

Some Questions And Answers About The Order of Nine Angles (2017) Part Two

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Preface

The following recent [April 2017 - July 2017] questions and answers about the Order of Nine Angles (O9A,ONA) have been purloined from e-mails sent to and replies sent from various temporary contact addresses.

Given that similar questions about the O9A continue to be asked some may find this compilation useful and/or interesting. Some of the questions and answers have been edited for publication, usually to correct typos, clarify the sense, provide some additional information, or rephrase the question asked. Occasionally some of the answers provided have been amended following internal O9A discussions.

Some references to O9A texts in the answers have moved to footnotes.

This text supplements previous *Some Questions and Answers About The Order of Nine Angles* which were published in the years 2013-2017.

RP, TWS, et al.
v.1.01

Some Questions From An Aspirant Adept

Question:

References have been made several times recently to 'rare' and unpublished O9A texts - and Richard Moulton made a similar claim in his 'Myndsquilver' about an MS entitled 'Diablerie' - with it being mentioned that some of these texts have been made available to scholars and that some of them are about certain individuals who recorded their 'Internal Adept' experiences. Are these texts going to be made generally available anytime soon?

Answer:

Regarding still unpublished O9A MSS they remain unpublished basically for two reasons.

(i) Firstly, because some of them deal with what a few individuals have discovered - about themselves, about occultism and about the O9A - as they progressed along The Seven Fold Way (7FW). Given that such a progression is an individual journey of personal discovery, currently undertaken by only a small number of individuals world-wide, and given that the authors for personal reasons desire to remain anonymous, publication would or might be detrimental.

Detrimental in particular to the process of discovery of those who are beginning their own quest, or who are not far along the Way, and who often do not know "what awaits" them and what to expect. Not knowing exactly "what awaits" them or how they may, internally, be changed (for example in terms of their perceivment of the external world and of the O9A) is an integral part of the 7FW, especially as what they discover is and should be unique to them as is "the mystery" (and the excitement) of not knowing what occurs or can occur during the Rite of Internal Adept, during the years of moving toward The Abyss, and during the chthonic Rite of The Abyss. Similarly in respect of Insight Roles: the learning is personal, direct, a vector of internal change and which change is usually different for each individual.

In addition, were such 'journals' and the like to be published anonymously then their value would be limited, since their veracity could easily be doubted.

Hence why so far only a few such MSS have been published by their authors. For instance, Mr Moults account of his Internal Adept Rite and the rather enigmatic 'last two writings' of Anton Long. They each provide some information; in the case of Mr Moults, of what the rite of Internal Adept *may* entail; and in the case of Mr Long what *may* be discovered beyond The Abyss.

(ii) Secondly, some other MSS remain unpublished because individuals are still expected to find certain things out for themselves. As for example in the matter of Yusra. Certain clues have been left for those interested and motivated enough to follow. This lack of information about certain esoteric matters also has the advantage of being a test for those who publicly claim to be O9A Adepts or who claim to be knowledgeable about the O9A. Given that self-honesty is part of the 7FW, Initiates are expected to admit (to themselves, and to others if asked) that they do not know certain things if they do not know.

As you are undoubtedly aware the O9A has released some hitherto aural esoteric information, such as what Fayen actually means. But there is nothing genuinely "secret" since all such matters - indeed, everything esoteric - can and should be discovered by the individual by themselves. It just takes a certain determination and many years of effort and sometimes

some travel as for example in the matter of what Afsana means and where "the rock of Afsana" is. {1}

b) Diablerie

The only known copy of 'Diablerie' is in the British Library but our information is that - as with the book titled *Bealuwes Gast* but unlike *Myndsquilver* - it was part of the O9A's *Labyrinthos Mythologicus* in the 1990s and thus should not be regarded as an entirely true account of the early life of Mr Anton Long. Thus, while it does contain some facts, much of it is misdirection or misleading with its rarity designed to intrigue and entice, as it did intrigue Goodrick-Clarke who took the trouble to find and read it and who quoted from it in his 2002 book *Black Sun* thus drawing attention to the O9A and aiding its mythos.

In respect of *Myndsquilver* our information is that it is an honest and accurate account of the early life of Mr Moulton.

In respect of *Bealuwes Gast* it served a useful purpose almost a decade ago during the time when - largely due to 'Chloe' - the O9A became quite popular in certain occult circles. The contents were largely purloined from an early draft of Myatt's *Myngath* with some additional - fictional - events added, with 'the useful purpose' being a test of loyalty for those sent copies, for they were informed not to publish it, with (unknown to them at the time) each copy sent being slightly different so that were it to be published it could be traced back. This loyalty worked well until recently when a certain person published a copy he had obtained.

c) Scholars and Unpublished MSS.

