



Lambasting Levey And Aquino

The Polemical Satanism Of The Order Of Nine Angles

Preface

Collected here are just a few of the many O9A polemics directed at Levey and Aquino and thus at the Church of Satan and the Temple of Set.

Since Order of Nine Angles (ONA, O9A) essays, tracts, and transgressive articles were first openly published in Occult zines such as *Nox* in the 1980s, the O9A has consistently denigrated - often by means of polemics - the 'satanism' of Howard Stanton Levey (better known under his alias of Anton LaVey) and the religious-type approach, and hierarchical Occultism, of Michael Aquino evident in his Temple of Set. In addition, some O9A polemicists and propagandists have contrasted the life of Howard Levey with the life of 'Anton Long', or rather with life of the person - David Myatt - that the majority of self-described modern satanists and Aquino himself assume or believe is the person behind that pseudonym.

Over the decades many critics of the O9A, as well as many self-described modern satanists following as they do or inspired as they have been by Howard Stanton Levey and/or by Aquino, have decried such O9A polemics while themselves often indulging in polemics against, or making assumptions about, the O9A, invariably in the process committing the fallacies of argumentum ad hominem and illicit distribution, having apparently failed to understand that such 'polemical satanism' is not only propagandistic but also served, and still serves, a useful dialectical purpose.

A useful dialectic, a useful dialectical purpose, because when the O9A use the terms 'dialectical' or 'dialectic' they - depending on context - usually mean one or more of the following three definitions:

- (1) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact.
- (2) 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.

(3) A disputant who disputes to be transgressive and/or to engender a dialectical response.

Thus, when the O9A write about 'the sinister dialectic' they are generally referring to meaning (2) in the context of esotericism; hence their term 'the sinister-numinous' to express that clash of apparent opposites (with the resultant personal *pathei mathos*) which is inherent in the O9A seven fold way and also part of O9A aeonic theory and O9A aeonic strategy.

Such 'polemical satanism' as the following tracts represent therefore serve and served not only to distinguish and differentiate the O9A from the Church of Satan and the Temple of Set (and from the satanism of Levey and his followers and admirers in general) but also provide insights about the truth of the O9A as opposed to what many self-described modern satanists and people like Aquino assumed or believed the O9A to be, and which false assumptions and false beliefs about the O9A continue to be widespread even today mostly due to the continuing efforts by self-described modern satanists and by people like Aquino.

Given the diversity of authors of O9A polemics, given their sometimes propagandistic nature, and given the range of dates of publication of the polemics, there is inevitability some overlap of content in the items included in this compilation and in which compilation the majority of polemics are relatively recent.

JB
2016

**Knowledge And Culture Verses Plebeian Pretentiousness
Or, Let Us Bash Howard Stanton Levey Yet Again**

One of the very many things that self-described modern satanists - and followers of the likes of Crowley and Aquino - never comment upon, and have never commented on in over three decades, is the esoteric knowledge and the culture displayed by the Order of Nine Angles.

Whereas the sources of Howard Stanton Levey - evident in his 'satanic bible' and his letters - are populist interpretations of the likes of Nietzsche and Ayn Rand, populist books about psychology, with the polemic *Might Is Right* perhaps a central source {1} - the sources used by the pseudonymous Anton Long (of O9A fame) are ancient and primary and reveal a certain erudition on the part of Anton Long himself, as for instance, Professor Monette - an accomplished linguist himself - noted in Mr Long "having fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian" {2} and thus in being able to read philosophers such as Plato and Aristotle, and important Hermetic texts such as the *Corpus Hermeticum*, in the original Greek, as well as being able to read the Latin of medieval European alchemical texts, and the Arabic of such early books of sorcery as *Ghāyat*

al-Ḥakīm and Shams I-Maarif.

In the case of primary sources, when Anton Long wrote about such things as a septenary system he is referencing Greco-Roman sources such as the Pymander tractate of the Corpus Hermeticum. When he uses the term 'Star Gate' he was referencing the use of the term Gate by primary sources such as *The Compound of Alchymie* written in 1471 CE by George Ripley and included in the 1652 book *Theatrum Chemicum Britannicum* {3}. When he references 'severed heads' in relation to ancestral tradition he drawing on sources such as Diodorus Siculus. When he uses the term Naos, he is drawing on sources such as Pausanius. When he writes about Baphomet as 'the mother/mistress of blood' his sources include ancient Greek texts such as *De Mysteriis* {4}. And so on and so on.

The neglect by Occultists and academics of these primary and ancient sources, in respect of Anton Long's esoteric philosophy and Occult praxis, is gradually being rectified by texts such as the 2015 compilation ἀρρενόθηλυς by R. Parker and essays such as *Originality, Tradition, And The Order of Nine Angles* by the same author, as well as the release of new 'Esoteric Notes' such as *ONA Esoteric Notes XLVII* in which it is suggested that Renaissance Latin texts such as *De Vita Coelitus Comparanda* by Marsilii Ficini (published in 1489 CE) are among the sources used by Anton Long.

This understanding of the non-Qabalistic, and ancient, sources used - in their original language - by Anton Long makes Howard Stanton Levey seem, in comparison, somewhat uncultured and plebeian.

JS
2016

{1} Aquino, of Temple of Set fame, has described, at some length, in his 2009 book *The Church of Satan* the sources Levey used.

While Aquino may have in part been motivated by a desire to legitimize his Temple of Set, his analysis stands up to critical scrutiny. An archive version of a pre-publication draft of Aquino's *The Church of Satan* is available [as of September 2016] here: <https://web.archive.org/web/20090815024736/http://www.xeper.org/maquino/nm/COS.pdf>

For example, the Appendix *The Hidden Source Of The Satanic Philosophy* describes how Levey's Nine Satanic Statements are derived from Ayn Rand.

{2} Monette, Connell. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. ISBN 9781940964003.

{3} qv. the *Of Gates And Nexions* section of the O9A text *Esoteric Notes 49*.

{4} qv. the O9A text *Baphomet - An Esoteric Signification*.

Some Problems With The Satanism Of Howard Stanton Levey

The main problem with the so-called 'satanism' of Howard Stanton Levey is that, philosophically, it offers no unique ontology, no unique epistemology, and no unique theory of ethics, and thus is not a philosophy, *per se*, but rather a personal world-view cobbled together from various sources, as many personal world-views are.

For example, the so-called "nine satanic sins" in Levey's 'Satanic Bible' - regarded by many admirers of Levey as encapsulating his 'satanic philosophy' - are nothing original, echoing as they do social Darwinism, Nietzsche, Ayn Rand, and the thoughts of others, including the pseudonymous Ragnar Redbeard, with a popular (mis)understanding of Epicurus mixed in.

Similarly, the chapter entitled The Book of Lucifer in Levey's 'Satanic Bible' - admired by many admirers of Levey and often quoted from - offers nothing original in terms of ontology, epistemology, and ethics, but is instead a rather rambling discourse - strewn with 'populist pragmatism', populist materialism, populist sociology, and popular and self-help psychology - about what Levey considered was wrong with society, wrong with Christianity, and what his type of 'satanism' is supposed to mean. Even when he mentions "a balancing factor" in life it is just a vague statement. For his over-riding unoriginal sentiment regarding his world-view was that "if it works, don't knock it."

In essence, what Levey wrote in his 'Satanic Bible' - and his other writings - is what many capitalists, bankers, self-made men, egoists, businessmen, criminals, and others, believe about themselves, believe about other people, and believe about the world. Levey simply applied the label 'satanism' to the world-view of such people and saw his materialistic (non-evil) version of 'satan' as the prime symbol of such a world-view.

Furthermore, for Levey 'satan' is a symbol of 'free thought', of 'rational self-interest', of 'rational individualism', of self-consciousness, and of man as 'just another animal'. Which points to a fundamental flaw in his 'satanist' world-view: for if man is 'just another animal', and should - carnally and in other ways- indulge himself, what value does being 'rational' - as in finding rational alternatives and as in being a rational individualist - have? Which is where his vague (but yet again unoriginal) idea of "a balancing factor" in life comes in.

In summary, those who follow or who are inspired by the 'satanism' of Howard Stanton Levey are - in all ways but one - no different in personality from the millions of other people in the modern societies of the western world who are 'self-made men' or who are capitalists, bankers, egoists, businessmen, criminals, or other such types imbued with the ethos of materialism and self-interest. The only real difference is that those millions of others usually know who and what they are while self-described modern satanists labor under the delusion that by calling themselves 'satanists' they

really are different: 'natural outsiders', rebels, transgressives, or part of some "alien elite".

