences conventionally described as both 'numinous' and 'sinister'. Thus, abstractions (which impute an illusive/pretentious 'knowing') are replaced by a direct and personal understanding sans denotatum." {3}

In addition,

"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." {4} .

For such learning "leads the individual toward wisdom and the development of their own weltanschauung," {5} which is a restatement of what Anton Long wrote in a 1980s text:

"An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes: a) a real understanding of esoteric, Occult matters, and a deep esoteric knowledge/insight; b) esoteric skills – chief of which is empathy: with both natural and 'Occult' forces (energies). An important aspect of this empathy (an intuitive understanding of things as those things are in their essence) is with living beings and that species mis-named Homo Sapiens; c) a unique character – formed via experience; d) a unique 'philosophy of life attained via self-discovery and self experience – by finding answers unaided.'" {6}

Over twenty years later Anton Long said the same thing:

"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." {7}

He also explicitly stated:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {8}

Thus all the internet talk by ONA critics that the Order of Nine Angles has become some sort of dogmatic 'church', with 'Anton Long' being revered, is bunk: the product of a lack of knowledge about the ONA and/or just silly anti-ONA propaganda.

JB
2016

{1} Letter to Ms Vera, dated 27th May 1992 eh. Published in *Satanic Letters of Stephen Brown*, Volume II, 1992

{2} *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, e-text, 2014.

{3} *In The Name Of The Order Of Nine Angles*, e-text, 2014

{4} Anton Long: *The Hard Reality Of Satanism*, 1985, published in *Hostia*, 1991

{5} *The Esoteric Philosophy Of The Order Of Nine Angles: An Introduction*. e-text, 2014

{6} *Adeptship: Its Real Meaning and Purpose*.

{7} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{8} Letter to Michael Aquino, dated 20th October 1990 ev. Published in *Satanic Letters of Stephen Brown*, Volume I, 1992

O9A Tests And Pathei-Mathos

An important, if somewhat neglected and rather mis-understood, part of Order of Nine Angles praxis, is the testing of both candidates and established O9A members. Not only physical tests - challenges - as in one of the three basic ONA tasks {1} but also and importantly tests of personal character, tests of commitment, of loyalty.

"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, 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." {2}

Such tests are mentioned, for example, in *The Sinister Path - Aims and Intent*, published in *Hostia* in the early 1990s. They are mentioned in the *Satanic Letters of Stephen Brown*, and in the text *Toward Understanding Satanism*:

"Hard and difficult esoteric ordeals and challenges, of a severity to test the character and commitment of the person [...] Practical tests and the japing of individuals who are curious about us, or who seek us out, and a Labyrinthos Mythologicus to intrigue, select, test, confuse, annoy, mislead, or dissuade, others.

Tests are mentioned in The Deofel Quartet, for instance in *The Giving* where both Thorold and Mallam are tested without being aware of such tests, and in the 1970s MS *Falcifer* where Aris says to Conrad: "We have tested you, and you have not been found wanting". {3} Tests are also mentioned in many other O9A texts from the 1980s on.

Why such tests? Because - as has also been publicly stated many times since the 1980s - the O9A is difficult, hard, dangerous, and elitist, and that with the advent of the internet it has become common for anonymous individuals to claim association with the O9A or to announce they have founded, or are part of, an O9A nexion. Some of them then pontificate about the O9A as if they believed they had - or desire to give the impression that they possess - the understanding and the esoteric knowledge of an Internal Adept. Which understanding and esoteric knowledge is only ever achieved over a period of at least a decade, not only through a willed pathé-mathos (such as Insight Roles and the Grade Rituals of the Seven Fold Way) but also through a scholarly study of primary sources, which in the case of alchemy, sorcery, and hermeticism means being able to read ancient texts in their original language, such as Ancient Greek, Latin, and Arabic.

Hence why some such pontificators have been - as others may well be in the future - tested, asked probing questions, and if found wanting then, if they decline to admit their lack of knowledge and understanding of matters O9A and esoteric, publicly exposed.

KS
2010

{1} The basic physical challenges that all Order of Nine Angles initiates are expected to successfully undertake are:

For men: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

{2} Anton Long. *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*. 2011

{3} qv. the O9A text *Esoteric Aural Tradition In The Deofel Quartet*, 2014.

The Fantasy World Of The ONA

The Order Of Nine Angles (ONA, O9A) could be considered to be a fantasy: φαντασία, that is, a making visible (of some-thing). A phrenic image, an imagining; a phrenic apprehension of an object of perception; an ingenious invention or design; a visionary notion.

