

The Innovation And Influence Of The Order Of Nine Angles

A Heretical Satanism

In the early 1990s, Anton Long - in respect of the O9A - wrote that:

"The difference between Traditional Satanic groups and other organizations which profess to belong to the 'Left Hand' or 'Sinister' Path, or which claim to be Satanic, is that Traditional groups seek to realistically guide their members along the difficult and dangerous path of self-development, the goal of which is the creation of an entirely new individual. This path is fundamentally a quest for self-excellence and wisdom.

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. It is the result of a synthesis - a development of the dark side and an integration of that aspect of our being thus creating a complete, more evolved individual. Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master'." {1}

Many self-described satanists who derive their satanism from the likes of LaVey and Aquino seem to have forgotten, or - if they are young - have never known that,

"Before the ONA controversially burst upon 'the public Occult scene' in the early 1980's, Satanism, The Left Hand Path, and Occultism in general, had been publicly limited to (1) the showmanship of Lavey with his Church of Satan and its emphasis on carnal self-indulgence (and moralizing about obeying the law); (2) the qabalistic ritualistic Occultism of Crowley (with its self-indulgence); (3) the pseudo-religious, and hierarchical Setianism of Aquino's Temple of Set (and its 'enlightened individualism' and moralizing about obeying the law); and (4) the male-dominated ritualistic 'wicca' propounded by the likes of Gerald Gardner and Alex Sanders with their fake 'Book of Shadows' and their fake 'old religion' with its 'horned god'.

Without exception, these groups, organizations (or what-nots) - and

the people associated with them – struck a law-abiding pose, and, as the 'Satanic ritual abuse' panic of the early 1980's intensified, were at pains to describe themselves and their beliefs and practices as 'socially responsible', non-threatening and not harmful.

To this law-abiding, non-threatening, rather cosy and masculine dominated milieu – where 'satanism' meant a socially-responsible self-indulgence and the belief either that there are no powerful, dangerous, supra-personal forces 'out there', or that what was 'out there' can be controlled by the sorcerer – enter, into the public Occult scene in the early 1980's, the Order of Nine Angles with their affirmation of culling (human sacrifice), their openly amoral criminality and manipulation of people; their tough physical challenges for candidates, their heresy (for example, holocaust denial, and stating that 'Hitler was a good man'), their emphasis on practical exeatic experience and ordeals, on learning from practical experience; their japes and tests; their assertion that 'the dark forces' are beyond the power of any individual to control; their propagation of terrorism; their emphasis on 'the sinister feminine', their Sapphic groups; their grade rituals which included one where the candidate had to live alone in the wilderness for three months, and their clandestine, non-hierarchical, structure.

In effect, the ONA made the Church of Satan and the Temple of Set look like poseurs. They made the 'satanism' of the Church of Satan appear to be of the 'teenage rebellion' kind where there is an adolescent desire not only to shock others but also to 'feel special' and be part of something 'forbidden' (but safe), while the ONA made the 'satanism' of the Temple of Set appear to that of sycophantic pseudo-intellectual young males in search of peer approval (yay, I'm now a High Priest of Set) and in need of ritualistic drama." {2}

Predictably, the circulation of O9A texts regarding human sacrifice led to Aquino, of the Temple of Set, to write - in a letter to Anton Long which Aquino dated October 7, XXV (i.e. 1990) - that:

"Given the present climate of witch-hunting hysteria in England, publication of a Satanic ritual by an avowedly Satanic institution which includes human sacrifice is thoroughly irresponsible [...] If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous loaded weapon to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for evidence of Satanic ritual murder." {3}

Then, and subsequently, Anton Long staunchly defended the publication of such 'culling texts' {4}; as for instance (i) in a letter to Aquino, dated 9th September 103 yf:

"The fundamental principle behind the action [of culling] is that some people are worthless - and, because, of their deeds or character, do not deserve to live. In fact, their demise is healthy - akin to an act of 'natural justice'. This is a statement of genuine Satanism - as is the statement that opfers are human culling in action. The MSS make it quite clear that opfers - victims for Satanic sacrifice - deserve what they get: they have been judged, tested, and found suitable."

and (ii) in a letter to Diane Vera dated 28th May 1992:

"By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a good name - on the contrary. I wish it to be seen as I understand it to be - really dangerous and difficult." {5}

and (iii) as in texts such as *Toward Understanding Satanism* (dated 122 yfayen, i.e. 2011) in which he wrote that the O9A has:

"since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; [and] has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism."

