

Satanism Plebeianized And O9A Pretenders

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Preface

This compilation was circulated in early 2015 by various individuals associated with the Order of Nine Angles (O9A/ONA) and which compilation consists of polemical, propagandistic, antinomian, essays designed to not only annoy and/or provoke and/or amuse others, but also to be a recent contribution to the Labyrinthos Mythologicus of the O9A: that is, to the Labyrinthine Labyrinth which, both as a test for the aspirant O9A initiate and as an arcane cultural game, hides the esoteric essence of the O9A behind mythos and various outer appearances (or 'exoteric forms'). For,

"From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιών ἤτοι ἱστορικῶς ἐκκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου." *O9A 101* (e-text, 2015)

Furthermore,

"The Order of Nine Angles (O9A/ONA) is an intellection: the particular understanding of one person, the pseudonymous Anton Long, who melded (i) inherited and learned ancient pagan, and occult, traditions - British, and Hellenic hermeticism/mysticism - with (ii) the pathei-mathos resulting from his own decades-long (1972-2011) anados (ἄνοδος) along the hermetic Seven Fold Way, and who thus produced a unique signification expressed by means of a new esoteric philosophy and by praxes that, esoterically and exoterically, presence that esoteric philosophy [...]

The essence and *raison d'être* of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally aeonic and esoteric: of (i) the individual in relation to an esoteric anados, with the consequent change - via a conscious pathei-mathos - in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated

esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future." *In The Name Of The Order Of Nine Angles: Incitement, Propaganda, And Mythos* (e-text, 2014)

The compilation is therefore directed at what the O9A term 'O9A pretenders' and those who - like most modern occultists in general and self-professed 'satanists' in particular - possess the 'plebeian physis' (i.e. a plebeian personal character) evident in most modern occultists in general and self-professed 'satanists' in particular.

Unsurprisingly therefore - and as the extracts below reveal - the O9A: (i) lambastes the 'latter-day egoistic satanism' derived from the likes of LaVey, Aquino, and others; (ii) champions intellectualism, culture, and elitism; and (iii) lays bare (by means of amusing examples culled from the internet) the plebeian nature of modern satanists and of the modern adherents of the western Left Hand Path.

Extract 1: NRx, Fascism, and National Socialism

"If you somehow believe the O9A is all about being un-cultured in an egoical way and is in revolt against Western culture and the Western tradition of scholarship, per se, and thus involves some sort of return to "barbarism", then you simply do not understand the O9A. For the O9A, esoterically understood, is not only a continuation of classical paganism and Hellenic mysticism/hermeticism, but also - via its logos and the mythos of Vindex - seeks a new Imperium.

Thus, it has, exoterically, much in common with NRx, and thus - of course - with the raison d'etre of fascism and National Socialism, as well as being, esoterically, an arcane cultural game that is part of - and a positive contribution to - what has been termed Western culture, rooted as that culture is in Greece and Rome."

Extract 2: Modern Satanism

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our

allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

For many decades - and especially recently, via the internet - the term 'satanist' has thus often been used by individuals who desire to declare that they are different, individualistic, hedonistic, and who (in theory if not always in practice) defy the conventions of society in a 'dark' (an 'occult') manner. Thus they believe that their declaration of "I am a satanist" is an act of defiance, of individuality, and of association with 'something' - the occult, 'satanism' - that they idiotically assume conventional society regards at best as outré/edgy and at worst as 'dangerous', although of course these modern satanists are, of course and hypocritically, careful not to transgress the laws of the society in which they live for that would be, for them, a satanism too far.

By its very nature modern satanism is plebeian and naturally attracts and has attracted plebs. Pleb: a common or vulgar person. Plebeian: having qualities or features characteristic of or attributed to the lower social classes; commonplace, undistinguished; unsophisticated, uncultured, vulgar, coarse.