In less pedantic, and more practical, terms, it could be understood as a new genre of fantasy role-playing games: a modular game that occurs in real-life with the player interacting with real people and assuming various roles, and a game with no set rules, no manual, only guidelines some of which conflict with other ones and some of which are, or seem to be, confusing and/or polemical and/or distracting. It is a game with no time limit whose only goal is pathei-mathos via playing the game. It is a modular game because the player can choose to construct their apprehension, their version, their fantasy, of the O9A from various modules such as 'satanist', or 'rounwytha', or 'drecc', or 'pagan sorcerer', or 'seeker along the seven fold way', with one of the guidelines of the game being that any player can invent or design a new module and add it to the game.

It is also a game of conflict: conflict with other 'satanists' or with other 'sorcerers' or with those whose apprehension or fantasy of the O9A differs from theirs, or even conflict with and within one's self: between one's 'dark' or sinister (amoral) side and one's 'numinous' or emphatic (moral) side.

Being a fantasy role-playing game, it does not exist in cyberspace but rather in both the lives of those who play the game for however short a time, and in the making visible - the presencing, the fantasy - that a player may have of the game. For it exists as an apprehension by the player and/or by the opponent, but which apprehension may include an image or images of it (or modules relevant to it) accessible via cyberspace.

As a particular type of fantasy role-playing game it has no 'leader', needs no organization, requires no hierarchy of instructors, and is not and cannot be copyrighted. In sum: the fantasy O9A can be whatever the player desires it to be or believes it should be. Rather like modern satanism itself.

How To Be An Internet Satanist

It is so easy, in this internet age, to be a Satanist.

All you have to do - anonymously, of course - are a few things:

- (i) go to some 'satanic' internet form, register, give yourself a nym, and start posting (pontificating) about satanism and about those

who declare they are satanists or who are alleged to be satanists;
(ii) start your own blog and pontificate about satanism and about those who declare they are satanists or who are alleged to be satanists. Naturally it helps if you've read 'the satanic bible' that Howard Stanton Levey cobbled together and got published, for reading that gives you all you really need to know to either pass yourself off as a self-declared satanist or to really believe that you are a satanist;
(iii) pontificate about the Order of Nine Angles, agreeing with your fellow internet satanists that the ONA is a joke, or doesn't exist, or is just one man (or one fanboy) with a computer and an internet connection.

It also helps if you, in your forum posts and/or on your blog, follow the lead of the majority of other self-declared satanists: never refer to Howard Stanton Levey but only to Anton LaVey; continue to criticize the Order of Nine Angles, equate 'Anton Long' with 'David Myatt', repeatedly use profanities, post links to 'youtube' videos, and use argumentum ad hominem when anyone, in however mild a manner, seems to praise the ONA and/or Myatt and/or disagrees with you.

After all, you now know all there is to know about the ONA because you've taken the trouble read a few ONA texts and taken to heart what other anonymous self-described internet satanists have written about the ONA. Similarly, you know Myatt is Anton Long because other self-declared satanists (and Aquino) say so and therefore you have no need to read what Myatt has written, post-2010, under his own name.

You know you've been accepted as a bone fide satanist when other anonymous self-described internet satanists agree with or don't contradict your claims about the ONA and your allegations about Myatt. Claims - however paranoid or silly they are in reality - such as that Myatt himself is somehow behind every ONA blog, past and present, and has himself written, using a wide variety of nyms, every positive thing ever written about the ONA, and is personally behind all the criticisms that have been made about O9A pretenders and/or about former self-professed associates/members of the ONA.

The Order Of Nine Angles And The Fallacy of Illicit Transference

The time has come, the polemecus said, to write of many things: of fallacies and rings and what some critics said.

Since internet critics of the Order of Nine Angles (ONA, O9A) apparently cannot understand the two fundamental errors they make - despite many recent hints about such errors of theirs being given on this blog and

elsewhere - perhaps those errors need to be explained to them in detail.

° Their first error results from committing The Fallacy of Illicit Transference, as in a statement such as "can the O9A stop" doing 'this' or 'that'. This is a fallacious statement - arguing from the particular to the general - because:

(a) "the O9A" cannot 'start' or 'stop' doing anything, for the O9A is a collection of independent and autonomous nexions, be those nexions either (i) a group/Temple/coven/partnership or (ii) a single individual following an established O9A praxis or inspired by O9A esoteric philosophy to undertake/develop their own Occult anados; and (b) given the O9A axiom of 'the authority of individual judgement' there is not and cannot be any 'official O9A policy' about anything, nor can anyone speak or make any pronouncements on 'behalf of the O9A'.

Thus, when some person or persons - who associates themself/themselves with the O9A - pens some polemic or writes propaganda (about modern satanism, or about some person living or dead, or about whatever) that polemic and that propaganda merely presents their personal views, their opinions, or their interpretation of, matters O9A.

