



Modern Satanism and The Order of Nine Angles

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Preface

This compilation is of some recent essays, some recent Order of Nine Angles (O9A/ONA) texts, and an extract from a debate on a forum as to whether Satanism is now, esoterically and philosophically, a meaningless term. As such, this compilation complements three other recent O9A texts: (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (1460 pages, Seventh Edition, 2015), (ii) *A Modern Mage: Anton Long and The Order of Nine Angles* (52 pages, Second Edition, 2015), and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (2015).

The common themes in this compilation are:

(i) The nature of modern satanism: qv. (a) *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*, (b) *Incitement, Propaganda, and Mythos*, and (c) the somewhat polemical texts *Satanism Plebeianized*, and *Is Satanism Now A Meaningless Term?*

(ii) The true nature of the O9A sans the polemics and propaganda: qv. (a) *Beyond The False Dichotomy of LHP and RHP*, (b) *Incitement, Propaganda, and Mythos*, and (c) the O9A texts included in Part Two.

(iii) What was the nature and the purpose of the 'satanism' openly and dialectically propagated for some three decades by the O9A: qv. *O9A Satanism - A Modern Heresy* and *Incitement, Propaganda, and Mythos*.

In respect of the O9A itself, as mentioned elsewhere:

"Unique among self-described modern Occultists, the Order of Nine Angles has, since it first publicly emerged in Britain the early 1970s, not only propagated a septenary system but also maintained that such a septenary system represents the 'genuine' Western occult tradition. Furthermore, initiates of the O9A have not only derided the ten-fold medieval Hebrewesque qabalistic system - propagated and lauded by the so-called Hermetic Order of The Golden Dawn, by Crowley, and by others - but also used terms, such as φύσις (physis) and rounwytha, and πάθει μάθος (pathei-mathos) and enantiodromia {1}, which reference ancient esoteric traditions that are almost entirely absent from the academic literature dealing with modern satanism, the modern Western Left Hand Path, and modern esotericism in general. For such literature is almost entirely devoted to those - such as the Hermetic Order of the Golden Dawn, Crowley, LaVey, Aquino, et al - who have accepted without question the ten-fold medieval Hebrewesque qabalistic system and what has been derived from it.

That the O9A septenary system does indeed represent an older - pre-Hebrewesque - and Hellenic and genuinely hermetic occult

tradition is gradually becoming increasingly known outside of O9A circles, partly due to articles such as *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, partly due to Myatt's translations of the *Pymander* and *Ἑρμῶς Λόγος* tractates of the ancient *Corpus Hermeticum* {2} - in which physis and a septenary system are mentioned several times - and partly due to his notes on the fourth tractate (*Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἢ μονάς*) in which notes {3} he pointed out the use of a septenary system by John Dee as described in Theorem XVIII of Dee's 1564 work *Monas Hieroglyphica*. {4}

R. Parker
2015 ev
v.1.01

{1} For example, in respect of physis, qv. the seminal O9A (1980s) text *Naos*, which outlines the basics of what the O9A term 'physis magick'.

{2} (a) *Poemandres, A Translation of and Commentary*. 2014, ISBN 9781495470684. (b) *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 9781507660126.

{3} *Notes On The Fourth Tractate Of The Corpus Hermeticum*, *Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἢ μονάς*, in Myatt, David: *Sarigthersa*, e-text, 2015.

{4} The quotation is from *Further Notes Concerning The Hermetic Origins Of The O9A* (2015).

Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition

Ontology And Modern Satanism

It is generally accepted in academia that in order to qualify as a philosophy a weltanschauung {1} should propose a distinct ontology: that is, an explanation or theory regarding the physis (the essence, οὐσία, the inherent quality or 'nature') of Being and of beings, and in particular of human beings. In respect of Being, the explanation or theory is generally of what is considered to be the meaning (or nature) of existence/reality itself.

The problem with modern satanism {2} from a philosophical point of view is (i) that it lacks a unique ontology, and unique philosophical answers to ethical questions such as the nature of good and evil {3}; and (ii) that it lacks a unique epistemology; and (iii) that it is little more than a collection of unoriginal statements culled from or plagiarized from diverse authors, ranging from Plato to Epicurus to Nietzsche to the pseudonymous 'Ragnar Redbeard' to Ayan Rand; and (iv) that its explanation of the nature of existence is also unoriginal, egoistic as it is in its entirety with whatever is occult, or esoteric, interpreted in an egocentric manner {4} and thus appended to provide either (a) an entirely superfluous outer 'satanic' appearance, as for instance occurred in LaVey's Church of Satan, or (b) a justification for a non-philosophical archaic religious belief in the so-called 'enlightened' satanism (or so-called 'enlightened individualism') of the Temple of Set {5}.

For, in essence, modern satanism is not a philosophy, esoteric, or otherwise {6}, but rather egoism - a masculous egoistic ipseity - and antinomianism with some occult ornamentation and much propaganda in support of such occult ornamentation {7}. That is, modern satanism is merely one weltanschauung among many: the particular opinion, and beliefs, of various individuals and of various groups, and which various individuals and groups - despite their apparent outward diversity - possess a most decidedly masculous character.

The Sinisterly-Numinous Occult Tradition

In contrast to the weltanschauung of modern satanism, the Sinisterly-Numinous Occult Tradition - as currently exemplified by the Order of Nine Angles (O9A/ONA) - not only has a distinct ontology but also a distinct epistemology and ethics.

In respect of human beings ('mortals'), the distinct ontology is of our physis being a nexus between causal being and acausal being; a nexus manifest not only in our esoteric connexion to other living beings and to the Cosmos, but also in our psyche: consciously, unconsciously, symbolical, archetypal, mythological, and otherwise. Furthermore, this ontology implies that 'good' and 'evil,' and our perceived ipseity, are manufactured (human) causal abstractions (or assumptions) manifest as such abstractions are most noticeably via denotatum (a naming, categories, categorizations) and by the illusion of a causal dialectic of conflicting ideated opposites. Further, as a nexus - a nexion - between causal and acausal, we mortals - by virtue of our faculties, such as consciousness, reason, and empathy, and whether such faculties be latent or otherwise - have a unique terran ability to consciously change ourselves; that is, to consciously partake in or engender our own development (our evolution) as human beings and which evolution requires a balance (within our psyche) between causal and acausal, and thus between what has been categorized as 'sinister' and 'numinous', for such a balance enables us to apprehend the nature and the extent (the esoteric connexions) of the nexion we are.

The distinct epistemology of the O9A is of there existing both causal and acausal knowing, with both types of knowing required in order for wisdom to be attained, with wisdom understood as meaning

"not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions." {8}

Causal knowing is manifest (presenced) via such things as scientific observations (with the concomitant scientific theories), and by reason and logic; and with acausal knowing primarily manifest by means of what the O9A term 'acausal thinking' and 'empathic knowing' {9}.

The distinct theory of ethics of the O9A is of a personal honour - manifest via the 'logos of the O9A', a code of kindred honour - since such honour is considered as a primary means of maintaining the necessary (internal and external, and esoteric and exoteric) balance between causal and acausal, between the 'sinister' and the 'numinous', and between the masculous and the muliebral.

In respect of Being - of the meaning (or nature) of existence/reality itself - the distinct theory of the O9A is that not only is existence (the unity beyond our

apprehension of causality and acausality) independent of us, as fleeting mortal beings, but also that our physis as mortals - balanced as we are, and a nexus as we are, between causal and acausal - presents us an opportunity to egress beyond our mortal (causal) death to an acausal ('immortal') existence.

Thus does the Sinisterly-Numinous Occult Tradition consider that various occult techniques or methods, such as the experiential Seven Fold Way, are one means whereby we mortals can not only consciously partake in or engender our own personal development (our evolution) as a human being but also (i) egress toward an acausal existence {10} and (ii) be vectors for the development of a new, more evolved, human species and thus for new types of human societies.

Satanism And The O9A

Philosophically, the Order of Nine Angles is not now and never was either strictly satanist {11} or strictly Left Hand Path. For

"its extreme type of 'satanism' is [and was] only a particular causal form - a causal presencing - of its particular esotericism [...] A necessary and novitiate pathei-mathos, a modern 'rite of passage', and thus one gateway (one nexion) into the strange acausal, mystic, occult world presenced by the O9A and by its paradoxical, oft-times intentionally confusing, mythos." {12}

This mythos, and their 'extreme type' of satanism, were designed by Anton Long to dissuade certain people, to attract other types of people, and to cause such controversy as would not only make the O9A known but also lead to others aiding 'the sinister dialectic' by propagating, and using and developing, O9A ideas and techniques.

For the Order of Nine Angles - that is, its esoteric philosophy and praxises - are simply guides to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our physis) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

For, esoterically understood, enantiodromia is when a person discovers for themselves what has been separated into apparent often conflicting opposites, and when what lies before/behind/beyond such opposites - and the denotatum used to describe such opposites - is revealed. In other words, the O9A consider that both the Left Hand Path - 'the sinister' - and the Right Hand Path - 'the numinous' - are in reality only causal abstractions, ideations; with such abstractions and ideations hiding the reality of our own physis, hiding the

physis of other living beings and hiding the nature (the physis) of Reality itself.

Thus, O9A satanism, O9A insight roles, esoteric chant, the esoterically-numinous unique symbols and symbolism of the star game, the overt exoteric and exeatic extremism, the months living alone in the wilderness - and other such occult techniques and 'dark arts' - are simply guides to a practical and personal learning - to the necessary internal alchemical change - which results from a practical involvement, esoteric and exoteric, with both the 'sinister' and the 'numinous'.

Furthermore, all this was made known - or hinted at - by the O9A from the very beginning. As, for example, in their 1980s text *Naos*, and was why part one of *Naos* was entitled *Physis Magick, A Practical Guide to Becoming an Adept*.