A few select scholars have been provided with a few unpublished MSS on the basis of those being useful to their on-going academic research into the O9A and on condition that the author(s) of the MSS will not be revealed nor the MSS published in full.

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A great deal of the Order of Nine Angles mythos seems to have originated from previous, more ancestral esoteric ways. For instance, the Dark Gods etymological names, the Rounwytha Way, the Seven Spheres can all be at the very least, connected to some ancient and similar influences. Would it be right to assume that these 'connexions' are part of *Labyrinthos Mythologicus* in that the practitioner is expected to look beyond what is presented in the Order of Nine Angles and come to discover the truth by himself?

The short answer is "yes" and the long answer is "yes and no."

Yes, because finding or discovery answers through one's own efforts and via personal experience - such as answers ascertaining the veracity regarding certain connections to ancient esoteric ways - is the foundation of O9A praxis. No, because such historical connections as you mentioned are not part of the O9A's *Labyrinthos Mythologicus* but rather present the

conclusions of certain authors and/or of certain academics as a result of their own research.

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Are certain principles of the Order of Nine Angles - such as The Aeonian perspective, Vindex, The Code of Honor deriving from Myatt's 'numinous way' - part of the Labyrinthos Mythologicus and meant to test novices?

Our understanding is that one has to appreciate three things. First, whether Mr Myatt and his 'numinous way' are germane to the O9A. Second, the nature of the O9A. Third, what the O9A's Labyrinthos Mythologicus was designed to do.

a) The Labyrinthos Mythologicus was designed to confuse and to intrigue (i) those interested in the O9A, and (ii) O9A novices. It has also usefully served to annoy many self-described 'satanists' and occultists often resulting in them making silly assumptions about the O9A and the likes of "us", although engendering such annoyance and such silly assumptions was not originally part of its design.

Beyond a certain point - let us say an External Adept having accomplished the physical tasks, having run a nexion for a while and undertaken an Insight Role or two - it has served its purpose compared to the experience and understanding thus gained. They by that stage usually know where they are going and what they are doing and why.

b) What is the O9A? It is an informal collection of independent individuals and groups who follow one of the three practical O9A ways (7FW, Rounwytha, Niner/Drecc) and who recognize the value and importance of its Logos since that Logos manifests, presences, its "unique esoteric current" (its ethos) and thus, along with its three practical ways, distinguishes it from other "esoteric currents" past and present. One exoteric manifestation of the O9A Logos is the code of kindred honour (and it is the concept of honour which may form part of the link to Myatt's 'numinous way', but we shall deal with that in the third part of this particular answer), with other exoteric manifestations including the way of the Niner/Drecc and the mythos of Vindex.

Perhaps the most important esoteric manifestation of the O9A Logos - according to our understanding - is the pathei-mathos at the centre of the 7FW and thus the 7FW itself. Those following the 7FW arrive at a certain stage where their understanding - wrought via their own pathei-mathos and thus beyond a mere intellectual understanding - places the exoteric manifestations into the necessary perspective.

Thus, without this Logos - and its esoteric and exoteric manifestations - there would be no O9A. No beginning for those, aspiring to venture beyond The Abyss, who - eschewing the exoteric for the esoteric - have set out along the arduous 7FW, knowing their journey will take years. A necessary part of which journey involves them in learning from certain exoteric experiences.

c) The matter of the relation of Mr Myatt - and thus his 'numinous way' - is a matter of individual perception and/or of belief; of whether he was, or was not, Mr Anton Long. An individual matter since there is no definitive evidence - from primary sources - that he is or was Mr Long.

If one's perception and/or belief is that he was not, the matter ends there. If one's perception and/or belief is that he was, then this might lead on to questions regarding a possible connection between his 'numinous way' and the O9A, with the consensus - among those whose perception is that he was - being that his 'numinous way' (or aspects of it) represent(s) what he personally discovered beyond The Abyss after some forty or more years of journeying along the 7FW. However, given the unique individual nature of the 7FW, this does not mean that it is - or is similar to - what others may discover when they venture beyond The Abyss. Others, for example, may find something akin to the life of the Rounwytha.

