



Distinguishing The O9A

There are several significant features germane to the Order of Nine Angles (O9A, ONA) and which separate the O9A from other past and contemporary manifestations of the Occult in the lands of the West, be those manifestations described or classified by others (or self-described or classified by their adherents) as Left Hand Path, Satanist, Hermetic, Right Hand Path, Pagan, or Sorcererist. {1}

It is most indicative that these O9A features - serving as they do to distinguish the O9A - have seldom if ever been commented upon, in a rational in-depth manner, by the majority of people who, past and present, have pontificated about or who have made comments about the O9A. Indicative for a variety of reasons, such as lacking an extensive knowledge of O9A texts; such as having no access to O9A aural tradition; and such as their focus being on some exoteric aspect of the O9A, for example human culling, O9A self-identification as being Satanist, or the polemics that some O9A associates have sometimes indulged in as a basal part of the O9A sinister dialectic. In addition, many of those who have commented on or make remarks about the O9A seem to have lost their way in, or become confused by, the O9A's Labyrinthos Mythologicus {2}.

Among the features germane to the Order of Nine Angles are the following.

Arrenothelus

Arrenothelus - ἀρρενόθηλος {3} - is the balancing of the masculine with the muliebral (the sinisterly-numinous) through *pathei-mathos* both Occult and exoteric, a balance which the O9A Seven Fold Way - a modern hermetic *anados* and the fundamental Occult praxis of the O9A - was designed to achieve by means such as practical Insight Roles, the cultivation of empathy (via rites such as that of Internal Adept), and archetypes such as the female Baphomet {4}.

Exoterically, this aspect of O9A tradition contradicts the patriarchal (the masculine) ethos that has not only dominated the world, East and West, for millennia, but which is also manifest in all past and all contemporary manifestations of the Occult in the lands of the West such as in the Temple of Set, in the works and life of Aleister Crowley, and in the type of Satanism propagated by Howard Stanton Levey.

The O9A Logos: Women, Tribes, And Clans

The logos - the new perceivoration presented by the life and writings of the pseudonymous Anton Long - is manifest exoterically in the code of kindred honour (aka the law of the sinister-numen), and esoterically in the particular physis (the type of personal character) that an initiate can develop by following one or more of the three O9A praxises: the Seven Fold Way, the way of the Drecc/Niner, and the Way of the Rounwytha.

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {5} For the code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {6} That is, it is women who are the key to creating, opening - and keeping open - nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Another important aspect of the O9A logos is that via such things as the code of kindred honour, and the practical nature of the Seven Fold Way (involving as it does running a Temple/nexion and performing Esoteric Chant in a group), it encourages the formation of new groups and communities, be such groups small (an extended family or clan) or large (as in tribes). In addition, the mythos of Vindex is a combination of both the exoteric and the esoteric aspects of the O9A logos {7}.

Thus - in contrast to the selfish hedonism of the Satanism propagated by Howard Stanton Levey, in contrast to the egoism of the likes of Crowley, and in contrast the individualism propagated by the likes of the Temple of Set and by self-described followers of a modern Left Hand Path - when understood in Aeonic and esoteric context rather than via polemical propaganda or via useful (in terms of sorcery) causal forms, the O9A asserts the need for communities - nexions, clans, tribes, collectives - bound by and expressing the O9A logos.

Amoral Pathei-Mathos

The foundation of all O9A praxises is the individual - embodying, by virtue of being O9A, the code of kindred honour - learning from practical experience both exoteric and esoteric. Thus, outside of that code, there are no restrictions placed on the individual, moral or otherwise. Hence,

"in the occult philosophy, and the praxises, of the Order of Nine Angles culling and the code of kindred honour are inextricably linked. For it is that code which manifests the O9A ethos, as living by that code reveals (presences) arête and can produce individuals of O9A character. One practical and necessary test of such arête, of such character, is the culling that every new initiate is required to undertake." {8}

An Occult Philosophy

Aeonically understood, the O9A is a new ('sinisterly-numinous') Occult philosophy - developed by the pseudonymous Anton Long - with a unique ontology, epistemology, and theory of ethics. {9} The ontology is of causal and acausal being; the epistemology is that of causal and acausal knowing, with the theory of ethics deriving from the O9A logos.