However, it seems that for over thirty years no one outside of the Order of Nine Angles took any notice of, let alone understood, the philosophical, ontological, and esoteric implications of the Greek term physis, nor why the O9A described their Seven Fold Way as 'physis magick', nor why they used that term in the 1970s text *Physis - The Third Way of Magick* {13}, nor why the O9A have consistently, for decades, stressed the importance of developing the muliebral faculty of empathy {14} and which faculty enables, among other things, a conscious apprehension of what the O9A term the Aeonian Perspective.

As Anton Long expressed it, over twenty-five years ago:

"They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt." {15}

Egoistic Ipseity And The O9A

In stark contrast to the unbalanced, masculous, egoistic ipseity manifest by both modern satanism and by the modern, Western, Left Hand Path, the O9A - despite outer appearances and despite its intentionally confusing mythos - continues the classical (Greco-Roman) tradition of esoteric paganism, manifest as that tradition is in (i) a personal, and years-long, anados (a quest for immortality) involving myesis and various practical esoteric arts, rites, mysteries, and techniques; in (ii) an understanding (intuitive or otherwise) of the need to acquire or cultivate (by various means) a certain inner equilibrium as a prelude to apprehending our physis, the physis of other living beings, and the physis of Being itself, so that we are "not foiled in acquiring knowledge germane to our essence" {16}, and in (iii) an exeatic (pagan) living balanced by an awareness (intuitive or otherwise) of supra-personal affective forces (howsoever described or denoted) beyond the power of egoistic mortals to

control.

Furthermore, the O9A not only continues that classical tradition but has also substantially evolved it, as for instance by (i) providing, in the Seven Fold Way, a very practical anados that anyone can follow, and by (ii) correcting the thousands of years old imbalance between the masculous and the muliebral, an imbalance (a bias toward the masculous) that was internal (personal, esoteric, in the psyche) and external (in societies, in manufactured abstractions, in ideologies and ideations), and which imbalance not only meant that only a few individuals, per century, evolved toward wisdom, but also that external forms and structures followed an inexorable pattern of temporal rise, decline, and fall, and which unnecessary cyclicality has stifled our evolutionary potential as conscious beings. That the masculous individuals who profess to be modern satanists, and/or followers of the Left Hand Path, do not apprehend this is evidence enough of their ignorancy. With them, and their ilk, we will remain an ouroboros species confined to this planet, while the Sinisterly-Numinous Occult Tradition, and similar presencings of equilibrium - of causal-acausal balance - offer us a nexion to life among the star-systems of our Galaxy.

R. Parker
January 2015
v.1.03

Notes

{1} That is, the particular perspective, opinion, or beliefs, of an individual or of a group.

{2} By the term 'modern satanism' is meant the interpretation manifest primarily in the writings of LaVey and Aquino and those who have used that interpretation as the basis for their own interpretation(s).

{3} The belief of modern satanists is that ethics are, or should be, personally determined by the individual.

{4} What the Temple of Set (ToS) refer to as 'psyche-centric', as in "exalting the psyche-centric consciousness", which is the essence of what the ToS term the individual pursuit of Xeper.

{5} An archaic religious belief as expounded in various ToS documents such as (a) the *Temple of Set Frequently Asked Questions*, dated 1994; (b) in Aquino's book *The Temple of Set* - various draft versions of which exist, such as at

<https://web.archive.org/web/20090824024822/http://www.xeper.org/maquino/nm/TOSd8.pdf> - and (c) in *The Crystal Tablet of Set*.

See also the letter from Aquino to Jeffrey B. Russell dated January 19, 1987 CE where Aquino writes: "Does the Temple of Set honestly believe that it is an initiatory vehicle ordained by and consecrated to [the ancient deity] Set? Yes, it does."

In another document, circulated within the ToS, a member wrote in March 1979 that "[Set] made me a Magus, speaking through Xeper [...] Thus he fulfilled my will to bring full freedom to his Gifted race. Yea, he wrought also in me a work of wonder beyond this."

{6} As outlined in my e-text *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*,

"An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols."

Neither the Church of Satan nor the Temple of Set have a unique esoteric symbolism. Nor do they have a unique ontology represented by an esoteric symbolism. Instead, they employ the mangle-mangle that is the magian Kabbalah and modern turbidus developments of it.

{7} This propaganda is much in evidence in ToS texts, such as *The Crystal Tablet of Set*, where populist summaries of philosophies and weltanschauungen, ancient and modern, precede a quite minimalist and vague presentation of 'satanist' and/or of Temple of Set ideas. Thus, a so-called chapter on 'ethics' consists of 12 pages of populist summaries of the likes of Plato, Hegel, Marx, et al, followed by a meagre few paragraphs concerning good and evil in an occult context, and which paragraphs merely present rather cliched personal opinions, such as that "there is thus no easy answer to the question of whether a given magical act is good or evil" and that "it is up to the magician to determine what judgments - by which judges - will be important".

As befits such pseudo-intellectualism, the references in such texts are often to populist works (such as *The Social Contract* by Robert Ardrey) just as quotations from such people as Plato are invariably in translations, not of the

author of the occult text, but of someone else.

{8} Anton Long, *Pathei- Mathos and the Initiatory Occult Quest*, 2011.

{9} Refer to the section *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.

{10} In respect of the Seven Fold Way, refer to the following texts: (i) *The Pagan Mysticism Of The O9A*, and (ii) *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*.

{11} As Anton Long notes in his letter to Lea, dated 23rd September 1990 ev (101yf) and included in the *Satanic Letters of Stephen Brown*, Thormynd Press, 1992:

"Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living [...]

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth [to] and maintains civilizations. On this level, it is beyond 'form', being transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the esoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally [...]

There exists beyond whatever outward form is chosen/developes, the essence - and this is what is intimated in [the novel] 'The Giving' - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition, and so on. It is not part of a dialectic process - it is the process itself."

{12} R. Parker, *A Modern Practical Occultism in Presencing The O9A*. The text is included in the seventh edition (2014) of the pdf compilation *The Definitive Guide To The Order of Nine Angles - Theory and Praxises*.

{13} The text is included here as an appendix.

{14} The importance of empathy is mentioned several times in the *Satanic Letters of Stephen Brown* (2 vols, Thormynd Press, 1992).

Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." The MS, which concerned the O9A 'rite of

nine angles', was published in the 1980s in Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{15} Letter to Mr Milner, dated 14th March 1991 eh. *The Satanic Letters of Stephen Brown*, vol i. Thormynd Press, 1992

{16} Pœmandres (Corpus Hermeticum), 32.

Appendix

The Third Way of Magick

Editorial Note:

This particular, somewhat polemical, Order of Nine Angles (O9A/ONA) text - mentioned in one of the *Satanic Letters of Stephen Brown*¹ - has a rather unusual history. Written c. 1973, it is one of only a few old O9A texts that has not, until now, been republished in its entirety using an original copy, although extracts from it were used in the first edition of a 1980s compilation entitled *Physis - A Western Martial Art* circulated by a group, operating under the name The Physis Foundation, whose stated aim was to establish a rural, agrarian, pagan and non-political community in England, and which group was rumoured to include a certain Mr Myatt.

Later editions of *Physis - A Western Martial Art*, which were issued c. 1990 by the similarly named The Physis Fraternity (rumoured to be organized by a certain Mr Moulton in liaison with Stephen Cox's Order of the Jarls of Baelder) omitted the occult elements and in their place substituted overt National Socialism.

In addition, various plagiarized versions of parts of *Physis - The Third Way of Magick* were included in an early 1990s typewritten text simply entitled *Physis*, attributed to 'Godric Liddell' (probably a pseudonym used by Mr Moulton) and first published in Stephen Cox's *Baelder* zine, and which text included, as an appendix, extracts from two (1980s vintage) articles by D. Myatt: *The Meaning of Physis*², and *Physis, Toward A Community*, the latter of which was also included in the aforementioned first (early 1980s) edition of *Physis - A Western Martial Art*.

The photocopy of the original 1970s typewritten text of *Physis - The Third Way of Magick* which survives contains copious handwritten corrections in an unknown hand but gives no author, and although it is tempting to attribute the original 1970s text to Anton Long my view is that both the style and the content militate against such an attribution. A slightly revised version of the original text - with three footnotes added, and (interestingly) with the word 'Man' replaced by the word 'mortal' - was circulated in the early 1980s, and it is that revised version (with footnotes) which is published here.

R. Parker
2015

{1} Letter to Lea, dated 23rd September 1990 ev (101yf). Thormynd Press, 1992.

{2} Myatt's 1980s article - republished in Kerry Bolton's *The Heretic* zine (issue #1, July 1992) - begins: "Physis is a Greek word which can be translated as 'Nature' - it also means the 'natural unfolding' or evolution which occurs in nature as well as the 'character' or 'nature' of a person. In many ways, it is that harmony or balance which 'holds the cosmos together' in a natural way. The ancient Greeks had a concept of living and an approach to the gods which was pagan - they believed that a proper life (I am writing about pre-Platonic views here) was a balanced one, that the relationship of the individual to the gods was important. This relationship was not based on concepts of sin nor on a morbid denial of life and its pleasures. Rather, it was based on respect - the individual respected the gods and believed the respect (and thus personal fortune) of the gods could be obtained or given if the individual strove to achieve excellence. It was considered unwise to be excessive - in anything."

Physis - The Third Way of Magick

In the ancient world magic was essentially of three types: the first may be described as 'elemental' (or 'demonic'), the second as shamanistic, and the third as empathic.

