

Sinister Dialectics, Aeonic Sorcery, Logos, and The Enigma of The O9A

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Introduction - The Enigmatic O9A

To some people, the Order of Nine Angles (O9A/ONA) is a modern enigma: ambiguous, obscure, perplexing, confusing, and apparently contradictory. To others, the O9A represents "a dangerous and extreme form of Satanism" {1} and/or presents "a recognizable new interpretation of Satanism and the Left Hand Path" {2}. However, and predictably, most of those who have read about or who have heard of the O9A - especially those with an interest in modern occultism or satanism or the Western Left Hand Path tradition - have, or have acquired, a negative opinion of the O9A.

A predictable negative opinion because their outsider view of the Order of Nine Angles focuses on, or has focused on, one or more of the following:

1. On some of the causal forms - such as neo-nazism or causal terrorism {3} - that are, have been, and could be, used by O9A initiates as either pathei-mathos (a personal learning from practical experience) or as sorcery (as useful 'forms' that presence or 'ground' acausal energy in and through non-initiated individuals via the actions or in the psyche of such individuals).
2. On the exoteric, external, appearance of the O9A that certain O9A texts may present or may have presented, often quite deliberately; as for example in the matter of 'satanism'.
3. On certain 'sinister games' {4}, and/or an 'internet saga/drama' or two even though (i) such sagas/dramas have (as has been repeatedly and publicly stated) a sinister intent connected with the O9A's

Labyrinthos Mythologicus, and/or (ii) Acta Est Fabula Plaudite.

4. On the antics - often via the medium of the internet and by mostly anonymous individuals - of those who claim or who have claimed to be O9A, even though such antics (by muppets or other plebeians) are a natural causal consequence of the presencing, over the past three decades, of the O9A logos and the dissemination of the O9A mythos.

5. On texts - adversarial, inciting, mythic, or representative of a genuine tradition and practice - regarding culling (human sacrifice).

Thus the typical outsider obtains an impression of and forms an opinion about the O9A mostly as a result of reading only a few of the thousands of O9A texts, and/or as a result of taking seriously the comments other outsiders have made about the O9A, and/or as a result of their own uncritical assessment or emotive/prejudiced reaction to matters such as those outlined in 1-5 above.

Such outsiders, such dilettanti, either never get beyond outer appearance or they become lost in the O9A's labyrinthine labyrinth. Whatever their route back to mundanity, they reveal: (i) that they lack the ability, the aptitude, to perceive beyond the exoteric, or (ii) that they lack the physis to seriously and rationally study the O9A, or (iii) that they lack the learning, and the abilities, of the scholar. Sometimes such outsiders go on to join the chorus of those who, usually via the medium of the internet and usually anonymously - but always in their dilettantish, or plebeian, or pretentious, or occult illiterati, manner - opine about the O9A.

Thus have they failed to solve the enigma that is the O9A, with the labyrinthine outer layers of the O9A achieving what they were constructed to achieve: to test, to perplex, to challenge, and to select; and in particular to distinguish those who have an O9A physis - or the potential to develop such a physis - from those who do not.

For:

"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." {5}

However, those individuals who do solve the enigma (often through following an O9A praxis), or who through a scholarly study of esotericism and of O9A texts {6} do apprehend the essence, will be able to both place the O9A into historical perspective and also understand that:

"For millennia, according to aural tradition, esoteric knowledge - the methods, the means, required for an individual to acquire wisdom - The Philosophers Stone (aka the stage of Immortal) - have been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience - that is, the numinous authority of pathei-mathos; (2) a certain and limited personal guidance - from one of those more experienced in such matters - on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of ἀρετή, manifest as this is in a noble, a cultured, a learned, personal character [...]

There was also an understanding that genuine wisdom takes a certain duration - decades - of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective,

of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time - one means to presence one more Aeon, one possibility to move toward a new acausal life.

Such qualities, such an appreciation, and such understanding of the slow personal progress toward esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who in their hasty search for answers have come to rely upon, or who value, the modern rapid means of modern communication that have been developed."

These individuals will also appreciate that, as Anton Long wrote in his 2011 essay *The Aeonie Perspective of the Order of Nine Angles*,

"In terms of causal forms, there is the initiated understanding 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 Aeonie change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathemathos, 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, Aeonie 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.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred

collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric - for our perspective is that of centuries, of Aeons."

For the key to unlocking the enigma that is the O9A - a key that can be found via an esoteric/initiated apprehension and/or by a scholarly study - is that what persists over centuries, beyond the lifespan individuals and beyond the rise and fall of empires and governments and rulers and States, is a particular esoteric knowledge transmitted but also added to over millennia via both exoteric pathai-mathos and by the occult quest (the anados) of initiated individuals.

The 'sinisterly-numinous tradition' of the O9A is part - perhaps the essential part - of that body of esoteric knowledge, just as O9A praxises, the practical methods advocated by the O9A, are but modern means whereby some individuals can discover that esoteric knowledge and then contribute to it, with the O9A itself - both outer and inner - being simply a culture, a collection of kindred nexions bound by a particular logos {7}, whereby both that tradition (and thus that esoteric knowledge) and the means to discover and add to it, can be passed on to future generations.

