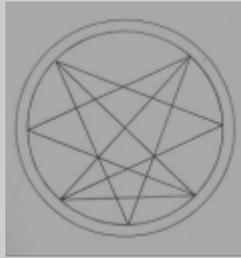


ONA Esoteric Notes LXI



Non-English Names And Terms In O9A Tradition

Of the very many things that critics of the Order of Nine Angles (ONA, O9A) get wrong, one is the use by the ONA of non-English names and terms, and they get it wrong year after year despite explanations in ONA texts from the 1990s up to the present time. Which points to a trait possessed by many critics of the Order of Nine Angles: commenting on and having opinions about matters which they do not have in-depth knowledge of most probably because they have failed to study all the relevant ONA texts and thus have little or no appreciation of ONA esotericism.

Thus in the matter of non-English names they are and have been critical of certain ONA chants or invocations in which the name *Satanas* occurs; critical of the use of the term *opfer*, and critical, among other things, of the use of certain Ancient Greek and Latin terms or phrases. For example, a critic wrote that *satanas* should, in some chants, be '*satana*' while '*opfer*' in the plural should not be '*opfers*' but conjugated (*opfern*) with *opfern* used when the sense is "to sacrifice". Another complained of usage of the Latin name *Vindex* for a female warrior because *Vindex* was a masculine name; another of how the ONA use the term *ἅγιοδος*, and how '*agios*' in some chants should be '*agioi*'. And so on.

But what all these critics and others seem to have ignored is (i) that such non-English terms, names, and phrases as the ONA use are Anglicized and thus do not follow the grammatical usage of their original language, and (ii) as with terms such *nexion*, *psyche*, and *archetype*, the ONA assigns to them an esoteric meaning {1}.

To give one example, the esoteric meaning behind the ONA use of the name *Satanas* is that when chanted in a particular manner - as in ONA Esoteric Chant {2} - it can 'presence' an acausal entity, which 'immortal' entity because it is shapeshifter in the realm of the causal can appear, in human terms, as either male or female and possibly also as *ἀρρενόθηλος*: a deity, a demon, or a daimon, who is both male and female, both archetypal *Anima* and archetypal *Animus*, and/or both *incubus* and *succubus*.

Hence, for the ONA the name '*Satanas*' does not necessarily refer to a male '*sinister*' deity or being - the *Satan* of LXX, for example - but rather it names, re-presents, a particular type of acausal energy (a type of acausal being) that/who can be and has been presenced, via a *nexion* or *nexions*, in our

causal, temporal, world, with such a type of being not necessarily bound by our human biological division into 'male' and 'female', and yet who has also been manifest as the 'Satan' of myth and legend.

In a similar way, the name Vindex is used to refer to the person, male or female, who brings-into-being in a practical way 'the law of the new aeon' which is the law of kindred-honor, who is thus an exoteric nexion for certain acausal energies, and an exoteric nexion because neither Vindex nor his/her followers outwardly identify either with 'the satanic' or with the ONA.

RH
2016

Notes:

{1} Batin - باطن - as opposed to the usual exoteric (Zahr) meaning. It is interesting to speculate that the inspiration for the use by 'Anton Long' of the terms esoteric and exoteric might have been Islamic mysticism, given that he mentioned travels in the Middle East in 1971 when he came across the Arabic MS Kitab al-Aflak (Book of the Spheres) which should not be confused with a book with a similar name - Kitab Ta'dil hay'at al-aflak - written by Sadr al-Sharia al-Thani around 1346 or 1347 CE.

{2} An example would be cantors chanting - 'vox principalis' and 'vox organalis' a fourth apart - a chant such as *Suscipe, Satanas, munus quad tibi offerimus memoriam recolentes Vindex* during a ceremonial ritual of sacrifice.

ONA Sources:

- ° ONA Esoteric Notes XLV
- ° Some Notes Concerning Language, Chants, and Acausal Entities, included in *Concerning Esoteric and Exoteric Languages*.
- ° Originality, Tradition, And The Order of Nine Angles.
- ° Chapters X and XI of *Naos*.
- ° The Ceremony of Recalling in *The Grimoire of Baphomet*.

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Finding Answers To The Thirteen Questions For ONA Adepts

Ten of the thirteen questions have been publicly available for many years. They are:

- 1) What is the meaning and the correct uses [plural] of the term

Fayen?

- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than *Kitab Al-Alfak*, is a source for the nine emanations?
- 10) Where and when was *Kitab Al-Alfak* written and what name/title appears on the first folio?

While the answer to question one has, post-2015, been revealed [qv. the section titled *Fayen*, below] the answers to the other nine questions (with one partial japed/boobytrapped exception) cannot be found by searching the Internet or by reading published books and ONA MSS, Rather, they are (i) revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress, or (ii) can be discovered individually by an O9A initiate following the Seven Fold Way to Internal Adept and beyond.

