



Some Advice For Neophytes Regarding The Order of Nine Angles

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The Three O9A Ways

This text is a proem for those considering: (i) following one the three occult ways, or paths, of the sinister and esoteric tradition of the "dangerous and extreme" Order of Nine Angles (ONA/O9A) or (ii) using one of more of those three ways (in whole or in part) as a beginning of, or as inspiration for, their own unique sinister quest. The three O9A ways are: (i) the initiatory seven-fold way; (ii) the way of the Drecc and the Niner; (iii) The Rounwytha way.

All three ways can be undertaken by an individual alone, or with a trusted partner, although both the seven fold way (7FW) and the way of the Drecc can involve others, and thus a nexion (an esoteric group) in the case of the 7FW and a gang/tribe/family-kindred in the case of the Drecc.

All three ways manifest the sinister ethos, and are part of the sinister tradition, of the O9A; and which tradition and ethos are summarized as follows:

- ° The emphasis on practical ordeals, on physical challenges, and on exeatic living.
- ° The practical use of certain Dark Arts to develop particular occult skills.

- ° The individual self-knowledge and the esoteric learning - the pathei-mathos - that over a period of many years, result from those practical ordeals, those physical challenges, such as ascetic living, and involvement with certain Dark Arts.
- ° The axiom that most individuals have the potential to consciously evolve and that one means to realize this potential is the occult one of inner transformation codified/manifest in the three O9A ways.
- ° The axiom of the authority of individual judgement.
- ° The axiom that the O9A and its three ways are not sacrosanct or dogmatic and can be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived one or more of those ways and thus who may as a result have developed their own personal weltanschauung.
- ° The Code of Kindred-Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles), which code sets certain standards for our own personal behaviour and how we relate to our own kind and to others, and which code means (i) that those who are O9A have no prejudice in respect of such things as gender, ethnicity, or in respect of the sexual preference/orientation of others, and (ii) that we judge others solely on the basis of a personal knowing of them, and (iii) we can be sly, mischievous, misleading with those who are not proven to be of 'our O9A kind'.

The first thing the neophyte needs to do is decide whether they wish to (i) make contact with an established O9A nexion/group or (ii) begin their sinister quest either on their own or with a partner/friend(s)/colleague(s)/family-member(s) they already know and trust and who are also interested in matters arcane and supernatural. In recent decades, the majority of people have opted for the second option, usually because - given their individualistic character - they prefer the challenge of discovering things for themselves, have something of a dislike of 'authority' and dogma, and prefer to learn from their own personal practical experience. If however they choose the first option, then they face the difficult task of finding an O9A nexion (or claiming to be an O9A nexion) and then, if they succeed, of judging those involved in order to ascertain whether they can be trusted and are indeed following, or are inspired by, the sinister tradition of the O9A.

The second thing the neophyte needs to do is find out about the three O9A ways and then decide which of the three O9A ways they feel may be best suited to them or which they feel the most affinity for.

Information

Information about all three O9A ways is freely and widely available, especially now (2013) via the internet. While it is incumbent upon the neophyte to judge for themselves the value and veracity of such information about the O9A as they may find via the medium of the internet, the following advice may be helpful: that the writings of someone who has followed and practised all three O9A ways in the real world for over four decades - the pseudonymous Anton Long - contain useful and valuable esoteric information, advice, and insights. As someone, not involved with the O9A, wrote in 2011, in respect of such writings:

"[He wrote his] stuff while actively engaged in many of the activities he philosophized, from violence, to insight roles, to subversion to Satanism (under his various pseudo-names). They are writings born of a man engaging in practical deeds... Without the practical experience to go with it, it's just words on a page. Like most LHP materials. Or to put it in a different context, it's like trying to truly grasp Musashi's Book of Five Rings, when never having studied a martial art (particularly a sword art) or been in a fight which had the potential to be fatal. Sure the words may bounce around in your head, but without that direct experience you'll never truly get them because they are born of, and written for a mindset that can only be acquired by direct experience. Those that hate 'doing' almost always feel threatened by such things because one can't just sit in their house and declare themselves an expert without enormous sacrifice and actual attainment."

For in practical terms, the sinister ethos, the sinister tradition, and the three ways of the O9A are 'the esoteric philosophy of Anton Long' and which philosophy is a combination of (i) the esoteric pathei-mathos of Anton Long, (ii) the esoteric traditions that he inherited (from the pagan Shropshire/Marches Camlad, the hermetic Fenland/Cantabrigian Noctulians, and (iii) the satanic northern Temple of the Sun) and (iv) his developments of those traditions {1}.

Thus,

° In respect of the ways of the Drecc and the Niner - the most direct and practical (and possibly the 'most extreme') of the three O9A ways - there is Anton Long's Code of Kindred-Honour (given in the Appendix, below) which forms the basis for their O9A way of life, with the Niner living a sinister exeatic life alone or with a trusted partner, and with the Drecc living a sinister exeatic life in the company of their own family-kindred and/or with a gang or tribe which they either form or join.

° In respect of basic information about 7FW - the most structured of the three O9A ways - the following texts by Anton Long may be found useful:

(1) *The Requisite ONA* [pdf 49Mb] is a practical occult guide up to and including the stage of Internal Adept, containing all the required texts, including facsimile versions of *Naos*, *The Black Book of Satan*, *The Grimoire of Baphomet*, and the complete *Deofel Quintet*.