Extract 3: Elitist Spirituality and Plebeian Satanism

The seminal, though rather neglected, O9A text *Concerning Culling As Art* provides a reasonable introduction to the aristocratic esoteric ethos of the O9A:

"Ancestral cultures teach us that our well-being and our evolution, as humans, is linked to - if not dependent upon - individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable - the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten [...]

The rise of the plebeian - of the mundanes - is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character. Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things - by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some

prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific -isms and -ologies were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves. Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by pathei-mathos, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal."

Simply expressed, 'modern satanism', and the modern LHP not only enable a particular type of pleb to "feel good about themselves" but also makes a particular type of pleb the standard, the ideal, for others to aspire to, exoterically and esoterically. However,

"What these self-important egoistic pretenders do not know, or ignore, is that a real understanding and a real knowing arise – and only arise – from three things. (1) 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; (2) from a rational reflexion on the foregoing and thus a placing of such personal participation into an Aeonic, a cosmic, perspective; and (3) from a refined and a scholarly study and a seeking of knowledge spanning at least a decade.

Now, one of the real secrets of the LHP of satanism, of the sinister, is that it encourages, it provokes, it encompasses, it guides the individual into all of these three, so 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."

Satanism Plebeianized

Modern Satanism

Modern satanism is a useful term to describe both the satanism of and the satanism subsequently derived from the dehortations of LaVey, Aquino, and their 1960s/1970s Church of Satan. This is the satanism of Satan as a symbol or an archetype of both individual empowerment, of 'might is right', of our allegedly natural and carnal human nature, and basically amounts to a self-deification, a vulgarity both personal and ideated {1}, and egoism, with so-called 'post modern satanists' emphasizing that 'satanism' is a very individual matter about which each individual has the 'right' and the natural ability to decide for themselves and which therefore does not necessarily even need to be (or should no longer be) described as 'satanism'.

For many decades – and especially recently, via the internet – the term 'satanist' has thus often been used by individuals who desire to declare that they are different, individualistic, hedonistic, and who (in theory if not always in practice) defy the conventions of society in a 'dark' (an 'occult') manner. Thus they believe that their declaration of "I am a satanist" is an act of defiance, of individuality, and of association with 'something' – the occult, 'satanism' – that they idiotically assume conventional society regards at best as outré/edgy and at worst as 'dangerous', although these modern satanists are, of course and hypocritically, careful not to transgress the laws of the society in which they live for that would be, for them, a satanism too far.

By its very nature modern satanism is plebeian and naturally attracts and has attracted plebs:

Pleb: a common or vulgar person. Plebeian: having qualities or features characteristic of or attributed to the lower social classes; commonplace, undistinguished; unsophisticated, uncultured, vulgar, coarse.

Thus, some of the distinguishing features of plebs are (i) that their behaviour is unmannerly (characterized by a lack of civility) and (ii) their speech contains profanities, especially when they emote, and (iii) they are prone to displays of anger and aggression (characterized by a lack of self-control and/or by displays of egoism, the later usually deriving from the erroneously high opinion they have of themselves and of their abilities).

Such plebeious people have plebeianized occultism and especially satanism, something evident whenever modern (and so-called post-modern) self-described satanists opine, via the medium of the internet or otherwise, about themselves,

about satanism, about occultism, and about whatever else they have a plebeian opinion about.

The Modern LHP

Most of what applies to modern satanism applies to the modern Left Hand Path (LHP) such that those who profess to be practitioners of a modern LHP declaim it is about individual empowerment, a self-deification, egoism, and about and adversarial defiance of the conventions of society in a 'dark' (an 'occult') manner, although of course these practitioners of a modern LHP are, hypocritically, careful not to transgress the laws of the society in which they live, for that would be, for them, an adversarial practice - a heresy - too far.

Furthermore, there is in this modern LHP no aeonic perspective, no understanding of the sinisterly-numinous; instead, there is the belief in so-called 'greater black magic', which for modern LHP practitioners is the egoistic assumption that they, some puny human on some planet in orbit around some insignificant star in a spiral arm of some galaxy containing millions upon millions of stars in a cosmos containing billions of such galaxies can, by the power of their mortal will, cause some effective change in "the objective universe". That is, through changing their 'inner universe' they believe they can change - affect - the 'outer universe' in a significant or in a cumulative way.