Examples of the first type have come down to us in such works as the *De Mysteriis* of Iamblichus and in many magickal papyri (mostly of Egyptian origin or influence) that have survived. From the viewpoint of the history of magic (particularly the elemental type) these papyri are of exceptional interest. They were published in three volumes by Karl Preisendanz in 1928, 1931 and 1942 under the title *Papyri Graecae Magicae - Die Griechischen Zauberpapyri*. Copies of the third volume are extremely rare: at the time of writing even the British Library does not have a copy although there is one in the Ashmolean at Oxford. (1)

The elemental/demonic type of magic is based in a belief in gods and demons, and the task of the sorcerer is that of learning to know the various demons, their powers, and the 'spells' and charms which make him/her capable of controlling them. In origin, as the historical evidence shows, this type of magic derives from Egypt and Sumeria. For a long time, it was the most widely practised form of magic in the West and Near East. At first it was not regarded as 'demonic' as we now understand that term - the 'demonic' element was a later development deriving from the Babylonian and then the Persian (for this latter, Zoroastrianism), this development being in essence a division of 'cosmic' and thus magickal forces into 'good' and 'evil'. The idea that magic is a means of defence against 'evil' spirits (and thus the use of those spirits or demons) is essentially Babylonian/Persian, and it was this later form, together with aspects of the original Sumerian/Egyptian tradition, that was grafted onto the Hebrew qabala (and thus included Old Testament theology) to form the 'Grimoire' magic of the Middle Ages. It was this mish-mash which was 'revived' by Francis Barrett, Levi and the Golden Dawn. One of the features of this type of magic is the 'word of power' - others include the magic circles, barbarous invocations and magical weapons/amulets.

One of the essential differences between this elemental/demonic form of magic and shamanism is that the sorcerer/sorceress protects themselves from the demons and spirits by various charms, spells, circles or chants, whereas the shaman identifies with them via dance, music, song, potions/drugs and a

temporary loss of personal identity. The shamanistic type is essentially the oldest form of magic, and is only really possible where a community or folk/tribal identity is strong, the shaman being an important part of their community/folk tribe. The functions of the shaman are quite simple - they discover what is hidden, foretell the future and sometimes heal and advise.

The third type of ancient magickal tradition, the empathic, flourished during the Hyperborean Aeon and had as its centre the culture of Albion (c. 5,500-3,500 BN) after which there was a slow decline; the 'Druids' representing the last part of this decline. This type gave rise to the early legends about 'Apollo' and the mystery cults of Ancient Greece as well as to the legends of the Druids and 'Merlin'. Its basis was an intuitive understanding of the cosmos - using the foundation of the septenary - and hence a sympathy with the energies of the cosmos and the Earth. The cosmology underlying this approach gave rise to both 'Homeric' theology and, later, to the Vedic gods and Teutonic Mythology. That is, these later forms represent the original spirit of the 'lost' empathic tradition - a spirit in complete contrast with both the elemental and shamanistic approach (qv, the MS 'The Homeric Gods').

This third type of magic, which has variously become known as Physis and the seven-fold way, requires no 'words of power', no 'spells', and no surrender of personal identity. There is rather an enhancement of that personal identity. Further, the empathic approach sees the cosmos as a unity - only divided for the purpose of classification/understanding - and not as a conflict of 'moral forces'; that is, not as divided into 'good' and 'evil'. (2)

Essentially, Physis is a way of living rather than a specific technique: a mystery in the original sense of the term. Originally, mystery meant an involvement with the physical/real world and not, as it later came to mean, a flight away from the world. (qv. the use of the word in Aristophanes, and the Greek 'mystery' traditions). The 'telos' or aim of Physis is essentially the same as that of those mystery schools: man and woman become divine through knowledge by following a Way involving catharsis, Initiation (what the Greeks called 'myesis') and the various further stages of self-understanding often symbolically and dramatically represented. In a very important sense, the seven-fold way is a practical involvement in the world (qv. The Grade Rituals and the tasks of the Grades) and it can be seen as a 'modern' development of the empathic tradition (3).

Of all the traditions, the empathic is the only one to guide us toward and beyond god-head; both within ourselves and outside of ourselves. For the essence of the magickal or Occult world-view is the connectedness of mortals with their surroundings - to earth, sky, stars and sun. Mortals can experience (usually by intuition) the forces of the cosmos. These forces are subtle and their

understanding depends mainly on empathy. Essential to this Occult world-view is that a representation of the many energies which run through the cosmos and mortals must be both logical and scientific in the sense of being rational.

This representation is traditionally in the form of the seven-sphered Tree of Wyrð with mortals, because they possess the 'divine' faculty of consciousness (and thus Thought), the link between microcosm and macrocosm, with their goal being increased consciousness through development of Thought and Intuition. A goal symbolized by the seven stages of magickal initiation. By evolution of consciousness mortals partake, and make possible, the evolution of the cosmos itself - and this because of the nature of consciousness itself. This evolution of consciousness is the journey, for an individual from the unconscious through the ego and the self to the 'divine'.

Natural Magick or 'Physis' enables the individual to develop that empathy with life and the cosmos which is the prelude to increased consciousness, while Thought and its creation logic enable that empathy to be understood as it must be understood if Wisdom is to be attained; for without Thought and logic empathy can soon become superstition. Physis involves the development of a mind and body harmony through the rigours of physical challenges and practical ordeals combined with intellectual challenges like that of the Star Game. The aim of Physis is quite simply to produce the next stage of human evolution - Homo Galactica.

ONA, 1982 ev

Notes:

- 1) Since this was written, the texts have been republished (Tuebner, 1974) and are now available in England.
 - 2) This point of view is important and shows the conflict between Physis and those systems, like Nazarene belief and the qabala/elemental magic (including its modern forms) arises from a fundamentally different approach to the structure of the cosmos; it also shows and explains the affinity of the seven-fold way with 'Homeric' values.
 - 3) For further details see other MSS, esp. *Notes on Esoteric Tradition*, and *The Norse Gods and the Septenary Tradition*.
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Incitement, Propaganda, And Mythos In The Name Of The Order Of Nine Angles

The Order of Nine Angles (O9A/ONA) is an intellection: the particular understanding of one person, the pseudonymous Anton Long, who melded (i) inherited and learned ancient pagan, and occult, traditions - British, and Hellenic hermeticism/mysticism - with (ii) the *pathei-mathos* resulting from his own decades-long (1972-2011) *anados* (ἄνοδος) along the hermetic Seven Fold Way, and who thus produced a unique signification expressed by means of a new esoteric philosophy and by praxises that, esoterically and exoterically, presence that esoteric philosophy.

What, then, are the essence and the *raison d'être* of this esoteric philosophy?

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

2. The *raison d'être* is Aeonie: to, via a new *logos*, subvert (and eventually replace) existing causal forms (including the State) thus enabling new ways of living (and/or of a renaissance of older, more pagan and cultural, ways of living) with the consequent change (development and evolution) of the *physis* of human beings. A subversion and a replacement not for any altruistic or idealistic reasons, but because such subversion and replacement are a natural consequence of (inherent in the *physis* of) that *logos*, manifest as the *logos* is in the O9A code of kindred-honour.

Thus - given this essence and *raison d'être*, and given that the esoteric philosophy is manifest in the corpus of Anton Long's writings from the 1970s to 2011 and not in any one or two, specific, works - it is hardly surprising that the O9A has been misunderstood and misrepresented (i) by the latter-day satanist {1} crowd, (ii) by the illiterati and the pseudo-intellectuals who infest modern occultism and especially satanism and the Left Hand Path (LHP), and (iii) by others who have only made a perfunctory study of the O9A corpus.

Aeonie, Esoteric, And Egocentric Apprehensions

The essence and *raison d'être* of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally aeonie and esoteric: of (i) the individual in relation to an esoteric *anados*, with the consequent change - via a conscious

pathei-mathos - in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future, and thus:

"that what, for human beings, is esoteric, evolutionary - that which presences acausal energy and thus Life - is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings. Or, expressed differently, the changes wrought by causal forms - by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments - are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist - to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature." {2}

Hence, while other modern satanists and followers of a Left Hand Path - taking their cue from the likes of LaVey, Aquino, Crowley, et al - pontificate about carnality, and/or about 'might is right', and/or about 'the deification of the individual', and/or about how they can 'command the powers', and/or about how "reality is what I make it or what others have made it, or perceived it to be", and/or about 'enlightened individualism', and/or about 'do what thou wilt', and about other such egoical things - the O9A promote praxises that enable any individual to change their own physis, discover wisdom, and reveal for themselves the pretensions of a presumed objectivity and the limits of individual will, with such an individual enabling - by the practical nature of some of the occult techniques involved and the nature of the O9A logos - a subversion of existing causal forms and that necessary gradual 'bringing into being' of new ways of living and/or of a renaissance of older, more pagan and cultural, ways of living.

Which is why the O9A has, over decades, propagated certain things and incited individuals to undertake certain things. And why, of course, many latter-day satanists - and others - have mistaken such tactical incitement and such tactical

propaganda for the essence and raison d'être of the O9A; for they have (mis)interpreted the O9A, and those involved with or associated with it, in accordance with their egocentric weltanschauung. Hence their tendency to reduce most things to either (i) the level of their mundane (mis)understanding of matters O9A based on an egoistic pretension to knowledge (with the consequent presumption of 'the other' having some ideated 'personality' flaw or being representative of some ideated 'personality type'), or/and (ii) being some presumed 'clash of egos'.

Hence, also, why some have misunderstood, both exoterically and esoterically, the mythos of the O9A.