(2) *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013 ev] is the companion volume to *The Requisite ONA* and deals with the Passing of The Abyss and the occult Grade beyond the stage of Internal Adept.

(3) *Guide to The Dark Arts of the O9A* provides an overview of the Dark Arts used by the O9A.

° In respect of the way of the Rounwytha - the most reclusive and arcane of the three O9A ways - there is the Anton Long text *The Rounwytha Tradition*.

The Internet and Personal Judgement

The third thing a neophyte needs to do is understand and appreciate how O9A people operate, in the real world and via a medium such as the internet. One of the basic principles of the O9A, enshrined in the Code of Kindred Honour, is that of judging people for ourselves, individually, based on and only on a personal knowing. Thus, we who are O9A neither trust nor respect anyone unless we know them personally, in the real-world, and they have shown us, by their behaviour and by their deeds over a period of time, that they merit our trust and our respect.

This means that we most certainly do not trust nor respect some anonymous or anonymized person who writes about themselves and/or about the O9A via the medium of the internet. Thus we suspect them, and everything they write, be it via e-mail, or on some weblog or on some forum or on some website; even if - or especially if - they claim to be O9A and/or claim to be part of or to have founded some O9A nexion/group or claim to have done various sinister deeds. Thus we suspect them, and everything they write, even if they have been making such claims or writing about the O9A for years; even if what they write seems in line with the esoteric philosophy of the O9A; and even if we have been in contact with them for years via mechanisms such as e-mail or a written correspondence.

Such an 'internet person' only becomes real to us when (to paraphrase Anton

Long) they are personally known to us (thus revealing their true identity and presenting credible evidence of their O9A accomplishments), or when they have a plethora of publicly documented and verified sinister deeds, or when they have several scholarly works to their credit; although in all these instances they still remain personally untrusted until we meet with them in person and develop such a long-standing relationship as enables us to trust them and accord them respect.

Furthermore, such anonymous or anonymized persons - being unknown to us and untrusted by us - are privately not regarded as 'one of us' which means that - being how we sometimes are or can be sly and mischievous - we might via what is privately or publicly written to or about them via a medium such as the internet - give them and others the impression that we do 'respect' and 'trust' them and do 'value' their writings/waffle; and an impression given often as a means of providing them the opportunity to reveal themselves or provide documented, real-world, evidence of their claims regarding sinister deeds or their claims regarding having done such O9A things as various Insight Roles, or mastered Esoteric Chant/The Star Game, or done the Internal Adept rite. Yet, unless and until they breach the unwritten rules of our 'internet etiquette' {2} or otherwise flout the Code of Kindred Honour, we do accord them the benefit of the doubt and thus publicly treat them as possibly, just possibly, 'being of, or potentially being of, our kind'.

For, even if they are pretenders, they may serve a useful purpose; as in, for example, forming an unwitting part of the Labyrinthos Mythologicus and thus being a test of the perspicacity of neophytes and others.

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2013 ev

Notes

{1} Regarding this esoteric philosophy, the following texts may be found useful: (1) *Hermetic Origins of The Order of Nine Angles*. e-text in pdf format, 2013. (2) *The Sinisterly-Numinous O9A*. e-text 2013 (3) *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*. e-text, 2013.

{2} See Appendix II, which gives an outline of such internet etiquette.

Appendix I

The Code Of Kindred Honour Logos of The Order of Nine Angles

Introduction

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them - on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

The O9A Code

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own ONA kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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Appendix II

O9A Internet Etiquette Guidelines

As someone, not involved with the O9A, perspicaciously mentioned a few years ago,

"[Consider the] Order of Nine Angles as a Von Neumann machine but

one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active."

Which is a good metaphor for how, exoterically, the O9A works, and has worked, both in the real world, and in cyberspace, with the virtual O9A Von Neumann machines that operate in cyberspace inspiring many, over the past decade, to build their own O9A machines in the real-world and, sometimes, develop newer models.

Yet even in cyberspace there are certain fundamentals that make such machines distinct: as being O9A; that is, as being based on 'the O9A architecture or model'. One of these fundamentals is that there are and have been certain unwritten rules - an etiquette - concerning how O9A people interact, via mediums such as internet, with others of our kind or claiming to be our kind or who are seriously interested in our sinister tradition. A necessary etiquette given that many or even most of these interactions are between anonymous or anonymized individuals.

The rules have remained unwritten because (a) they are transmitted aurally, one O9A person to another in the real world, and/or (b) our kind, or those with the nature to become of us, can and should be able to intuit what they are or be able to deduce them from the code of kindred honor, and which basic code (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds those 'of the O9A' together whichever of the three O9A ways/models they follow or even if they create their own personal way/model inspired by or formed from one or more of those ways. For, even over the internet, those with certain occult gifts/skills/abilities can often intuit a few useful things about some internet person by what, and how, and how much, that person writes, and by what they don't write.

The problem regarding O9A identity (claimed or assumed) can be easily solved by determining whether the suspect in question is using, applying, or has broken, our etiquette. Which, of course, assumes that one knows this etiquette, or has sagacity enough and/or is possessed of certain occult gifts/skills/abilities sufficient to intuit what the rules of our etiquette are. Which in itself is a test of being or aspiring to be O9A.

cc 2013 ev Order of Nine Angles

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