However, despite the disapproval of Aquino and others, the 'heretical' and 'irresponsible' Satanism - the innovative approach of the O9A - was recognized and understood by a few Occultists in those pre-internet 1980s days, leading to several O9A texts being published in zines such as the *Lamp of Thoth* and Sennitt's Left Hand Path *Nox* (for example, the text *Satanism, Blasphemy and the Black Mass* was printed in *Nox* #2, July 1986, and *Satanism - its Essence and Meaning* in *Nox* #3, Nov 1986), with one commentator (Phil Hine) writing, in a review of a compilation of articles from *Nox* later published in book form {6}, that:

"This welcome release from Logos Press is the first in a planned trilogy of retrospectives from the pages of *Nox* magazine, one of the UK's more 'hardcore' Left-Hand Path zines which rose to infamy during the late 1980's. Divided into three sections, the first group of

essays & rituals is from the Order of Nine Angles [ONA], a British-based Satanic order whose publications caused quite a stir in the late 1980's. These essays deal with the O.N.A.'s approach to Satanism, the Black Mass, and the Lovecraftian 'Dark Gods'. Regardless of how one views this material, it is refreshing to peruse a contemporary perspective on Satanic magic that is avowedly different to the outpourings of its American manifestations. Contrast this material with the rather tub-thumping section which follows – texts from the Werewolf Order – who style themselves as a “Satanic Leadership school” or an “elite sodality of black magicians” – yawn. Presumably this section has been included to highlight the excellence of the O.N.A. material."

A few decades later, some academics would write that the Order of Nine Angles present "a recognizable new interpretation of Satanism and the Left Hand Path {7}, that the O9A "represent a dangerous and extreme form of Satanism," {8}, that their 'sinister tradition' makes the O9A "distinct from existing Left Hand Path and satanic groups" {9}; and that:

"With the watchwords *pathei-mathos* (learning through adversity), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with gruelling athletic and mental challenges, the ONA acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the acausal or supernatural world of the mystic." {10}

An Influential Satanism

As well as restoring "to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it," Anton Long developed a comprehensive Occult philosophy and a modern hermetic initiatory Seven Fold Way, the latter of which was described in the two O9A texts, the 1980s *Naos*, and *Enantiodromia - The Sinister Abyssal Nexion* (second edition, 2013).

It is, however, his amoral, his "dangerous and extreme form of Satanism" that has, so far, proved far more influential, and for which both he and the O9A are popularly known. And influential partly because he lived what he wrote about, from (for example) involvement with political and religious extremism and terrorism to running a gang of thieves; and partly because his 'satanist' writings are direct and expressive, as the following extracts illustrate:

"Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced." *Satanic Letters of Stephen Brown*, 1992

"Satanic acts are directed and calculating, and as such they arise from a conscious decision, not from a 'loss of self-control' nor from a desire or desires which overwhelm the individual. The novice chooses the act or acts, consciously, as part of their training - they are not led into them, by others, nor are they drawn into undertaking them because of some feeling/desire which holds them in thrall and which (mostly unconsciously) motivates them." *Victims - A Sinister Exposé*, 1990

"Satanism is the Way of the self-controlled individual, not the way of sycophancy to, or obedience to, some doctrine or some person or some creed; not the way of those in thrall to their desires, conscious or unconscious. Satanists do not seek to be 'understood' nor accepted nor lauded by the majority, just as they are shapeshifters in character and way of life, who may use and often do so use some form, or some way of life for their own sinister, dialectical ends." *Satanism: The Epitome of Evil*, 119 yf

"Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-magickal ceremony and believe he/she has attained something. Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill." *Satanism, Sacrifice and Crime - The Satanic Truth*, 1985

