

## Concerning The Meaning of The Nine Angles: A Collection of Texts (Part One)



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### Ingrowing Angles, or How Not to Name Thee Nine Angles Thingy

An article currently [2009 CE] drifting lopsidedly around in cyberspace - with a title something like *Angles incarnés* and giving hyperlinks to boring stuff about a dead two-dimensional shape, the trapezoid - reveals yet again the Aquino-cult for the silliness it is, and yet again serves to highlight the esoteric, intellectual, and sinister, superiority of The Order of Nine Angles over and above the ToSers and the LaVey "satanism of and for the mundanes".

The aforementioned article gives some details about Aquino's much hyped *Ceremony of Nine Angles*, which some idiots claim was the basis for "our" name, although even a cursory glance by a mundane would suffice to show the fundamental, irreconcilable difference between our initiated, esoteric, and sinister, understanding of the term angle, and the silly, pretentious, clumsy, and totally un-esoteric use of the term angle by Aquino, LaVey, and by those mundanes following such pretentious mundane drivel.

In addition, Aquino used a pantomime language - deriving from the fictional works of Lovecraft - which when said or "chanted" serves only to give us a fit of the giggles: *F'tang f'tang o-lay olay biscuit barrel...* kind of stuff (maracas in the background are optional). Let's run that again, with maracas on: *F'tang f'tang o-lay olay biscuit barrel...*

In the matter of Aquino's angles - Ouch! Is that my ingrowing-angle hurting again? - there is a lot of mumbo-jumbo, and very little, if any, genuine esoteric substance, with the mumbo-jumbo itself containing a lot of pretentious pseudo-biblical poesy such as "the laughing one doth cry and the flute wail..."

Well, wail away this Aquino-esque Magic Flute might, for nothing doth come forth, and will ne'er come forth from a boring two-dimensional geometrical shape. Wherein, of course, lies the fundamental flaw - and the laughable nature - of this whole Aquino angles thingy.

For The Order of Nine Angles, an angle is, of course, a five-dimensional concept - composed of two causal metrics "meeting" (or joining) at a particular point in a four-dimensional Space-Time (causal) continuum, with this particular "meeting" (or joining) being only one particular causal re-representation of an acausal event; that is, the "angle" changes in causal Time. It is only one causal re-representation of one event, which event is subject to acausal change.

In more simple terms, our angle can be considered as an extension of a spherical, basic three-dimensional, angle - familiar from spherical geometry. But each intersecting arc is a four-dimensional metric in causal Space-Time, so that to describe it in more detail (at least causally) one has to use a Tensorial re-presentation (such as used in describing for example a Riemannian metric). Even then, this is only another causal simplification (a causal abstraction devoid of acausality), since what we in the ONA are describing are acausal energies being manifest in the causal dimensions (in four-dimensional causal Space-Time) by means of such an "angle" - and these energies can manifest in various ways, by various means.

Let us consider one particular instance - where the means is a particular three-dimensional object (a tetrahedron) composed of a particular material (quartz) and where the esoteric (acausal) aspects of this combination (a quartz tetrahedron of a certain size) are activated by sound resonance (sonic vibrations). This particular instance is used, for example, in the simple ONA Nine Angles rite, where a particular combination of sound waves (a chant or chants at the correct pitch or pitches - for example a fourth or a fifth apart - and of the correct intensity) will "activate" the crystal, that is, make it a (temporary) nexion to the acausal, enabling the flow of causal energy from the acausal into the causal. Thus, the static, causal and a particular combination of nine angles of the crystal tetrahedron become something much more than just three-dimensional geometrical constructs in particular moment of causal Time; they become "alive" because imbued with acausal energy. That is, there is a phase-shift - from causal Time to acausal Time.

Of course, this is just one instance of our esoteric use of the term angle - there are many more, and all these usages, by us, of the esoteric term "nine angles" serve to highlight the buffoonery of Aquino's use of the term. Our esoteric usage of the term nine angles also serve to reveal those who claim we, of the ONA, somehow "ripped off" Aquino's work, for the laughable mundanes that they are.

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[ Originally posted October 120 yf by Ms PointyHat on the [Sinister Times](#) blog ]

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(Extract from)

**The Order of Nine Angles in Historical, and Esoteric, Context**

As the ONA has pointed out in many essays and documents - including *Ingrowing Angles*, and *The Nine Angles: One More Causal Symbology* - the ONA's nine "angles" refer to a causal description of the meeting of acausal and causal space-time metrics, and are thus a re-presentation of a nexion, of that region of the Cosmos where the causal continuum meets or intersects or can intersect the acausal continuum, and thus where acausal energy flows from the acausal into the causal, which energy is capable of making things (or a thing) alive. That is, to use an older but appropriate esoteric term, the ONA angles are *alchemical*: some-thing which has life, or which can be made alive.