Traditional Satanism

The aforementioned modern satanism, and modern LHP, are quite different from the 'traditional satanism', and the LHP praxes, of the Order of Nine Angles (O9A/ONA) and kindred groups, and which traditional satanism and LHP praxes emphasize exclusivity, physical and occult ordeals, occult and exoteric pathei-mathos, a dangerous supernatural beyond the power of puny humans to control, self-honesty, an aeonic (supra-personal) perspective {2}, a code of kindred honour, and an elitist disdain for 'mundanes'. Thus,

" The ONA defines itself as a way of 'hardcore' social, criminal, and supernatural conditioning which is necessary to shock its members loose from the chains of cultural and political conditioning. Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together [...]

With the watchwords pathei-mathos (learning through adversity), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with gruelling athletic and mental challenges, the ONA

acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the acausal or supernatural world of the mystic." {3}

In contrast to modern self-described satanists, the O9A has always emphasized that:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude [...]

Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {4}

Furthermore, an important if rather overlooked aspect of the O9A is

"our championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police." {5}

For one of the aims of the O9A is to

"expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history." {6}

Given the exclusivity of the O9A, it no surprise that it has always had a selection process, has played what it calls 'the sinister game' {7}, employs japes, disseminates propaganda and engages in adversarial provocation which sometimes annoys certain people, and has often set tests and puzzles in order to pique the interest of those who might have the culture and the intellect to pass

those tests and solve those puzzles.

Elitist Spirituality and Plebeian Satanism

The seminal, though rather neglected, O9A text *Concerning Culling As Art* {8} provides a reasonable introduction to the aristocratic esoteric ethos of the O9A:

"Ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependent upon – individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten [...]

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by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal."

Simply expressed, 'modern satanism', and the modern LHP, not only enable a particular type of pleb to "feel good about themselves" and believe they are or can be 'powerful' (and masters of the universe), but also makes a particular type of pleb the standard, the ideal, for others to aspire to, exoterically and esoterically. However,

"What these self-important egoistic pretenders do not know, or ignore, is that a real understanding and a real knowing arise – and only arise – from three things. (1) 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; (2) from a rational reflexion on the foregoing and thus a placing of such personal participation into an Aeonic, a cosmic, perspective; and (3) from a refined and a scholarly study and a seeking of knowledge spanning at least a decade.

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Conclusion

The perception is one of 'us' and 'them'. Of our kind – or those who may possess the potential, the abilities, the character, to become one of our kind – and 'the others', the plebs, the mundanes. The treatment is one of testing for those with an O9A, or potential O9A, character and abilities; of deliberately confusing and annoying plebs; and of course – in respect of those revealing themselves to be plebs – of regarding them as fair game, a resource, and potential dupes or muppets, even if (or perhaps especially if) they self-describe themselves as 'satanists' or as fellow travellers along the LHP.

To paraphrase the O9A text *Concerning Culling As Art*, the rise of the plebs is the steady de-evolution of human beings, and little wonder then that some of those with good taste – some modern individuals of culture, of breeding – developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in not only the Order of Nine Angles but also in fascism, National-Socialism, in the vision of a Galactic Imperium, and in a Jihad to re-establish a Khilafah.

KS, RP, et al.

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Notes

{1} On the vulgarity of the 'might is right' excuse see, for example, the O9A text *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen.

{2} Refer, for example, to the O9A text *The Aeonic Perspective of The Order of Nine Angles*, which is included in the *Definitive Guide To The Order of Nine Angles* (Seventh Edition, 1460 pages, pdf 55 Mb), 2015.

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

{4} Anton Long. *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen.

{5} *Presencing Azoth*. Documents of the Inner O9A. 122 yfeyen.

{6} *Geneseos Caput Tertium*. Documents of the Inner O9A. 122 yfeyen.