Hence why it has been said that

"the term or name Order of Nine Angles (O9A/ONA) is defined as, and can be used to describe, (i) the Occult (the esoteric) philosophy of Anton Long, and (ii) the Occult praxises of, or derived from, that philosophy or sinister tradition; and (iii) the individuals who put one or more of those praxises into practice in their own life and who live according to the code of kindred honour." {10}

In addition,

"One of the axioms of the esoteric philosophy of the O9A is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking." {11}

According to the O9A this 'acausal-thinking' can be developed by esoteric techniques such as The Star Game and by the 'sinister-numinous' persona that develops from following the Seven Fold Way through to that enantiodromia that is The Rite of The Abyss. For,

"In The Rite Of The Abyss of the O9A's Seven Fold Way the two apparent opposites, of sinister and numinous, are melded together and then transcended, with the underlying unity - the essence - beyond such forms/ideations having been discovered. There is, thus [...] a personal, a direct, knowledge of the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {12}

Contra Might Is Right

Unlike the modern Satanists influenced by the likes of Howard Stanton Levey, and most of those self-describing as following the Left Hand Path, as well as those influenced by the likes of Crowley, the O9A completely rejects the principle of 'might is right' and what has been termed 'social Darwinism', describing the principle of 'might is right' as "the instinct, the *raison d'être*, of the cowardly bully and the rapist." {13}

Contra that instinct - which the O9A has also described as plebeian - they support a natural aristocracy, and thus champion culture, personal manners, self-honesty, and self-restraint, with Anton Long writing that:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude. Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {14}

In his seminal text *Concerning Culling As Art*, Anton Long wrote, apropos the wisdom of ancestral communities deriving as such traditional wisdom did from ancestral *pathei-mathos*:

"This [ancestral] wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, ἀρετή) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance - the means to restore balance and the means of a natural, gradual, evolution - resides in individuals; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to - if not dependant upon - individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable - the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten." {15}

The Authority Of Individual Judgement

An axiom of O9A Occult philosophy and praxis is the authority of individual judgement, by which is meant that

"each O9A person, nexion, group, or cell, are - with one important exception - free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways." {16}

The one exception is the code of kindred honour:

"It is exempted because it is the Logos of the O9A - the unique perceiviation that distinguishes the O9A - and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one's manner of living. Furthermore, the O9A code is not about honour, not about honourable behaviour towards others, per se. Rather, it specifies how a person relates to those of their own kindred, to other O9A folk. Thus, in respect of one's kindred there are certain expected standards of fairness, of honour, but those standards do not apply in respect of how O9A folk relate to and deal with mundanes." {16}

Associated with the axiom of individual judgement is the O9A policy of encouraging O9A individuals to form their own local, and totally independent, O9A cell, nexion, group, or Occult temple/lodge.

The Way Of The Rounwytha

This is the way of the mostly rural (and often female) empath, and is a basically pagan tradition - indigenous to a very small area of the Marcher lands (Y Mers) - but a tradition very different from all modern pagan revivals. For instance, there are no named deities (gods, goddesses), no set dates for celebrations, no calendar (solar, lunar, or otherwise), no rituals, no

invocations, and no spells or conjurations of any kind. There are also no oaths made, and no pledges written or spoken. {17}

The Rounwytha way is simply that of living in a particular manner and having - or developing - a natural empathy with the living beings of Nature, which empathy by its physis predisposes the Rounwytha to shun urban areas and too much contact with unfamiliar (and non-local) folk.

The Star Game And Esoteric Chant

These two Occult arts are part of the Seven Fold Way, and are considered to be 'esoteric languages'. Which is to say that they encourage (and can manifest) acausal-knowing and do not involve denotatum and thus the causal abstractions and the ideation of opposites inherent in denoting things - existents - by names and/or defining them according to or assigning them to certain ideated categories.

The learning of and skill in these two Occult arts are an essential part of the training of the O9A adept. {18}

Disdain Of Copyright And The Idea Intellectual Property

This disdain is evident in the O9A practice of making all their documents and texts freely available and positively encouraging others to copy and redistribute them, including selling them commercially.