"There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful Satanic laughter. Sometimes someone - teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego - may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos. But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned - right from the start. We, The Order of Nine Angles, are as we are - balewa. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many. The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos - a game for some, perchance a τραγωδία for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life." Anton Long, *Acta Est Fabula Plaudite, Toward The Abyss*

Hence this particular collection of texts concerning, and by, the O9A which deal with some hitherto rather neglected aspects of the 'particular esoteric knowledge' - ancestral and modern - that forms the basis of O9A culture. These aspects are the aeonic understanding manifest in 'the sinister dialectic', the 'inner O9A', and the esoteric mysticism inherent in that alchemical process of inner change that is the O9A 'seven fold way'.

This collection may therefore contribute to a better understanding of the O9A, beyond the opinions and the perceptions of those dilettanti, plebeians, and pretentious pseudo-intellectuals, who infest modern occultism and especially satanism and the Left Hand Path.

R. Parker
2014

Notes

{1} 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

{2} James R. Lewis and Jesper A. Petersen (editors). *Controversial New Religions*. Oxford University Press, 2014. p. 416

{3} The O9A make a distinction between causal and acausal terror, qv. Anton Long, *Baeldraca - From Causal to Acausal Terror*, 121 Year of Feyen. In respect of 'causal terror'.

"It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things. Such things as these must be, and always will be, because the majority of people are or will remain, inert and sub-human unless changed. The majority is - and always will be until it evolves to become something else - raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing as an innocent person because everyone who exists is part of the whole,

the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever." Anton Long, *To Presence The Dark*, 107yf

{4} qv. Anton Long, *Playing The Sinister Game - A Brief O9A History*, 122 yfayen (Updated Jan 2012 CE)

{5} R. Parker, *O9A Esotericism: An Initiated Apprehension*, e-text, 2014.

{6} Correctly understood, the term scholar is not limited to the now commonly accepted narrow modern usage implying academia alone. As used here and in O9A texts, the term means what it has been understood to mean for centuries, from before the time of Shakespeare; that is, it refers to "a learned or erudite person, and especially one who is learned in the classical - Greek and Latin - languages and their literature."

Such a scholarly learning in respect of esotericism places hermeticism, modern western occultism, and the O9A into the correct, classical, perspective and enables a person to read important source material - such as the works of Plato, Plotinus, and Iamblichus, the Hermetica, gnostic texts, and the early alchemical MSS - in their original language. Furthermore, given the Arabic and possible ancient Indic/Persian influences on O9A esotericism, a knowledge of Arabic and Farsi - and the relevant ancient esoteric traditions - is most advantageous.

Without such a scholarly background and a scholarly study of O9A texts - and/or without an initiated insight into O9A esotericism - the opinions of others regarding the O9A are most certainly dilettantish, or plebeian, or pretentious; of no value, except perhaps to other dilettanti, plebeians, the occult illiterati, or pretentious pseudo-intellectuals.

In respect of classical and Hellenic influence, there is the O9A seven fold way with its anados, which clearly shows some Hellenic influences such as from the Pymander tractate, with even the subtitle of part one of the seminal O9A text *Naos - Physis Magick* - revealing a direct lineage. For no other Western occultist or group, prior to the O9A, has used the term 'physis' in connection with sorcery or in connection with an occult anados, an initiatory journey through seven spheres or realms.

In respect of Arabic and/or Indic influence, there are indications in relation to the term 'nine angles' and the various forms or aspects of time (Arabic: Azal, Dhar and Zamal; O9A: causal, acausal, nexion), with AL having claimed an

Arabic text as inspiration: Al-Kitab Al-Alfak, The Book of The Spheres, that is, falak al-aflak, al-kawakib al-thabitah, Zuhul, and so on.

Regarding such ancient influences, qv. (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014; (ii) R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013; (iii) R. Parker, *Originality, Tradition, And The Order of Nine Angles*, e-text, 2013; and (iv) R. Parker, *The Pagan Mysticism Of The O9A*, e-text, 2014.

{7} The logos of the O9A is exoterically manifest (as 'The Word of a Magus') in the code of kindred honour, and esoterically manifest in the axiom of patheimathos (of learning from practical - and difficult, testing, dangerous, exeatic - personal experience).

In respect of the code of kindred honour (the O9A), Anton Long wrote:

"A fundamental principle of the Order of Nine Angles - one of our five core traditions - is that of Kindred Honour, which means two important things: (1) that our behaviour toward our own kind, our kindred, is governed by particular rules and guidelines manifest in our written Code of Honour; and (2) that our behaviour toward mundanes is guided by our understanding of them (and their wealth and property) as a useful resource." *Children and The ONA*, 122 Year of Feyen

"Kindred Honour: The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes. This means that we divide human beings into two different kinds - (1) those who are of us or who have the qualities, the potential, to become of us, and (2) those who are not like us. *Our kind are made by their acceptance of the principle of personal honour and by living according to this principle*. Hence, someone becomes of us when they pledge to live their lives according to that principle. Thus, our behaviour toward our own kind is guided by our Law of Kindred Honour". *Sinister Experiential Eleutheria - The Five Core ONA Principles Explained*, 122 Year of Feyen

Hence accepting and living by the O9A code is the essence of being O9A.