{7} *Playing The Sinister Game - A Brief ONA History*. Available (as of July 2014) at <https://omega9alpha.wordpress.com/the-sinister-game/>

{8} The text is included in the *Definitive Guide To The Order of Nine Angles*, 2015.

{9} *Pretenders, Frauds, and The Order of Nine Angles*, 121 yf.



O9A Etiquette

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 law of kindred honor, and which basic law (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 {1} 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. Plus, the real poseurs/charlatans/muppets will, given time or sometimes a little anonymous prodding/japing, inadvertently reveal themselves, or lose interest in the O9A and move on to something else with their waffle - as they themselves - soon forgotten {2}.

One Example

An example should suffice in its minutiae to illustrate the principles involved. This concerns someone who over years anonymously wrote a prodigious amount about the ONA, even though he had no real-life sinister deeds to his name, had never undertaken the rite of Internal Adept, had never learned esoteric chant with a group of cantors nor even physically constructed his own advanced Star Game. He also never deigned to identify himself despite being given ample (unsolicited) opportunities to do so, as for example, during correspondence with two individuals who were in personal contact with Anton Long.

Furthermore, even though he could not answer even one of the ten questions that every ONA Adept can answer {3}, he had thechutzpah to issue some self-published occult books (many mentioning or dealing with the ONA), and regularly frequented various internet forums, had various weblogs, and corresponded with a plethora of people via e-mail, where he made frequent comments about and pushed his ideas and interpretations concerning the ONA, all while remaining anonymous. Thus did he manage to garnish something of an internet reputation - among those 'who did not know and did not do' - as being some sort of 'authority' about the ONA or even as being the leader of some sort of 'flagship ONA nexion'.

But while he - the muppet - served a useful purpose (as in collecting and distributing ONA MSS) he was left alone. {4} Then, on one public internet forum - and after some prodding by someone - he publicly revealed his true nature, claiming as he did that his 'actions' (undocumented of course in the real world) and his internet writings had 'inspired AL' who had latterly 'stolen' some of his ideas, and so on, yada-yada-yada. When he was then asked some pertinent questions, his posturing was even more clearly revealed.

Thus, and to give just one example, to the question, 'where does Binan Ath Ga

Wath Am come from', he laughingly replied that it was 'old English' and for good measure added some personal vituperation even though it was obvious that the person he was replying to was ONA {5}. After some further prodding, and failure to respond to pertinent issues raised (such as regarding aural tradition and private correspondence between AL and various academics), he made further silly claims and then absented himself from the thread, only to re-appear, on that and other forums some time later (as poseurs tend to do) as if nothing had happened.

He also proved, many times, that he lacked even basic occult skills, as for instance when he - known by many as founder and leader 'a notable ONA nexion' (someone who would be expected to have such occult skills) - failed to esoterically intuit the facts behind the publication of certain material concerning someone O9A. Not only that, he failed to inquire further about the matter from those in the O9A who did know, and also failed to keep silent about something he did not understand, proceeding to publicly gave his opinion about the matter anyway, an opinion so at odds with the reality as to be funny, for he wrote that "no doubt AL was furious when he lost CB and lashed out..."

Having thus many times broken the unwritten rules - rules which he so obviously did not know about and did not have the occult skill to intuit - he became something of a figure of fun to those within and of the O9A (who did know the rules or had character/skill enough to intuit them) just as he was revealed as a poseur, a puppet, to those, outside of the O9A with sagacity enough and/or possessed of certain occult gifts/skills/abilities. Nothing therefore needed to be said about him in public, for he was akin to one of those things used to test for mundanity - if people took him and/or his effusions seriously, then mundanity became them. For he - via forums and various blogs and in various internet circulated items - interminably posted and wrote pretentious drivel like "I am a Quantum Philosopher - and the temple of them a Philosophic Quantizer. The system has worked since 2006, inception of our experiment. And it works because it meets the challenges external and internal to assembling solidarity."