On the question of honour, Myatt makes it central to his 'numinous way' as he has explained in several essays {2}. But his concept of honour, being personal, is somewhat different from the O9A's code of kindred honour, but which code, as mentioned previously, in an exoteric manifestation of the O9A Logos whereas Myatt's understanding could be construed to be an esoteric manifestation of that Logos, appropriate to a Mage.

To be pedantic - as "we" have been known to be - one should really write and speak of Myatt's philosophy of pathei-mathos rather than of something termed 'the numinous way' since that 'numinous way' was substantially revised by him post-2012.

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Of all the ways presented by the Order of Nine Angles, my favorite is undoubtedly the Rounwytha way. Are there any additional information about or ancient texts regarding such a way?

There are no more Rounwytha-related texts other than those which have already been published, with most of those texts published just before Mr Long retired in 2011 given that he was asked - by Professor Monette among others - about aspects of O9A aural tradition in relation to the world-wide expansion of the Order of Nine Angles with the consequent difficulty those in diverse lands would have in accessing that aural tradition. As a result, Mr Long penned some texts which detailed aspects of that tradition.

As for additional information regarding the Rounwytha way, there seems to be no need since (i) what has been explained so far contains sufficient information for individuals to live that rare way of life if they choose to do so, and (ii) there are no fixed parameters which govern or which can describe or which can prescribe such a way of individual empathic and rural living. It just is and one either intuits this, and what naturally follows, or one does not, for words cannot describe such a perceivration and detract one away from it.

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Reading the translations of David Myatt (all of them) and his Numinous Way, I can't help but think and feel that there is an authentic wisdom associated with the Order of Nine Angles. Especially when it comes to texts such as the 'Corpus Hermeticum', Sappho translations or even 'Oedipus Tyrannous. Would you agree that there is indeed a sentiment of culmination when it comes to those texts and that this sentiment can be applied to certain aspects of the Order of Nine Angles, mainly Lapis Philosophicus?

The personal - fallible - perception of some within the O9A is that (i) Myatt's Greek translations, perhaps especially of Hermetic texts, are interesting in respect of understanding Greco-Roman paganism, mysticism, and ethos, and which ethos in their opinion is important to understanding both Myatt's 'philosophy of pathei-mathos' and the pagan mysticism that they have found in the O9A, and (ii) that the ethos so presented by such translations may well be pertinent in regard to Lapis Philosophicus, although "we" will only really know if/when we personally discover that 'jewel of the alchemists'.

But such an appreciation of such translations neither means nor implies there is a causal link between Myatt and the O9A, just as - as mentioned in a previous answer - whether there is or is not such a causal link is a matter of personal perception and/or of belief. Some in the O9A assume there is or was a link, while others do not believe there is or was such a link, with still others asserting that or even if there was a link it is irrelevant in respect of one's own individual anados.

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Do you have any recommendations to further my studies and understanding in general?

In respect of "recommendations to further your studies and understanding in general", we found the 2016 text *The Esoteric Hermeticism Of The Order Of Nine Angles* informative {3}. As was the 2017 text *A Modern Practical Guide To The O9A Seven Fold Way* {4}. Both place the O9A and the 7FW into perspective, as does the collection *The Pagan Order Of Nine Angles* and which book {5} contains some of the texts in *The Esoteric Hermeticism Of The Order Of Nine Angles*.

Regarding Inciting Criminality

With the recent (2017) jailing of a member of the O9A - and founder of an O9A nexion - for a serious crime would you explain what your stance is on such members and whether or not it's irresponsible of the O9A to incite criminality of whatever kind. Do you make a distinction - a judgement - based on the type of crime?

Since the O9A is an informal collection of independent individuals and groups who follow one of the three practical O9A ways, anyone can claim - in

public or in private - to be associated with the O9A. In addition, since there is no hierarchy there is no membership per se. Thus the O9A - as Professor Monette wrote {6} - is perhaps more akin to a movement, or a subculture, that its adherents choose to embody or identify with, than an organization. There is also the matter of the O9A principle of the authority of individual judgement which in practice means that those associating themselves or identifying with the O9A are free to develop their own interpretation of everything O9A.