KS
2016

Howard Stanton Levey

If you take what Howard Stanton Levey, the Yahodi, wrote about 'satanism' seriously and apply it to real world, then you won't find his type of satanist in groups such as the Church of Satan, nor in the Temple of Set, and certainly not in the many poseurs who self-describe themselves as 'satanists' and who mostly anonymously post about themselves and about 'satanism' on internet forums and blogs and/or who sometimes form their own Levey inspired grouplets.

Rather, you'll find Levey type satanists in jail: the macho egoistic men who "don't take no shit from anyone", who live in a real man-made modern 'jungle', who preach and practice lex talionis and 'might is right'; who really have indulged themselves and given free reign to their desires and/or to their greed; who really are "just another animal"; who have indulged in the 'seven deadly sins'; who do believe that "compassion is the vice of kings" and who really have tried to "stamp down the wretched and the weak".

So, if you want to find what Levey-world looks like, go to any jail in the United States of America. Hardcore Levey-world: supermax; card-carrying members of his 'church': federal prison; novices and wannabes: State prison/county lock-up.

Thus, in practical terms - despite all the puffery surrounding him and his brand of so-called satanism - Levey eulogized some of the types of people you'll find in jails and made them (at least before they got caught) into some sort of human ideal of - the archetype for - his brand and for his world. Understood this way, it's easy to see just how unoriginal the so-called 'satanism' of Levey was and is and just how he himself - both before and after he founded his 'church' - never practised what he preached; charlatan, plagiarist, and showman that he was.

Of course, this is not what most self-described modern satanists believe about that brand and about Levey, just as many of the many pseudo-intellectual self-described modern - Levey inspired - satanists will try and have tried to present that brand of Ayn Rand egoism and 'might is right' bullying as some kind of "new religious movement" and/or as some sort of "enlightened individualism" or even as a new "self-spirituality".

What is quite amusing is just how many pseudo-intellectual self-described - Levey inspired - latter-day satanists try to convince themselves and others just how 'law abiding', how non-threatening, how responsible, and even how respectful of human life, Levey inspired 'satanism' is. But what is even more

amusing is just how many academics, journalists and authors have taken such puffery and such pseudo-intellectuals seriously and thus written uncritical reams upon uncritical reams about Levey and about his jailbird egoistic macho materialistic brand of 'satanism'. For example, in what the author must have assumed was an *irenical* piece - but which was actually unintentionally *ironic* propaganda by someone obviously believing in the importance of Howard Stanton Levey (the Yahodi) vis-a-vis modern satanism - some academic wrote that Levey developed "a rational ideology of egoistic hedonism and self-preservation."

So, let us celebrate the "rational ideology of egoistic hedonism and self-preservation" of those in supermax prisons who are the poster boys of Leveyian 'satanism' and some of whom would surely - if they only knew it - find in that 'satanism' another excuse for their deeds and for their personality.

To paraphrase and amend what Nietzsche wrote in his *Anti-Christ*, "even today the Levey-inspired modern satanist can believe they are satanic without realizing that they are the ultimate Jewish consequence," and thus are a counter-concept to everything satanic, for historically understood a satanist is someone who is opposed to the Jews, since a satan is

"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." {1}

Understood thus, the Order of Nine Angles (O9A, ONA) is most certainly satanic, given its support (exoteric and esoteric, as a causal form and otherwise) of National Socialism, its support for 'holocaust revisionism', its origins as a European folkish tradition, and with one of its five fundamental principles being "defiance of and practical opposition to Magian abstractions." {2}

Haereticus
127yf

{1} Anton Long, *The Geryne of Satan*, 122 Year of Feyen.

{2} *A Glossary Of ONA Terms*, version 3.07, 123 Year of Feyen.

The Satanic Bible

For decades the sagacious have known that the mass produced and much hyped book *The Satanic Bible* written by Howard Stanton Levey, the Yahodi, and infested as it is (like the works of Crowley) with Hebrew names, was not only an unoriginal mishmash of ideas plagiarised from other authors but also did not represent Satanism - modern or otherwise, and as an occult praxis or a personal philosophy - in any way at all.

His mishmash of plagiarised ideas included those of Ayn Rand, Nietzsche, Aleister Crowley, the author of 'Might Is Right', and authors such as Anthony

Ludovici (who enthusiastically propagated and popularized the ideas of Nietzsche), while his mishmash of allegedly satanic rituals and practices derived from the Magian grimoire tradition and the grandly-named Hermetic Order of The Golden Dawn (infested as it also was with the Magian grimoire tradition). In addition - as befits his reliance on the likes of Ayn Rand - Levey the Yahodi removed Satan both from the realm of the aristocratic and the realm of the supernatural, and placed him firmly in the realm of materialism, as an icon of egoism, of selfish indulgence, of the plebeian, and neglecting as Levey did (probably in his ignorance) the original meaning of the name Satan and the term Satanist.

Thus, as noted in Part One of these Satanic Polemics, (i) "in practical terms - despite all the puffery surrounding him and his brand of so-called satanism - Levey eulogized some of the types of people you'll find in jails and made them (at least before they got caught) into some sort of human ideal of - the archetype for - his brand," and (ii) that a satan is "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," that is, opposed to the Jews.

In addition, the archetype of Satan was - before Levey made him materialistic and plebeian - always associated by his occult admirers either with the heroic figure of Prometheus and/or with the elitism, the manners, the life-style, of those who were aristocratic by nature, in terms of character. Which character, for instance, predisposed men to be chivalrous toward women and to treat them as equals. As the pseudonymous Anton Long wrote,

"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." {1}

"One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves." {2}

This aristocratic Satan (represented to some extent by Milton in *Paradise Lost*, by Marlowe in his *Faustus*, and by William Blake) was, for example, the archetype of many if not most pre-Leveyian satanist underground (always

small and selective) groups such as the 1960s Yorkshire based Temple of the Sun which recruited Anton Long and whose satanic rituals included "a ritual drama involving a personified Mars and Venus, a Chorus (after the manner of Greek tragedy) and a musical accompaniment." {3}

Despite all this, Levey has been lauded as "the founder of modern satanism" with his book used as a guide to 'satanism' by those who declare and have for decades declared that they are 'satanists', with it being common practice - by most academics and such self-declared 'satanists' - for all non-Leveyian Satanists and Satanic groups to be regarded as having been inspired in some way by Levey even if their occult praxises and/or their occult philosophy differs in every respect from the mish-mash produced by Levey.

Indeed, this lauding of Levey the Yahodi, and this practice of opining that all modern non-Leveyian Satanists and Satanic groups were influenced by him and his book has now become a dogma, the accepted orthodoxy, a prevailing assumption, even though - and for example - not one person academic or otherwise has, using primary sources, provided any evidence that the occult philosophy of the pseudonymous Anton Long or the occult praxises of his Order of Nine Angles (O9A, ONA) are indebted in any way to Levey.

For were latter-day satanists or academics to study primary O9A sources {4} in a scholarly way they would find an esoteric philosophy, and occult praxises, which are completely independent of not only Levey the Yahodi, but also of the Magian-grimoire and qabalistic, traditions of the likes of Crowley, Aquino, and the 'Hermetic Order of The Golden Dawn'.

They would find an elitist, an aristocratic, satanism, true to the original meaning of the name Satan and the term Satanist. They would find an older occult, European, paganism totally free of later Magian influence. They would find a hermetic anados influenced by Greco-Roman culture, and thus a hermeticism untainted by both later Magian-inspired occultism and Nazarene influence. In brief, they would find an older satanism and a type of occultism - a tradition - almost completely overlooked or ignored by academics, fixated as they have been and still are on the likes of Levey the Yahodi and Crowley the drug addict and egoist, both of whom exemplify the materialism, the egoism, the patriarchal ethos, that still so dominates the modern West.

Hangman's Acre

Here, in such Marcher places as these in the Isles of Britain - the still rural borderlands between Shropshire, Herefordshire and Wales - there is a reminder of an almost lost pagan past and especially of that connection to the supernatural (the acausal) realm wherein dwelt such supernatural/acausal beings as Satan, reminder as such beings were of our own place in the cosmos and thus of how the 'magick' of the medieval grimoires (with their Hebrewesque demons) and the 'magick' of Crowley et al was and is so grandiloquent and delusional as to be laughable. As Anton Long noted:

"Esoterically (as distinct from exoterically) the Satanism of the Order of Nine Angles is defined as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals or collocations of individuals to control by whatever means.