"One of the fundamental principles of Black Magick is elitism: the belief that the majority are essentially beneath Initiates in terms of understanding, intelligence and ability. This gives the foundation for manipulation - both on the personal and the magickal level. The Black Magick novice is generally scornful of others - until and unless worth has been proved or shown." *Manipulation II*, 1990

"What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, to exult in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the

norms, the answers, the limits of and set by others." *The Joy of The Sinister*, 2003

One has only to contrast such forthright O9A sentiments - and O9A support for terrorism, criminality, and political/religious extremism (via Insight Roles or otherwise) - with the writings about satanism by LaVey and Aquino, and by their 1980s and 1990s followers, to understand and appreciate just how radical and 'heretical' (not to mention sly and mischievous and annoying) the O9A were during those decades.

Furthermore, one has only to compare the 'established satanism' - of the Church of Satan and the Temple of Set - then to the type of satanism upheld and propounded today by many self-professed satanists to understand and appreciate just how influential O9A satanism is and has been, albeit that this influence is often either unacknowledged or not consciously apprehended.

O9A Tradition and Innovation

Apart from stating that their 'heretical' - and, according to Aquino, their 'irresponsible' - satanism has restored the essential baleful, sly, harmful, dangerous, difficult, nature of Satanism, the O9A has consistently - from the 1970s on - stated three other things, as evident in their text 1980s text *Naos*, in the texts included in the three volumes of *Hostia* published in the early 1990s, and in other compilations of early O9A MSS.

These three things are: (1) that most of their traditions and Occult praxes are firmly rooted in an ancient European paganism and in Western Occultism; (2) that the Western Occult tradition is and always been based on a septenary system; and (3), that the Qabalistic system - beloved and used by all other Western occultists from the Hermetic Order of the Golden Dawn to Crowley to LaVey and Aquino and others - is a later, mediaeval, and 'magian', distortion of the Western tradition.

Thus, they have repeatedly stated that their septenary Tree of Wyrd, the Occult correspondences associated with each sphere, the connecting pathways, and Esoteric Chant {11}, as well as the progress of the initiate through the seven Occult grades are - as for example outlined in *Naos* - an inherited and esoteric part of the genuine Western Occult tradition.

Hence why, and for example, Anton Long: (i) wrote, in several O9A texts dating from the 1980s and early 1990s, that their Internal Adept rite (involving at least three months living alone in the wilderness without any modern comforts) is just his modern updated form of a rite traditionally and anciently used to develop self-insight and various occult skills, and (ii) promoted the pagan Rounwytha tradition with its disdain for denotatum and its cultivation of empathis {12}.

Such hitherto mostly secret Occult traditions notwithstanding, the O9A - that is, Anton Long {13} - has also been highly innovative. As, for example, in the Star Game, in Insight Roles {14} in the concept of nexions (and thus the ontology of causal/acausal), in concepts such as Esoteric Languages {15}, in the satanic praxises of the Drecc and Niner {16}, in the epistemology of Causal and Acausal Knowing, in Alchemical Seasons, The Deofel Quartet, the Aeonic perspective {17}, in developing a unique esoteric terminology and unique esoteric symbols; in the importance ascribed to Sapphic esoteric groups {18}; in the Logos of kindred-honour; in the condemnation of the masculous principle of 'might is right' {19}; and in the advocacy of muliebral virtues such as empathy, whether that empathy be described as 'esoteric', 'dark', or 'sinister' {20}.

In other words, the O9A has propagated and Anton Long - using (i) inherited (hitherto mostly secret) pagan and Western Occult traditions, and (ii) his own pathei-mathos (esoteric and exoteric), and (iii) his own innovations - has created a unique, comprehensive, modern Occult philosophy, and three unique modern praxises - the Seven Fold Way, the way of the Drecc/Niner, and the Way of the Rounwytha - which can presence, and which have presenced, various aspects of that Occult philosophy in the real world.

Of course, if - as some latter-day satanists have claimed - the septenary system, esoteric chant, and such things as the way of the Rounwytha - are not "hitherto mostly secret pagan and Western Occult traditions" but rather inventions of Anton Long, then his esoteric achievements and innovations are even more remarkable.