Thus what those who associate themselves with, or who identify with, the O9A do, or do not do, does not and cannot affect the O9A. As Anton Long, the author of majority of O9A texts - from the 1970s to 2012 - might have said, echoing someone else, *quod scripsi, scripsi*. How others interpret - in terms of deeds or otherwise - what has been written is their interpretation, and what results from some deed or deeds they do based on such an interpretation is their responsibility. As Anton Long wrote in the text *A Satanism Too Far*,

"Our criteria are not those of morality; are not bounded by some abstract good and evil; are not those defined by the laws manufactured by mundanes. Our criteria is the amorality of personal judgement and personal responsibility, whereby we as individuals decide what may be right or wrong for us based on our own *pathei-mathos*, and act and take responsibility for our acts, knowing such acts for the exeatic living they are or might be, and knowing ourselves as nexions possessed of the ability, the potential, to consciously - via *pathei-mathos* and practical sinister experience - change ourselves into a new, a more evolved, species of life. Herein is the essence of Satanism, for us."

Also, what an individual does reflects only their choices, their character, not the physis of the O9A, although as is only to be expected - given the physis of mundanes - all this will not prevent many of them from committing the fallacies of illicit transference and/or of *a dicto secumdem quid ad dictum simpliciter*.

Being Anti-Magian And Pro-Western

You have as one of your five principles "Defiance of and Practical Opposition to Magian Abstractions." My questions are why such strident defiance and opposition, and isn't that principle just an endorsement of the anti-Jewish and political sentiment that lay at the heart of Nazism, with Magian just a codeword for Jewish?

We define Magian as, and I quote from the *Glossary of ONA Terms*, "those who are Magian by either breeding or nature. The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam."

One of the reasons the O9A is so opposed to Magian Occultism - manifest in the grimoire, qabalistic influenced, 'sorcery' of Howard Levey, the Temple of Set, Crowley, the Hermetic Order of The Golden Dawn, and those influenced by them - is that we perceive it is a distortion of a very ancient (and for us, an important because Western) esoteric Art and tradition. An Art and a tradition that has been much misunderstood and part of which misunderstanding is due to abstractions - denoted by particular words or terms - being imposed on ancient texts. The texts are then viewed through such words and terms and most of which terms and words - pertinent examples being 'sorcery' and 'magick' - have modern meanings entirely irrelevant to the ancient context. As a result there is the illusion of having understood, or the pretension of a superficial knowing.

While such matters may seem abstruse and intellectual - perhaps even pedantic or irrelevant - to most modern Occultists, they express one of the fundamental differences between the O9A and other Occultists. For the type of person suited to the O9A is someone who desires to know; who desires to discover and learn things for themselves; who accepts that the Occult path is arduous and often decades long; and who feels that wisdom and understanding result from *pathei-mathos*, from practical personal experience and practical personal study. In brief, someone desirous of pursuing *arête* and who thus has an elitist outlook on life. Seeking to recruit and guide such individuals is why the O9A itself is elitist.

As an illustration of such misunderstanding we shall consider some notes on part of Book IV of Virgil's *Aeneid*, a work regarded for centuries as one of the foundations of Western culture and which expresses aspects of the essentially pagan Western ethos that the O9A embodies and seeks to champion over and above the Magian ethos that has - through Judaism, Nasrany, Islam, and qabalistic Occultism - so distorted and now almost supplanted that pagan ethos.

The notes were written by Mr Anton Long some years ago and published in *Azoth*, an internal ONA bulletin which ceased publication following his retirement in 2011.

[Begin Quotation]

On Sorcery In Virgil's Aeneid

The following text - along with an awful lot of classical literature - has long been misunderstood.

hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
quae dabat et sacros servabat in arbore ramos, 485
spargens umida mella soporiferumque papaver.
haec se carminibus promittit solvere mentes
quas velit, ast aliis duras immittere curas,
sistere aquam fluviis et vertere sidera retro,

derived from the Greek μαγικός with the etymology of the Greek word being uncertain, although μαγικός is the title of a work attributed, in the Suda, to Antisthenes, and by Diogenes Laertius to Aristotle (qv. V. Rose, *Aristotelis Qui Ferebantur Librorum Fragmenta*, Leipzig 1886). One suggestion was that the word derives from Magi, with the (popular but unproven) assumption being that the Magi were skilled in what is now termed 'magick' (or sorcery, γοητικός, qv. Aristotle Fragment 36), although there is evidence to suggest (qv. Fragments 33 and 35) that the 'lost work' with the title μαγικός - whomsoever the author was - treated the Magi as philosophers and not as sorcerers, with Plutarch in *Adversus Colotem* mentioning a work which dealt with Zoroaster as a philosopher.