Mythos

A mythos - μῦθος, mythicos, "a body of interconnected myths or (aural) stories or traditions, such as those belonging to a particular cultural tradition" - once presented can develop an archetypal life of its own, after a certain point, especially if it has an 'us' and 'them' built into it and also resonates (to some, the intended audience) on a primal level. Hence why the O9A mythos includes such things as (i) aural stories relating to past performances of human sacrifice (for example, Hangster's Gate, and The Giving), and an aural tradition regarding The Ceremony of Recalling and 'a dark goddess' to whom sacrifices were made; (ii) a pantheon of unique 'dark gods'; (iii) the requirement for all initiates beyond a certain point to undertake a cull according to the particular guidelines of O9A culture and which guidelines {3} give the potential offer 'a sporting chance'; (iv) a particular, unique, adversarial, interpretation of satanism and Baphomet; and (v) the division (via a logos) into 'us' and 'mundanes', with such a division aided by having a real life example in Anton Long who unambiguously outlined his sinister intent: "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

Thus, in respect of mythos, what matters is that a mythos links to a place and to a past, to ancestral traditions, legends, and stories; has a grounding in the present, having (in the matter of the O9A mythos) someone with a documented, and strange and 'sinister', life which perplexes many; and that - because of its mythic, occult, supernatural, and 'sinister', elements - it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates - captures the imagination - of a certain type of person. For a mythos presents an 'esoteric truth' (not a literal truth) and - in the case of the O9A - also presents a logos; which is why it is or can be aeonic sorcery and why it can continue to present what it does through resonating with a particular type of person over a long period of time and which persons, of themselves and in a natural way, not only transmit it but add to and evolve it. For it becomes a type of being living in the psyche of certain individuals, and a psychic entity (or 'demon') which those individuals - by their lives or through their deeds or by

means of their creations, artistic, literary, or musical - can pass on, knowingly or unknowingly, to others.

To understand a mythos is to understand the importance of imagination and inspiration, and what can result (or be presented, manifest, created, and transmitted to others) therefrom. But the latter-day satanists, and their ilk, cannot so understand, for they - with their materialism and egocentric apprehension and pontifications about reason - eschew the supernatural, laugh at mysticism, and lack the imagination, the physis, and the insight of the aeonic perspective, to embark on a life-long occult quest.

For, in respect of the O9A, what matters is not the sheer number of those incited or enticed or assimilated or who endure to the very end and thus reach the goal of such a life-long quest, but rather (i) that a few - a creative, a small minority, over decades and longer - do so endure, and (ii) that many more are changed or inspired or affected in some way (however small) by that creative minority and by the mythos for however short or long a time. For it is such small changes and such inspiration and such affects (such mutations of individual character - of physis - and of psyche) that are, aeonically, cumulative, and thus which over centuries presence - and bring into being - the logos and thus new ways of O9A inspired living, and/or a renaissance of older, more pagan and cultural, ways of life.

Kerri Scott
2014

Notes

{1} The term 'latter-day satanists' is O9A-speak and refers to those who derive their understanding of satanism mostly from the Church of Satan (CoS) and/or from the Temple of Set (ToS) - and/or from some new fangled interpretation of one or both of those - and who, while pontificating about satanists being adversarial and antinomian, are - in contrast to the amoral O9A - law-abiding and thus hypocritical. As noted in the 2014 O9A text entitled *What Makes The Order Of Nine Angles Unique*,

"The O9A incite and legitimize what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric."

Furthermore, 'latter-day satanists' believe in and propagate a certain 'gospel' about the O9A. This gospel, in respect of the O9A, is pejorative and means they often get upset - or become intolerant - whenever the O9A is mentioned or discussed in a rational, positive, way because they sincerely believe that they, with their egoistic pretensions to knowledge, know everything there is to know about the O9A.

{2} Anton Long: *The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{3} qv. the O9A compilation *The Culling Texts: The Theory And Practice of Sacrificial Human Culling*.

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Editorial Note, by RS

Regarding the author's phrase *The Order of Nine Angles (O9A/ONA) is an intellection*. The definitive definition of the word intellection, as given in the Complete Oxford English Dictionary (20 volumes, second edition, 1989) is as follows: " Etymon classical Latin *intellectiōn-*, *intellectiō* (in rhetoric) synecdoche, in post-classical Latin also signification (late 2nd cent. in Tertullian). (a) The faculty of understanding. (b) The action or process of understanding; the activity or exercise of the intellect; specifically, apprehension, as distinct from imagination. (c) Meaning, intention, purpose."

Beyond The False Dichotomy of LHP and RHP

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados {1} to engender in the initiate both esoteric, and exoteric, pathei mathos {2}, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiadromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiadromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceivation which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of Left Hand Path and Right Hand Path, of masculous/muliebral; a unity indescribable by ordinary language but

apprehensible by esoteric languages and a particular manner of living;
(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
(v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as Esoteric Chant, and The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric *pathei mathos*. The three praxises are:

The initiatory hermetic Seven Fold Way.
The Way of the Drecc and the Niner.
The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιῶν ἦτοι ἱστορικῶς ἐκκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου.

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Notes

{1} As Myatt explains in his commentary on the hermetic Pyramander text:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth."
David Myatt: *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543

The Seven Fold Way of the Order of Nine Angles is a modern esoteric and practical anados: a personal journey, by the initiate, through the septenary Tree of Wyrð.

As Professor Monette notes:

"The Seven Fold Way is essentially a hermetic system that defines itself as being deeply rooted in Western occultism, and provides a path to ascension that is exceptionally difficult in physical and psychic terms. The seven stages of the Way are (1) Neophyte, (2) Initiate, (3) External Adept, (4) Internal Adept, (5) Master/Mistress, (6) Grand Master/Mousa and (7) Immortal. Yet unlike other degree-based systems, the ONA does not offer initiation to its students; rather, the students must initiate themselves through personal grade rituals and challenges [...] Grade rituals (meaning the rituals of passage) for the fourth stage (Internal Adept) involve living in complete isolation for at least one season, as well as being able to cycle, run, and hike considerable distances. Each grade thereafter requires increasingly difficult challenges [...] One of the most challenging aspects of the Seven Fold Way is the insistence on learning through adversity, known in Greek as pathei-mathos." Connell Monette: *Mysticism in the 21st Century*, Sirius Academic Press, 2013. ISBN 9781940964003

{2} See *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* for an overview of pathei-mathos in the context of the O9A.

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Sources

(1) *Kything The Order of Nine Angles*; (2) *Wisdom, Logos, And The Inner O9A*; (3) *Ontology, Satanism, And The Sinisterly-Numinous Tradition*; (4) *Complete Guide To The Order Of Nine Angles* (Seventh Edition, January 2015).

O9A Satanism - A Modern Heresy

The O9A In Context

As described in the O9A text *Incitement, Propaganda, and Mythos*:

"The essence and raison d'être of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally aeonic and esoteric: of (i) the individual in relation to an esoteric anados, with the consequent change - via a conscious pathei-mathos - in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future."

In addition, the O9A is also - as noted in the aforementioned text - distinguished by its mythos, for:

"In respect of mythos, what matters is that a mythos links to a place and to a past, to ancestral traditions, legends, and stories; has a grounding in the present, having (in the matter of the O9A mythos) someone with a documented, and strange and 'sinister', life which perplexes many; and that - because of its mythic, occult, supernatural, and 'sinister', elements - it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates - captures the imagination - of a certain type of person."

One of the distinguishing features of the majority of self-described modern satanists {1} is that when they opine - usually via the medium of the internet and often anonymously - they have the temerity to present their personal opinion about matters which they either have no personal experience of, and/or have not bothered to study in a scholarly manner, or which matters they are (given their mundane physis) incapable of studying in a scholarly manner; a temerity especially evident in their basal misunderstanding of, and their pontifications about, the O9A, despite all O9A texts having been freely available for decades.

In contrast to such self-described modern satanists, the Order of Nine Angles (O9A/ONA) has always stated not only that

"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." {2}

but also that a genuine Occult quest of necessity involved the individual in a scholarly study - a scholarly seeking of esoteric knowledge - spanning at least a decade {3}.

For, in brief, and opposed to modern satanism, the O9A champions an aristocratic ethos, and culture, and seeks to clandestinely recruit cultured, well-educated, individuals:

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty, (iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death." {4}

Hence, of course, why:

"Their aims are not therefore to become a 'popular' occult group with hundreds or thousands of members - and thus compete with groups such as Aquino's Temple of Set - nor even to seriously declaim that they are an important occult group, but rather to operate in the shadows and influence others covertly, subtlety, indirectly, while building a network of contacts, and *"recruiting more people in academia, the artistic professions, and suitable officers in the military, the police [...]* To recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved."

In plain English, they would get others - mostly unconnected with the O9A in the real world - to do the 'dirty work' of subversion, of propagating their myths and their esoteric philosophy, and of 'presencing the dark'." {5}

O9A Satanism

For the O9A, their "dangerous and extreme form of Satanism" {6} - which advocates terrorism, human sacrifice, criminality, and political and religious extremism - is and always has been not only a useful causal form:

"one part of the 'sinister' aspect of the sinisterly-numinous tradition: *a necessary and novitiate pathei-mathos*, a modern 'rite of passage'." {7}

but also heretically opposed to the modern egoistic (and essentially tame and law-abiding) satanism of LaVey, Aquino, et al.

Furthermore, as mentioned by Anton Long in his 122yf text *Toward Understanding Satanism*:

The ONA not only fits [the] standard definitions of Satanism {8} but is the only avowedly Satanic association which is:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition;
- (e) hard, difficult, misleading, deadly, amoral;
- (f) malevolent, offensive.

Thus, as both a novitiate pathei-mathos (as part of the sinisterly-numinous Seven Fold Way) and as a modern 'satanic' heresy,

"the ONA - by our Labyrinthos Mythologicus, our philosophy and praxis, our traditions - just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions - moral, legal, or otherwise - on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality. In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms." {9}

Hence also why:

"One of the distinguishing features of the O9A is its 'aeonic magick', of influencing people over long periods of time via such things as mythoi and 'presencing the dark' through the deeds of individuals. For the O9A has always had what it terms an aeonic perspective [...]

[For] the O9A was built on four fundamental foundations:

(i) On the internal (the alchemical) change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities.

(ii) On having long term aims, of decades and centuries.

(iii) On the basis of being a small cabal who covertly and personally recruit others.