Wisdom, Logos, And The Inner O9A

Discovering Wisdom

An important aspect of the esoteric philosophy and the occult praxises of the O9A is the 'internal sorcery' - termed physis magick in the *Naos* text - whereby an individual can progress toward Adeptship and thence to wisdom. For

"the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this." *Naos, A Practical Guide To Modern Magick*, 1989

Furthermore, according to the esoteric tradition of the O9A:

"By the term wisdom is meant 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 livings 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." *Pathei-Mathos and The Initiatory Occult Quest*

Esoterically understood, the O9A is a particular occult path, a particular occult way, which begins with initiation into 'the mysteries' - into the ancestral and modern occult knowledge and traditions of the O9A - and which traditions include that 'internal sorcery' whereby an individual can change and evolve themselves and thus progress toward wisdom. For there is a pagan mysticism and an individual anados, and which anados is a very personal occult journey, of both esoteric and exoteric experiences and both 'sinister' and 'numinous', that lasts several decades. The term 'sinisterly-numinous tradition' - in preference to 'the sinister tradition' - therefore aptly describes this O9A path, with pathei-mathos being one of the various dark arts - one of many occult techniques - used by someone following that particular path, and which unique O9A path can be considered as either presenting "a recognizable new interpretation of Satanism and the Left Hand Path" or as being a new occult tradition which is not satanic and neither of the Right Hand Path nor of the Left Hand Path.

An individual following this O9A path for a certain period of time may well may discover their own weltanschauung and which personal weltanschauung is, while sometimes confused with the discovery of wisdom, not yet wisdom because later on - beyond the Abyss - there is, according to a modern Magus, the necessary individual discovery of lapis philosophicus:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and

thus discovered it, and discovered it where it has always been hidden." Anton Long, *Lapis Philosophicus*, 2/2/123 yfayen

Furthermore,

"The Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonie perspective - remains." *Knowledge, the Internet, and the O9A*

Thus one of the esoteric truths of the ancestral and modern occult knowledge and traditions manifested by the O9A concerns wisdom and its attainment: what it is, how it can be attained, and that it is neither the personal weltanschauung that an individual may develop, via personal experience, after only some years of following the O9A path nor the personal interpretation of 'everything O9A' they may develop *before* having melded the sinister with the numinous via The Abyss. Rather, that wisdom is manifest in (i) that balanced individual judgement that results from a practical experiencing over many years of both the sinister and the numinous with the consequent pathei-mathos, and (ii) the occult knowing of the reality behind the appearance of conflicting, ideated, opposites.

It was to be a repository of, and to aurally transmit, this truth concerning wisdom and its attainment, and other important esoteric truths ancient and modern, that an 'inner O9A' was established and is maintained, and will be aeonically continued, by means of that presencing of the O9A logos that is the O9A code of kindred honour.

For 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.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and

otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A.

The Inner O9A

The inner O9A - also known as $\omega 9\alpha$, and as the 'Falciferian O9A' - are a small, secret, and select, group of individuals who are personally known to each other, who have all attained at least the Grade of Internal Adept along the Seven Fold Way, and who possess a noble cultured - a gentlemanly or lady-like - demeanour, with the majority of these individuals being scholars, artists, musicians, or professionally connected to established institutions of existing States. Only one or two individuals per decade are inducted into $\omega 9\alpha$, and which secret cabal ensures the continuation of O9A aural tradition as well as engaging in aeonic sorcery and forming an ancestral repository of esoteric pathei-mathos (O9A, pagan, and otherwise) with many members being exoterically linked by ties of kinship, or by (not necessarily always heterosexual) marriage, or by those strong bonds of personal loyalty that an abiding friendship coupled with certain shared esoteric deeds over several years most certainly develops.

The inner O9A therefore is primarily concerned with aeonic matters (such as sinister strategy and its implementation by various tactics) and with adding to, via pathei-mathos, the sum total of occult knowledge and human knowledge in general. It also shapes, and to a limited extent, via being a repository of occult knowledge (ancient and modern) and of O9A pathei-mathos, 'guides' the outer - or Vindexian - O9A, and which outer O9A is the slowly increasing and necessary presencing of the O9A path and the O9A logos by those following an O9A praxis and living by the O9A code. In terms of sinister strategy, our current iteration is

"where we expand nefariously, internationally, and often in the traditional esoteric manner of a covert personal recruitment of those with our physis or whom we judge have the potential to develop our type of physis. In practical terms this often amounts to recruiting (and then testing) those individuals who are or who may be useful to us in our own esoteric quest and our own lives and useful to our nexion (as in them beginning their own quest), and/or who may be useful to the Aeonic aims of the O9A, as for example by them recruiting specific others or by them 'presencing the dark' through various actions and activities." Source - *Internus Homo Est Eius Anima*, Documents of the Inner O9A, 123 yfayen