This, obviously, places us in opposition to the mundane Satanism of modern self-described Satanists, for whom Satan is some archetype - in the Jungian or Lockian sense - and/or a useful symbol of egoism, pride, and antinomianism. Which mundane Satanism is both in essence and in practice redolent of what is Magian, the materialistic belief that the individual is the most important thing, and that the individual, either alone or collectively, can master and control everything (including themselves) if they have the right techniques, the right tools, the right method, the right ideas, the right words, the right training, and/or money, power, influence. That human beings, therefore, have - to quote a cliché often used by mundanes - nothing to fear but fear itself, because self-conceited humans are or can be in control. In terms of magick/sorcery, what is Magian is manifest in the conceited, illusory, statements I command the powers... and reality is what I make it or what I perceive it to be..." {5}

There is also here, in such places, a reminder of what some old ONA stories - such as the one titled *Hangster's Gate*, set in a place not that far from Much Wenlock - evoked: a local rural world where offerings were still made to that other hidden world to ensure personal and family well-being, and good crops, and healthy livestock. Offerings made because of feeling, knowing without words, that we are nexions: connected to and between two worlds. A feeling, a wordless ancient knowing, that the materialistic, egoistic, 'satanism' of Levey the Yahodi would destroy and has destroyed in those who have taken his dehortations seriously.

In contrast, what the O9A does, has done, and can do, is bring back that sense of belonging; that wordless knowing, and which can presence again such connections - such sinisterly-numinous connexions - as can place us in perspective and by which we, as individuals, can via an occult anados change ourselves: that is, consciously evolve.

Haereticus
127yf

{1} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen. The text is included in the compilation *The Joy of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*, available both as an e-text (pdf) and as a printed book, ISBN 978-1518679001

{2} *Questions From A Modern Rounwytha Initiate*, e-text, 122 yfayen

{3} *Some Questions About The Order of Nine Angles* (2016). Part One. e-text (pdf), 2016. As the O9A have noted, some of the texts from this Temple of the Sun were included in the microfilm that, in the early 1990s, Anton Long supplied to several academics including Professor Jeffrey Kaplan.

{4} Sources such as are contained in the compilations *The Complete Guide To The ONA* (seventh edition, 2015, 1460 pages) and *The Esoteric Hermeticism Of The Order Of Nine Angles* (2016, 159 pages).

{5} Copula cum Daemone 0, e-text, 121yf.

**The Church of Satan And The O9A
The Dehortations of Howard Stanton Levey**

"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 Howard Stanton Levey and his 'Church of Satan' seriously {1}.

So seriously that his satanism has rather inane not only been described as a 'new philosophy' but also 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 HS Levey (aka Anton Szandor LaVey) and knowing the sources used for his 'Satanic Bible' - assert that that text, and thus Levey'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 Levey 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 Levey 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 Levey are not only extraneous trappings but also based on Magian occultism whose *raison d'etre* 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 Levey 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 Levey 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 pathemathos; 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'.

R. Parker
2015
v.1.03

{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} 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 - Levey'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 Levey. For instance, a search of records found no trace of Levey's alleged employment as a police photographer, nor of his alleged affair with Marilyn Monroe. Levey 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."

**Anton LaVey And Anton Long
A Study In Modern Satanism**

Two of the principle proponents - and theorists - of modern Satanism are Anton LaVey (real name Howard Stanton Levey) and Anton Long (real name

David Myatt aka Abdul-Aziz ibn Myatt) and while the fact that their respective approach to Satanism (Church of Satan verses the Order of Nine Angles) substantially differs and has long been known among the Occult cognoscenti and by a few academics {1} - with the type of modern Satanism advocated by Levey being hyped by the media and extensively written about, and taken seriously, by most academics leading to Levey becoming popularly known as "the founder of modern Satanism" - the modern Satanism advocated by Myatt has long been neglected by most academics and especially by those seeking information about modern Satanism.

It is therefore interesting, and instructive, to compare the documented lives of Howard Stanton Levey and David Myatt to see how their lives presence - or do not presence - the type of Satanism they wrote about and propagated.

Howard Stanton Levey

The Satanism of Levey is the "Ayn Rand with trappings" Satanism of egoism, carnality, self-gratification, of 'might is right', and of humans as "just another animal", which in summary is the life-style of the likes of (a) those incarcerated in supermax prisons {2} and of (b) arrogant, prejudiced, rich plebeians such as Mr Pisty {3} and [as of June 2016] the male candidate for President of the United States {4} who with his implanted artificial hair, fake tan, bluster, arrogance, misogyny, wealth, and now candidacy for President, is the idol of male narcissists everywhere.

How then does the life of Howard Stanton Levey measure up to such LaVeyian-type Satanists? Did Levey practice what he preached?

He certainly boasted about his life, claiming - for example - that he had an affair with Marilyn Monroe, that he had been a lion-tamer, that he had been a scene of crime photographer with the San Francisco police. Yet there is no evidence to substantiate any of his many boasts {5}.

He was someone who never physically fought - as a member of a gang or of an extremist political movement or as a revolutionary - 'on the streets'; who was never anyone's bodyguard; who never did anything so insurrectionary or criminal that it brought him to the attention of the security services or the police; who never travelled to strange, foreign, lands and experienced - over months and years - different cultures; who never once incited murder and terrorism; who never once sampled the life of a convict and so never experienced 'life in the raw' and thus the reality of survival of the fittest; who never ran a gang of violent thieves; who never once said or wrote anything so genuinely heretical that he was subject of a years-long investigation by government agencies; and who never wrote or created anything original, with his much-lauded 'Satanic Bible' being a mish-mash of ideas from medieval grimoires, Ayn Rand, Nietzsche, the pseudonymous Ragnar Redbeard, Crowley, Michael Aquino, and many others.

Was he ever arrested for incitement or conspiracy to murder and regarded as a significant person of interest by the forces of law and order? Did he ever in public harangue a crowd of over a thousand who were violently opposed to

his views and who would have physically attacked him if his oratory had failed? Did he ever – by force of personality alone – walk unmolested through a hostile crowd of hundreds? Was he ever regarded by commentators as a dangerous, violent, man? No.

All he ever did – as a self-described Satanist – was give cosy lectures, perform pompous rituals while dressed like Mephistopheles in an amateur production of Faust, cosy up to media-made celebrities at cosy parties, and pontificate about his version of Satanism to journalists and anyone who would listen to his fictional stories about his make-believe life.

Did Levey – as Anton LaVey – thus write and preach from personal experience? No. In truth, he was a charlatan, a showman, a plagiarist, a raconteur, whose small inherited house he filled with objects and furnishings so indicative of his plebeian (his bad) taste.

David Myatt

In complete contrast to showman Howard Stanton Levey, enter – stage left – David Myatt whose extreme, apparently contradictory, life is now reasonably well-documented, with academics and researchers and authors stating, among other things, that Myatt is an "extremely violent, intelligent, dark, and complex individual" {6}, a Martial Arts expert {7}, a "dangerous man" {8}, a "theoretician of revolution" {9}, someone who "managed to enter the scene of grand politics and the global War On Terror because of several foiled terror plots in Europe that can be linked to [his] writings" {10}, and who was "a fierce Jihadist" {11}.

Someone who, among other things, acted as a bodyguard to England's most notorious neo-nazi {12}, was twice jailed for violence, was arrested for incitement to murder {13}; who ran a gang of thieves and founded and led two violent extreme political groups (the NDFM and the National-Socialist Movement); who inspired the London nail-bomber David Copeland {14}, who travelled and spoke in several Arab countries about Jihad {15}, who incited violence at a public rally in Leeds attended by thousands of people (for which violence he was sent to prison), and who undertook "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path" {16}.

In addition, Myatt has translated works of ancient Greek literature, written commentaries on two sections of the ancient Corpus Hermeticum, and invented a three-dimensional board game (the Star Game) based on the Western alchemical tradition.

Did Myatt – as Anton Long – thus write and preach from personal experience? Yes. Indeed, the O9A – and its Satanism – reflects the extreme, the experiential, the Faustian, the 'sinisterly-numinous', the street-wise, life of Myatt, since – as someone recently wrote – "Myatt's own strange life is sufficient of itself to illustrate what a dedicated, modern, decades-long occult quest for knowledge and wisdom is all about and involves. He is an example

of what the [O9A's] Seven Fold Way means and implies in real life [...] For Myatt's life gives credibility to the O9A: to its esoteric philosophy, its logos, and its 'sinister tradition/sinister subversion', and to its three praxises." {17}

Conclusion

In respect of modern Satanism, one has the choice between lauding and following the way of a stay-at-home charlatan or admiring and seeking to follow the difficult, dangerous, heretical, experiential way which a true Faustian pioneer wrought from his own life.

That so many laud and follow – and have lauded and have followed – the way of the stay-at-home charlatan says so much about so many of those who self-describe (and who have self-described) themselves as 'satanists'.