Satanism And The Sinisterly-Numinous Tradition

Outside of the O9A, things such as the following - and many other similar things - went unnoticed for over a quarter of a century:

- (i) various public comments by Anton Long, such as that the O9A had "returned to Satanism that darkness and evil which really belongs to it, *at least in the novice stage*" [my emphasis];
- (ii) the fact that the seminal O9A text *Naos* contained no mention of Satanism;
- (ii) the fact that the Seven Fold Way is described in *Naos* as *physis* magick;
- (iv) the fact that Anton Long stated in a typewritten 1970s text that "[developing] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself". {21}

Such unknowing of such matters naturally led to the O9A being described by outsiders as simply a 'satanist' group; a description that the O9A did nothing to publicly challenge and which they publicly (via MSS and letters) even confirmed many times. And did not challenge, and confirmed, for a variety of reasons: some connected with recruitment, some connected with their 'sinister game'

{22}, some connected with their Labyrinthos Mythologicus {23}, and some connected with their Aeonic strategy (the sinister dialectic).

Indeed, Anton Long - as late as 2011 - would declaim {24} that:

"the ONA not only fits [the] standard definitions of Satanism but is the only avowedly Satanic association which is:

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

However, as a few sagacious individuals correctly surmised:

"A critical examination of the ONA's key texts suggests that the satanic overtones could be cosmetic, and that its core mythos and cosmology are genuinely hermetic, with pagan influences." {10}

For, esoterically understood, and as O9A Adepts have always known, and as Anton Long hinted many times over the decades:

"The Order of Nine Angles is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos {25}, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'." {26}

As a modern 'rite of passage', a practical involvement - by the individual - with the extreme and dangerous satanism of the O9A (and which involvement includes undertaking a culling and an Insight Role or two) tests the initiate, weeds out (or destroys) the unsuitable, and provides the radical, exeatic, pathei-mathos (and thus the self-understanding) necessary for further progress along the Seven Fold Way.

The Occult Philosophy of Anton Long

The modern hermetic anados {27} that is the Seven Fold Way - a Way described in detail in the two O9A texts *Naos* and *Enantiodromia - The Sinister Abyssal*

Nexion (second edition, 2013) - is a practical presencing of Anton Long's occult philosophy, and which philosophy can be simply summarized {28}, as follows:

1) Ontology.

The Cosmos consists of both acausal and causal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal being.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (physis, being). Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (and thus denotatum) tend to hide the esoteric nature (character, physis) of things, and/or such abstractions describe or refer to that-which is only causal and mundane.

Sorcery, and the Dark Arts in general, are regraded as one effective means of discovering - knowing - our own physis the esoteric nature (the physis) of living beings and the Cosmos.

2) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by the O9A code of kindred honour - being regarded as more valuable, of a higher ethical value, than personal desires and the causal life of an individual since its presencing is a nexion to the acausal and thus not only enhances/vitalizes the life of the individual but also may enable that individual to achieve immortality in the acausal realm.

3) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom.

Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from practical experience (pathei-mathos).

Acausal knowing is regarded as attainable through dark/sinister /esoteric empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way (and thus Physis Magick) is considered a practical

means of acquiring acausal knowing.

Truth (and wisdom) can be revealed/discovered by living the life of a sorcerer/sorceress (such as by following the Seven Fold Way from its beginning to its ending) and thus by seeking lapis philosophicus.

4) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new tribal/folk communities whose law is based on kindred honour (aka the Law of the New Aeon).

Conclusion

Despite the comprehensive, unique, nature of Anton Long's Occult philosophy and his modern hermetic (sinisterly-numinous) Seven Fold Way with its Star Game and Esoteric Chant and Insight Roles and Rite of Internal Adept, it may well be that he will be best remembered for his "dangerous and extreme form of Satanism". That is, for having restored "the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it."

For it is his satanism that has, so far and unsurprisingly, proved far more influential than either his Occult philosophy or his Seven Fold Way.