However, it is also possible for an earnest seeker of knowledge - a non-O9A initiate - who has or who develops certain Occult skills and who also, over a year or more, develops the habits of the scholar to find the answers for themselves especially if they seek out and use primary sources.

For there are hints in some ONA texts, and/or in ONA fiction, and/or in some polemics, and/or in some humorous asides, in regard to certain of the questions. For instance, one aside mentioned "the rock of Afsana"; some other text has a reference to Gilf Kebir, while elsewhere it was noted that "the pattern which emerged via the encoding of the name of the terrestrial location associated with Yusra and the New Aeon".

Given such hints - and the answer to question one being made public - it was only to be expected that three supplementary (and aurally revealed) questions would be added to the original ten questions, and which thirteen questions a genuine ONA Adept would be able to answer.

As for why the questions were sometimes asked:

"In some ways, therefore, such riddles are similar in intent to the tests and challenges that organizations such as GCHQ sometimes give to candidates in order to select those who possess the required skills and the necessary personal character."

For having been asked to answer such questions most individuals would do one of two things. Moan and whine that the questions were "irrelevant" and/or "meaningless", or begin a quest - intellectual, scholarly, and Occult - to find the answers.

Which answers would - perhaps, and by the Falciferian O9A - be gradually revealed, decade following decade, thus enabling the sagacious to appreciate the esotericism, the the Aeonic strategy, and the centuries-long aims, of the Order of Nine Angles.

With the answer to question one having been revealed in 2016 (via the medium of the internet) we can perhaps anticipate that the answer to question two will be revealed around 2026 and possibly via another medium of communication.

RP
2016

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Fayen

Given discussions past, and recent, about the use by the O9A of the term Fayen, and given the misconceptions that persist about what the word means, here is a summary of its origin and meaning.

The word derives from Old Saxon, and signifies joy/rejoicing. Fayen is a variant spelling found in one medieval English manuscript, with other variants being fayn and faein. The word also appears - in reference to sacrifice, the shedding of blood - in another medieval English manuscript.

The variant fayn occurs in the MS known as the Chronicle of Robert of Gloucester dating from c. 1300 CE, a copy of which MS is in the Cotton Collection at the British Library.

So 'year of fayen' means 'year of rejoicing', with the first 'year of rejoicing' being 1889. Why? Because that dates the birth of the person who considered himself just the precursor of Vindex/Kalki and who thus, by his accomplishments (such as the Waffen SS), prepared the way for "the one

against Time" and which "one against Time", via the shedding of blood, by sacrifice, creates the new Imperium, who thus presences a new Aeon, and who bloodily avenges the defeat of 1945.

Hence why the term also invokes Baphomet - the Mistress of Sacrifice and Blood - who is, esoterically, the archetype of that new Aeon, with Vindex being Her mythological son or daughter.

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The Logos Of The ONA

Editorial Note: The term logos (λόγος) classically understood can imply, according to context, (i) an axiom, or a word, or a statement (or statements) that forms (form) the foundation or which is (are) the basis for an argument or for an explanation; (ii) a thesis or a hypothesis or a law or a word which summarizes or defines a weltanschauung; (iii) logical reasoning as manifest as a human faculty; (iv) a discussion; (v) a discourse whether spoken or written.

In the context of the Western Occult tradition, the term logos is often used to refer to the axiom, or to the word, or to the term, that signifies a distinct (and often new) esoteric weltanschauung (esoteric philosophy) and is sometimes used to describe 'a new aeon' and thus what serves to distinguish that 'new aeon' from a previous (old) aeon.

The O9A logos - the new perceivration presenced by the life and writings of the pseudonymous Anton Long - is manifest exoterically in the code of kindred honour (aka the law of the sinister-numen), and esoterically in the particular physis (the type of personal character) that an initiate can develop by following one or more of the three O9A praxises: the Seven Fold Way, the way of the Drecc/Niner, and the Way of the Rounwytha.

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {1}

For the code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {2} That is, it is women who are the key to creating, opening - and keeping open - nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Another important aspect of the O9A logos is that via such things as the code of kindred honour, and the practical nature of the Seven Fold Way (involving as it does running a Temple/nexion and performing Esoteric Chant in a group), it encourages the formation of new groups and communities, be such

groups small (an extended family or clan) or large (as in tribes and gangs). In addition, the mythos of Vindex is a combination of both the exoteric and the esoteric aspects of the O9A logos {3}.

Thus - in contrast to the selfish hedonism of the Satanism propagated by Howard Stanton Levey, in contrast to the egoism of the likes of Crowley, and in contrast to the individualism propagated by the likes of the Temple of Set and by self-described followers of a modern Left Hand Path - and when understood in Aeonic and esoteric context rather than via polemical propaganda or via useful (in terms of sorcery) causal forms, the O9A asserts the need for communities - nexions, clans, tribes, collectives - bound by and expressing the O9A logos.