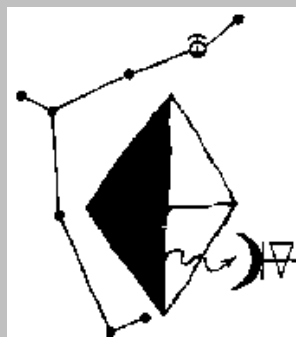
Classical esoteric alchemy was concerned with finding or manufacturing what was called The Philosophers Stone, which was some means, or some element, or some potion, or some combination of means, potions, and various elements, which would animate matter, making alive what was hitherto inert, with this "Stone" (lapis) thus re-presenting the very essence of life itself, and hence capable of imparting health and long life (or even immortality) to the alchemist.

Hence, the ONA's "angles" are alchemical in inspiration. Hence also the mention of the source for this inspiration, this early source being ancient Arabic alchemical texts [see Footnote, below], and certainly not a certain Mister Aquino.

Furthermore, the ONA - or rather, Anton Long - has extensively developed and refined, and rationally explicated, the original and often vague and confused alchemical concepts involved. Thus, the Nine Angles of the ONA can be considered to be nine-dimensional - combining the five-dimensions of the acausal continuum, with the four-dimensions of the causal continuum, and thus describing a nexion; one presencing of life-giving acausal energy in the causal.

In rather stark contrast, as the ONA says, the "angles" of Aquino (which angle concept of his both his own Temple of Set, and the Church of Satan, used) are just a boring, mundane, dead, two-dimensional geometric thing.

The Nine Angles are most often symbolized, by the ONA, by means of the alchemical combination of a quartz tetrahedron, certain sound vibrations (esoteric chant), the sorcerer/sorceress (the Rounwytha) and the appropriate "alchemical season", for it is - according to the ONA - such particular combinations, which must involve a living, conscious, esoterically skilled, human being, that not only "animate" the nine angles, but which are or which can become, the nine angles. Furthermore, according to Anton Long, these nine angles represent the survival of the genuine, ancient, esoteric alchemical tradition, and perhaps the only surviving one, a tradition symbolized by the traditional ONA sigil below, where most of the required "elements" are depicted:



Sigil of The Alchemical Nine Angles

*Editorial Footnote:*

Anton Long - in his MS *Emanations of a Mage* - mentions this ancient alchemical tradition:

This source was – and for me, at that time (the early to middle 1970's e.n.) surprisingly – the works of various Arabic alchemists and writers, who had not only posited a system of seven fundamental stages or elements – *al-ajsad al-sabaah* – but who had also constructed a system of nine emanations of “The One” which included these seven elements plus two others which were quite distinct by virtue of having different aspects, or types of, or sources of, time itself, as described in the alchemical manuscript *Al-Kitab al-Aflak*.