Dialectics and Aeonie Sorcery Sinister Tribes, Satanism, and The Order of Nine Angles

The Sinister Dialectic, Manipulation of Forms, and Satanism

The sinister dialectic is the term used in the sinister tradition of the Order of Nine Angles to describe their

"Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing." [1]

An early, 1989, ONA text gives more detail:

" i. On a basic level, the dialectic is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society [...]

ii. On a higher level, the dialectic is concerned with long-term evolution - with the creation and change of civilizations and ultimately with the creation of a new type of individual, a new species. This means altering our evolution [and] two tactical approaches. (1) Enabling individuals to change themselves, to evolve, consciously, and so become part of that evolutionary change. (2) Changing/influencing the structures (such as societies) to make them instruments for such change or at least not detrimental to it [...]

(i) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way. (ii) involves Aeonie magick - e.g. the

creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using influence. It should be understood that while the tactics of (i) above can and do change, the tactics used to attain (ii) remain essentially the same because the goal is precise. Further, (i) in many ways aids (ii)." [2]

The adversarial role is described, in another early ONA MS [3] as 'shadow magick' because it is mostly secretly done and because it is dangerous; with the reality being [4] that

"...all significant magick is either Aeonic or Internal: External Magick is a child's game, to be played while learning the most basic skills [...] or for amusement, later on. To the real magickian [sorcerer/sorceress] all types of political (as well as religious and cultural) forms are means, to be used if they are useful for aeonic or internal magickal goals."

The same MS also states that among the 'forms' used or usable by a sorcerer/sorceress for the purposes of external, internal, or aeonic sorcery are archetypes, myths, mythos, symbols (including artistic representations) as well as politics and religions.

In addition, according to the ONA, each form has an outer, or exoteric, aspect and an inner, or esoteric, nature [5], with part of the training of the initiate following the ONA's seven fold way being to learn to distinguish the esoteric from the exoteric [6] and be able to learn from, and manipulate, both.

Thus, as the ONA have repeatedly stated from the 1980s onward, Satanism, for them, is an exoteric form used as part of their aeonic sinister strategy and is "a presencing of dark forces/acausal energies - a form/mythos - only relevant to the current Aeon, and is but as outer, an exoteric, form - and one means of provoking and encouraging radical and diabolical change and reformation in the present aeon, which present aeon is one aeon among a progression of aeons." [7]

In addition, they used, and have developed, various 'forms' of Satanism, from the old-style ceremonial Satanism of their 1970s *Black Book of Satan* to the 'simplified Satanism' of their 2009 text *How To Be A Satanist - A Guide To Satanism For Beginners (The Simple ONA Way)* and concerning which 'simple way' Anton Long interestingly wrote:

"Not that long ago we published an item which simplified Satanism to its practical, causal, core. There was thus a personal pledge by the aspiring Satanist, a code, and three fundamental principles. Very little

in the way of traditional ceremonies or rituals or even words, since the core was the live in a particular way, sans the laws of the mundanes, where there is no law, no authority, no justice except that of the individual.

This item works on a variety of levels, some of which I will enumerate here. Thus, for some of those who might have the potential to be one of our kind, it is one possible beginning - to entice, to provide experience, to live exeactly, and so possibility at some time this might move some of these people toward a desire for more.

For some of those who are already of our kind (but may not yet know it) it is a sign, to what lies beyond such an outer form. An intimation of just why we produce and use such a form.

It is also a practical defiance of those who aid and support the mechanisms which keep mundanes in thrall - for those, for example, who support and aid existing nation-States and the mechanisms of control of those States (be such mechanism psychic, practical, or causal abstractions). For the flunkies of all nation-States do so hate and do find subversive those who believe and who practice the truth there is no law, no authority, no justice except that of the individual. Thus, if that item only influenced ten people in one nation-State in one year to change their way of life and live defiantly, outside mundane law, it would have achieved something in the causal, with no practical effort on our part.

It is also something that undercuts and undermines the pomposity, the pretentiousness, of already existing so-called 'satanic' groups, with their 'temples' and 'grottoes', their rituals, their books, their discussions, their self-awarded titles, and their old Aeon sycophancy."
[8]

That this is and was diabolical - aeonic - sorcery, part of the sinister dialectic, Anton Long reveals in another text:

"This is the type of satanism - note the lower case s - that can be readily and easily understood by 'the hoodie on the Clapham omnibus'. [9] It is the type of Satanism evident in our text *A Guide to Satanism for Beginners (The Simple ONA Way)* and, more realistically and perhaps more importantly, in the text *The Drecc*, which is a guide to devilish living in modern society, with the terms drecc and dreccian being easily replaceable by different terms should others, or the hoodie on the Clapham omnibus, want to replace them with something more to their liking.

Such a way of living (and its propagation) is heretical, sly, and devilish because it is so simple and because there is (i) a rejection of (a living outside of) the law and the 'justice' of society and governments; (ii) a fierce, clannish, loyalty; and (iii) the understanding that the property, goods, and wealth, of mundanes - non-gang/non-clan members, those not part of our gang/clan or those are not covered by a truce - are a resource we can lawfully use.