Similarly, when some named nexion - such as WSA352, or the Tempel ov Blood, or the Drakon Covenant, or the Deverills Nexion - wrote and published, or writes and publishes, some material they were or are generally presenting either (i) their usually unique (and necessary) *evolution* of or suggestions regarding matters O9A (as for example in matters of praxis and/or esoteric philosophy) or (ii) they presence an aspect or aspects of O9A theory and praxis that others have neglected or perhaps not even noticed.

° Their second error results from their lack of detailed knowledge of the O9A: a lack of knowledge concerning O9A esoteric philosophy, O9A aural tradition, and O9A praxes, and which philosophy, tradition, and praxes are connected, inter-dependant, like a Möbius rosette or ball made from connected rings.

This lack of knowledge means they usually concentrate on just one or two aspects of O9A theory and praxis - such as its satanism, or its dark gods mythos, or its advocacy of culling or its neo-nazi propaganda - as a result of which the critics commit the fallacy of illicit transference and/or the fallacy of ignoratio elenchi. {1}

In the case of the first fallacy because they, for example, consider that O9A satanism (or neo-nazi satanism) *is* the O9A or representative of the O9A, and in the case of the latter fallacy because they fail to consider the O9A as a whole in terms of its inter-related esoteric philosophy, aural tradition, and Occult praxes.

{1} Ignoratio elenchi is classified as a 'material' fallacy (ἔξω τῆς λέξεως) rather than a strictly logical fallacy, and is when an irrelevant subject or topic is introduced into an argument, and thus deflects attention away from the original subject or topic. Thus, by concentrating on the introduced irrelevancy a conclusion may be arrived at which is irrelevant to the original subject or topic. Argumentum ad hominem belongs to the category ignoratio elenchi. For historical antecedents, qv, Aristotle: Σοφιστικοὶ Ἐλεγχοί

The O9A Manual Of Style

"The person using [the] fallacious [Aquino] argument will claim that since one or more ONA blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {1}

As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A have had an "ONA Manual of Style" just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected be followed.

The ONA manual deals not only with the specific - O9A assigned - meaning of certain words (such as nexion, presencing, mundanes, culling) but also with many other topics, such as (i) whether certain words - for example 'satanism' and 'satan' - should be with an upper or a lower case S, (ii) how titles and subtitles should appear (usually, and against current convention) with all words beginning with upper case), (iii) how footnotes should be numbered and displayed (usually numbered within curly brackets), (iv) how each page should be set out, (v) how texts should display the name of the author, and (vi) how the introduction to following paragraphs should be phrased, with suggestions ranging from 'However' to 'In addition' to 'Thus'.

A recent update suggested that the name Howard Stanton Levey, or Howard Levey, be used instead of the pseudonym 'Anton LaVey', and that the use of 'yfayen'/Year of Fayen can be replaced with the year according to the 'Current Era' calendar.

In addition, the ONA manual has guidelines regarding formatting, the avoidance of vulgar language, the use of common contractions such as "it's" and "there's" (to be mostly avoided), and how pdf's should be produced, via Acrobat Web Capture for large compilations with internal hyperlinks in the

Contents (paper size US Letter, Portrait), and using the internal pdf creator of Seamonkey Composer for smaller texts and smaller compilations). {2}

Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed 'the Aquino fallacy' {3}, that is by the 1990s claim by Aquino that the ONA was just one man using the same typewriter and several pseudonyms. This function was expressed by 'Anton Long' in a letter to Mr Austen dated 23rd August 103yf: "to make people like you draw the conclusion you were intended to make." {4} This function has obviously been successful, given the assumptions made, and the conclusions drawn, over decades by various self-described satanists and O9A critics, with the same assumptions being made and the same conclusions drawn even today.

With the main function of the manual having, over the decades, been achieved (to the amusement of two generations of O9A Adepts) and with the advent of such mediums as internet blogs - where the styling is usually fixed by the 'theme' chosen - there has been some internal debate as to whether the ONA manual of style and usage is still relevant today.

RP
2016

{1} *Some Common Fallacies and Mundane Syndromes About or Concerning The ONA*, 2010. Currently available at:

<http://web.archive.org/web/20111210044005/http://pointyhat.wordpress.com/common-mundane-fallacies-and-syndromes/>

{2} Given that most of the Falciferian O9A are supporters of open source software and copyleft, they tended to use computer operating systems such as FreeBSD, browsers such as Firefox, and were recommended to use either free WYSIWYG editors (such as Netscape Composer) or write their own HTML code using plain text editors so that relatively simple documents and web-pages, without the unnecessary embellishments of CSS and Javascript, were produced.

{3} qv. <http://web.archive.org/web/20111210044005/http://pointyhat.wordpress.com/common-mundane-fallacies-and-syndromes/>

As mentioned in that 2010 article:

"Sometimes, the person using this fallacious argument will claim that since one or more ONA blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion."