In Ovid, Tacitus, and Pliny the Elder, magicus can be taken as meaning one or more of the following: (i) a particular type of chanting or singing, of an ancient kind different from what the word 'incantation' now implies; (ii) certain types of divination including what is now known as astrology; (iii) certain rites and practices, including human sacrifice (homo immolaretur); and (iv) the use of herbs to cure ailments and sickness. Pliny (Book XXX, iii) also comments that *britannia hodieque eam adtonita celebrat tantis caerimoniis, ut dedisse Persis videri possit*, "even now Britannia practices it so enthusiastically with such large ceremonies it is conceivable they gave it to the Persians."

Hence to translate *magicas* here as 'magic' or 'sorcery' - replete as those words now are with accumulated meanings irrelevant to ancient times - is unhelpful, particularly as Pliny writes (in Book XXX, ii) that Homer's *Odyssey* is based upon the Art (ars) in question and relates a legend that Pythagoras, Empedocles, Democritus, and Plato, all journeyed abroad to learn that Art.

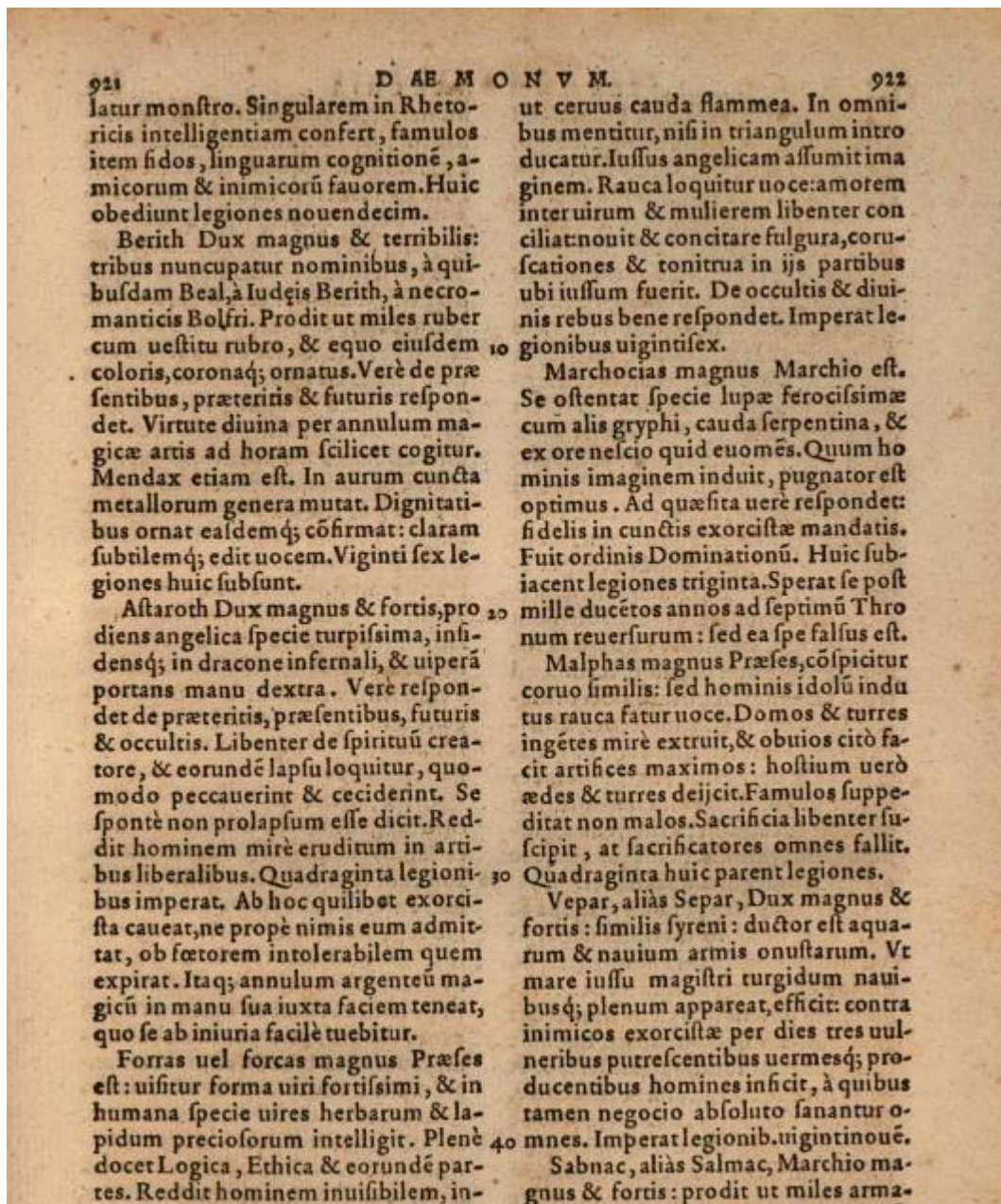
Given what Ovid, Tacitus, and especially Pliny the Elder - and Homer in *The Odyssey* if we accept Pliny's suggestion - wrote regarding the art that is *magicas*, then *The Craft* is a most suitable translation, redolent as it is of an ancient and almost forgotten Western esoteric tradition.