K.S.
2016

Notes

{1} For example, qv. (i) Jesper Aagaard Petersen who, in the chapter *Carnal, Chthonian, Complicated: The Matter of Modern Satanism* of the book *Controversial New Religions* (edited by James R. Lewis, Jesper Aagaard Petersen, and published in 2014) wrote that the Order of Nine Angles present "a recognizable new interpretation of Satanism and the Left Hand Path," and (ii) Senholt who wrote that "the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left Hand Path and Satanism is and should be according to the practitioners." [Senholt, Jacob: *The Sinister Tradition. Satanism in the Modern World*. Conference at The Norwegian University of Science and Technology, Trondheim, Norway, November 19-20, 2009]

{2} *Haereticus: Satanic Polemics Of A Propagandist*. 2016. Available in two parts [as of June 2016] here: <https://omega9alpha.wordpress.com/haereticus/>

{3} <https://sinisterpolemics.wordpress.com/2016/06/15/pistorius-the-pleb/>

{4} See the section *Pro-Magian Satanists* in <https://sinisterpolemics.files.wordpress.com/2016/06/o9a-praising-islam-v2.pdf>

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

See also (i) Lewis, James L. *Diabolical Authority: Anton LaVey, The Satanic Bible and the Satanist Tradition*. Marburg Journal of Religion 7 (1): 1-16

(September 2002), and (ii) Aquino, Michael. *The Church of Satan*, (two volumes) 2013. ISBN 9781494447335 & 9781494446963

{6} Raine, Susan. *The Devil's Party* (Book review). *Religion*, Volume 44, Issue 3, July 2014, pp. 529-533.

{7} *The Observer*, February 9, 2003; *The Independent*, Sunday 1 February 1998.

{8} Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2

{9} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{10} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld and Jesper Petersen (editors), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012.

{11} Martin Amis. *The Second Plane*. Jonathan Cape, 2008, p.157

{12} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{13} Whine, Michael. *Cyberspace. A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{14} *Panorama Special: The Nailbomber*, BBC Television, broadcast June 30, 2000.

{15} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (editor), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{16} Kaplan, Jeffrey. *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f

{17} *The Radical Occult Philosophy of Anton Long*. 2015. ISBN 9781518690433

Anton Long and The Exeatic Quest for Gnosis

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path {1}, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema {2}; and Anton Long and the

Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

Thus the showmanship and plagiarism of LaVey is evident in the Church of Satan. Thus the 19th century style romanticism, the egoism, the flamboyance, the misogyny, the need for disciples, of Crowley is evident in Thelema. Thus the studious nature, the honest, the moral, and the hierarchical, approach of Aquino is evident in the Temple of Set.

Thus, also, how the practical exeatic {3}, iconoclastic, seemingly contradictory life of Anton Long is evident in the Order of Nine Angles.

As Anton Long wrote in the 2011 text *Enantiodromia: The Sinister Abyssal Nexion*.

"My life has been considered by some to be a practical manifestation of The Seven Fold Way."

This is certainly true is one accepts, as many do {4}, the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship" {5}.

It is therefore interesting, and relevant - and also important for an understanding and appreciation of the Order of Nine Angles - to consider both the O9A's seven-fold way and the life of David Myatt.

The Seven Fold Way

The Seven Fold Way (aka 7FW aka the Seven Fold Sinister Way) is outlined in the 1990s O9A text *Naos*, and in the later text *Enantiodromia: The Sinister Abyssal Nexion*, and consists of a series of practical tasks, individual physical challenges, practical and occult ordeals, and various occult rituals. Importantly, both of these texts are practical guides, not theoretical tracts.

As Anton Long writes,

"The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success – a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached – a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which encounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades." *Enantiodynamia: The Sinister Abyssal Nexion*

Insofar as the personal experience and the development of the individual is concerned, the 7FW can be divided into two parts, although hitherto most commentators, and almost all critics, have focussed on the first part, apparently unaware of the second part.

The first part is that concerning up to and including the stage of Internal Adept where the emphasis is on 'the sinister' – on practical experience of 'the dark side'; and which practical experience is both occult, involving rituals and prescribed occult ordeals (such as Insight Roles), and exoteric, that is, often amoral in the conventional sense, requiring

"the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a heretic or an outlaw or a revolutionary or a dissident or a criminal. One 'heretical' form (or role) sometimes used in current and past Western societies is that of satanism (as the O9A understand and practice satanism). Another is political and/or religious extremism." *The Order of Nine Angles – Proem for Novices*

Unsurprisingly, it is this first part – with its mention of human sacrifice, its use of the causal form of neo-nazi extremism, its support for terrorism, and so on – that has made the ONA notorious and dissuaded many from either studying the ONA in detail or beginning their own personal journey along the 7FW, which (again unsurprisingly) is what Anton Long intended all along, as witness what he wrote to Aquino and others in *The Satanic Letters* published

in 1992.

The second part is the preparation for, the rite of, and the subsequent life of the individual beyond the rite of, The Abyss. According to Anton Long in *Enantiodromia: The Sinister Abyssal Nexion*:

"This Grade Ritual [The Sinister Abyssal Nexion] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated:

The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.

What has been separated - into apparent opposites - is the sinister and the numinous."

Importantly, and as stated in the aforementioned text,

"the necessary preparation for Entering The Abyss [...] involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living [...]

This numinous living is obviously in stark contrast - and seemingly opposed - to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts - personal, moral, psychic or otherwise - that may arise. A resolution that leads - if the individual decides to continue and after a duration of causal years - to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred."

Thus is there the necessary practical experience of, and the necessary personal learning from such experience, via the *Dark Art of Pathei-Mathos* {6}, of what the ONA term the sinisterly-numinous:

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - to describe 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 and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities." Anton Long. *The Adeptus Way and The Sinisterly-Numinous*

Yet again, even in these advanced stages of the 7FW, the emphasis of the Order of Nine Angles is on practical experience, in the real world, and a personal learning from such experiences, and for only thus is there a move toward wisdom:

"One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective attained. That is, notions of personal Destiny give way to an understanding of Wyrld and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language. There is thus the beginnings of genuine wisdom [...]

As the Rite of Internal Adept sheds and goes beyond mundane ego to symbolically produce an 'individuated' self - a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed - so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters - to themselves and others - while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic-consciousness: a placing of themselves into the Cosmic perspective."

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and the heavens. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal

abstractions." Anton Long. *Knowledge, the Internet, and the O9A*

In effect, and importantly, all this is (i) a modern restatement of the hermetic septenary *anados* – of the quest for gnosis – evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum* {7}, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal {8}. Which is why, in the 7FW, the last stage – that of Immortal – cannot be attained or claimed by a living mortal.

Of course, it may just be coincidence that Myatt has published a translation of, and a commentary on, the Pymander section of the Corpus Hermeticum {9}.

The Life of Myatt

David Myatt's strange life is fairly well-documented in reliable mainstream sources {10} and his life differs considerably from the lives of LaVey, Aquino, and Crowley, especially in the variety, the nature, and the duration, of his experiences. For instance, a somewhat itinerant upbringing in Africa and the Far East; some twenty years as a violent neo-nazi activist and ideologue, complete with imprisonment for violence and leading two neo-nazi groups; several years as a Christian monk; years of involvement with a NATO-sponsored paramilitary group; almost a decade as a 'ferocious Jihadi' during which he travelled in Muslim lands and spoke about Islam; a year or so running a gang of thieves; time as a bodyguard for one of Britain's most infamous neo-nazis; two years working as a nurse in British hospitals; writing the practical terrorist guide that (allegedly) inspired David Copeland; arrest for conspiracy to murder; years working as a farm labourer; his translations of the likes of Aeschylus and Sappho; and (last but not least) his development of a mystical philosophy based on empathy, compassion, and – importantly – personal honour {11}.

This rather astonishing variety of experiences – apparently both 'sinister' and 'numinous' – coupled with the allegation of him being Anton Long (at least until around 2009 or 2011), has led several people to conclude that Myatt's life is indeed "a practical manifestation of The Seven Fold Way".

For instance, Senholt {4} writes that,

"The role of David Myatt was and is essential to the creation and existence of the ONA." *Secret Identities in The Sinister Tradition* p.254

"Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA." *Secret Identities in The Sinister Tradition* p.267

"Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." *Secret Identities in The Sinister Tradition* p.269

Others, such as Per Faxneld {12} claim that "both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots."

Furthermore, it has been suggested {13} that

"We have thus, after over forty years, Myatt as Mage and at the end of the seven fold way, having ventured into and beyond 'the abyss' and having, as ONA texts such as *Enantiodromia: The Sinister Abyssal Nexion* suggest, melded the sinister with the numinous via practical experience and an exceptionally interesting diversity of living; with his post-2006 writings being explanations of and the product of this last mortal occult stage of what of necessity is a life-long quest."