Then, after a lapse of several years, it finally seemed to dawn on him that certain people no longer took seriously anything he said about the ONA, prompting him to publicly distance himself from, and begin to criticize, the ONA. Thus, he (anonymously of course) wrote very curious stuff considering his much-vaunted collection of ONA MSS, his voluminous writings, spanning many years, about the ONA and his own occult exploits. Stuff like,

"If I strive against Anton Long or other aspects of the Seven-Fold Way it's because I believe them to be limits and shackles - that is wrong? Wrong for who? Who are ONA to tell me what to do, believe? I come

along and challenge ONA's contemporary satanism. That is just the way it is."

To which someone responded,

Perhaps you somehow overlooked (or somehow for some reason have 'forgotten') what the Order of Nine Angles - and Anton Long - have been saying for over 30 years? Which is, and I quote, that " [the] O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathemathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it."

May I suggest you read (or re-read) *The Satanic Letters of Stephen Brown* from the 1990s, in which Anton Long clearly states, several times, the same thing. Especially re dogma, and disdain for authority. In those letters you'll find the essential ONA themes of learning by practical personal experience, developing your own judgement, and so on. So you're only doing what the ONA said should be done.

Also, since you have not followed (or couldn't follow) the seven-fold way - up to and including internal adept - isn't your denunciation of it just your own personal opinion about something you really have no personal experience of?

Another response was even more pertinent,

[That person] pontificates at great length, always anonymously, about the LHP and the Order of Nine Angles, and for years claimed to be ONA and to be running a thriving ONA temple, but when asked to provide evidence of actual ONA involvement - as in having done sinister deeds in the real world; as in having undertaken the rites of external adept, internal adept, sung esoteric chant with a group, and constructed an advanced star game - he announced he'd 'left the ONA' and was now a 'quantum philosopher'.

He's indicative of the ONA problem - of anonymous people claiming via the internet that they're ONA; of anonymous people via the internet renouncing the ONA; of anonymous people via the internet criticising the ONA; and finally of anonymous people garnering via the internet some sort of reputation for having claimed knowledge and practical experience of the Left Hand Path when there are no credible, non-internet, sources for such knowledge and experience or

involvement with the ONA.

A further reply elsewhere summoned the matter up,

"Some such anonymous pretenders are and have been useful in diverting attention and in confusing mundanes, and sometimes can be amusing for us. They can also sometimes be a useful test. For while the pretenders remain anonymous they lack all credibility, just as everything they write and say lacks credibility, be such writings on the internet, or in books (self-published or otherwise) attributed to some pseudonym. So if some people find them and their works credible and take them seriously then it reveals something about those people. As in being gullible mundanes. Therefore, for the most part, the pretenders are left to do what they do best: deceive and confuse mundanes, and lie even to themselves."

Q.E.D

The case against the aforementioned 'quantum philosopher' was proven beyond all reasonable doubt when - talking about himself in the third person in a posting on a satanic forum in February 2014 (a posting he propagandistically entitled *Child Pornography and the o9a*) - he admitted that:

1. He vehemently regarded Anton Long as encouraging a network of paedophiles.
2. He had trouble with his conscience sparking vitriol toward AL and others
3. He was angered by a posting by SinisterMoon (whom he regarded as Myatt)

Note here:

- a) Ryan's dishonourable *accusation* of Anton Long encouraging a network of paedophiles - as if Ryan is a hack journalist writing a sensationalist expose for a tabloid newspaper and trying to link the O9A (and Anton Long especially) with 'child pornography' and paedophilia;
- b) the intense personal emotions - *vehemently* regarded, *vitriol* toward; *angered* by;
- c) the mundane assumption of Myatt posting on satanic forums using pseudonyms.

These publicly made assumptions, the publicly made sensationalist accusations,

and such emotive, prejudiced, very public reactions, were all made anonymously and were directed toward those who had been involved in the O9A for decades. They were also made after some eight years of public involvement, by 'Ryan', with the O9A, during which eight years Ryan insisted on remaining anonymous.