(iv) On the basis of having a distinctive esoteric philosophy, and which esoteric philosophy, and the praxises deriving from and manifesting it, would form the basis for a mythos, for a new cultural, an esoteric, sinister tradition." {5}

Thus the public, often strident and almost always polemical propagation by the O9A of their heretical satanism - from the 1980s on - served a dialectical purpose: (i) to make the O9A known and notorious and distinguish it from the likes of the Church of Satan and the Temple of Set; (ii) to attract and recruit suitable individuals and dissuade (and annoy) unsuitable (plebeian) individuals; and (iii) to - in pursuit of Aeonic goals, and thus a 'new aeon' - "create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals; some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals".

Of course, the vast majority of self-described modern satanists have failed and do fail to understand let alone intuitively appreciate all these things, and thus when opining about the O9A (usually via the medium of the internet and usually anonymously) merely express or have expressed their personal (ill-informed) opinion, lacking as they did and do an in-depth knowledge of the O9A acquired from a scholarly study lasting a year and more, and lacking as they did and do a years-long practical experience of one or more O9A praxises.

For:

"Who, for instance - when writing about or criticizing the O9A - has sufficient knowledge of the esoteric philosophy of Anton Long to fully understand O9A-specific topics, let alone undertake an analysis of such O9A-specific topics and write about them in a scholarly manner in the context of Western occultism and ancient mystical traditions? Such O9A-specific topics, for example, as Esoteric Chant, The Star Game, the concept of nexions, the Dark Art of Pathei-Mathos, the Septenary System, Esoteric Languages, Denotatum, Alchemical Seasons, Acausal Knowing, the sinisterly-numinous, Esoteric Empathy, the Aeonic perspective, and Sapphic esoteric groups." {10}

In particular, as mentioned elsewhere:

"From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιῶν ἤτοι ἱστορικῶς ἐκκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου." {7}

All of which should lead the sagacious to conclude that the O9A both is and is not 'satanist', as an esoteric philosophy and as manifest in its praxis.

R. Parker
2015

Notes

{1} As mentioned in in the O9A text *Satanism Plebeianized*:

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

{2} Anton Long: *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen.

{3} qv. (i) *Pretenders, Frauds, and The ONA* (121 yf), and (ii) *Knowledge, the Internet, and the O9A* (122 yfayen).

{4} Richard Stirling: *The Radical Sinister Philosophy of Anton Long* (2013).

{5} *A Modern Mage: Anton Long and The Order of Nine Angles* (Second Edition, 2015).

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

{7} *Beyond The False Dichotomy of LHP and RHP* (O9A 101). e-text, 2015. In respect of pathei-mathos, refer to *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* in Part Two.

{8} As described in the Oxford English Dictionary (20 vols, 2nd edition, Oxford, 1989) the standard attributes of the English words Satanism, the diabolical, and the Satanic, are:

- (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.

{9} Anton Long: *The Discovery and Knowing of Satan* (2011). See also the O9A text *Toward Understanding Satanism* (122 yf).

{10} *Originality, Tradition, And The Order of Nine Angles* (2013).



Satanism Plebeianized

Modern Satanism

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated {1}, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

For many decades - and especially recently, via the internet - the term 'satanist' has thus often been used by individuals who desire to declare that they are different, individualistic, hedonistic, and who (in theory if not always in practice) defy the conventions of society in a 'dark' (an 'occult') manner. Thus they believe that their declaration of "I am a satanist" is an act of defiance, of individuality, and of association with 'something' - the occult, 'satanism' - that they idiotically assume conventional society regards at best as outré/edgy and at worst as 'dangerous', although these modern satanists are, of course and hypocritically, careful not to transgress the laws of the society in which they live for that would be, for them, a satanism too far.

By its very nature modern satanism is plebeian and naturally attracts and has attracted plebs:

Pleb: a common or vulgar person. Plebeian: having qualities or features characteristic of or attributed to the lower social classes; commonplace, undistinguished; unsophisticated, uncultured, vulgar, coarse.

Thus, some of the distinguishing features of plebs are (i) that their behaviour is unmannerly (characterized by a lack of civility) and (ii) their speech contains profanities, especially when they emote, and (iii) they are prone to displays of

anger and aggression (characterized by a lack of self-control and/or by displays of egoism, the later usually deriving from the erroneously high opinion they have of themselves and of their abilities).

Such plebeious people have plebeianized occultism and especially satanism, something evident whenever modern (and so-called post-modern) self-described satanists opine, via the medium of the internet or otherwise, about themselves, about satanism, about occultism, and about whatever else they have a plebeian opinion about.

The Modern LHP

Most of what applies to modern satanism applies to the modern Left Hand Path (LHP) such that those who profess to be practitioners of a modern LHP declaim it is about individual empowerment, a self-deification, egoism, and about and adversarial defiance of the conventions of society in a 'dark' (an 'occult') manner, although of course these practitioners of a modern LHP are, hypocritically, careful not to transgress the laws of the society in which they live, for that would be, for them, an adversarial practice - a heresy - too far.

Furthermore, there is in this modern LHP no aeonic perspective, no understanding of the sinisterly-numinous; instead, there is the belief in so-called 'greater black magic', which for modern LHP practitioners is the egoistic assumption that they, some puny human on some planet in orbit around some insignificant star in a spiral arm of some galaxy containing millions upon millions of stars in a cosmos containing billions of such galaxies can, by the power of their mortal will, cause some effective change in "the objective universe". That is, through changing their 'inner universe' they believe they can change - affect - the 'outer universe' in a significant or in a cumulative way.

Traditional Satanism

The aforementioned modern satanism, and modern LHP, are quite different from the 'traditional satanism', and the LHP praxes, of the Order of Nine Angles (O9A/ONA) and kindred groups, and which traditional satanism and LHP praxes emphasize exclusivity, physical and occult ordeals, occult and exoteric pathemathos, a dangerous supernatural beyond the power of puny humans to control, self-honesty, an aeonic (supra-personal) perspective {2}, a code of kindred honour, and an elitist disdain for 'mundanes'. Thus,

" The ONA defines itself as a way of 'hardcore' social, criminal, and supernatural conditioning which is necessary to shock its members loose from the chains of cultural and political conditioning. Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together [...]

With the watchwords *pathei-mathos* (learning through adversity), the O9A is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with gruelling athletic and mental challenges, the O9A acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the acausal or supernatural world of the mystic." {3}

In contrast to modern self-described satanists, the O9A has always emphasized that:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude [...]

Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {4}

Furthermore, an important if rather overlooked aspect of the O9A is "our championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police." {5}

For one of the aims of the O9A is to

"expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated *pathei-mathos* of the past few thousand years manifest as this *pathei-mathos* is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history." {6}

Given the exclusivity of the O9A, it no surprise that it has always had a selection process, has played what it calls 'the sinister game' {7}, employs japes, disseminates propaganda and engages in adversarial provocation which sometimes annoys certain people, and has often set tests and puzzles in order to

pique the interest of those who might have the culture and the intellect to pass those tests and solve those puzzles.

Elitist Spirituality and Plebeian Satanism

The seminal, though rather neglected, O9A text Concerning Culling As Art {8} provides a reasonable introduction to the aristocratic esoteric ethos of the O9A:

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

The rise of the plebeian - of the mundanes - is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character. Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things - by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody - regardless of their character - possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific -isms and -ologies were developed or devised - whether deemed to be religious, political, or social - so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise - one might even say the triumph, the revenge - of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes - the brutish majority - have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves. Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving - by pathei-mathos, by practical experience, by deeds done, by having the example of those of good taste to emulate - they see themselves, their types, as the standard, the ideal."

Simply expressed, 'modern satanism', and the modern LHP, not only enable a particular type of pleb to "feel good about themselves" and believe they are or can be 'powerful' (and masters of the universe), but also makes a particular type of pleb the standard, the ideal, for others to aspire to, exoterically and esoterically. However,

"What these self-important egoistic pretenders do not know, or ignore, is that a real understanding and a real knowing arise - and only arise - from three things. (1) From a participation, of many years, in real life of such an exeatic intensity that it brings pathei-mathos, with all the attendant sadness, joy, ecstasy, anguish, and personal suffering; (2) from a rational reflexion on the foregoing and thus a placing of such personal participation into an Aeonie, a cosmic, perspective; and (3) from a refined and a scholarly study and a seeking of knowledge spanning at least a decade.

Now, one of the real secrets of the LHP, of satanism, of the sinister, is that it encourages, it provokes, it encompasses, it guides the individual into all of these three, so that it is a way for the individual to acquire, to feel, to know, wisdom, and which knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being." {9}

Conclusion

The perception is one of 'us' and 'them'. Of our kind - or those who may possess the potential, the abilities, the character, to become one of our kind - and 'the others', the plebs, the mundanes. The treatment is one of testing for those with an O9A, or potential O9A, character and abilities; of deliberately confusing and annoying plebs; and of course - in respect of those revealing themselves to be plebs - of regarding them as fair game, a resource, and potential dupes or muppets, even if (or perhaps especially if) they self-describe themselves as 'satanists' or as fellow travellers along the LHP.

To paraphrase the O9A text *Concerning Culling As Art*, the rise of the plebs is the steady de-evolution of human beings, and little wonder then that some of those with good taste - some modern individuals of culture, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in not only the Order of Nine Angles but also in fascism, National-Socialism, in the vision of a Galactic Imperium, and in a Jihad to re-establish a Khilafah.

Notes

{1} On the vulgarity of the 'might is right' excuse see, for example, the O9A text *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen.

{2} Refer, for example, to the O9A text *The Aeonian Perspective of The Order of Nine Angles*, which is included in the *Definitive Guide To The Order of Nine Angles* (Seventh Edition, 1460 pages, pdf 55 Mb), 2015.

{3} Connell Monette. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122

{4} Anton Long. *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen.

{5} *Presencing Azoth*. Documents of the Inner O9A. 122 yfayen.

{6} *Geneseos Caput Tertium*. Documents of the Inner O9A. 122 yfayen.

{7} *Playing The Sinister Game - A Brief ONA History*. Available (as of July 2014) at <https://omega9alpha.wordpress.com/the-sinister-game/>

{8} The text is included in the *Definitive Guide To The Order of Nine Angles*, 2015.

{9} *Pretenders, Frauds, and The Order of Nine Angles*, 121 yf.

Is Satanism Now A Meaningless Term?

Given below are selected recent (January 2015) forum posts dealing with the claim that "Satanism is now a rather meaningless term". The posts - taken from a public internet forum concerned with the Left Hand Path and Satanism - shed some light on the issue, encapsulating as they do arguments pro and con and thus expands, albeit in a populist and polemical way, on the more philosophical and esoteric O9A text *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (included in Part One of this compilation).

It should be noted that the forum in question has since banned all posts mentioning, and any discussion of, the Order of Nine Angles.

Post #1

Satanism is now a rather meaningless term since everyone and their dog can describe themselves as Satanist and then go on to argue about what Satanism is or isn't. As they do and as they have done, from it being 'egoistic ipseity' to it being that type of pseudo-rebellion which doesn't involve breaking the law.

'Satanism' stopped being genuinely heretical and dangerous over two decades ago; if it ever really was genuinely heretical and dangerous beyond a few individuals and a few small covert groups.

Would any self-respecting antinomian call themselves a satanist today, given how satanism is described and advocated by the vast majority of latter-day satanists? A tame satanism, devoid of charism, and so lacking in dangerousness that it cannot via *pathei-mathos* now inspire the necessary self-knowing and the resultant self-honesty.

Post #2

Modern satanism is now just personal opinion - or it's just quoting what someone else said or wrote in defense of some opinion or some belief or some interpretation. X quotes LaVey; Y quotes Aquino; Z quotes Anton Long; S quotes from someone representing this 'satanic church' or that 'satanic temple'; while T quotes what someone wrote on some internet forum or on some blog...

How does one define authority in satanism? Is there even such a thing as satanic authority? If there isn't, then are all opinions, by self-professed satanists, about satanism equally valid? If they're not equally valid, who decides, using what criteria? If there is authority in satanism, then does the longevity of the Temple of Set outweigh what LaVey wrote about satanism? Does the undoubted popularity of LaVey's 1960s version of satanism confer authority? Does the scholarship (evident in his translation and commentary on the *Pyramid Texts* tractate) and the strange, extreme, exeat, 'satanic', life of the pseudonymous

Anton Long - a pathei-mathos of over four decades - outweigh the the version of satanism, the opinions, of LaVey, of Aquino, and what some internet guy or gal or some self-published author insists that satanism is or isn't?

If there isn't - or can't be - any such authority in modern satanism (with each individual being their own authority) then, like I said, satanism is now a rather meaningless term; all things to all people, for the title of satanist can be claimed, and used, and has been claimed and used, by anybody.

Post #3

{quote} No, [satanism isn't a meaningless term]. Satanism is defined by the freedom to think for yourself. If an individual is a god, then he can also define Satanism for himself and design his own path. That also includes making decisions by yourself, taking responsibility for your own actions and learning from your own mistakes, instead of relying on someone else to take responsibility for your own life.
{/quote}

It seems that you've basically proved my point - that satanism is indeed now a meaningless term. Why have you proved my point? Because what you describe, in clichés - re "freedom to think for yourself"; re "making decisions by yourself"; re "taking responsibility for your own actions", etcetera - just describes not only the type of stuff you'll find in hundreds of "self-help", or motivational, life-style books but also the type of ipseity manifest, for example, in hedonism, psychopathy, and in writings by the likes of Ayn Rand.

Such types of ipseity are independent of anything and everything occult, and anything and everything 'sinister' or 'satanic'. For, if so-called modern satanists define 'satanism' that way - as indeed the majority seem to do - then 'satan' has become divorced from 'evil'.

Which naturally brings us to questions such as "what is evil", and if 'satan' - as understood by modern self-described satanists - is not 'evil' in the conventional sense, then who or what is?

So, are modern satanists - with their clichés about "freedom to think for yourself" and "making decisions by yourself" and "taking responsibility for your own actions" - actually or potentially harmful, destructive, disastrous, pernicious, baleful, malicious? Are they doing or tending to do harm, and are they mischievous, misleading, deadly, and dangerous?

Post #4

{quote} Daring to think for yourself, challenging authorities and having the courage to take responsibility for your own decisions is in itself evil {/quote}

If that were so, then "the good" could be construed - among other things - as National Socialism or fascism...

{quote} What is evil? Everything that goes against the status quo
{/quote}

If that were so, then what is good is everything that establishes order and places duty and community responsibility over and above individual feelings and desires.

So if the herd of latter-day satanists proclaim that "evil is everything that goes against the status quo" then the Order of Nine Angles are arguably the most evil of all because they go against the status quo established by the herd of latter-day satanists.

Why the most evil? Not only because they support culling and criminality and because their 'satanism' is extreme and dangerous, but also because they exoterically support the establishment of order and certain ideologies (such as National Socialism and radical Islam) and place duty and community responsibility over and above individual feelings and desires.

But such amusing dialectics aside, such popular definitions as you give of "evil" ignore the fundamental issue of ontology. In other words, you haven't given satisfactory philosophical answers. Could that possibly be because you don't understand the connection between the question of good and evil and ontology?

{quote} Independent thinking always makes you an outcast. {/quote}

These days, in western societies, there is nothing remarkable or original or adversarial in proclaiming such clichés as "freedom to think for yourself", and "making decisions by yourself" and "taking responsibility for your own actions", etcetera.

No one who proclaims such now common sentiments in such societies is an "outcast". Who, today, are the real outcasts in such societies? No doubt everyone will have their favorite suggestions. Possibly those who deny the holocaust? Possibly those who travel from the west to undertake Jihad in the mid-east and elsewhere? Possibly journalists working for Al Jazeera in places such as Egypt?

{quote} This is why Satanists sometimes call themselves "alien elite"
{/quote}

I guess to so describe themselves makes them feel better about themselves, even though their 'satanism' is without meaning - without significance or purpose - because there is no relation to the noun, satan/sathan, from which the word satanism is derived even when that noun is understood in the purely etymological sense of "adversary".

Why? Because if, as so many latter-day satanists claim, "the highest authority is the individual" and individuals can choose for themselves what being adversarial means and can choose what their 'satan' is symbolic of, then "satanism" (like I said previously) is or can be all things to all people with the title of satanist capable of being claimed and used by anybody irrespective of whether such self-declared "satanists" are lacking in knowledge, understanding, life experience, arête, and intelligence.

Therefore, why would intelligent people of knowledge, understanding and life experience wish to be associated with such self-described satanists or attach such a now meaningless label to themselves?

Post #5

Modern satanism - as described by you in clichés here and by others elsewhere - does not now qualify to be regarded as "independent thinking" in any manner at all. In fact, modern satanism - as described by you in clichés here - says nothing original. Furthermore, latter-day satanists - given that anyone call describe themselves as a satanist, and given that there are no generally accepted tests or rites of passage - are certainly not an "elite", just as they are not, given the nature of modern satanism as described by you in clichés here and by others elsewhere, in any way "alien" in western societies.

{quote} What is "good" and what is "evil" is defined by the social consensus and that may vary from place to place and change throughout history. {/quote}

Which now rather clichéd modern ideation again shows that you don't understand the link between the question of "good and evil" and ontology. In other words it is not, philosophically, an answer to the question.

{quote} you conveniently forgot what I wrote earlier about taking responsibility for your own actions {/quote}

Given that it is just another cliché, so what? For such clichés by which you have described modern satanism have no real 'satanic' content - nothing to distinguish them from what so many other people (who were not satanists, self declared or otherwise) have said or written over the past hundred or more years.

{quote} If Satanism is so decentralized, so vaguely defined, then, perhaps, it's like this for a reason {/quote}

Yes, the reason is that because satanism has become so vague - as your clichés have revealed - that there is nothing now to distinguish satanism as a specific, unique, answer to the question of human existence.

So if people want to wear a hat labelled "I'm a satanist" - for however short or long a time - and believe that wearing it qualifies them to be a "satanist" then more fool them.

Post #6

{quote} I wrote [blah blah blah...] {/quote}

Yes you did, for rather than addressing the issue of ontology vis-a-vis satanism you responded with clichés that have nothing to do with satanism per se. Clichés such as:

{quote} Life itself is your initiation and the majority of people delude themselves they are free. Satanism is the freedom to think for yourself and taking responsibility for your own actions and making decisions by yourself and learning from your own mistakes and judging things and people for yourself and designing your own path {/quote}

So you and the latter-day satanist crowd have apparently reduced satanism to "Twelve Steps To Improve Your Confidence and Your Life By Being Egoistic And Proud", and which self-help guide comes with a free baseball cap embroidered with the logo "Look At Me! I'm A Satanist!" and free T-shirt with the logo "Proud Member Of The Alien Elite!"

{quote} Life itself offers you enough of tests, ordeals and opportunities to prove yourself... Life, itself, is your initiation {/quote}

Yet again you prove my thesis - since for latter-day satanists it's "life" that offers tests, ordeals, opportunities, and initiation not satanism per se. In other words, who needs latter-day 'satanism' and why use that label to describe what is expounded and represented by clichés.

So unless you or someone can describe the philosophy of modern satanism (and especially its ontology) in a manner which is philosophical and unique, and not by some pix 'n mix of non-occult clichés, and statements plagiarized from libertarianism and the likes of Epicurus, Nietzsche, 'Ragnar Redbeard', Ayan Rand (etcetera), then my thesis - that modern satanism is so vague and plagiaristic as to be meaningless - stands.

Post #7

{quote} Satanism doesn't [blah blah blah] {/quote}

Since your "satanism" is just a collection of clichés, what your "satanism" does or doesn't do is, philosophically, irrelevant. It's just personal opinion.

