



The Esoteric Philosophy Of The Order Of Nine Angles An Introduction

Esoteric Philosophy

An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did - that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

Certain esoteric philosophies - such as the one proposed by the Order of Nine Angles (O9A/ONA) - also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric

philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric - an occult - praxis or occult praxises. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxises: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to

cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exoteric, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique, weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are - philosophically - considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity - sans symbols, archetypes, and words - which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics - manifest in the importance attached to personal honour {4} - and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

Misapprehending The O9A

Given the past often strident emphasis by the O9A for some four decades on what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

Notes

{1} David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Feyen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (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 Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} 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

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{9} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev