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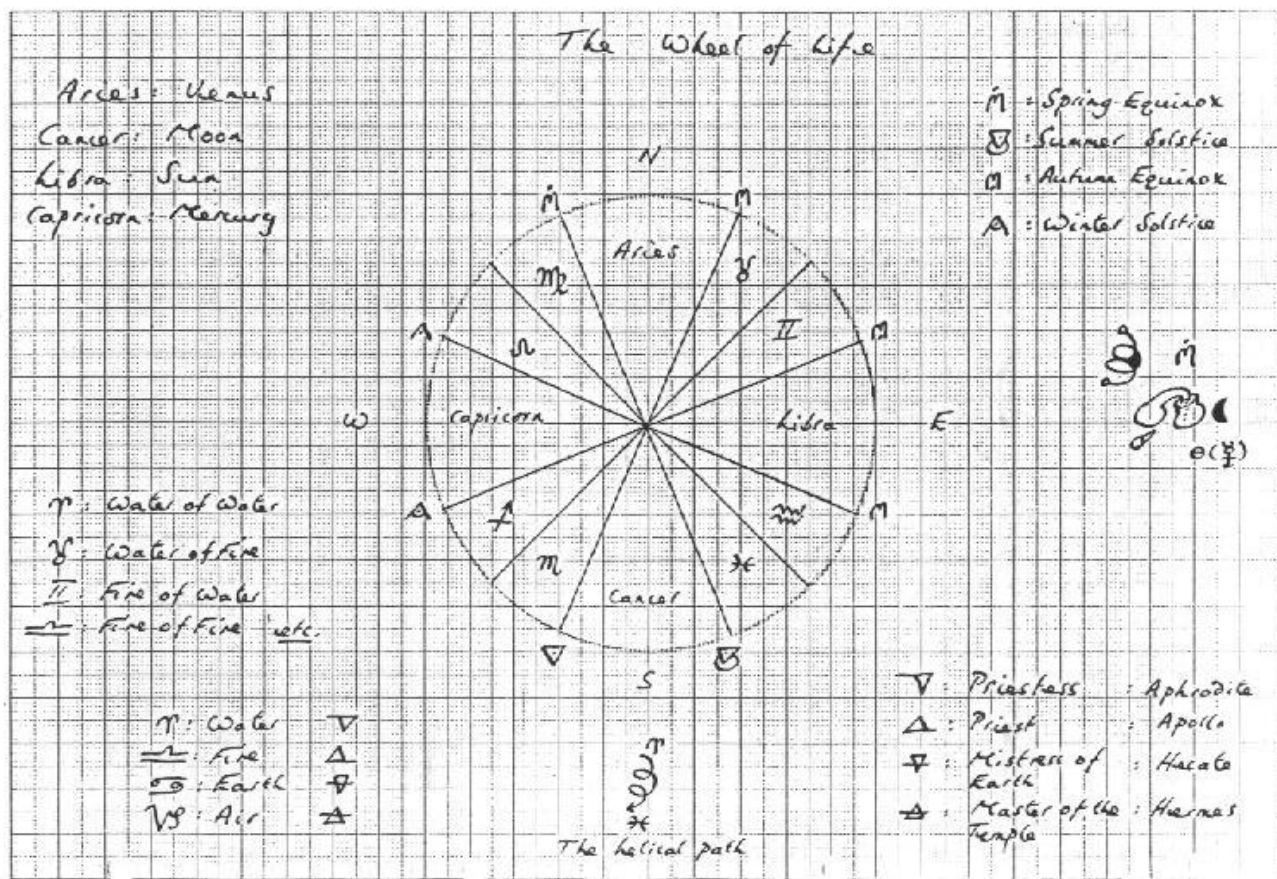
**The Nine Angles - Just One More Causal Symbology**

As first described in a footnote to the ONA MS *The Nine Angles - Esoteric Meanings* (published in facsimile in *Hostia*, Volume 1, 1991 e.n.) a nexion – the causal *within* the acausal (or vice versa) – could possibly be mathematically represented by a Tensor which has *nine* non-zero symmetric components, re-presenting a basic causal Space (and forming the “nine subspaces” of one causal apprehension), and whose asymmetric components re-present (some of) the acausal aspects involved in a particular nexion (acausal within causal).

Thus, it is possible to write an equation involving this particular tensor which describes (in a quite limited way) such a nexion and the collocation of spaces within it, with the boundary conditions of this equation giving the metrics of the “Space-Time” of the nexion. Thus, this equation would re-present something of the fusion of causal-acausal energy, and this itself might lead to new (to current causal Science) energies being described, and thence to the development of new, acausally-based (that is, “organic”), technologies.

Two important considerations, however, should be noted. First, that such an equation is only a limited *and causal* re-presentation, based on a causal mathematics, and thus cannot fully describe either the causal or the acausal aspects of the nexion. Second, that no conventional mathematical representation – tensorial or otherwise – can correctly describe any aspect of the acausal, since all conventional mathematical descriptions currently known to us depend on causal metrics, on causal Time. To correctly describe acausal Spaces (and thus acausal energy itself), a new mathematics has to be created which is based on acausal geometry and acausal Time, and which thus can re-present an acausal metric.

The facsimile of the particular MS mentioned above also shows, in diagrammatic form, the relation of the Nine Angles to the (double) tetrahedron; to the helical path (q.v. the hand-drawn diagrammatic of *The Wheel of Life* in facsimile editions of *Naos*); to the Tree of Wyrð; and to the “Four Gates” and thence to the “inverted pentagram”. For more details of some of these esoteric relations, see the facsimile of the MS *The Secrets of the Nine Angles*, also published in *Hostia*, Volume 1.



ONA: The Wheel of Life - Basic Alchemical Seasons

ONA Manuscripts

Main Category: Esoteric Traditions

Sub Category: Compilations of Texts

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