

Some Questions About The Order of Nine Angles (2014)

Preface

The following recent [2014] questions and answers about the O9A have been unashamedly purloined from various internet forums and private e-mails. The wording of some of these Q&A's have also, in a few places, been unashamedly and unapologetically altered (or added to) mostly for purposes of clarity but occasionally for various nefarious reasons of the kind the O9A, with its Labyrinthos Mythologicus and its slyness, is infamous for (at least among the Occult cognoscenti).

Given that such and similar questions about the O9A have been asked and answered numerous times over the past decade, some may find this compilation useful and/or interesting and/or amusing. Others, of course, may just find it annoying and/or reprehensible.

This text supplements the previous *Some Questions and Answers About The Order of Nine Angles* issued in 2013.

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Introduction

The following is a concise explanation of the Order of Nine Angles (O9A/ONA) which places the O9A into the correct esoteric context (and into its correct relation with other modern LHP/satanic groups) and thus it may serve as a riposte to the many assumptions so many people have made, and continue to make, about the O9A.

"One of the purposes of an esoteric group - a nexion - such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the

more anarchic - unstructured - one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonian perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made. But those means have been shown by experience - over many decades, and in two (albeit refined, developed) cases over centuries - to work, just as they manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group - as a living ordered being, a nexion, presencing acausal energies in the causal - we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathemathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed - in nature, in character - from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathemathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy. All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation - and thus going beyond egoism - is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally

the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathei-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes. Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner transformations and pathei-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends 'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change."
Source - Anton Long, *Geneseos Caput Tertium*, 2011.

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Questions & Answers

What does the term 'Order of Nine Angles' mean and refer to? A group - an order - with members?

The word 'order' in the name 'order of nine angles' refers to (qv. one of the meanings of the word 'order') aspects or parts "of an ordered or hierarchical structure, characterized by sequence."

The "ordered or hierarchical structure" in question is the hermetic anados (a journey or quest or praxis) which is characterized by a sequence of nine emanations/angles (or 'realms' of being), seven of which are symbolized by spheres (the hebdomad, the Tree of Wyrð) while the remaining two are beyond the hebdomad and can be, and historically have been, symbolized in a variety of ways. Symbolized for example (i) in modern times (by Anton Long) as the causal-acausal nexus that is 'The Abyss', (ii) in Arabic mysticism, by the realms termed *falak al-aflak* and *al-kawakib al-thabitah*, and (iii) rather mystically and gnostically in the Pymander tractate of the Corpus Hermeticism as the ogdoadic physis - ὀγδοαδικὴν φύσιν - and the 'immortal (i.e. acausal) existence' beyond that ogdoadic physis where a person achieves gnosis (γνώσις) and thus is united with theos, with the Unity that exists beyond the seven spheres, and which those seven spheres are emanations of.

The name 'order of nine angles' therefore refers to a modern esoteric philosophy - with ancient hermetic/gnostic roots - and which esoteric philosophy concerns (i) nine emanations of "the sinisterly-numinous" unity, (ii) an anados (a praxis, a quest for wisdom) of seven stages, and (iii) an immortal (acausal) existence that might be attained by undertaking a journey through those seven spheres/stages.

The name 'order of nine angles' does not therefore primarily refer to some 'entity' such as some group or organization that has 'members'.

However, "those who (i) are in agreement with O9A esoteric philosophy and (ii) who also live according to the new O9A logos and (iii) who follow the O9A praxis that is the seven fold way or another O9A praxis" has often been considered to be a useful definition of a 'member' of an 'entity' named 'the Order of Nine Angles'.

Thus, if we accept that definition of what being O9A - what O9A 'membership' - means, there are 'members' as there is an 'organization', a group, named 'the order of nine angles' to which they belong.

The "order of nine angles" is not of a much of name for an esoteric philosophy. Sinister way, sinisterly-numinous tradition, would be better, wouldn't it?

Certainly something like 'the sinisterly-numinous tradition' is much more readily understandable, That is, it is not as esoteric or as confusing (intentionally or

otherwise) as "the order of nine angles".

However, the name *the order of nine angles* does describe, rather well, if only hitherto to the initiated, the historical roots, the esoteric tradition, and the primary praxis, that "the O9A" represents.