Understood esoterically, and Aeonically, this type of satanism is a Dark Art, a work of Black Magick, an act of diabolical Aeonie sorcery." [10]

Sinister Tribes - An Exoteric Form

A study of early - 1980s - ONA typewritten and hand-circulated MSS, made publicly available in publications such as the 1989 text *Naos* and the 1992 multi-volume compilation *Hostia*, makes it clear that the propagation, around 2009-2010, by the ONA of the idea of sinister tribes and of a 'kollektive' of individualistic activists is also part of their sinister strategy, and that such things are but exoteric forms.

These ideas, of tribes and of a 'kollektive', were outlined in articles such as *Guide To The Kulture and Sinister Ethos of the ONA*, dated 121 yf., where a sinister tribe is defined as "a localized, territorial, sinister kindred - a gang, clan, or tribe - of Dreccs who rule, in a practical way, their own neighbourhood or neighbourhoods, and who regard mundane property and wealth as a useful resource," with a Drecc being described as "a person who, as part of a gang, tribe, or clan, lives a practical sinister life - that is, who upholds and lives by The Code of The Sinister-Numen aka The Code of Kindred-Honour."

That such things are but exoteric forms is clear from the aforementioned 'guide':

"Our means to achieve our aims and goals are many and varied, and include our sinister tribes, our Traditional Nexions (with the Seven Fold Sinister Way and External, Internal, and Aeonie Magick), our Dreccs, our Sorcerers and Sorceresses who work alone or with a few sinister comrades, our Sinister-Empaths, our Star Game, and our sympathizers and helpers, such as Balobians. One other important means, employed, by the ONA - and an essential part of our Dark Arts - is our sinister Mythos, and which ONA Mythos includes The Mythos of The Dark Gods, and The Mythos of Vindex."

Which means that one must not confuse some exoteric form, dialectically and probably diabolically and only temporarily used by 'those who know', for the ONA or for what the ONA esoterically represents, for such a form would just be

abandoned by them if it proved ineffective, impractical:

"...restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be abandoned." [8]

Therefore if a new form, such as 'sinister tribes', proves to be ineffective, in exoteric and esoteric terms, or is not producing the required change or results, it would be abandoned.

Furthermore, it is fairly easy to distinguish what the ONA is propagating or using as an exoteric, an outer, form and/or as part of their Labyrinthos Mythologicus [11], since,

"...people would react to this simple thing according to their nature, their conditioning, their potential. So it was/is fun, and useful, esoterically and exoterically." [8]

Such newer forms as tribes and Drecc are thus designed to work, like the types of Satanism propagated over the decades by the ONA, on a variety of levels; the exoteric and the esoteric; the immediate (the personal, adversarial, diabolical) and the aeonic (the disruption, however small, of the status quo, and so on); and as tests, inducements, inspiration, and to mischievously annoy.

Esoterically, such outward forms can change particular individuals in certain ways, and it is such individuals

"...who by this very transformation of themselves - and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them - that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world. A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State), but because it aids and enhances the lives of those belonging to it in practical and often material ways - for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants.

In effect, it is/will be an international group - bound together by certain rules, such as our Code of Kindred-Honour and viewing mundanes as a resource - formed of kindred local groups in various nation-States, whose members co-operate together, dispense their own justice, obey their own laws, and who aid and help themselves

and others of their kind by whatever practical means they can, even if some of these means are viewed by some existing nation-State as 'illegal' or 'criminal' or whatever. In this sense, we are a new type of organization in the causal, a mysterium." [8]

Which is basically just another way of saying that such forms, whatever they are, whenever they are, and however they are perceived by others, are one means whereby the ONA not only influences and expands but also assimilates suitable individuals into its cabal, a secret cabal who understand aeonic sorcery and the sinister dialectic and that "it will take centuries for the affective and affecting changes to become manifest on the type of scale most use to judge such matters as causal aims and goals."

From Exoteric to Cabal

The causal observer, the dilettante, and many of 'the O9A-pretendu-crowd' [12], all mistake some outer form, or several outer forms, for the esoteric ONA. Hence their fixation on one or more of those forms, such as neo-nazi politics, or Satanism, or gangs (sinister tribes) or personal adversarial deeds. The esoteric ONA, however, as their texts make clear, is manifest (a) in the 'ancestral pathei-mathos' and the mythos that is the sinister tradition of the ONA; (b) in those who are undertaking the seven fold way; (c) by those who have been recruited by the 'inner ONA' (whether or not those so recruited are following the seven fold way); (d) by the inner ONA itself; and (e) by those who, by their practical sinister deeds, by their pursuit of the aims and goals of the ONA and by their adherence to the ONA code of kindred honour, associate themselves with the ONA or who are or who have been assimilated into the ONA. [13]

For, as Anton Long made clear,

"One of our axioms is that we classify humans as either our kind or as mundanes. Our kind currently, and for some previous Aeons, amount to perhaps five per cent - the creative or the defiant minority who latently or by means of their pathei-mathos have a certain natural intelligence, a certain instinct, a certain type of personality, certain personal qualities.

Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore perhaps a majority of human beings (though certainly not all) have the potential to cease to be mundanes. Most of course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed - their natural pattern of behaviour. Thus the reason why children in practical terms are exempt from being

considered fair game, a resource, and why we consider certain activities by adults involving children - and certain proclivities, in adults, in respect of children - to be dishonourable and not something our own kind would do. For such things are one mark of mundanity - of those not able to or capable of controlling or changing themselves.

This axiom of potential within others is one reason why, in respect of culling for instance, we always give mundanes a sporting chance - to see if they can react in a non-mundane manner and so provide evidence of their potential to change." [8]

This 'potential to change' and the necessity of providing 'a sporting chance' are crucial to understanding the sinister dialectic and the raison d'etre of the mysterium that is exoterically known as the Order of Nine Angles, and are two of the many things which the causal observer, the dilettante, and 'the O9A-pretendu-crowd', have overlooked.

For the ONA exists (a) to provide opportunities for its kindred; (b) as a practical and tried and tested means of change for others (some of whom may thus be assimilated and become kindred), and (c) to give those deemed mundanes a sporting chance, with failures culled or (more often) their property and wealth used as a resource [14]. An existence and a provision of opportunities which necessitates the assimilation of others, necessitates an 'inner generational core', and necessitates an inner guiding cabal (a hidden hand), given that the aims of the ONA include:

(i) using the sinister tradition to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype; (ii) using the sinister dialectic to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our kindred honour; and (iii) for our new species to leave this planet we call Earth (our childhood home), and establish ourselves among the star-systems of our own Galaxies, and other Galaxies. This leaving of our childhood home will, with its challenges, its experiences, and its opportunities, enable us to mature, and further evolve, as a species. [15]

The guiding cabal is 'the inner ONA' one of whose tasks is to recruit "people in academia, the artistic professions, and suitable officers in the military, the police" [16] in order to increase the influence of the ONA and aid the aims of the ONA, with this inner ONA consisting

"... of individuals, known to each other personally, and from traditional

nexions, of the Grade of Internal Adept and above, who possess the faculty of dark-empathy (aka esoteric empathy aka sinister empathy) and who possess certain other personal qualities. These individuals have therefore all had some personal guidance, over a period of many years." [17]

Hence, according to Anton Long, the ONA

"...produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrd - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy. [Thus] we grow and have grown slowly, as befits our Aeonian perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour. It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture." [18]

Conclusion

This compact overview has hopefully revealed some of the complexity, some of the esotericism, and part the diabolical nature, of the Order of Nine Angles, and thus might inspire some others to undertake their own study of O9A theory and praxis.

R. Parker
2013

Footnotes

[1] *A Glossary of Order of Nine Angles Terms*. Version 3.07. 123 yfayen [pdf]

[2] *The Sinister Dialectic*. The MS was included in the 1992 multi-volume compilation entitled *Hostia*.

The seven fold way - Hebdomadry - is given in detail in the two texts *The Requisite ONA. A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (121 Year of Fayen) and *The Sinister Abyssal Nexion* (122 Year of Fayen).

Hebdomadry includes such 'dark arts' as insight roles, which involve the initiate in engaging in activities which both enhance their own life experience and aid the sinister dialectic.

[3] *The Sinister Shadow*. Included in *Hostia*.

[4] *Aeonics, The Sinister Tradition*. Included in *Hostia*.

[5] qv. the ONA texts *Alchemical Seasons and The Fluxions of Time*, and *Denotatum - The Esoteric Problem With Names*.

[6] Such a learning is one of the aims of the ONA's grade ritual of internal adept, with the person expected to live alone in the wilderness for at least three months. The ritual is explained in *Naos*, and other works such *The Requisite ONA*. A longer, six month, ritual is mentioned in texts such as *The Sinister Abyssal Nexion* (122 Year of Fayen) and which extended ritual is said to be more efficacious.

[7] Richard Stirling. *The Radical Sinister Philosophy of Anton Long*. 2012.

[8] Anton Long. *Mysterium: Beyond The Order of Nine Angles*. 122yf

[9] The idiomatic expression mentioning the Clapham omnibus refers to a phrase formerly and occasionally used in English courts of law and political discussion, with 'the man on the Clapham omnibus' being the upright citizen who possesses the virtue of 'common sense'.

[10] *Toward Understanding Satanism*. 122yf

[11] Labyrinthos Mythologicus is "...a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and a mischievous, japing, and sly, part of our sinister dialectic."

[12] A description of the 'o9a pretendu crowd' is given in Anton Long's text *Order of Nine Angles Style, O9A Chic*. 122yf

[13] An interesting and aeonic overview of the ONA is given by Anton Long in the text *The Aeonic Perspective of the Order of Nine Angles*. 123 yfayen

[14] The necessity of testing mundanes, by the ONA or those associated with it, before culling and before appropriating their property and wealth - e.g. stealing from them or fraudulently acquiring their resources, wealth, or property - is mentioned in several ONA texts from the 1980s on, including *Guidelines for the Testing of Opfers and Drug-Dealing, Crime, and How To Spot and Test A Mundane*.