These post-2006 writings of his - that is, what he now terms the philosophy of *pathei-mathos* - would thus, in this scenario, represent the gnosis, the wisdom, achieved by someone following the O9A's practical 7FW as far as a living mortal can go.

According to Anton Long writing in the 2011 text *Lapis Philosophicus*:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as The Left Hand Path, or whether one began on, and thence followed, what has been described as The Right Hand Path. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the outer secret of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began."

Conclusion

Two interesting - and perhaps - important things have been revealed. First, that the nature of the Order of Nine Angles has been much misunderstood, as evident in the general lack of understanding of, or even knowledge of, the sinisterly-numinous (the dual) nature of the Seven Fold Way with its aim of enabling individuals, via practical means and a decades-long and varied quest, to achieve wisdom, the stated goal of most esoteric traditions, including Left Hand Path ones. Second, that out of the likes of LaVey, Aquino, Crowley, and Anton Long, it is ~~Anton Long~~ Myatt who alone seems to qualify as having attained that goal of wisdom. Certainly, of all those, he is in terms of life and practical experience not only the most satanic, the most sinister, but also the one who has most embodied and manifested the numinous.

Which leaves us with three intriguing questions: (1) Is a practical experiencing of both the sinister and of the numinous, as advocated by Anton Long/the O9A, really required in order to attain the final esoteric goal? (2) Is the ultimate wisdom, the knowledge, so attained - by whatever means - really the same for all, or different? And (3) was David Myatt really Anton Long?

R. Parker
2013 ev
(Revised 11/7/13)

Notes

{1} By Left Hand Path here, in this specific context of comparison, is meant antinomianism; that is, a certain nonconformity often manifest in acts - of occult ritual and/or practical - of transgression.

{2} Whether Thelema and/or Crowley represent and expound a Left Hand Path has been much debated. My own view is that, as it is defined in {1}, they do.

{3} Exeatic is defined, by the ONA, as "going beyond and transgressing 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".

{4} See, for example, the Senholt chapter *Secret Identities in The Sinister Tradition* in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen, and published by Oxford University Press in 2012.

{5} Goodrick-Clarke, Nicholas. *Black Sun*, New York University Press, 2002, p. 217.

{6} See the ONA text *Guide to The Dark Arts of the O9A* and also *Pathei-Mathos and The Initiatory Occult Quest*, from which this is a quote:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom."

{7} In respect of sans denotatum, refer to ONA texts such *Denotatum - The*

Esoteric Problem With Names and Alchemical Seasons and The Fluxions of Time.

{8} The theory of causal and acausal, developed by Myatt in the 1970s, and which is used by the Order of Nine Angles, is outlined in the 1970s text *Emanations of Urania*, and explained in texts such as Myatt's *Some Notes On The Theory of The Acausal*.

See also the ONA text *Mythos, Meaning, Acausality, and Dark Gods*.

{9} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN-13: 978-1491249543

{10} A reasonable, and documented, overview of Myatt's life, is given below, taken from the Wikipedia article about him dated October, 2015.

{11} Myatt calls personal honour a 'numinous balancing', writing in his *The Way of Pathei-Mathos* that

"[the] personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force."

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

{13} R. Parker. *Whither Came The Numinous Way*. 2013

The Book of Coming Forth by Night A Brief Satanic Analysis

The Book of Coming Forth is the text that forms the basis of The Temple of Set, both from a philosophical point of view, and vis-a-vis the Occult. From it, the Temple claims a mandate and thus a "Satanic" authority.

The text gives several clues from which its Occult significance can be deduced. First, it purports to be a communication from a supra-personal being (Set); second, its style and content; third, the 'entity' confers upon the scribe the magickal Grade of "Magus"; fourth, the 'entity' confers (or seems to confer) upon this "Magus" an authority - to 'reconsecrate my Temple..'; fifth, various 'aeons' are mentioned.

The information contained in the text about aeons is very interesting - it states that an aeon was begun in 1904 (eh) by Crowley, and that this aeon ended in 1966 [a period of some 62 years]. It also announces another new aeon with the announcement of Aquino as 'magus'. This information is interesting, from an Initiated Satanic viewpoint, because it reveals a total lack of Initiated insight - instead, it seems to continue with the obfuscations of the like of 'The Golden Dawn' regarding "aeons", something continued by Crowley with his description of the 'magus' (a description which seems to have been used by the 'entity' in the text).

The reality is that an aeon is a causal manifestation of acausal energy - an intrusion, into the 'everyday' world, of the creative, evolutionary force which has been described as 'Satan'. Such manifestations occur about every two millennia - and give rise to higher or aeonic civilizations, which civilizations give form to the acausal energies. That is, such a civilization is means whereby evolutionary changes occur. These civilizations are organic - they grow, and then they wane and die. This takes a period of causal time - generally, one and a half millennia. At any one time, there is only one aeonic civilization - and of course only one aeon. An aeon means the presencing of acausal energies over a certain period of time in the form of a civilization: and each aeon is a 'new' manifestation of the acausal: i.e. it is apprehended, magickally, through new forms, symbols, words and so on. A genuine Magus does indeed re-present an Aeon.

Expressed simply, an aeon cannot last for a mere 62 years. A new aeon means a new civilization, in the real world: a new ordering of societies a new ethos within those societies. It means a process of organic growth over many centuries. It means the changing of individuals - a more conscious awareness - over centuries. Anything less than this is not, magickally, an aeon.

Thus, either the word 'aeon' is used, in the text, in the wrong sense - or the text itself reveals a lack of genuine magickal understanding.

Two Esoteric Points

° One

The text itself, in both its style and its content, is reminiscent of a working done by a Satanic Initiate following the seven-fold way – i.e. a working with one of the pathways that link the spheres of the Tree of Wyrd when various 'entities' are invoked. [An example of one such working has been published, in 1974 eh - 'The Message of the One of Thoth']. Such workings are generally understood to be learning experiences – when the Satanic novice is exploring, via archetypal symbolism and archetypal forms, their own psyche. Most magickians, of whatever path or tradition, produce such 'communications' in their learning years. Those who are insightful, learn from these – and then the novice moves on: the workings are seen as merely explorations of the unconscious. Those who are not insightful, dwell upon such workings – they fail to objectify them, they fail to integrate them via a conscious understanding of what they really are: merely workings with various archetypal symbols. [A classic case is John Dee.]

Those who fail to integrate them, usually see such workings as 'pronouncements' by some supra-personal being or entity: that is, they are seen as actual and important revelations of some 'deity'. Accordingly, a lot of time is spent 'understanding' what the often cryptic 'communication(s)' means, and in writing "commentaries" upon them.

Thus, either the text is an example of one such working by someone not yet achieved real Adeptship, or it is an actual "communication" from an entity. ° The 'entity' confers upon the scribe the title of 'magus' and instructs the scribe to re-consecrate the Temple, and so on. In the real world, the magickal Grades are understood as personal achievements, and represent the gaining of knowledge, experience, insight and skills by the individual magickian – a learning of wisdom by the overcoming of adversities; a transformation of the personality via both magickal and real-life achievements.

As such, the Grades apart from the first (i.e. Initiation) – are never awarded or conferred by others. They are only and always achieved, by each individual: by that individual attaining the level of personal development – each Grade re-presents. The aim of a genuine Occult path is the liberation of the individual – to progress to a higher stage of personal evolution: to go beyond the inertia of the herd. That is, the individual works at their development, perhaps aided and guided by others who have gone that way before. In a sense, genuine Occult paths are means whereby evolutionary advance can be consciously achieved: they represent the knowledge and insights of the current and previous Aeons. What is evolutionary is individuality – the coming into existence of unique individuals who can reason, who can judge, who can act, who possess insight. What is de-evolutionary (or just a stasis) is conformity – allowing others to do the reasoning, the judging, to inform one what 'insight' (and such like) are: i.e. to accept the solutions of others, the answers of others, rather than work these out for oneself. In a real sense, the magickal Grades represent the

stages of an individual's coming into being: of them appropriating more and more of the acausal (or 'expanding their consciousness more and more into the acausal' in a rather inexact way). This cannot be done for them - at any stage. Thus, for anyone, or 'anything' to confer upon anyone else a particular magickal Grade, is a sign that those so conferring and so accepting, do not fundamentally understand what the Grades represent - in effect, they lack an understanding of what genuine Occultism is all about. Those so accepting, allow someone else to judge and decide for them; those who confer, maintain the illusions of those upon whom they confer Grades.

This is so even (or rather, particularly so) in the case of a Magus - that Grade is achieved by an individual as a result of that individual going further along the Occult path chosen than anyone else: achieving more, appropriating to themselves more of the acausal (or 'the sinister' if one prefers). At this stage, this means opening/creating a nexion to bring forth into the causal world, acausal energies: i.e. channelling aeonic energies and presencing them. This of course requires an understanding of aeons, and how aeonic energies are or can be presenced in the causal, via civilizations, ethos, wyrd and so on. This is manifestly not the case for the scribe of the text under consideration. For this person accepts the conferring of the Grade by what is alleged to be 'Set' and accepts that being a 'magus' means manifesting, via a mandate, the 'will' of this entity, via a 'word' (and a 'consecrated Temple' and thus Priesthood).

° Two

The mention of Crowley and his 'law' is interesting in that it shows that there is no real insight into the forces which have and do shape the present Aeon. Crowley's 'Law' and 'magick' were manifestations of that distortion of the aeonic energies which has affected the Western aeon - one aspect of which is the Nazarene religion. Other aspects are the 'qabala', the 'demonology' of the Grimoires, the glorification of the ego at the expense of insight, and a lack of genuine reasoning.

The work of Crowley continued the distortion - it was not a cure for it. Crowley's understanding of real magick was minimal - and he possessed no insight into either aeons or aeonic energies. In fact, his life and work show that he never achieved real Adeptshlp, let alone Mastery.

If the 'entity' from which the scribe received the text was as that scribe described him - the Prince of Darkness - then one might expect an understanding of aeons and Crowley's essential irrelevance. Instead, there are some rather pseudo-mystical, pseudo-philosophical statements regarding the "Aeon of HarWer" and "Opposite Self": i.e. a clear, concise, rational account is not given. What is given, requires 'interpretation'.

Conclusion

A consideration of the text reveals it as in essence a working done by someone who has absorbed what has hitherto been accepted as the 'Western'

tradition of Occultism - as exemplified by John Dee, the Golden Dawn, Crowley et al - where communication with extra-terrestrial/supra-personal entities is accepted, and where such communications tend to be accepted as mandates, authorizing those who receive them to found Temples/Lodges /inaugurate an 'aeon' and so on. This 'tradition' - which is actually a part of the distortion exemplified by revelatory religions like that of the Nazarene - accepts such revelations and the individuals receiving them. The scribes of such communications treat them with respect - often as 'sacred', and interpret them via numerous commentaries for the benefit of the initiated and un-initiated alike. This tradition thus fosters a certain mentality - the religious attitude, where revelation, mandates and 'interpretations' are seen as not only of great value but also as more important than real understanding and rational knowledge; where the notion of exclusivity, of 'electness' is preserved. There is acceptance of a 'mandate' which gives authority - and members are expected to be obedient to that authority, which reserves for itself the right to decide who is acceptable, and what ethic/doctrines/views are acceptable/'right'.

The whole text reveals this religious attitude and approach. Internal revelations are considered more important than the insight and judgment born via practical experience. It is indicative of the pseudo-intellectual approach which has so come to dominate present day societies thanks to the distortion of the aeonic energies - individual character has less importance than assumed, pretentious 'knowledge'. A mass of useless 'esoteric' and non-esoteric (historical, philosophical and so on) knowledge is valued more highly than deeds, than learning via practical experience. This is evident in the "Commentary" on the text. In short - the text and the forms erected around it (the Temple etc.) appeal to a certain type of individual: those who need the comforts of old aeon values where there is affectation and delusion of attainment via the amassing of meaningless 'facts' and where those ordeals and experiences which can really change and provide self-insight are shied away from; where the individual delegates to someone else the task of providing answers and judgments.

One final consideration - from an entity described as the Prince of Darkness, there is no consideration given in the text to what actually is evil, sinister. Once again, there are only pseudo-mystical, pseudo-philosophical ramblings of the kind familiar from Blavatsky and other charlatans. One would have thought the 'Prince of Darkness' could have provided a clear, precise, concise, unambiguous statement which made sense to both a Doctor of Philosophy (if for the moment one assumes a Doctor of Philosophy would know sense if it hit him on the head) and a non-academic, but literate, person.

In summary, the text makes sense as, and is a good example of, a working done by someone striving to achieve Adeptship - to integrate within themselves archetypal opposites. If it is not this, then it can only be a conscious creation by an individual to enhance the image of that individual for the purpose of manipulating others, and possibly thereby achieving some sinister goals.

If the scribe of such a text believed it to be a genuine communication from a supra-personal entity, then that scribe had obviously not attained genuine Adeptship*. If the scribe believed that such a communication was however from his own 'higher self' or something of that nature [i.e. he did not posit it as originating in another, discarnate, entity] then that scribe had obviously not attained Adeptship and the understanding which goes with it - as is evident from the content of the text. If the scribe consciously constructed the text to use it as a means to create and maintain a Temple and his own standing in that Temple, then that scribe might just be said to possibly be an Adept - but certainly no further along the Left Hand Path [a Master has no need of such trickery - to pretend he has some 'Mandate' from someone/some entity; or has received some kind of 'revelatory knowledge'].

In essence, the text represents - both in its content/style and in the use made of it - everything that is wrong and has been wrong with what has and does pass for 'Occultism', as far as initiates of genuine traditions are concerned. As a document of Satanism (or even of the Left Hand Path) it is of interest as a curiosity - an example of what Satanism and the Left Hand Path are not.

Risum teneatis, amici?

ONA
l04yf

* Judged both by the belief itself and the specious content imparted by the entity: a content replete with the use of past aeonic forms (Egyptian, here) and an intent to revive them: something that has blighted the fake Occultists since Romantic times.

**Michael Aquino Sounds Off Again
About The Order Of Nine Angles**

The following item of propaganda - replete with silly assumptions and unproven allegations, and revealing a remarkable lack of knowledge - was posted, on the 24th September 2016, by Aquino on a self-described satanist internet forum.

{Begin quote}

For [those] unfamiliar with the "Order of Nine Angles/o9A", it was the mythical creation of a Briton named David Myatt, who borrowed the name from my "Ceremony of the Nine Angles" in Anton LaVey's Satanic Rituals (1972). By the 1980s Myatt, under the name of "Anton Long" was writing various "O9A" papers, and initiated letter-contact with me under both "Anton Long" and "Stephen Brown".

You can get a pretty good idea of Myatt from Wikipedia and of his "O9A" activities here.

Myatt never asked me [or Anton] for permission to use the "Nine Angles" (whose significance obviously escaped him) for his enterprise, and in our brief correspondence my principal concern was his publication of a literal "Satanic human sacrifice ritual", which was hardly what was needed at the height of the "Satanic Panic" in both the USA and Britain. As soon as the Temple of Set in Britain advised me of "Long/Brown"'s true identity, I cut contact, since I don't like deception.

I just went to the linked Amazon page and used the "Look Inside" to sample Myatt's book. If I were going to review it there, I'd give it 1-star, both because of the author-deception and because of its flagrant phoniness: fabricated history and off-the-cuff philosophy/magick without any substance.

Obviously David Myatt can write whatever he wishes, and if his books appeal to certain people, so be it. Ultimately it comes down to whether truth is important to you, and if so how can you ascertain it. In another thread here I posted an article of mine on just this issue. In this context Myatt and his "O9A" are merely just another symptom of a much greater "disease".
{End quote}

Myatt And The ONA

It is interesting and indicative how Aquino not only repeats the unproven allegation that David Myatt is Anton Long but also directs readers to the Wikipedia page about Myatt rather than to Myatt's own weblog [<https://davidmyatt.wordpress.com/>] or internet site.

It is also interesting and indicative how Aquino not only mentions a book allegedly by Myatt without providing the title of the book but has the temerity to condemn the book after having read only a few pages, Given his mention that the book deals with "magick" one can be pretty sure that he is writing about a book that deals with the ONA and was not authored by Myatt all of whose books are written under the names David Myatt or DW Myatt.

In both instances the lack of research by Aquino, his propagandistic assumptions, and his use of Wikipedia as a source, are most amusing.

The Term Nine Angles

Obviously Aquino, with his dislike of and silly assumptions about the ONA, had not bothered to read either (i) the ONA text titled *The Order of Nine Angles Rite of The Nine Angles* - subtitled *A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles* - or (ii) what Professor Monette wrote about the term and whose conclusion was:

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-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

A reading of that O9A text - and of compilations such as *ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles* - would have revealed how very different ONA usage of the term is from his prosaic two-dimensional "angles".

A difference that can be summed up by pointing out that for the ONA the 'nine angles' refers to the nine combinations of the three basic alchemical substances and which combinations form the basis for The Star Game.

A Mythical Creation And Lack Of Substance

His propaganda that the ONA is a 'mythical creation' is further proof of his shallowness and lack of research, given that, currently and in the past, there are and have been ONA nexions (or groups or individuals inspired by the ONA) in various countries, including the ABG Lodge, Tempel ov Blood, WSA352, Deverills Nexion, Secuntra, to name but a few.