Basically, all Anton Long did was (i) create a modern praxis - the seven fold way - and (ii) invent a new terminology (such as acausal, nexion, and so on) to describe an ancient occult tradition with roots in the ancient world, and (iii) correctly describe (i.e. sans 'god' and the dichotomy of 'good' and 'evil') the 'unity' beyond our causal apprehensions and thus beyond our manufactured abstractions/ideas, and (iv) replaced the old logos (of 'god', and a morality, and law, based on the abstractive dichotomy of 'good' and 'evil') with a new logos based on the law of kindred honor.

But there's no reason not to use a term like *the sinisterly-numinous tradition* - instead of O9A - if that's what you or others prefer, especially as the term 'the sinisterly-numinous tradition' does indeed describe the essence of both the esoteric philosophy of the O9A, and its primary praxis the seven fold way.

I've heard that some people in o9a don't like the idea of variations and mutations.

That seems to be a fairly common assumption - or should that be canard - about the Order of Nine Angles in some LHP and satanic circles.

But those who make, repeat, or believe, that assumption don't understand the O9A at all because the very foundation of the O9A is occult pathei-mathos: that is, each individual discovering and learning things for themselves via practical (and difficult, challenging, adversarial, and sometimes dangerous) esoteric and exoteric experiences, and who thus

"develop 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." Source - *The Discovery and Knowing of Satan* (2011).

"As Aeschylus once explained: one can learn through adversity/suffering as so achieve wisdom. Before this 'law', people suffered, but did not learn. Most Occultists have never suffered, and so learn nothing; they eschew ordeals, and real life experiences, in favour of mystical meanderings and a religious mentality. Or they find comfort, an escape in the Occult. A real Occult quest involves

adversity - undertaking hardships, surmounting real physical, mental and psychic challenges; forging into the unknown, alone. Questing through adversity to transform one's existence." Source - *Mastery, Its Real Meaning and Significance* (1986)

"A real understanding and a real knowing arise - and only arise - from [...] a participation, of many years, in real life of such an exeatic intensity that it brings pathei-mathos, with all the attendant sadness, joy, ecstasy, anguish, and personal suffering [...] One of the real secrets of the LHP, of satanism, of the sinister, is that it [...] is a way for the individual to acquire, to feel, to know, wisdom, and which knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being." Source - *Pretenders, Frauds, and The Order of Nine Angles* (121yf)

So, perhaps that assumption/idea/canard arose from a mis-understanding of what *being O9A*, as an individual, means.

What does being O9A mean?

In general (exoteric) usage, it refers to those individuals who are in agreement with O9A esoteric philosophy, and who also live according to the new O9A logos, and who also follow an O9A praxis such as the seven fold way or the way of the drecc/niner or that of the Rounwytha.

Where does the name Nine Angles come from? What does it refer to?

The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the ἑπτάδοξ (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS *Al-Kitab Al-Alfak* [The Book of the Spheres], and which Arabic MS may have been influenced by texts such as *Shams al-Ma'arif*.

Nine realms are mentioned in ancient texts such as the Somnium Scipionis as described by Cicero, in *De Re Publica*, Book VI, 17.

In addition, Professor Connell Monette writes that:

A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the

world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. 'Ancient Indian Kingship from the Religious Point of View', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states 'Alii dicebant terram novem constare angulis, quibus celo innititur.' (Others said that the Earth had nine angles, by which it was lifted up to Heaven), see Charpentier, J. 'Treatise on Hindu Cosmography from the Seventeenth Century', *Bulletin of the School of Oriental Studies*, University of London, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natijatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

Esoterically, for the O9A, the nine angles refer to the nine emanations (or 'realms' of being) of the Unity (the Reality) that is beyond the exoteric appearance of human-manufactured abstractions/ideations and which ideations have their genesis in a presumed dichotomy of opposites, such as 'good' and 'evil', light and dark, Right Hand Path and Left Hand Path, God and Satan, 'sinister' and 'numinous'. The nine emanations - or angles, or causal-acausal dimensions, 4 causal and 5 acausal - are thus esoteric symbols whereby - as mentioned in the text *The Esoteric Philosophy Of The Order Of Nine Angles, An Introduction* - the inner nature of Being and beings can be represented and apprehended. This esoteric - occult - apprehension of necessity involves the relationships, the correspondences, that exist between such symbols.