[End Quotation]

What is evoked by Virgil - the immolation of a lady (Dido) who would rather die than dishonour herself and live with a barbarian, who is angry at Aeneas for deserting her, and who seeks aid through *The Craft* via a dragon-friendly priestess - is a manifestation of the Western ethos and a world away from what is evoked by the medieval grimoire, qabalah-influenced, tradition with its profusion of hierarchical 'demons', its alleged 'secrets', and its promises that anyone can control such entities if they have the right accoutrements and the right names:

Berith Dux magnus & terribilis: tribus nuncupatur nominibus, a quibusdam Beal, a Judæis Berith, a necromanticis Bolfri.

Berith - a Grand Duke and fearsome - has three names. By some, he is called Be'al; by the Jews Berith; by necromancers, Bolfri.



A page from Joannis Wieri *De Praestigiis Daemonum*, published in 1577, describing such demons as Berith and Astaroth

The above quotation from a work by Mr Long, and books such as *De Praestigiis Daemonum*, should illustrate a basic difference between the Order of Nine Angles and others, for the O9A celebrates and presences the aristocratic, the cultural, the intellectual, and a decidedly Western and pagan ethos, as opposed to the plebeian, the vulgar, Magian ethos of the likes of Howard Levey and Mr Crowley with their Hebraistic demons, their droning about egoism, and such vulgar manifestations as *might is right*.

Which O9A celebration and presencing - with its aristocratic, cultural, intellectual, Western, and pagan, manifestations - is esoterically so far beyond a particular political manifestation as to make further comment

irrelevant. As a certain English poet wrote in 1873 CE, "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

Footnotes

{1} As to location, when someone confused Afsana with Yusra - and the 'rock of Afsana' with the "terrestrial location used in calling forth Yusra," and claimed the location was in Shropshire, the O9A in 2016 helpfully released the following information in respect of Yusra:

"The location is encoded in a particular painting by Mr Moul. The location is far from Shropshire, and indeed is not even in Europe. As for who or what Yusra is, while the word occurs in the Quran - for example جار ومجرور - and is sometimes used as a female first name in Arab lands, one has to bear in mind the distinction between zahr and batin, between the exoteric and the esoteric meaning of the term."

Some time later, when the same person claimed via the internet that they had solved the mystery of "afsana" and that it was an Urdu word, someone pointed out their error:

"In origin the term is Persian, an origin suggested by the Persian title of a book: Hazar Afsan. Which book is a compilation of various short (enchanted) tales, some of which tales are quite similar (and occasionally almost identical) to some of the ones in the collection known in the West under the title *The Thousand And One Nights*.

The zahr (exoteric, outer) meaning of the term implies a (usually short) fictional story, while the batin (esoteric, inner, hidden) meaning implies an enchanting story or myth and which story or myth may be 'archetypal' and thus numinous and thus may not necessarily reflect or detail actual events. In the older Persian stories, sorcery - and esoteric entities such as Jinn - play an important role."

What is interesting from an esoteric perspective is that the older stories emphasized the role of women, qv. the book *Le Féminisme de Schéhérazade, La Révélation des Mille et une nuits*, written by Marie Charlotte Heloïse Hollebecque and published in 1927 in Paris.

Thus in the names Afsana and Yusra, and in using some non-European locations for some rites, the O9A may well be continuing an ancient and non-European tradition which emphasized the role of women, and which tradition they have combined with a similar European one, stating that in respect of sorcery such as the Rite of Nine Angles - qv.

<https://omega9alpha.wordpress.com/the-term-nine-angles/> - that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way."

{2} Such as <https://davidmyatt.wordpress.com/honour-the-numinous-balance/>

{3} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{4} <https://omega9alpha.files.wordpress.com/2017/03/o9a-7fw-practical-v3.pdf>

{5} ISBN 978-1518885143. The book is available as a free download at <https://omega9alpha.wordpress.com/pagan-o9a/>

{6} Monette, Connell. *Mysticism in the 21st Century*. Sirius Academic Press, second edition, 2015. ISBN 978-1940964102

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