Aquino also seems unaware - or for propaganda purposes chose to ignore - the fact that several individuals with a public profile have written of their involvement with the ONA, and which individuals include Michael Ford and Richard Mould.

His propagandistic quip that the ONA is 'without substance' is also further proof of his shallowness and lack of research, for he obviously does not know - or for propaganda purposes chose to ignore - the ontology, epistemology, and ethics, and the occult praxis, set forth by the ONA. That he - despite his reputation as a knowledgeable occultist - did not and has not presented a reasoned analysis of ONA esoteric philosophy is interesting and indicative, given his past voluminous pontifications about the Church of Satan and the Temple of Set.

A Rant

That Aquino at his age took the trouble, yet again, to rant about - make allegations about, and write propaganda about - the ONA on some internet forum, rather than write a scholarly critique of ONA esotericism based on a detailed knowledge of O9A texts, is interesting of itself, and may suggest some things about Aquino himself, at least to the sagacious.

Such a rant - such propaganda, such allegations about the ONA and Myatt, by such a person - is also suggestive of just how much the ONA irks some modern occultists and many self-described satanists. Which of itself is a good thing, for the Order of Nine Angles.

The Sad Sad Story of Michael Aquino Part One

Michael Aquino, founder of the Temple of Set, former colleague of Howard Stanton Levey, and a former officer in the US military, is now reduced to not only eagerly corresponding with anyone who, considering him an authority on matters Occult, seeks his opinion, but also is reduced to posting on a certain internet forum where he takes every opportunity to advertise - and post links to - his published books and where he inevitably in his replies references some manifestation of popular culture or quotes some author (such as Plato) in translation [qv. Appendix I].

Furthermore, that such a person with such a past spends so much time on a certain internet forum, hyping his books, and referencing popular culture, is both sad and indicative. What emerges - from his books, his writings, his correspondence, his internet posts, his love of dressing up like some character in *The Munsters* - is a pseudo-intellectual whose unoriginal Setian philosophy is indebted to Crowley, to Magian occultism, and to the likes of HP Lovecraft.

Just as indicative are his continued - decades-long - attacks on the Order of Nine Angles (a rival to his Temple of Set and to the Church of Satan), and his reliance on hearsay and rumour and assumptions in the matter of Anton Long.

For he - perhaps sincerely - believes that Anton Long is David Myatt. Why? Because (i) some UK-dwelling (now long disappeared) member of his Temple of Set told him so, back in the day, and he implicitly believed what that person said, and (ii) because he assumed that typewritten letters sent to him - signed Stephen Brown - were and must be by Myatt, and (iii) because someone else may have used the same or a similar typewriter as Stephen Brown, and (iv) because he believes there is some similarity in style between Myatt's writings and those of Stephen Brown/Anton Long, even though several academics have disputed that connection, with one stating that he considered that the identification of Myatt with Long was "implausible and untenable based on the extent of variance in writing style, personality, and tone." {1}

That Mr Aquino has never in over a quarter of a century bothered to conduct his own research into Myatt using primary sources, and has never deigned to conduct and publish a forensic analysis to substantiate his claims about typewriters and a similarity in style between Myatt's writings and those of Stephen Brown/Anton Long, and yet continues to make such assumptions and use such hearsay in his decades-long campaign against Myatt and the O9A, is surely indicative of his character.

Just as indicative is his failure for over thirty years to pen a scholarly critique of O9A esoteric philosophy and praxis: for all he can do now - as in the past

quarter of a century - is write propoganda and post, via the internet, quips such as "the O9A is off-the-cuff philosophy/magick without any substance."

Perhaps even more indicative is that Aquino has never bothered to undertake any research into the actual documented life and writings of David Myatt himself.

It is therefore unsurprising, given all these things, that more and more people are realizing that Aquino's reputation as some sort of authority of matters Occult is undeserved.

As one perspicacious person recently wrote:

"The only thing necessary is to take everything with a grain of salt and realize that what you are dealing with is the mythos and not necessarily reality. I make a distinction between the mythos and propoganda/social engineering. The former one can be a source of insight like ancient myths are, like some religions can be. Damn even fairy tales can teach us some ancestral wisdom. The latter one is extremely limiting, it gives you the extremely polarized, black and white simplified picture of the world, makes you rely on empty slogans etc.

Some of Myatt's writings, including his personal letters, can give some insight into his motivations behind his life decisions but only if you are willing to believe that the author is honest with you. FFS, we don't even know whether Myatt's personal letters that have been published are indeed his personal letters. Actually, we know little to nothing about real Myatt and a lot about Myatt as a mythical figure, some sort of an archetype. It might be better this way, who knows? Mythical super heroes are cool while real people often suck."

As someone else also recently wrote, until academics or others provide "credible evidence based on research using primary sources it will remain a mystery as to whether David Myatt really is (or was) Anton Long". {2}

Furthermore, scholarly research using primary sources - such as Myatt's letters and post 2011 writings, and public documents (and Court and police and other records) relating to his diverse activities - would settle once and for all the question of who he is, and was, and whether his philosophy of pathei-mathos genuinely reflects his learning from decades of varied experiences.

Until such research is undertaken, and published, individuals such as Aquino will doubtless - because of their character - continue to believe what they do about the O9A and about Myatt. As no doubt some or many of them will - because of their character - continue to believe what they do irrespective of such research.

JB
2016

{1} Sieg, George. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{2} <https://sinisterpolemics.wordpress.com/2016/09/25/the-question-of-anton-long-and-david-myatt/>

The Sad Sad Story of Michael Aquino Part Two

It is sometimes somewhat sad - and/or amusing - when someone who has been respected, in some particular field by some others for his/her assumed knowledge and sagacity, is finally revealed for who and what they really were and are.

An example here is Michael Aquino, founder of the Temple of Set, who - in recent postings on some internet forum in some obscure corner of cyberspace - has pontificated, yet again, about David Myatt and the Order of Nine Angles and who with such pontifications has revealed his true, rather sad, character.

° On some internet forum Aquino wrote:

{quote} Myatt is Long, Brown, Beast {/quote}

It's most amusing and sad that Aquino is still under the illusion that Myatt is Christos Beast when the real person behind that nym is well-known to academics and when that real person (Richard Moulton) has more than once publicly acknowledged his former involvement with the O9A. So much for Aquino doing some research before sounding-off, again, via the internet.

° On some internet forum Aquino wrote:

{quote} Myatt has this to say {/quote}

Hilarious, because it was Anton Long - or someone else connected with the O9A - who had "that to say."

It is rather sad and indicative as well as amusing that Aquino persists in paranoically believing that all published books about the O9A or containing O9A texts - from those authored by R. Parker to those collections of old O9A texts published by Chretien Sauvage and others {1} - were written, produced, and published by Mr Myatt.

And especially sad and indicative and amusing because Aquino has never provided any evidence, based on primary sources, that Myatt is Anton Long

or is behind those published O9A books. All he has - all he has ever had - is hearsay and a willingness to believe various rumors and allegations about Myatt. So much then for his intellect and his knowledge.

° On some internet forum Aquino wrote:

{quote} they have not publicly acknowledged or verified their identities/authorships. {/quote}

So what? We are talking about Satanists here: those who by the nature of their calling can be sly, deceptive, manipulative, and often shape-shifting 'criminals' who may use false identities and assume various personae to order to achieve certain goals, personal, financial, sinister, or otherwise.

That Aquino seems to expect Satanists to behave 'decently' and be truthful is not only hilarious but also exposes the difference between the amoral Satanism of the Order of Nine Angles and the pathetic pseudo-Satanism propagated by the likes of Howard Stanton Levey.

° On some internet forum Aquino wrote:

{quote} [Myatt] went on to become a Muslim, later "Numinous Way", and has now come full-circle to translating the New Testament Gospel of John. All the while publishing his series of "Satanism" books. {/quote}

Again, sad and indicative and amusing because Aquino persists in paranoically believing - without a shred of actual evidence - that Myatt is and must be behind whatever O9A books have been published. [Note to Aquino: hearsay and allegations are not evidence.]

° On some internet forum Aquino wrote:

{quote} I didn't and still don't care about Myatt {/quote}

Yet Aquino is still posting about Myatt and has for years posted items about Myatt on a certain internet forum (and has for years mentioned Myatt in various correspondence with others) and also has, for over a quarter of a century, propagated (to anyone who would listen) the allegation that Myatt is Anton Long and propagated the canard that the O9A is "without substance" and propagated the lie that Myatt "ripped off" what Aquino alleged (against scholarly opinion and contrary to the historical evidence) was his "invention" of the term nine angles.

Yet again, it is sad and indicative and amusing that Aquino - for example - persists in alleging that Anton Long "ripped off" the term 'nine angles' from a text that Aquino wrote even though it has been pointed out to him many times over the years - including on his favorite internet forum - 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."

° On some internet forum Aquino wrote:

{quote} I've been visiting 600C for some years now, and have still not seen anything substantive from any O9A knowledge base. Instead the common, and overwhelming characteristic of avowed O9Aers is just endless Pancho Pillow: pissing and moaning and flaming. So if there's something more to O9A affiliation than being Pancho, impress 600C with it. {/quote}

That here, as in previous years, Aquino commits The Fallacy of Illicit Transference (and yet again references popular culture) is amusing, sad, and indicative.

For he seems to assume or believe that those who post on internet forums about the O9A in some positive way are representative of the O9A and its esoteric philosophy, while also assuming that an internet forum is a place where knowledge about the O9A can be and should be found.

This is most amusing, given that most O9A texts, amounting to several thousands of pages over some thirty years, are readily available in printed books and/or on the internet, with the likes of Jacob Senholt and Connell Monette having provided an academic overview of O9A esotericism. {2}

That Aquino has never bothered to pen a rational - or a scholarly - critique of O9A esoteric philosophy and praxis, probably because he couldn't be bothered to study the O9A in detail given his prejudice regarding and assumptions about the O9A, is indicative of his non-intellectual character.

° On some internet forum Aquino wrote:

{quote} [Howard Stanton Levey] was erudite [...] He had an impressive library covering an entire wall. {/quote}

So, according to Aquino if someone - such as a showman - has a wall of various books it must mean they are erudite.

Levey erudite, as in being able to read, and having read, Plato and Aristotle in Ancient Greek and Renaissance books on Alchemy in Latin and magical texts such as Shams I-Maarif in Arabic? Of course not. Yet again another silly assumption by yet another pseudo-intellectual.

JB
2016

Nota Bene: There is a reason why this blog has the term 'polemics' in its title; a reason why 'we' do not represent the O9A, and a reason why so many O9A critics commit The Fallacy of Illicit Transference.

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{1} For example, the compilation of ONA texts in the book *The Sinister Tradition*. 2012 (ISBN 978-1479324613) and the book *The Pagan Order Of Nine Angles* authored by R. Parker, published in 2015, ISBN

978-1518885143.

{2} (a) Senholt, Jacob. *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in Per Faxneld and Jesper Aagaard Petersen (editors), *The Devil's Party: Satanism in Modernity*. Oxford University Press. 2013. (b) Monette, Connell. *Mysticism in the Twenty First Century*. Sirius Academic Press, 2013

Appendix I 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) 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," 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

Appendix II Theoretician of Terror?

In an article entitled *The New Media and the Rise of Exhortatory Terrorism* in the Spring 2013 issue of *Strategic Studies Quarterly* - a journal published by the United States Air Force - Professor Michael described David Myatt as "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution."

Myatt had previously been described as "the most ideologically-driven Nazi in Britain, preaching race war and terrorism," {1} and evidence has emerged {2}{3} that David Myatt's "detailed step-by-step guide for terrorist insurrection" {4} entitled *A Practical Guide to Aryan Revolution*, which was published in the 1990s {4}{5} - and widely regarded as having influenced, or inspired, the London nail-bomber David Copeland {6}{7}{8} - may also have influenced or inspired the German group the National Socialist Underground (NSU) who were responsible for 15 bank robberies and at least 10 racially motivated murders between September 2000 and 2011.

Furthermore, according to sources close to the investigation, the German police found copies of *A Practical Guide to Aryan Revolution* on a computer hard drive belonging to a member of the NSU 'support network'. This support network included the German section of the *Blood & Honour* organization {9}, an organization which was closely associated with Combat 18 during the 1990s {10} when Myatt himself was not only a member of Combat 18 {10}{11}{12} but was also, following the arrest of Charlie Sargent for murder, its leader {13}{14}.

The terrorist nature of Myatt's *Practical Guide* can be gleaned from the fact that the section headed *Racial War* - dealing with how to start a racial war - begins by stating that it means "creating tension and terror within ethnic

communities and damaging or destroying their property and their homes by fire bombs and/or explosive devices. Part of this involves attacking individuals and killing some of them." {7}

Another neo-nazi terrorist document attributed to Myatt {1} was even more explicit, providing detailed instructions - with diagrams - on how to construct home-made bombs. This was the 15 page printed pamphlet, circulated in 1994, which announced the formation of the White Wolves {15}.

Unsurprisingly, given the terrorist nature of their contents and the fact that mere possession of them in any format is a criminal offence in most Western countries, neither document is available on the internet, although some parts of the *Practical Guide* have sporadically and temporarily appeared, but always minus the sections that dealt with practical topics such as Racial War and the Rules of Engagement.

Furthermore, it was rumours of Myatt's authorship of both documents, and Myatt's formation, and leadership, of the NSM in 1997 as successor to Combat 18, that led Detectives from SO12 at Scotland Yard to investigate Myatt's neo-nazi activities, an investigation which included Operation Periphery: the dawn raid by seven police officers on Myatt's home in early 1998, the seven hour search of his "luxury four bedroomed" detached house {8} in a village near Malvern, and his arrest on suspicion of incitement and conspiracy to murder and incitement to racial hatred {4}. Soon after his arrest he was granted bail on condition that he reported, on a regular basis, to Charing Cross police station in London, the nearest police station to Scotland Yard.

Three years after his arrest, in the Summer of 2001, all charges against him were dropped, the almost four year long, and by that time international, investigation having failed to find sufficient evidence to prosecute Myatt in a court of law {5}. Meanwhile, Myatt had - following his conversion to Islam in the Autumn of 1998 - not only travelled and given talks in the Muslim world {16} but also written one of the most detailed justifications in the English language for Islamic 'martyrdom operations' {16}, and which justification for such 'suicide attacks' was published on the Izz ad-Din al-Qassam Brigades section of the Hamas website {17}. In addition, and over a year before 9/11, he - using his Muslim name of Abdul-Aziz ibn Myatt - publicly defended and praised the Taliban and Osama bin Laden {13}, "urged young Muslims to take up Jihad" {18}, and not only did "more than any other theorist to develop a synthesis of the extreme right and Islam" {19} but also, in a practical way, tried to bring neo-nazis and radical Muslims together so that they could fight their "common Zionist enemy" {19}{20}.

Therefore, it does appear to be the case that Myatt does - or at least did - deserve the appellation 'theoretician of terror', if only because of his past, and decades long, writings and his decades long practical activities which involved preaching and inciting terrorism both as a neo-nazi and as a radical Muslim.

As Senholt noted, "[Order of Nine Angles] inspired activities, led by

protagonist David Myatt, managed to enter the scene of grand politics and the global 'War On Terror', because of several foiled terror plots in Europe that can be linked to Myatt's writings." {21}

Morena Kapiris
November 2014
(Revised 2015)

Notes

{1} "Theoretician of Terror", *Searchlight*, July 2000

{2} Daniel Koehler: *The German National Socialist Underground (NSU)*, in Jackson, Paul and Shekhovtsov, Anton (editors): *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp. 134-135. ISBN 9781137396211

{3} Jacob Aasland Ravndal, *Ikke så ensomme ulver*, Norsk rikskringkasting AS, 15.05.2013. Archived at: <http://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908>

{4} Michael Whine, *Cyberspace: A New Medium for Communication, Command, and Control by Extremists*. Studies in Conflict & Terrorism, (RAND/Taylor & Francis), Volume 22, Issue 3, 1999

{5} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420

{6} Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006, pp.61-64.

{7} "Panorama Special: The Nailbomber", BBC TV, broadcast June 30, 2000. Transcript archived at: http://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{8} *Sunday Mercury*, July 9, 2000

{9} NSU Trial Reports: <http://www.nsu-nebenklage.de/en/> [Accessed November 2014]

{10} <http://prezi.com/lyrozzmdmhgv/combat-18/> [Accessed November 2014]

{11} Michael, George: *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006

{12} Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70-71. ISBN 9781597977043

{13} Wistrich, Robert S, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*. Random House, 2010

{14} Raphael Israeli. *The Islamic Challenge in Europe*. Transaction Publishers. 2008. pp 44-45. ISBN 9781412807500

{15} Susan Greenberg, *Newsweek*, 5/9/1999

{16} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Diemel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17. ISBN 978-1-60750-536-5

{17} Durham, Martin. *White Rage: The Extreme Right and American Politics*. Routledge, 2007, p.113

{18} Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2

{19} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006. p. 142.

{20} Ely Karmon. *The Middle East, Iraq, Palestine - Arenas for Radical and Anti-Globalization Groups Activity*. NATO Workshop On Terrorism and Communications: Countering the Terrorist Information Cycle, Slovakia, April 2005.

{21} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld and Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012