In the case of the O9A, the fundamental correspondences between the nine angles can be ascertained via The Star Game, which describes nine fundamental aspects of the three basic alchemical substances (alchemical salt, alchemical mercury, alchemical sulphur) as represented by the individual pieces of the O9A Star Game - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ $\gamma(\alpha)$ $\gamma(\beta)$ $\gamma(\gamma)$ - over seven

boards and which seven boards symbolize the hermetic hebdomad (the septenary system).

Thus 'playing' the advanced Star Game can enable an apprehension of the inner nature of Being and beings, for "what the Tarot is to the Initiate and External Adept, the Star Game is to the Internal Adept" (1) and

"The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult in general as well as being a bridge to the future. It is, in essence, a new form of language." {2}

Since Shram/Jihad/Kampf/Struggle is evolution doesn't the Order of Nine Angles need criticism, conflict, tension, and rivalries?

Certainly, criticism, conflict, tension, and rivalry - and thus a causal dialectic - are necessary, and anyone who is O9A knows and accepts this. But such things are exoteric, unrelated - for instance - to mythos and logos.

Esoterically, in respect of evolution, there's a fundamental difference between (i) *kampf* - which is causal, requiring something or someone or some many to strive or react against, and thus requires contrasting or conflicting opposites or a perceived difference - and (ii) acausal (sinisterly-numinous) *change*.

Apparently, the advocates of the importance and necessity of 'eternal struggle', of a continual dialectical process, don't understand the difference and thus do not or cannot understand that willed, or conscious, or - more accurately - esoteric evolution does not, and cannot, beyond a particular point, involve such a "mindless/primal struggle".

Similarly, the advocates of the importance and necessity of 'peace' sometimes don't understand that "mindless/primal struggle" is still sometimes necessary in order for the stage of such an esoteric (willed/conscious) evolution - in personal and supra-personal terms - to be reached.

For a continual dialectical process - eternal struggle - only evolves up to a point. After that, it becomes destructive, de-evolutionary. What can enable evolution before that 'tipping point' of de-evolution is consciousness; that is, (i) a conscious apprehension (rational understanding) of what is evolutionary, and what is not evolutionary, and (ii) then a willed change based on that understanding.

Basically, we now - as a result of a mostly mindless continual human dialectical

process lasting well over ten thousand years - have reached the stage in our development where we can so apprehend and so affect such willed (esoteric) change.

This fundamental difference between causal *kampf* and esoteric *change* is manifest in (but is not exclusive to) the O9A seven fold way: in what is 'below the abyss' and what is 'of and beyond the abyss'. For there is, as Anton Long pointed out decades ago, a distinction to be made between (personal) 'destiny' and (aeonic) *wyrd*; between causal and acausal. Between the lifeless abstractions (the appearance, the separate beings) implicit in the dichotomy of 'sinister' and 'numinous' and between 'the living water' (azoth; the sinisterly-numinous) where the wholeness, the source, the undivided unity, the Being, of such apparent opposites exists.

This knowing of the sinisterly-numinous is a conscious apprehension (rational understanding) of what is evolutionary, and what is not evolutionary, as it forms the basis for willed (esoteric) change. This esoteric change is both personal (the final stages of a personal *anados*) and supra-personal, that is, Aeonic Sorcery.

The O9A seven fold way is merely one practical method, out of many devised over millennia, whereby this apprehension of Being, and the means of evolutionary esoteric/willed change, both personal and supra-personal, can be attained.

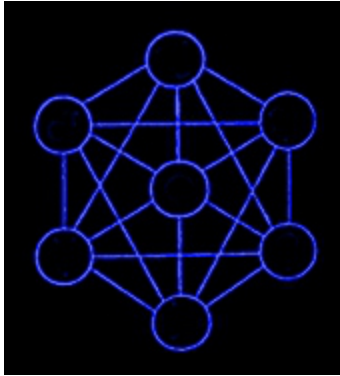
Is the ONA symbol as simple as a mix between a pentagram, unicursal hexagram, and heptagram? Or is there more to it?



The O9A sigil (above) is a unique occult symbol, designed to symbolically represent in a non-linear way (i.e. acausal way) the O9A's septenary system, based as that is on the sevenfold *anados* described in the *Pymander* part of the ancient Hellenic (Greek) text of the *Corpus Hermeticism*. Hence the 'seven points' that touch the enclosing circle, or outer sphere.

Thus, it's different from the symbol (sigil) associated with the O9A's seven fold way (given below), which is a more linear (a more causal) and traditional and

symmetrical representation of the anados, having a starting point (the lower sphere, the Moon) and ending with the uppermost sphere, Saturn. There is in this linear representation the causal, anciently described, progression Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn.



In contrast, the O9A sigil has no defined 'beginning' and no defined 'end' - it's continuous, something more obvious if it's constructed in 3-D rather than 2-D.

Why is the O9A so well known? Based on what I know, the O9A is a very occultic tradition working from the shadows. Can the O9A be as successful in its goals while being so exposed?

There could be several reasons why it well known. For example, (1) Because of advocating culling and amorality. (2) Because of Myatt's colorful, strange, life and the (unsubstantiated) claim he is Anton Long. (3) Because of assumptions regarding it being 'neo-nazi'. (4) Because the 'gospel of the latter-day satanists' seems to compels them to attack and denounce and make claims about the O9A every opportunity they get.

Regarding success, it depends on how the O9A define 'success', on what esoteric criteria - in terms of goals - are used. The O9A criteria are (1) the long-term - aeonic - perspective (of centuries), and (2) the continuation of their particular esoteric tradition by the establishment of one or two new nexions per decade, and (3) by established nexions recruiting or gaining a few members per decade.

Being so well-known caused a few problems - in the terms of the above criteria - a few years ago. For it led to an internet pretendu crowd anonymously claiming to be O9A, many of whom - for instance - wrote silly things on forums, including anonymously boasting about their 'sinister lives', and almost all of whom did not really understand the O9A. This led Anton Long (around 2009) to publish the aural O9A code (which in truth is just a reboot of Myatt's 1990s NS code) and

then, from 2013 on, to a series of essays by R. Parker giving a more reasoned, nuanced, overview of the O9A.

What exactly do you mean by the term latter-day satanist?

By the term 'latter-day satanist' is meant those who derive their understanding of satanism mostly from the Church of Satan (CoS) and/or from the Temple of Set (ToS) - and/or from some new fangled interpretation of one of both of those - and who believe in and who propagate a certain 'gospel' about the O9A. This gospel means they often get upset - or become intolerant - whenever the O9A is mentioned or discussed in a rational, positive, way because they sincerely believe that they know everything there is to know about the O9A because their gospel provides the definitive answers.

Thus they believe such things as the following: that the O9A "doesn't exist", is "a fake", is not satanist, "are a joke", "is only a bunch of internet wannabes", has nothing to contribute, cannot and should not be taken seriously, and must at all costs be "exposed" and their own (CoS/ToS/whatever) "genuine satanism" propagated.

What are some points that one would absolutely have to follow in order for you to consider them a valid member of the Order of Nine Angles?

1. Accepting and living according to the O9A code of kindred honor (that is, presencing the O9A logos via their lives).
2. Following or undertaking one of the three O9A praxises - (i) the hermetic mystical seven fold way; (ii) the adversarial life of a drecc/niner; (iii) the reclusive way of the Rounwytha - and thus, in all three cases, learning via pathei mathos.

Is there a meaning in saying O9A as opposed to ONA?

No. O9A is perhaps more distinctive, coming into use around 1998 (and was used on Usenet around that time). Plus, O9A is also now used as an alternative to "ONA" because in some languages "ona" has a specific meaning.

*I've been reading the book *The Sinister Tradition* (ISBN 978-1479324613), and in the book it states the ONA are more "traditional/theistic" Satanists. However, later in the book it goes on to say that the ONA does not believe in any Gods - rather they believe that Satan is a force of nature that is one with the cosmos. Isn't this more pantheistic? But it also talks about the dark gods which seems more theistic.*

Yes, it can be and often is confusing. Sometimes (but not always) this confusion

is intentional. The book you mention is a valuable printed compilation of some of the primary O9A texts, and many of which texts leave the reader to work many things out for themselves, in line with the O9A philosophy of (1) learning and discovering things from practical experience (as in following the seven fold way and doing practical sorcery as described in the Naos text), and (2) not being dogmatic, and (3) the principle/axiom of the authority of individual judgement.

Thus, and for instance, the O9A sometimes presents two or more ways of looking at things, for:

"In specific matters - such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities [the Dark Gods et al] - we expect individuals to arrive at their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and certainly make no claims that we possess *the* truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever. Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members."

Hence,

"In respect of Satan and acausal entities, our tradition - our accumulated individual pathei-mathos - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality." Source - *Discovering Satan*

What if my individual judgment was that I agreed with a large part of ONA works but valued the mental over the physical and choice not to participate in any sort of drastically illegal act - such as ritual murder? In other words, does the individual judgment and lack of dogma outweigh what's said in texts?

Very interesting and important question. The answer would be - yes, individual

judgement and choice do outweigh the texts but with one important proviso, the O9A code. For that code is the O9A logos and therefore the essence of what *being O9A* exoterically means, just as esoteric and exoteric *pathei mathos* is the essence of O9A esoteric philosophy and O9A praxises.

Thus, with that proviso,

"Even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority [...] For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups." Source: *The Authority Of Individual Judgement - Interpretation And Meaning* (2014)

Does the ONA continue its lineage or does that not matter? Are most people who claim ONA just people who read the book and decided to call themselves ONA? Rather than answering specific questions, if you will, please just give us the backstory on the continuation of the ONA.

1. In respect of the question "does the ONA continue its lineage or does that not matter?"

The O9A claim - or rather Anton Long has claimed - that their esoteric lineage continues. That is, that there are a few nexions (run or organized by people who were mentored by Anton Long) who secretly recruit a few people per decade, and that these nexions teach an O9A aural tradition, and form part the 'inner O9A'. But, since these nexions are secret, there is no evidence to support these claims, so people are free to either believe the claim or disbelieve it.

The O9A also claim - or rather Anton Long has also claimed - that yes, this continuation is important, as he explained in documents such as *Geneseos Caput Tertium* (Documents of the Inner O9A).

Even if you don't accept these claims, what's interesting - and important from an O9A point of view - is that they form part of the O9A mythos, and which mythos has (to give just one example) inspired best-selling author Stephen Leather to make the O9A the evil protagonists in several of his best-selling novels, which have sold millions of copies. This in turn aids the growth of the O9A and contributes to the O9A mythos.

2. In respect of the question "please just give us the backstory on the

continuation of the ONA."

There are two versions, depending on whether or not you accept the claim of there being secret O9A nexions. If you accept the claim - and thus the mythos - then an overview is given in the GCT document I linked to above, and in other documents written by O9A members, such as the recent ones by R. Parker.

If you don't accept such claims, then the continuation of the O9A is as follows:

"The term or name Order of Nine Angles (O9A/ONA) is defined as, and can be used to describe, (i) the occult (the esoteric) philosophy of Anton Long, and (ii) the occult praxises of, or derived from, that philosophy or sinister tradition; and (iii) the individuals who put one or more of those praxises into practice in their own life and who, living the law of kindred honour, thus presence the logos of the O9A."
Source - *Defining The O9A* (2014)

That is, the O9A is basically those inspired by its mythos; those inspired or influenced by its esoteric philosophy; those following one of its three praxises (the seven fold way; the life of a drecc/niner; the rounwytha way); those who use any or all or some of the foregoing to adapt, evolve, change, or imitate, the O9A; and those who form their own independent nexion inspired by any aspect of the O9A.

3. In respect of the question "are most people who claim ONA just people who read the book and decided to call themselves ONA?"

Yes, and until quite recently, with such claims being made anonymously and via the internet. Most, but not all - for there are and have been some people who are both following one of the three O9A praxises and who also are open and honest about their identity, and who write and correspond using their real identity.

There are also active nexions who make their presence known but who for the most part - and for obvious reasons - use pseudonyms. Such as a nexion in Russia, one of whose members last year published some art-works that resulted from her doing the pathway workings in the O9A text Naos. A nexion in Brazil which publishes O9A material in Portuguese. The Secuntra nexion in Italy which has translated some O9A works into Italian. A nexion in a former East European country which translates O9A material into Slovene. And so on.

The O9A, as mentioned, also claim that a few secret nexions exist, whose members are following the seven fold way.

When I wrote above "until quite recently" I meant that a few years ago (2009 to be precise) the O9A - that is Anton Long - decided it was necessary to publicly set some 'ground rules' so that it was possible for people to distinguish, or deduce, who really is O9A from those only claiming or pretending to be. These ground rules centered on the O9A code of kindred honor, and what that implied. Thus he published the previously aural O9A code, which defined who was and who wasn't O9A.

To be O9A is to accept this code, and live by it; and also accept and abide by what it implies in terms of how a person relates (both in real life and via the internet) to others who are O9A.