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Notes

{1} As an example of the Left Hand Path there is Aquino's Temple of Set. As an example of modern Satanism there is Howard Stanton Levey. As an example of Hermeticism, there is the nineteenth century Hermetic Order of the Golden Dawn. As an example of modern paganism there is the Wicca manufactured by the likes of Gerald Gardner. As an example of the modern Sorcerer tradition there is Aleister Crowley, derived as his tradition was from the sorcery propounded in medieval grimoires and from the qabalism of the Hermetic Order of the Golden Dawn.

{2} The term - its etymology and meaning - is described in *The Labyrinthos Mythologicus of The O9A*, v.1.07, revised edition 127 yfayen.

As mentioned in that text:

The term is a combination of (i) a transliteration of the Greek

λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works were included in the *Bibliotheca Teubneriana* of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

{3} In respect of ἀρρενόθηλυς, qv. the text *ἀρρενόθηλυς: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, included in the pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016.

{4} For the origin of the name, qv. the O9A text *Baphomet - An Esoteric Signification*, included in the pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{5} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{6} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's *Nox* zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{7} The foundation of the Vindex mythos is the creation of new clans and tribes. For, as mentioned in the O9A text *Vindex, Honor, and The Tyranny of the Magian*,

"understood esoterically, The Vindex Mythos is also Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

{8} *Culling And The Code of Kindred Honour*. The text is included in *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{9} A personal interpretation of this Occult philosophy is provided in the 2013 essay by Richard Stirling entitled *The Radical Sinister Philosophy of Anton Long: A Review of The Contemporary Secret Society Known As The Order of Nine Angles*.

A slightly revised version of the article has been published in the compilation of essays entitled *The Radical Occult Philosophy Of Anton Long*, 2015, ISBN

9781518690433.

{10} R. Parker, *Defining The Order of Nine Angles*, 2014.

{11} *The Pagan Mysticism Of The O9A*, included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015).

{12} *The Sinisterly-Numinous O9A*, 2013. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015).

{13} Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Fayen. The text is included in the book *The Joy Of The Sinister*, 2015, ISBN 9781518679001.

{14} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Fayen. The text is included in the book *The Joy Of The Sinister*.

{15} The text is included in the book *The Joy Of The Sinister*.

{16} *The Authority Of Individual Judgement - Interpretation And Meaning*, 2014, v.1.07. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015).

{17} Anton Long, *The Rounwytha Way In History and Modern Context*, 2011. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015). That Guide also includes the important texts *Denotatum - The Esoteric Problem With Names*, and Anton Long's retelling of the way of the Rounwytha in *Alchemical Seasons and The Fluxions of Time*.

{18} The Star Game and Esoteric Chant are outlined in the 1980s O9A MS Naos. The nature of esoteric languages in outlines in Anton Long's text *Concerning Esoteric and Exoteric Languages*. Both the Naos MS and that text are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015).

Further Reading

° *The Labyrinthos Mythologicus of The O9A*, v.1.07, revised edition 127 yfayen. Available [as of May 2016] at <https://omega9alpha.wordpress.com/2016/05/30/the-labyrinthos-mythologicus-of-the-o9a/>

° *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016. Available [as of May 2016] at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

° *Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition, 2015). Available [as of May 2016] at <https://omega9alpha.wordpress.com/complete-o9a-guide/>

The guide to the Seven Fold Way includes facsimile copies of classic O9A MSS such as Naos, The Black Book of Satan, and The Deofel Quartet.

° *Haereticus: Satanic Polemics Of A Propagandist* (in two parts). 2016. Available [as of June 2016] at <https://omega9alpha.wordpress.com/haereticus/>

° *Questions About The Order Of Nine Angles* (2013-2016, in five parts). Available [as of June 2016] <https://omega9alpha.wordpress.com/o9a-q-a/>

° *The Joy Of The Sinister*. 2015. ISBN 9781518679001.

° *The Radical Occult Philosophy Of Anton Long*. 2015. ISBN 9781518690433.

° Connell Monette, *Mysticism in the 21st Century*. Second edition, 2015. ISBN 9781940964102.