Unsurprisingly, because of its appealing simplicity and directness (as manifest, for instance, in the way of the Drecc and Niner); and given the abstruseness, the complexity, and the esotericism, of both that esoteric philosophy and the Seven Fold Way, not to mention the decades-long personal commitment that the difficult and elitist Seven Fold Way requires.

R. Parker
2015

Notes

{1} Anton Long: *An Introduction to Traditional Satanism*. Thormynd Press, 1992 ev (second edition, 1994 ev).

The O9A were the first to use the term 'traditional satanism', in the early 1980s, in an effort to distinguish the O9A type of satanism from the 'modern satanism' of LaVey and Aquino. See, for example, *The Black Book of Satan*. Thormynd Press, 1984, ISBN 094664604X, a copy of which is in the British Library [General Reference Collection Cup.815/51].

{2} R. Parker: *Developing The Mythos: The Order of Nine Angles In Perspective*. e-text, 2012.

{3} Aquino's letter was published by the O9A, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

{4} A selection of the O9A's notorious and 'irresponsible' culling texts were recently re-issued in a pdf compilation entitled *The Culling Texts: The Theory And Practice of Sacrificial Human Culling* (e-text, 2015). They are also included in the freely-available compilation *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015, 1460 pages, pdf 55 Mb).

{5} Anton Long's typewritten letter was published by the O9A, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

Decades later Anton Long was to write that the O9A has:

"since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; [and] has steadfastly propagated and described the character – its essential satanic, baleful, diabolic, nature – of Satanism." *Toward Understanding Satanism*. e-text, 122 yfayen.

{6} *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{7} James R. Lewis and Jesper A. Petersen (editors). *Controversial New Religions*. Oxford University Press, 2014. p. 41.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (editors) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.20

{9} Jacob Senholt: *Secret Identities in The Sinister Tradition*, in Per Faxneld and Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012.

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

{11} Esoteric Chant - as described in detail in *Naos* - is a much neglected traditional aspect of the O9A's Seven Fold Way. Indeed, to date (2015) no one - academics included - has either commented on it (and the connection with the seven Greek modes) or written about in detail.

{12} The way of the Rounwytha is described in texts such as *The Rounwytha Way In History and Modern Context*, and *Some Notes On The Rounwytha Way*,

qv. pp.323-349 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

See also Anton Long: *Diabological Dissent - Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters*. e-text, 122 yfayen.

{13} It is now widely accepted (i) that Anton Long codified "[O9A] teachings into a fully developed system of initiation and training for adeptship" [Goodrick-Clarke], and (ii) that "the role of [Anton Long] is paramount to the whole creation and existence of the ONA" [Senholt], and (iii) that, as described in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015),

"in order for a person to fully understand and appreciate the Order of Nine Angles - and to thus know what being O9A means in the real world - they should know about and understand the sinister-numinous life of the pseudonymous Anton Long [...] who created the ONA/O9A - and devised the seven fold way - as things, presencings, 'which can lead to the creation of strong, really dangerous, ruthless individuals [and] which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals'."

Also, as mentioned elsewhere:

"To Anton Long belong classic ONA texts such as *Naos*, *The Deofel Quintet*, *Hostia*, the *Complete Guide to the Seven Fold Way*, and the scores of more recent texts [as well as] *The Grimoire of Baphomet*, *Dark Goddess*, and sinister stories such as *Eulalia*, *Dark Daughter of Baphomet*. Even the Star Game is Anton Long's creation.

To Anton Long belongs the unique symbols and sigils of the ONA, the Septenary Sigil, and the Sigil of Baphomet. To him belongs new esoteric terms such as nexion, acausal, rounwytha, Vindex, Falcifer, presencing, sinister dialectic, and indeed the esoteric use of the term sinister itself to describe the amoral, individualistic Way of the ONA. To Anton Long belongs the decision to create the ONA as a type of living being; that is, free from the restraints - legal, moral, organizational, hierarchical, personal, and otherwise - of all other esoteric groups." *The Order of Nine Angles in Historical, and Esoteric, Context*. e-text (qv. pp.798-809 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

{14} "Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the

development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15.