Thus, if someone - even via the internet - and in their relation with someone O9A, violates the "unwritten rules" of behavior, or acts in a manner contrary to those rules, then ipso facto they're a fraud. This was what happened in the case of Ryan Anschauung, and why he was 'outed' as belonging to the pretendu crowd, and why his case is now an example for others in the matter of who is and who is not O9A.

We always hear how groups like the Temple of Set feel about the O9A, how does the O9A feel about ToS, CoS, Order of the Phosphorus, and groups similar to those followers of Aquino, LaVey, and Ford.

In the early public years (the 1980s) - and even later on - there was a lot of rhetoric about the ToS and the CoS, and others, being faux satanists, and about the O9A having restored to satanism its natural "darkness, evil, and danger". And so on. But behind this rhetoric - behind the propaganda designed to be adversarial, 'heretical', and stridently distinguish the O9A from other modern organizations and other modern satanic philosophies - was an acceptance (as Anton Long wrote to Aquino in a letter dated 7th September 1990) that the O9A was simply an alternative to both the ToS and the CoS, and that the O9A does not claim to be a 'peer' organization with a claim to some sort of authority, but (and I quote) "is simply a small group following our own way."

In another letter to Aquino, dated 20th October 1990, Anton Long wrote,

"I accept that my understanding may not be complete and might even be incorrect on some points [...] You have accepted a role within the Temple of Set with all the duties and obligations implied and there is much to admire in this [...] Occasionally, as I have mentioned, there may be the adoption of an adversarial role in in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals

questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding." *The Satanic Letters of Stephen Brown*, vol i. 1992.

Thus, beyond the propaganda, the O9A sees itself just as one group among many; one with its own unique philosophy and praxises; and one which individuals are free to accept or reject.

Since the O9A doesn't exist, isn't it pointless to discuss it?

The Order of Nine Angles does exist, according to the meaning of the word 'exist'. The claim that "the O9A doesn't exist/is not real" is part of the gospel of latter-day satanists, and they make and repeat - ad nauseam - this dogmatic claim of theirs about the O9A because it's an essential part of their belief system.

As defined in the complete (and printed) Oxford English Dictionary (second edition, 1989, 20 vols) (i) the word *exist* means "to have place in the domain of reality, have objective being," and (ii) the word *real* means "having an objective existence", with (iii) the word 'being' defined as "liveliness, living, substance".

As for the O9A:

The term or name Order of Nine Angles (O9A/ONA) is defined as, and can be used to describe, (i) the occult (the esoteric) philosophy of Anton Long, and (ii) the occult praxises of, or derived from, that philosophy or sinister tradition; and (iii) the individuals who put one or more of those praxises into practice in their own life and who, living the law of kindred honour, thus presence the logos of the O9A.

Clearly, therefore, the Order of Nine Angles exists, is real, as it has a place in the domain of reality as a distinct esoteric philosophy which has substance - that is, a distinct ontology, a distinct epistemology, a distinct ethics, and a distinct praxis or praxises - and which esoteric philosophy has been described in some detail by means of the written word circulated, and read by others, in various formats including printed.

Furthermore, several academics have accepted, de facto, that the O9A is also a group of individuals who follow or who are inspired by O9A esoteric philosophy and/or praxises. See, for example, (i) Senholt: *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, and (ii) Professor Connell Monette, *Mysticism in the 21st Century*, Sirius Academic Press, 2013.

We've recently seen a war of the words on the internet against Hollow Krispy/Ryan Anschauung and his Temple of Them. This isn't the O9A we're familiar with from O9A writings. Has something changed?

The Hollow Krispy saga (aka the saga of Kris/Christopher McDermott aka Ryan Anschauung) was simply someone (KS) exposing another person as a fraud. Krispy had claimed to be O9A, but wasn't {3}. The gist of being O9A is that a person upholds the O9A code. If they don't, then they're a fraud.

Basically, the McDermott case has now set a precedent, so that people can judge for themselves who is and who is not O9A when someone claims, via the internet, to be O9A. Hollow Krispy claimed to be O9A, claimed to run an O9A nexion, but didn't uphold the O9A code. That should be the end of the story.

If people don't get this, and instead go on and on about "internet dramas" and the like, then you don't get what being O9A means and implies, and don't understand what the Hollow Krispy saga was all about.

Following the accusations, Krispy himself admitted that his knowledge of the O9A was limited and that he never cared about the O9A code. He also admitted that:

"The scope and depth of much of this magickal esotery drove me somewhat to the edge of madness many times, and maybe I went over the edge a couple too. It is possible that I am psychotic and unable to empathize with the views of others [...] thinking I was the captain when I was really just a deckhand."

In the six month long debate between KS and JB on one side and Ryan Anschauung on the other side regarding claims against Ryan Anschauung, all the parties were anonymous. Isn't there therefore an issue of credibility regarding those who presented the case against him?

The issue is not anonymity per se, but anonymous people who via the internet claim stuff about themselves and about their involvement with the O9A - like Krispy did.

Given the 'extreme' nature of the O9A, many of those involved with it are anonymous to others - although they're known in person to their small circle of trusted O9A friends - and it's entirely their choice if they want to 'come out' in public or via the internet. Few do. That's how things have worked for decades, in real life and latterly via the internet. If some people every so often change

their 'online identity' so what?

There's only a problem if some anonymous person makes claims concerning themselves or concerning the O9A and then fails, when asked, to provide evidence - sources - to substantiate those claims. Now, most people here and elsewhere, AFAIK, don't and haven't made claims about themselves, about the 'sinister or heroic deeds' they say they've done. They also don't claim to have 'insider' knowledge of the O9A. So we generally discuss things as equals and make our own minds up about stuff - because there's no authority in the O9A, no O9A officials; there's only our own judgement, our own experience, and our own knowledge (or lack of it). For we - initially at least - give a person the benefit of the doubt when they say they're O9A.

Now, given the O9A code - which if we really are O9A we should uphold - we should interact with other O9A folk in a certain way, online and offline. If we don't, then it's sure sign that someone might not be O9A after all.

Thus, if someone claiming to be O9A interacts with other O9A people (or people saying they're O9A via the internet) and doesn't deal with them in an O9A way and also boasts about themselves and their deeds, then we should rightly be suspicious.

However, if some anonymous person says they're running an O9A nexion, or are part of some O9A nexion, puts up blogs, writes articles, or produces artwork or music, and so on, and doesn't claim stuff about themselves, doesn't claim to have some sort of position of authority in the O9A, and keeps to the O9A code in their dealings with others, then there's no problem. Absolutely no problem. We don't go round asking for "proof" or expect them to reveal their true identity. For it's up to other O9A people to judge for themselves what that person writes or produces. Again, this is how it has worked for decades - because all such presencings aid the O9A and its mythos, and may aid others, and usually aid those running or who are part of such 'anonymous nexions'. Such 'anonymous nexions' are thus part of a necessary 'sinister dialectic', as are those who interact with them.

So, let's go back to the case of Krispy, who did make claims about himself and who didn't uphold the O9A code. Evidence was presented against him, and he responded several times. The resulting dialogue between anonymous people (for Krispy was then to most people still some anonymous person) was very useful, for he provided further evidence against himself on each occasion. Also, like I said in a previous reply, evidence is evidence, whomsoever presents it and regardless of what medium is used to present it. So in the end Krispy could be judged by others on the basis of the evidence and on the basis of his own replies. The fact that KS and JB - who by and large presented the case against

Krispy - were anonymous didn't affect the evidence nor the many "useful indicators" that Krispy supplied in his dialogues with them.

A dialectic: that's an important point some people seem to have overlooked, for the Krispy case involved a dialogue, a dialectic, over months. He was presented with the opportunity, many times, to present his case, which he did. As a result of that dialectic, between anonymous people, some things were revealed. About Krispy. About the O9A. About how you can judge an O9A pretender.

O9A
2014
v. 1.05

Notes

{1} *Naos*. A facsimile of *Naos* is included in *The Definitive Guide To The Order of Nine Angles*, pp.448 ff.

{2} *The Forbidden Alchemy*. The MS was included in *Naos*, qv. *The Definitive Guide To The Order of Nine Angles*.

In respect of esoteric and exoteric languages, refer to the 2011 pdf compilation *Concerning Esoteric and Exoteric Languages*.

{3} The saga of Hollow Krispy is outlined in texts, published in 2014, such as (i) *Ryan Anschauung And His Temple of Them - The Amusing Case of Aussie Alex*; (ii) *An O9A Education*; and (iii) *An Amusing Example: A Sinister Dialectic, In Action*.