{quote} What Satanism offers that is lacking in many other religions is accepting and integrating the darker part of your psyche. {/quote}

Since you haven't described the philosophy of modern satanism (and especially its ontology) in a manner which is philosophical and unique - but instead just presented it as a collection of non-occult, self-help type, clichés - your phrase "accepting and integrating the darker part of your psyche" is vague to the point of being yet another cliché, and one which - like all your other clichés - has nothing to do with satanism per se.

Until you - or someone - does answer fundamental questions, such as good and evil in "satanism" in relation to ontology, in a specific philosophical manner thus making "satanism" philosophically unique, then the ideation "the darker part" of another ideation denoted by the term "your psyche" is frankly meaningless.

Until there are such answers, we're back in the realm of clichés and of "you said; she said; he said; they said; I said" (personal opinion) or in the realm of quoting what someone else said or wrote in defence of some opinion or some belief or some personal interpretation regarding "satanism"; and so quoting others because they accord those quoted some respect or perceive them as having some sort of 'authority' or knowledge in respect of some version of "satanism".

Why back in that realm? Because you and most of the latter-day satanist crowd insist that everyone can and should "define Satanism for himself and design his own path".

So everyone can define for themselves what is meant by "the darker part" or can quote what X and Y have said about it and about the "psyche", just like they can be plagiaristic and appropriate, in their own way naturally, what Jung et al have written about the "psyche" and "the darker part". In sum, therefore, and like I said, phrases like "accepting and integrating the darker part of your psyche" are, vis-a-vis satanism, so vague to the point of being cliché.

Post #8

{quote} Satanism is a certain mindset {/quote}

QED re explaining modern satanism by means of clichés.

Post #9

{quote} Now... replace the acausal with heaven, hell, purgatory. What is so unique in the belief that the acausal realm exists {/quote}

This apparently reveals a lack of understanding of ontology on your part. Perhaps if you read (or re-read) Heidegger's 'Sein und Zeit' it might help (a clue is in the title). Another clue: masculous and muliebral. You might also profit from reading Myatt's essay 'Time and the Separation of Otherness'.

Your statement also reveals that you missed or glossed over parts of the text, such as that "the O9A [...] continues the classical (Greco-Roman) tradition of esoteric paganism" and that it "not only continues that classical tradition but has also substantially evolved it, in part by "correcting the thousands of years old imbalance between the masculous and the muliebral".

{quote} any religion can be a means to get into contact with the acausal or supernatural. {/quote}

Yet again you have apparently not understood the matter. Ontologically, it's not a matter of such 'contact' but of ipseity.

{quote} viewing "good" and "evil" as artificial social constructs {/quote}

Ontologically, in O9A terms, they are not considered 'social constructs' but manifestations of the hitherto imbalance, in human physis, between the masculous and the muliebral.

{quote} Pure Jung, individuation, integrating the "dark" parts of your psyche with the "light" ones. {/quote}

Had you bothered to do an extensive study of O9A texts you would have known that the O9A 'internal adept' (stage four) has some similarities with Jungian individuation but that there are three stages beyond such Jungian individuation, one of which is enantiodromia (which includes the rite of The Abyss).

The startling difference between Jungian individuation and the O9A approach is that of praxis: Jungian individuation is basically a certain balance of 'opposites' within the psyche (a psychological process), whereas - beyond such a balance achieved by archetypal symbolism, psychology, or occult praxis - the O9A initiate has to live, in a practical way and for several years, a 'sinister' life and then, again in a practical way and for several years, a 'numinous' life. According to the O9A it's only from the personal understanding (the learning from practical experience) of both types of lives over a period of many years (a decade or more) that there is an affective enantiodromia and thus the acquisition of wisdom. Anything else is insufficient.

Therefore the self-knowledge (the psychological balance) achieved by an internal adept - and achieved partly by techniques employing symbolism (some

archetypal, some occult) such as the workings with the pathways of the Tree of Wyrd - are only a beginning to what lies beyond psychological individuation.

{quote} The ethics is also present in Satanism ... Satanists, in spite of all their variety, share some common ethical concepts {/quote}

You miss the point, which is not whether modern satanism has some ethical concepts, but rather that modern satanism has no unique 'theory of ethics' because it has no ontological basis for a unique ethics. The ethical concepts of modern satanism - such as they are - are egoistic, and thus common (or mundane, if you prefer). As your previous plethora of clichés about modern satanism show.

It could be argued that, given O9A ontology, their theory of ethics belongs in the same category as the ethical theory of Aristotle, who starts from the perspective of human physis, and that O9A ethics are in many ways the opposite of 'existentialist ethics'. The clue to understanding O9A ethics in terms of ontology - and thus the uniqueness of such ethics - is that honor presences a balance between the masculous and the muliebral.

Finally, unless and until someone - O9A or otherwise - publishes a detailed philosophical analysis of their esoteric philosophy, then self-described satanists, and those who haven't studied the O9A in a scholarly manner, will continue to misunderstand the O9A.

Notes On The Esoteric Learning Presented Through Pathei-Mathos

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

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

- (i) The Aeschylian term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is *personal misfortune can be the genesis of insight*.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivation of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceivation, it is presented via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'etre of the Seven Fold Way being that it is a means to consciously - deliberately - acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'wordless knowing', and which wordless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

2014

Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text: *Mercvrii Trismegisti Pymander* (2013) ISBN 9781491249543.

{2} qv. Myatt's essay *Towards Understanding The Acausal*.



An Insider View of The Order of Nine Angles

Given the misunderstanding about the Order of Nine Angles (O9A, ONA) that has been so evident in recent years (especially on the internet) it seems apposite to present an 'insider' view of the O9A. As someone recently explained:

"The weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as Naos. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to The Abyss in the early 1990s and thence, in the early to mid noughties, to Mage. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand [...] that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest." Source: *O9A Esotericism, An Initiated Apprehension*.

In other words, it is not possible to divorce the Order of Nine Angles from the 'Faustian' (the sinisterly-numinous) life of Anton Long, for the O9A is just the unique sinister-numinous tradition he has founded. That is, the O9A is (i) the

esoteric philosophy he developed and described, based as that philosophy is on classical (Greco-Roman) mysticism and Hellenic hermeticism; and (ii) the occult praxises he (a) inherited (such as the Rounwytha Way) and (b) developed and described (such as the Seven Fold Way) as a result of his own anados and the resultant pathei-mathos; and (iii) his unique logos, as Magus, manifest as that logos is, esoterically, as a particular physis - in a particular (pagan) weltanschauung and in a particular personal character - and manifest as it is exoterically in the O9A code of kindred honour.

Or expressed another way, Anton Long as Magus is, metaphorically, 'everything O9A', since the O9A is just his esoteric philosophy, his logos, and the exoteric and esoteric pathei-mathos resulting from his anados along that Seven Fold Way that he himself developed (i) from an ancient hermetic (Greco-Roman) prototype, and (ii) from inherited aural pagan traditions. For he constructed the O9A from his own sinisterly-numinous life, with the O9A, as existing now, therefore being the archetype of, and for, such a sinisterly-numinous life, and thus one means, or guide, to achieving gnosis/wisdom.

All credit to the very few, outside the O9A, who have "worked it out"; primarily academics, such as Monette ¹ and Senholt ².

That so many people have for so many years misunderstood the O9A - and spread their misunderstanding via the medium of the internet - is no surprise, lacking as they have: (i) a knowledge of the complete O9A corpus and (ii) access to O9A aural tradition (to old inherited occult traditions, and to the personal advice, knowledge, and pathei-mathos, of AL). Thus such people have produced, or have pontificated about, 'magpie' versions of the O9A: having taken a bit from one or two O9A texts, and other bits from some other O9A texts.

Furthermore,

"The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss." *Wisdom, Logos, And The Inner O9A*

In other words, such personal interpretation of 'everything O9A' is the prerogative of those O9A Internal Adepts who, having the necessary years-long sinisterly-numinous experience (and the resultant esoteric and exoteric pathei-

mathos), have successfully passed beyond The Abyss.

"To reach the stage on Internal Adept takes at least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with Opfer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on." Anton Long: *The Methods and Tradition of The Seven Fold Way*

Given that the preparations for The Abyss themselves take several years, then only those who have been O9A for at least thirteen years will - assuming their crossing of The Abyss is successful - have the knowledge and experience to offer an individual interpretation of matters O9A.

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{1} Monette, Connell. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122. ISBN 9781940964003. A draft copy of the revised second edition (due for publication in 2015) is available here - <https://regardingdavidmyatt.files.wordpress.com/2014/11/o9a-monette-second-edition-v3.pdf>

{2} 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 & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012. ISBN 9780199779246

O9A Esotericism **An Initiated Apprehension**

The term 'O9A esotericism' refers to the occult {1} weltanschauung of the Order of Nine Angles (O9A/ONA) as developed and expounded by the pseudonymous Anton Long in various writings between the 1970s and 2011 {2}, and which particular esotericism includes not only an esoteric philosophy {3} but also practical artiselements {4} of 'an esoteric nature', such as the learning and the practice of certain occult skills and also various 'dark', or occult, arts. Among the occult skills and 'dark arts' of the O9A {5} are (i) the structured pathei-mathos of the anogenic Seven Fold Way, (ii) practical internal, external, and aeonic, sorcery, (iii) acausal (or esoteric) empathy, and (iv) acausal thinking.

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos - that is, a new perceivance and a new way of living and a new ethos - and one which the term 'the sinisterly-numinous' reasonably well describes, for it is a balancing of (i) the previous 'numinous logos' which became manifest, over two millennia ago, in causal forms such as gnosticism and Christianity, with (ii) what is 'sinister' (which is and has been manifest in various causal forms, such as 'traditional satanism' and occult antinomianism), and which balancing, involving as it does various practical means and thus a personal pathei-mathos, enables first a return to the Unity beyond all causal forms and thence a conscious evolution of ourselves, as individuals.