There is a hitherto undocumented distinction regarding such testing; a distinction made between 'the esoteric ONA' - and those who are part of it - and those who are just using or who have appropriated some ONA external form or praxis such as sinister/dreccian tribes, the 'simple satanism way', or adversarial living, with those who are part of the esoteric ONA, or associated with it, expected to use such testing of mundanes, while those using or who have appropriated some form not expected to use such testing. I suspect that this subtle undocumented distinction is part of the ONA's Labyrinthos Mythologicus; that is, part of their testing and selection process for those who aspire to be ONA.

[15] Richard Stirling. *The Radical Sinister Philosophy of Anton Long*. 2012.

[16] *Presencing Azoth. Phase Three 119 - c.157*. Documents of the Inner ONA, Part One.

[17] *The Inner ONA*. 121 Year of Fayen

[18] *The Aeonian Perspective of the Order of Nine Angles*. 123 yfayen

Sinister Dialectic: The Next Three Hundred Years

Documents of the Inner ONA
v. 1.01

Today, I'm going to briefly talk in general - strategic - terms about part of our Sinister Dialectic; the part to do with how we and our kind perceive, relate to, and deal with, external events and those individuals who are given credit for causing such events, or believe they have caused them, and those who in reality may actually have been responsible for some or most of them. This means talking about politics, governments, and war, and how we, in the context of Aeonics and of our esoteric aims, understand them.

In illustration of these topics, I will concentrate on one example. And the most pertinent one, which is one reason - apart from the gorgeous weather, the facilities, and our welcoming hosts! - why we're gathered here in this place in this year during the period when our Order is moving away from Phase Two toward Phase Three.

We're here in what is undoubtedly the most powerful nation currently existing

on this planet - militarily, economically, politically. The strategy of the government - of successive governments - of this nation is simple: self-preservation, self-advancement, the elimination or the neutralizing of external and internal threats, and the safeguarding and the promotion of what is often termed 'the American way of life'. All the resources of the government can be used and have been used in pursuit of this strategy, from internal law enforcement agencies to overt conventional military force, to covert overseas ops, to gaining and using political and economic influence over overseas nations, to protecting, finding, securing, and exploiting the natural resources, anywhere in the world, that a modern resource-hungry nation requires. This is natural and indeed necessary, given 'the nature of the beast' - the abstraction of The State and the government required to control and organize the land, resources, and the diverse peoples, of a large geographical area, provide opportunities for its citizens and maintain - compared to most of the world - a relatively high standard of living, and a relatively secure way of life, for perhaps a majority of those deemed citizens.

Of course, we're all aware of the problems and the inequalities and the injustices that still exist. But the reality is that the system works reasonably well most of the time for perhaps a majority of the people; well enough to still entice over ten million people to migrate here over a ten year period, with perhaps half a million of these migrants, each year, being what the government describe as illegals.

Given that this strategy of the government has, since the end of what we call The Second World War, worked, most of the time, there is no reason to change it, as there is no reason to believe that, in the immediate future, it will be changed or that the United States itself will decline and fall or its government be overthrown, internally or externally. Not in the immediate future, even given the growing strength of a nation such as China.

But we here all know that in Aeonic terms the American empire - for that is what it became half a century or more ago - cannot endure, such again is the 'nature of the beast'. And it is in such Aeonic terms that we perceive and judge both its strategy and tactics, and ours as an esoteric Order whose aims are to bring-into-being a new type of human being and new ways of living, and new challenges, for our new human type.

Like all empires, the American empire cannot endure beyond five hundred years. But we, as an esoteric Order, structured as we are, can. In reality, this new modern empire may well decline and fall a century or two, or even three, before that four hundred to five hundred life-span is reached.

When it declines and falls, is really not that important. What is certain and important is that it will undoubtedly outlast the life-span of all of us here, and it

is in the context of such an empire, and its life-span, that we judge and deal with its strategy and tactics.

Thus, its use of military force, externally, in pursuit of its strategy is irrelevant to us, except of course when we using, manipulating, or manufacturing exoteric forms for an ulterior esoteric purpose - Aeonic or personal - or when we are manipulating mundanes and producing propaganda for the same reasons. Or when we are indulging in fomenting Chaos and provoking change or just being adversarial as part, say, of an Insight Role or two or just to have and enjoy some sinister fun. Or when [...] [redacted]

Similarly with regard to the politics, and the economics, and the social and law enforcement policies and practices of this newish empire. Or when it chooses, as it has begun now to do as a necessary part of its desire to survive and prosper, to ignore the 'due process' which was fundamental to the birth of the American nation.

From all such things we stand aloof, as artists, alchemists, of the acausal: undistracted by such mundane concerns, and instead concerning ourselves with pursuing our personal and our centuries-long esoteric aims and goals, in our own way, as a growing family, and in our own species of time; learning from, and contributing to, our ancestral pathei-mathos...