{4} The letter is reproduced in facsimile in *The Satanic Letters of Stephen Brown*.

Concerning The Geryne of Satan

The O9A text *The Geryne of Satan* - written by Anton Long and published in 122 Year of Feyn [2011 CE] - expressed the view that "satan/sathan /sathanas as a term - historically understood - describes: (1) some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God, and/or (2) some human being or beings who is/are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes."

Which rather places the (mis)interpretation of satan by Howard Stanton Levey - his 'Ayn Rand with trappings satanism' {1} - into perspective, especially as his hedonistic 'satanism' with its principle of 'might is right' simply re-expressed the zeitgeist of the modern Western world: a world where capitalism, materialism, egoism, the State, and the patriarchal ethos, reigns. Thus, in no way whatsoever was his 'Ayn Rand with trappings satanism' adversarial, against the status quo. Neither was it diabolically opposed to those who consider themselves as 'chosen' by their monotheistic God: that is, the Jews. Which lack of opposition is not surprising considering that both Howard Stanton Levey (aka 'Anton Szandor LaVey') and Ayn Rand were Jewish.

Given the O9A's pagan and Greco-Roman roots {2}, its championing of the (anti-State) tribal 'code of kindred-honour' {3} and of the muliebral virtues; its support for 'holocaust revisionism' {4}, its Vindex mythos, and its praise of National Socialism and the Waffen-SS {5}, one might well be justified in stating that - in contrast to Howard Stanton Levey's Church of Satan - the Order of Nine Angles does indeed "diabolically oppose those who consider themselves as 'chosen' by their monotheistic God" and is indeed "heretical and adversarial, against the status quo".

R.P. & H.K.
2016

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

{2} Refer to (i) R. Parker, *The Pagan Order Of Nine Angles*. 2015. ISBN 978-1518885143; (ii) ἀρρενόθηλυσ: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*. 2016.

{3} Refer to O9A texts such as *The Error of Egoism: Magian Occultism*,

Satanic Subversion, and The O9A.

{4} Refer to the text *Magian Occultism and The Sinister Way: A Collection of Heretical Texts from The Order of Nine Angles*.

{5} Refer to the text, edited by Richard Stirling, *The Order of Nine Angles And National Socialism*, 2016.

Satanists Relying On Translations

One of the many indicative things about many self-described satanists - and self-described followers of a Western Left Hand Path - is that they pride themselves on their knowledge and understanding while having to rely on the translations of others. This pride and reliance is obvious whenever such people write or pontificate about satanism, about occultism, or about other matters, and when they discuss such matters on internet forums and the like.

It is indicative about them because they believe - and are prone to prattle on about - that their modern satanism (based as it is on, or inspired as it is by, the works of Howard Stanton Levey) means, among others things, self-empowerment, an abnegation of self-deceit, and a self-reliance.

For example, such self-described satanists - in reference to matters such as 'satan' and 'evil' - are often prone (to bolster their argument) to quote from the Old Testament, while in those and other matters they quote from the likes of Nietzsche, or Jung, or Plato, or Epicurus, or whatever author is flavor of the month, but with all their quotations being in translation and translated by others. Thus they are relying on the interpretations and/or on the opinions of others, and do not seem to understand that such prideful insistence (contrary to the facts) on being self-reliant and such a reliance on, such a trust in, the interpretations/opinions of others fundamentally contradicts the satanism they adhere to or believe in or defend.

For when confronted with this reliance - with this taking on faith what someone else or some many has and have written - they do not have the self-honesty, the self-knowing, to accept and to openly state that their own knowledge about such matters is limited but instead make excuses, insisting, for example, that "using a translation is irrelevant as long as my reasoning is correct," and that "it's not about semantics," and - of course - often claiming that they really do know what they are talking about even though they have no first-hand knowledge and understanding of primary sources, such as - in the case of the Old Testament - LXX, and in the case of authors such as Plato the appropriate texts in Ancient Greek.

Lacking such knowledge and understanding, they are - whatever excuses they make - merely presenting their own personal opinion about matters they are ill-informed about. In some cases, this lack of self-honesty, this lack of

self-knowing, amounts to pretentiousness or pseudo-intellectualism; in other cases it is simply a manifestation of unchecked egoism and arrogance.

That so many self-described modern satanists - and so many self-described followers of a modern Western Left Hand Path - cannot bring themselves to admit, to themselves and to others, that their knowledge and understanding of certain matters is profoundly limited, certainly says a lot about the type of person that such 'modern satanism' - and such modern Left Hand Paths - attract, and a lot about the type of modern satanism and the type of Left Hand Paths such persons follow, believe in, or have been inspired by.

KS
2016