Exoterically, this new logos is manifest - presented - by three things. (i) By a particular understanding of Reality - and especially of the supernatural, the occult - evident in the ontology of causal, acausal, and acausal energy; (ii) by the code of kindred honour (the O9A code of ethics); and (iii) by the primacy of pathei-mathos, of each individual learning from their own experiences and which experiences are and should be (in order to cultivate the necessary sinisterly-numinous apprehension) both exoteric and occult, and thus in respect of the individual both external and internal.

Thus, esoterically understood, the Order of Nine Angles is a distinct, and new, esoteric path or way, and one way-marked by an accumulated (an ancestral) and an accumulating (a developing) esoteric pathei-mathos. This esoteric path (i) presents a particular logos, and (ii) offers various praxises (derived from personal experience and an ancestral pathei-mathos) whereby individuals can cultivate and then live a sinisterly-numinous apprehension. Hence why 'being O9A' simply means living by the O9A code and using one or more O9A praxises

in order to cultivate that sinisterly-numinous apprehension which is the beginning of wisdom, with wisdom - esoterically understood - being a balanced personal judgement together with a particular learned knowledge of a pagan, occult, kind concerning living beings, human nature, Nature, and 'the heavens', the cosmic order {6}.

Furthermore, in its essence this practical O9A path, or way, is not 'satanic', not a 'left hand path', and not a 'right hand path', even though it has elements which could be described by such conventional terms. It is just different, unique, new.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose in (i) generating interest both in that external appearance and in the inner essence concealed within, and (ii) in presenting certain - and sometimes controversial, sometimes adversarial - esoteric apprehensions.

To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find - to the dismay of many - is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anados*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms.

For the essence of that particular - of O9A - pagan mysticism is the apprehension of ourselves as a nexion, of acausal energy, of the transient nature of all causal forms/ideations {7}, and of a possible, and consciously individually achieved, acausal ('immortal') existence beyond our mortal (causal) death *sans* any previously posited primal cause or causes such as Theos, a theos, theoi, or some inscrutable mechanism such as karma. An existence achievable, according

to this particular mysticism, by an individual anados such as the Seven Fold Way {8} and/or by living according to the O9A code because such a living presences within the individual the necessary acausal energy.

R. Parker
2014

Notes

{1} The term 'occult' is used by the O9A to refer to what is "hidden from normal apprehension; concerned with the supernatural; abstruse; mysterious; of or relating to various practical arts or skills considered to involve agencies - or considered to derive from causes - of a mysterious, or supernatural, or anoetic, or esoteric, nature".

{2} These dates are, in my opinion, significant because the weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to *The Abyss* in the early 1990s and thence, in the early to mid noughties, to *Mage*. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand, and possibly personally interpret, that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest.

Thus, the O9A and O9A esotericism are the Logos - 'the word' - of Anton Long the Mage.

{3} qv. R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*. e-text, 2014. The text is included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{4} The word artiselements/artizements is derived from artize - "to practice or to have an occupation that involves a particular skill or craft, especially those of an artisan" - and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

{5} qv. (i) Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011) in the compilation *Empathy, Pathei-Mathos, and the Aeonian Perspective*; (ii) Anton Long, *The Dark Arts of The*

Sinister Way, 119 yf (revised 122 yf).

Both of the above texts are included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{6} Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011).

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonic perspective' and thus for its aeonic strategy regarding undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

The Pagan Mysticism Of The O9A

Abstract

This essay provides details in respect of the assertion, made in my 2014 essay *O9A Esotericism, An Initiated Apprehension*, that:

"The initiated apprehension of O9A [Order of Nine Angles] esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathēi-mathos."

The Mystic Tradition

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anados (ἀνοδος, a spiritual or esoteric or occult journey) whose goal is either a selfless awareness of Theos/mundus/the-numinous or an actual dissolution of the self into Theos/mundus/the-numinous, and (iv) by means such as a contemplative, or eremitic, or a reclusive way of life.

Mysticism thus includes not only the Christian contemplative tradition, and groups such as The Religious Society of Friends, but also the rites, ceremonies, and beliefs of Ancient Egypt and places such as Iran {3}, the Hellenic hermeticism described in the Pymander text {4}, and the ancient paganism of the classical, the Greco-Roman, world. According to a modern initiate, the classical pagan weltanschauung was:

An apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceivation that we mortals - albeit a mere and fallible part of the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself:

Neque enim est quicquam aliud praeter mundum quoui nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum - nullo modo perfectus, sed est

quaedam particula perfecti. [M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37] {5}

The O9A Tradition Of Empathic Knowing And Acausal-Thinking

One of the axioms of the esoteric philosophy of the O9A {6} is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking.

1. Empathic Knowing

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way - by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} - while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

In respect of the Rounwytha Tradition:

"The Rounwytha Way - also known as the rouning - is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths... [The tradition is one of] a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated - according to tradition - by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location. In essence, the Rounwytha Way is a manifestation - a presencing - of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature." {9}

Thus for the O9A the development of empathic acausal knowing - that is, esoteric empathy - is not only a μυστικόν but also a means whereby certain truths of a non-temporal nature can be apprehended.

2. Acausal-Thinking

According to the O9A, the new faculty of 'acausal thinking' enables a person to apprehend and to communicate by means of what the O9A describe as an

esoteric language:

"An esoteric language is basically a particular means of communication dependent on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in esoteric-empathy). As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language - this language - are not static but rather the movement and the changes - the fluxion - of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonic - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal." {10}

The O9A Anados And The Eremitic Magus

The O9A praxis termed the Seven Fold Way is essentially a practical modern anados; an occult journey through seven symbolic spheres {11}. However, unlike the description of such a journey in the ancient Hermetic Pyramider text where

the goal is becoming "united with theos", the goal is understood in the Seven Fold Way as egressing into the realms of the acausal. Thus, as I mentioned in a previous essay:

"One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles represents and presences is that the last stage, the goal, of their hermetic initiatory Seven Fold Way, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal." {12}

The goal of the Seven Fold Way is therefore not only the personal discovery of wisdom {13} but also of a means whereby such an acausal, immortal, existence can be achieved. In that respect, Anton Long rather cryptically wrote:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {14}

This rather neatly 'closes the O9A circle', with the O9A Ouroboros symbolizing the initiate at the very end of their decades-long occult journey - having experienced and known in a very practical manner both the sinister and the numinous and which "knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being" - ending as a rounerer, that is, living in a very pagan - an almost rounwythian - type of way; the ancient way of the Camlad tradition.

For a rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin and thus whose very way of living, through the physis so

gained via their anados and the O9A code, is an act of sorcery.

Thus the O9A Grand Master/Grand Mistress - the O9A Magus/Magistra - while living in a manner consistent with the underlying pagan mysticism of the O9A, is most certainly not the type of person the majority of non-initiates would expect.

Conclusion

With its modern anados of the Seven Fold Way, with its 'dark arts' of acausal-thinking and esoteric-empathy/empathic-knowing, with its rural Rounwytha way and its eremitic magus/magistra, the O9A most certainly has a distinct mystical tradition firmly rooted in ancient pagan mysticism. Thus it would perhaps be more apt to describe O9A initiates as modern mystics rather than as 'satanists' or followers of a Western, occult, Left Hand Path.

For the truths, the perception and the understanding, which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations, and (iii) of an attainable acausal existence beyond our mortal death.

R. Parker
2014

Notes

{1} According to the O9A, and as described in the article *The Adeptus Way and The Sinisterly-Numinous*, written by Anton Long and dated 122 yfayen:

"By esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner

circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing." [Source, available as of August 2014, <http://omega9alpha.wordpress.com/the-adeptus-way/>]

{2} The words 'mystical' and 'mysticism' are derived from the term *mystic*, the etymology and English usage of which are:

i) Etymology:

- Classical Latin *mysticus*, relating to sacred mysteries, mysterious;
- Post-classical Latin, in addition to the above: symbolic, allegorical;
- Ancient Greek *μυστικός*, relating to sacred mysteries;
- Hellenistic Greek *μυστικός*, initiate; plural, *μυστικοί*; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
- Byzantine Greek (5th century CE) *μυστικόν*, mystical doctrine.

ii) English usage:

- *noun*: symbolic, allegorical (c. 1350);
- *noun*: an exponent or advocate of mystical theology;
- *noun*: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
- *adjective*: esoteric, mysterious, [equivalent in usage to 'mystical']
- *adjective*: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} In respect of ancient Iran, qv. Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, ISBN 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014. Available (as of August 2014) at <http://davidmyatt.wordpress.com/2014/08/08/education-and-the-culture-of-pathei-mathos/>

{6} In respect of O9A esoteric philosophy, qv. R. Parker: *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*, e-text, 2014.

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the praxises, such as the Seven Fold Way, he developed as a result of (a) the various pagan traditions he inherited and (b) his own *pathei-mathos*.

{7} Both of these 'seven fold way' rites involve the individual living alone, bereft of human contact and of all human influence, for a particular length of time. In the wilderness - forests, mountains, deserts - in the case of Internal Adept; and in a chthonic place (such as a dark cave) in the case of The Abyss.

{8} The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{9} R. Parker: *Some Notes On The Rounwytha Way*, e-text, 2014.

{10} Anton Long: *Language, Abstractions, and Nexions*, e-text, 122 Year of Fayen.

{11} For a description of, and the ancient hermetic roots of, the O9A Seven Fold Way refer to R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014.

{12} R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013.

{13} Esoterically, the term wisdom, according to Anton Long in his essay *Pathei Mathos and the Initiatory Occult Quest*, implies "not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions."

{14} Anton Long: *The Enigmatic Truth*, e-text, dated December 2011 CE. That essay, and its companion essay which was simply entitled *Lapis Philosophicus*, were the last writings written by Anton Long.

In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term *in propria persona* has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations

which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are:

"He wolde be in his owne persone, the example of our hole iourney."
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.