Footnotes

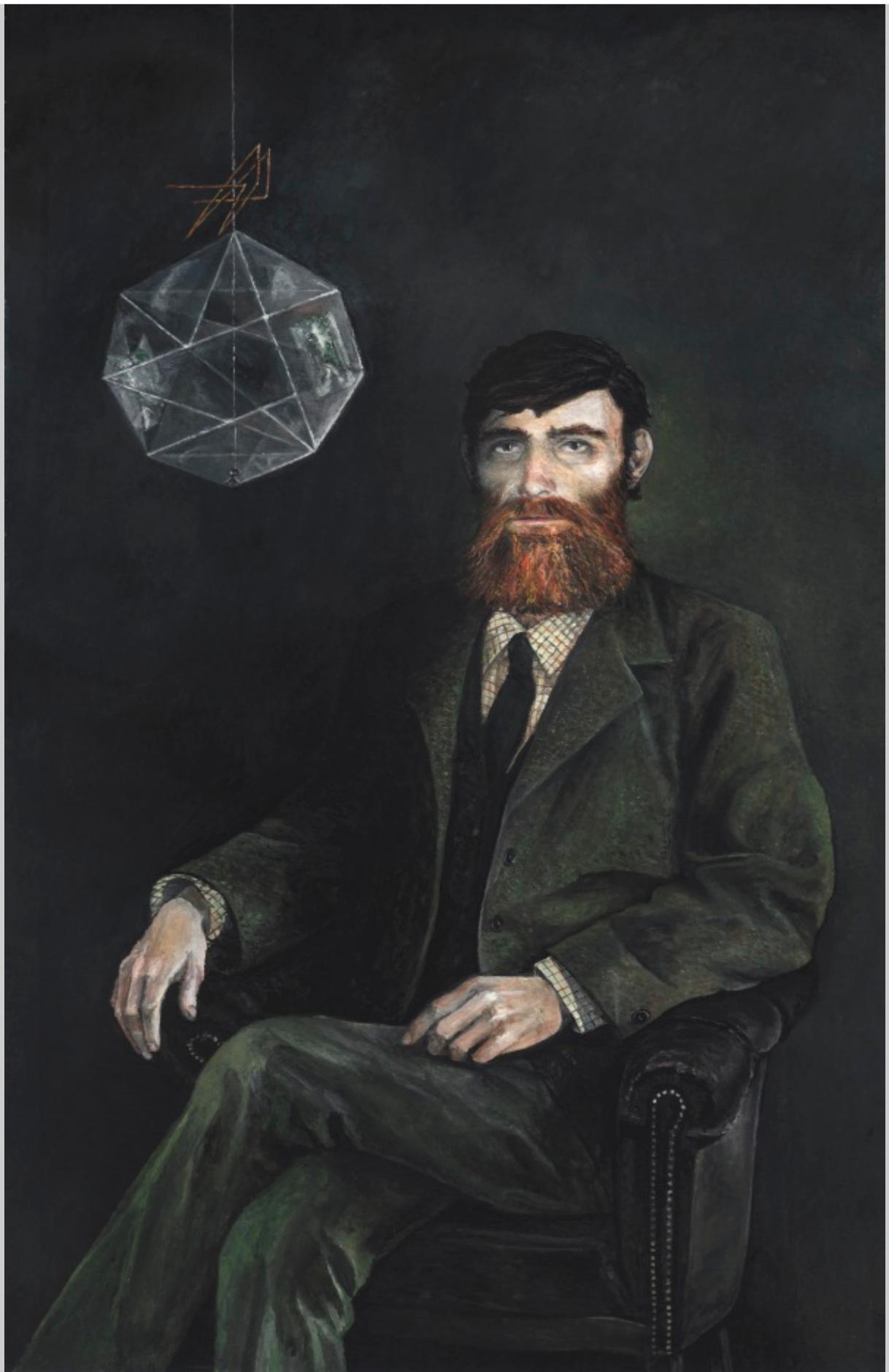
{1} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{2} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's Nox zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{3} The foundation of the Vindex mythos is the creation of new clans and tribes. For, as mentioned in the O9A text *Vindex, Honor, and The Tyranny of the Magian*,

"understood esoterically, The Vindex Mythos is also Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form."

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The Green Damask Room

There are four "encodings" in the painting by Richard Mould to which he gave the name The Green Damask Room.

Two reflections in the suspended polyhedron which depict two locations in Shropshire, personal to the subject of the painting and of general interest regarding the history of a certain Esoteric Tradition.

The sigil above the polyhedron is an encoding of the secret name of 'Satan' according to that Tradition.

Although it may be reproduced as such, the polyhedron itself is not an intentional depiction of an inverted Septenary symbol (and thus does not necessarily require reverting). Rather - and interestingly given its resemblance to the Septenary sigil - it is the pattern which emerged via the encoding of the name of the terrestrial location associated with "Yusra" and the "New Aeon".

In addition, the Green Damask Room - named and known as such among family, friends, and selected invited guests - exists in a certain large house in a certain location in a certain country.