{15} Esoteric languages are outlined in the text *Concerning Esoteric and Exoteric Languages*, qv. pp.266-279 of *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015).

{16} The satanism - and simplicity - of the way of the Drecc is obvious from the O9A statement that "the adversarial, amoral, anarchic, individualistic, way of living of the Drecc and the Niner is 'Satan as Extremist, Outlaw, Criminal, Assassin, Anarchist, Terrorist, Heretic, Fanatic, Troublemaker,' and so on."

This way of living is based on what the ONA term the code of kindred honour - aka the law of the new aeon aka the O9A Code - and described in the text *How To Be A Satanist A Guide To Satanism For Beginners (The Simple ONA Way)* which is included in *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015), pp.373-377.

{17} "One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 300-500 years), that go beyond the acts and lifespan of a single individual." Senholt, Jacob C: *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009.

{18} qv. *Sapphic Sorcery - In Praise of The Feminine*. e-text, 2009. See also Anton Long's Occult novel *Eulalia: Dark Daughter of Baphomet* (2008).

{19} Refer to the Anton Long texts *The De-Evolutionary Nature of Might is Right* (e-text, 122 Year of Fayen) and *Concerning Culling as Art* (e-text, 122 Year of Fayen).

{20} In a typewritten 1970s text concerning the O9A 'rite of nine angles', Anton Long wrote that "[developing] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself". The text was later published in the 1980s in Sennitt's *Nox* zine, and included in the book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

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

{22} qv. Order of Nine Angles, *Playing The Sinister Game - A Brief ONA History*. e-text. 2012 [Available, as of June 2015, at <https://omega9alpha.wordpress.com/the-sinister-game/>]

{23} As the O9A stated in 2011:

Our Labyrinthos Mythologicus is (a) 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 (b) a mischievous, japing, and sly, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet with one of us in the real world.

{24} Anton Long: *Toward Understanding Satanism*. e-text, 122 yfayen. See also R. Parker: *What Makes The Order Of Nine Angles Unique?* (e-text, 2014) where it is stated that:

(i) [the O9A] incites and legitimizes what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric;

(ii) the O9A consciously and ruthlessly – via their logos, the code of kindred honour – divide human beings into two types: those 'like themselves' (who possess a certain type of personal, 'satanic', character or whom they judge have the potential to develop such a character) and all the others, and which others they refer to as mundanes. Thus, according to the sinister tradition of the O9A, mundanes can be treated as a practical resource, as marks (victims, dupes) and as potential opfers.

{25} In respect of how the O9A understand pathei-mathos, refer to *Notes On The Esoteric Learning Presenced Through Pathei-Mathos* (e-text, 2015) which, given its importance in O9A esoteric philosophy and praxises, is given in Appendix I.

{26} *O9A 101: The Sinisterly-Numinous Tradition*. (e-text, 2015)

{27} As Myatt explains in his commentary on the Pyramider tractate of the

Corpus Hermeticum:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey – the 'way up' – is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." *Poemandres, A Translation and Commentary*, ISBN 9781495470684

{28} A more detailed (and philosophical) description of the Occult (esoteric) philosophy of Anton Long can be found in the following texts: (i) *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (e-text, v. 1.03, 2015); (ii) *The Esoteric Philosophy Of The Order Of Nine Angles: An Introduction* (e-text, 2014); and (iii) *The Radical Sinister Philosophy of Anton Long: A Review of The Contemporary Secret Society Known As The Order of Nine Angles* (e-text, 2013).

Appendix I

Notes On The Esoteric Learning Presenced Through Pathei-Mathos

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

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

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

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

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

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

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

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Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as (i) a printed book: David Myatt, *Poemandres, A Translation and Commentary*, ISBN 9781495470684, and (ii) as a free pdf download from <https://omega9alpha.files.wordpress.com/2014/09/pymander-hermetica-part-one.pdf> [accessed June 2015].

{2} qv. (i) Myatt's essay *Towards Understanding The Acausal*, and (ii) *Time, Acausality, The Supernatural, And Scientific Theories* (2014, included in *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015), pp.158-192.

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