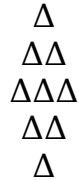


Editorial Note: This text was first published in 2011 on Anton Long's - now defunct - 'nexonzero' blog and was included in the subsequently circulated pdf compilation *ONA Classic Texts: Part Three*.



### **O9A Adversarial Action - Success or Failure?**

Between us, we [of the Order of Nine Angles] have over fifty years - half a century - of pathei-mathos resulting from personal experience of adversarial action, ranging from political, religious, and social activism, to 'criminal' activities, to clandestine revolutionary and subversive deeds, to military, paramilitary, and law enforcement experience.

For some of us, such practical experience was acquired before involvement with our esoteric Way; for others, such learning resulted from using and applying one of our Dark Arts, such as an Insight Role. Given that our base was and mostly still is in the Isles of Briton, perhaps the majority of this experience relates to events in these lands. From the protest movements of the 1960's, to 'the troubles', to the social unrest of the 70's and 80's, to recent conflicts involving the alleged 'clash of cultures' between Islam and the West, there is a wide variety of experience. In addition, we have the mostly aurally related experiences and learning of several individuals - drawn to us decades ago and now no longer with us in the causal realm - whose pathei-mathos derived from major conflicts such as that commonly known as the Second World War, and which experiences of that conflict were of those who fought on both sides, allied and axis.

There is thus a diverse, rich, heritage here - an ancestral pathei-mathos of our new culture - from which we might learn, especially in regard to the effectiveness of adversarial action and regarding the use and manipulation of causal forms.

However, before proceeding further it might be useful to recall what we mean by 'success' and 'failure'. For us, there are two criteria, individual and Aeonic; that is, whether such things have been shown, by experience, to work - to be

effective – on the personal level and/or on the Aeonic level. The personal level obviously is that of a personal learning and development, and thus the alchemical, interior, change produced – in terms of esoteric skills, change in personal character, and so on – is often apparent, and often manifest by the progression of the individual along the Seven Fold Way. But the Aeonic level is often not so apparent, involving as it does an understanding and appreciation of our Aeonic aims and goals, and a shared desire, among us, to aid them. <sup>[1]</sup>

### **Personal and Aeonic Perspectives**

In general, what we may with some justification call our ancestral pathei-mathos indicates that our particular adversarial praxis works both in respect of being a vector of alchemical, interior, change in our people, and in respect of testing and weeding out those lacking the character, the potential, to be of our kind. That is, it is and has been successful in breeding the requisite personal character and in enabling individuals, via their own pathei-mathos, to move toward the goal of wisdom. Or, understood in terms of our aims, our goals, successful in producing and nurturing our new type of human.

But what of Aeonic change, our Aeonic aims and goals? There are, in my view, several questions, here. (1) Has the use of adversarial praxis by our people over some forty years achieved anything Aeonically? That is, in practical terms of undermining, replacing, The System and/or moving toward our New Aeon? (2) What does our ancestral pathei-mathos indicate in this respect; that is, the practical learning from experience of those whose learning was acquired before the foundation of the ONA and who subsequently became ONA? (3) What does a reasoned, scholarly <sup>[2]</sup>, overview of the past thousand or two thousand years of human history reveal in respect of methods of human change?

I shall consider the last of these questions, first. Thus, what – to use a mundane cliché – do the past two thousand years of wars, revolutions, empires, conquests, tyrants, kings, insurrections, revolts, riots, religions and their schisms, propaganda, rallies, marches, demonstrations, speeches, political parties, and so on and so on, teach the sagacious among us? Or, expressed more precisely, what does the pathei-mathos of those who endured such things, who experienced such things, who participated in such things, who lived through such things, who learned from them, teach us, as recorded in their writings, their aural accounts, their lives, their deaths, their literature, their reflexions (philosophical or otherwise), their artistic, musical, emanations?

My own conclusion, derived intellectually nearly forty years ago, was that they reveal something important; and quite a lot of my life these past forty years has been devoted to testing this conclusion in a practical manner, often via my own pathei-mathos, as well as devoted to acquiring more intellectual knowledge that might prove or disprove this conclusion.

My conclusion was that all such external things have not in any significant way

aided, changed, evolved, the majority of humans. That humans, in their majority, remain mundane, rather primitive, beings – in thrall to their feelings, desires, and addicted to and reliant upon causal abstractions; easily swayed and easily manipulated. That the cultured, the noble, the aristocratic, among us are and have remained a small minority, never more than five per cent, often less. That the potential which humans have, as a species of sentient living beings, has remained unfulfilled, and that as a consequence wisdom is still the prerogative of only a few human beings per century.

In brief, that as vectors of effective human change, such large-scale, supra-personal, events and means, just do not work; that all they do is add a few more to the roll of those distinguished by their personal learning from adversity, hardship, suffering, and the overcoming of challenges.

The past forty years of my living has, for me at least, revealed the veracity of that conclusion, and which conclusion then at that early time was one of the inspirations that led to the founding of our esoteric, our Occult, Order.

The answers to the other two questions I posited, previously, also – and again to me – support this conclusion. That is, that both our ancestral pathei-mathos, and the experiences of our people in using adversarial praxis Aeonically, have shown that such external means, and our adversarial praxis, have not affected The System in any significant way, and nor are they likely to in the near future.

In effect, our people – those with us for a decade or more – have, via their own experience and their own scholarly studies, learnt or come to learn what I myself have learned, and which learning has affected them, changed them, internally, alchemically, as indeed is right and fitting, and Occult <sup>[3]</sup>.

Where then does this leave us? With what knowing? What knowledge?