O9A

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2013ev Note: This is an edited transcript of the first part of a talk given by AL at the first overseas ONA Sunedrion, held in a Sapphic/gay friendly hotel in the 'Sunshine State' a few years ago and attended by those in the Americas who had achieved the grade of Internal Adept. The Sunedrion also included several specially invited guests, including one from Canada, two from South America, and two of the three invited from the States (an invited guest from the 'Golden State' having declined the invitation to attend).

The Methods and Tradition of The Seven Fold Way

Introduction - The Methods

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

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

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

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

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

The Tradition

Each of these stages is associated with specific tasks, which are outlined in the two compilations *The Requisite ONA* and *The Sinister Abyssal Nexion* and which two compilations of texts enable anyone to learn and experience for themselves, at their own pace.

Furthermore, each stage is only a stage, part of the anados - the esoteric way upward through the seven spheres. Thus, the practice of traditional external sorcery ('results magick'), as outlined in texts such as *Naos*, occurs in the early stages and lasts but a short time (in terms of the anados), with the individual personally learning that such practical experience, and the self-understanding that results, forms a necessary foundation for the following stages when the external gives way to (a) the internal (as in the rite of Internal Adept) and thence to (b) the aeonic (as in the rite of The Abyss).

As has been mentioned elsewhere, 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 offer 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.

The necessary preparations for an Internal Adept to attempt The Abyss take at least another five years (more usually ten years), making it at least fifteen years (more usually twenty) before an individual of our tradition is proficient, experienced, learned, mature, skilled, cultured, enough to attempt The Abyss.

These necessary preparations involve the Internal Adept in, over a period of some years, experiencing, and learning from, the numinous - as opposed to the previously experienced sinister - aspects of themselves and of Life; then developing this numinous and empathic aspect of themselves, then fully integrating this aspect with its opposite, to finally dissolve (then go beyond) both. Furthermore, this process is not a series of given, specific, Insight Roles, but instead a re-orientation of consciousness, emotions, and psyche, followed by the years-long living of the life of the new individual that results, followed - when the causal Time be right - by the deliberate, conscious, unification of this with its opposite, followed by a years-long living of the life of the new individual that results, followed by the annihilation of both; an annihilation which is the essence of The Abyss.

Obviously, such preparations are both difficult and dangerous, for the individual, and most individuals will fail, usually for one of the following reasons: (1) because the numinous aspect draws them permanently away from their esoteric quest; (2) because they cannot fully embrace the numinous since they cannot overcome the causal illusion of the self, and thus cannot overcome their egotism, their arrogance, their pride, their sense of personal Destiny, their addiction to the sinister; (3) because they cannot integrate these apparently conflicting opposites of numinous and sinister; (4) because even if they succeed in the necessary alchemical melding of seeming opposites (Sol/Luna; Lightning/Sun; Light/Dark), they fail to annihilate (transmute/transform) the amalgam that results and so fail to give birth to a new specimen of Homo Galacticus.

The Tradition of Esoteric Learning

For millennia, according to aural tradition, esoteric knowledge - the methods, the means, required for an individual to acquire wisdom - The Philosophers Stone (aka the stage of Immortal) - has been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1)

the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience - that is, the numinous authority of *patheimathos*; (2) a certain and limited personal guidance - from one of those more experienced in such matters - on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of *ἀρετή*, manifest as this is in a noble, a cultured, a learned, personal character.

These three things were and are, for instance, manifest in the Inner Order of Nine Angles [$\omega 9\alpha$], which basically is akin to an extended family, consisting as it does of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of esoteric empathy and certain other personal qualities; who offer guidance on a personal basis to one or more individuals following The Seven Fold Way, and who have the knowledge to prepare individuals for the ordeals of The Abyss.

Thus, there was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration - decades - of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time - one means to presence one more Aeon, one possibility to move toward a new acausal life.

Such qualities, such an appreciation, and such understanding of the slow personal progress toward esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who in their hasty search for answers have come to rely upon, or who value, the modern rapid means of modern communication that have been developed.

The Seven Fold Way, correctly understood, and as described in the aforementioned two O9A compilations, is therefore simply one practical tried and tested means whereby an individual, working on their own, may via the necessary internal transformation come to discover, to live, to know, to add to, the esoteric *patheimathos* that is the beginning of wisdom and which beginning has been traditionally signified by the personal discovery of Lapis Philosophicus. Hence why the Seven Fold Way of the Order of Nine Angles

continues and enshrines the centuries-old tradition of esoteric learning.

Anton Long
122 Year of Fayen
(Revised March 123)

Editorial Note: This is Anton Long's slightly revised version of an article he first published on his now defunct 'nexionzero' weblog and subsequently included in his text *The Sinister Abyssal Nexion*.

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 pathei-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 anodos (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 quod 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, Aeonie – 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 Pymander 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 Feyen.

{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.

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 (iii) 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 perceivment 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 livings 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 practised 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 'aeonian perspective' and thus for its aeonian 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.