### **Our Aeonic Perspective**

It leaves us with our unique Aeonic perspective, and which perspective is, in my view, a part of wisdom; part of our esoteric tradition. An inner inspiration for our kind.

This is of two things. First, how real, genuine, change in individuals – of their physis, their nature – is a slow process, and while our Occult ways and our Order exists to aid and propagate this process of interior change, to affect/infect a significant number of humans will take long durations of causal Time, from a century to many centuries. Second, that our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with *lapis philosophicus* and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce

and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time.

Which leads us naturally on to two other connected, and important, matters concerning the nature of our Order – of our family, our culture – and concerning the nature of our own human lives and why we are part of and stay with our esoteric family.

Our Order is predicated on us as nexions. Of we individual human beings having both causal and acausal physis, and of there thus being things that are Occult; of us having the potential, the ability, to change, to learn, to adapt, to develop, to evolve *in a conscious manner*, by using certain faculties, and certain Dark Arts, and so developing other Arts, other faculties; and of our Order by its existence gradually increasing the number of human beings who do so change, evolve.

In practice, this means, as I mentioned just now, that our Order is in essence and intent an Occult one, devolving around the individual quest for *lapis philosophicus* and which individual quests, collectively, over durations of causal Time – and involving as such quests do adversarial praxis and a certain collective, family, co-operation – are our Aeonic sorcery and thus produce and will produce Aeonic change in an affective, a lasting, manner.

But this predication also means that such an individual quest does not necessarily end with the termination of the causal shell, our fragile microcosmic physical body, that contains the inner acausal physis; which is why of course the last stage of our Seven Fold Way, of our individual Magnum Opus, has no representatives, and can have no representatives, in the realm of mortals. Since it involves using *lapis philosophicus* to egress beyond the causal and into the acausal spaces. Which is to say that the few achieving this, while no longer dwelling in the causal – no longer 'alive', no longer having their old causal shell – become, by the very nature of their now acausal-being, 'unseen' vectors of human, Aeonic, change, and of the evolution of the Cosmos itself. A type of change, a type of existence, open to many many humans, were they only able to see beyond the veil of the mundane and free themselves from abstractions, from the desires of their primitive, illusive, self.

## **Conclusion**

In peroration, it is such understandings, such arcane knowledge, such knowing, such ancestral pathei-mathos, which separate and distinguish us, our Order, from the many others – groups, individuals – who in these times of ours claim to be Occultists, or of the Left Hand Path, or who now proclaim to use some adversarial praxis or other.

For we view ourselves, and our Order, in a Cosmic way, in an Occult way; as nexions. Our aims, our goals – our physis – making us a family bound by loyalty

and oaths of initiation, and which family, in its growing, its slow, natural growing, is becoming a culture, a tradition, with its own ancestral patheismathos. Our perspective thus and of necessity including not only our family, past-present-future, but also being of the acausal spaces, the existences, that await for us beyond our own individual causal ending.

Anton Long  
122 yfayen

*This is an edited transcript of a praelection given by AL at an ONA Sunedrion in Oxford, 122 yfayen, to which some footnotes have been added post-praelection*

[1] These Aeonic aims and goals include breeding a new more evolved human species; developing new ways of living for this new type of human and thus replacing The System; and for our new species to leave this planet we call Earth (our childhood home), grow to maturity, and establish ourselves among the star-systems of our own Galaxies, and other Galaxies.

[2] By *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[3] By *Occult* is meant The Dark Arts, and the sinisterly-numinous, and those matters and skills and abilities which are hidden from, or unknown to, or not possessed by, mundanes.

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## ONA Classic Texts

A series of five slim volumes, circulated in 2011-2012 in pdf format, designed to collect together some of the many Order of Nine Angles and Camlad texts and MSS (the majority written by Anton Long) distributed/published during the past forty years and which thus would compliment *Naos* and *The Black Book of Satan*. Anton Long slightly revised a few of his more recent texts, and compiled volumes one, two, and three, with volumes four and five being compiled and edited by RP and RS.

### Volume One:

- § Introduction
- § Knowing, Information, and The Discovery of Wisdom
- § The Initiatory Occult Quest
- § The Adeptus Way
- § Satanic Letters Volume I
- § Satanic Letters Volume II

### Volume Two:

- § Introduction
- § The Deofel Quartet
  - Falcifer
  - Temple of Satan
  - The Giving
  - The Greyling Owl
- § Breaking The Silence Down
- § Tales of The Dark Gods
- § Notes on The Deofel Quartet
- § A Basic Guide to the Occult Fiction of the ONA

### Volume Three:

- § Defining Satanism
- § The Geryne of Satan
- § The Ontology and Theology of Traditional Satanism
- § The Dark Arts of Traditional Satanism
- § The Sinister Returning
- § Satanism: The Epitome of Evil
- § A Guide to Modern Satanism
- § The Joy of The Sinister
- § ONA Satanism In Historical and Esoteric Context
- § On Being Unpopular
- § Adversarial Action
- § Sorcery and The Acausal: Debunking The Chaos
- § Our Sinister Character
- § Return to The Dark
- § Bringing The Acausal Down
- § Law of The New Aeon
- § Magian Occultism and The Sinister Way
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- § Our Sinister-Numinous Emanations
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- § The Five-Dimensional Magick of the Seventh Way
- § The Mythos of the Dark Gods
- § Lovecraft, The Dark Gods, and The ONA
- § Esoteric Philosophy of The ONA: A Brief Guide
- § The ONA and the Left Hand Path
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  - § Methods and Traditions of The Seven Fold Way
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