Thus, one is entitled to ask, where was the evidence for his scurrilous accusations? Where the self-control that such a length of time of active involvement in an experiential exeatic way should have developed in this Ryan character? Where those occult skills that eight years of occult involvement should have developed? Where the insight - the esoteric empathy - that such a lengthy involvement should also have developed?

In particular, where the restraint toward 'the family' that the O9A code - that honour itself - demands? A restraint, born of years of experience, that should have impelled him to seek answers in private before going public. An honour that should have impelled him - after eight years - to have the decency to reveal, in private, his identity, and where indeed the esoteric empathy and the occult skills that would have made him aware that AL and the inner O9A already knew his true identity anyway?

Instead, what was and has been revealed was and is the emotive behaviour of a novice, or one of the o9a-pretendu-crowd. The behaviour of someone lacking in honour toward those he claimed, in 2011, were 'his family'.

Conclusion

Thus, this tale of this former O9A wannabe is therefore not only amusing and instructive, but also indicative of 'the O9A internet problem' - a problem, regarding O9A identity (claimed or assumed), that 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.

PH./S.L.

O9A

125 (v. 1.09)

Notes

{1} The three O9A ways are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

In terms of the machine metaphor, the law of kindred honour and the rules of etiquette derived from it could be considered to be akin to the 'compiler' which compiles the 'O9A open source code' into the binaries of the programmes that enable our particular type of computers to 'do stuff'.

{2} Who, for instance, remembers Usenet spats of years ago, the opinions spewed forth there, or can even be bothered to trawl through what Usenet archives there are. Forums, weblogs, websites, FB pages, are all ephemeral; transitory manifestations of mostly mundane ephemera. Most of those engaging in discussions or offering up their opinions about matters O9A are also transitory, as is their interest. Few graduate to real-life sinister deeds, and/or to making their own real-world O9A open-source machines.

{3} These questions are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as gravity' relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?
- 10) Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?

As has been pointed out in several ONA texts: (a) These answers (with one partial japed/boobytrapped exception) cannot be found by searching the Internet or in published books and MSS, and are revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress, (b) poseurs/pretenders/muppets will often claim (because they can't answer them) that these questions are 'meaningless'.

{4} As Anton Long wrote in a 2011 polemical article:

"The fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown.

This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves." *Just Who Do They Think We Are?*

It should be noted that this particular article offended many people who, at the time, associated themselves - anonymously, via the internet - with the Order of Nine Angles. The article is reproduced in the Appendix below.

{5} As Anton Long wrote in his 2011 article *Just Who Do They Think We Are?* -

"It is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us."

Just Who Do They Think We Are?
The Occult, the Internet, and How to Offend People

Since the development of the 'world wide web' as a rapid, accessible, impersonal, and international, means of communication, propaganda, and publicity, many esoteric organizations and groups, and their members, have used it and do use it, including the Order of Nine Angles.

Yet this new medium also militates against many of the things that make esoteric organizations genuinely esoteric, where by esoteric here is meant not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek ἑσωτερικ-ός. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts and imbued with a certain mystery, and redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

In this sense, the ONA is most certainly an esoteric group. It has its own Occult Arts. Its own philosophical doctrines and treatises, which are appropriate to those who meet certain criteria, just as it has its own specific terms which are often only intelligible to those who have discovered or been informed of their meaning. The ONA also has a body of initiates - those who have followed or are following our initiatory Seven Fold Way - as well as something of a sinister aura, partly due to its doctrines (such as culling and amorality), partly due to the aural traditions, partly due to its labyrinthos-mythologicus, and partly due to the diverse and publicly documented activities of its founder.

It should thus be easy to discern how and why the 'world wide web' contends against such esoteric things. For instance, one of our criteria is that of practical deeds, of the necessity of living an exeatic, experiential, life, just as our Occult Arts - which include the cultivation of esoteric-empathy and a living by our code of kindred-honour - are of a most practical nature.

Hence for the ONA, its privileged, exclusive, nature is manifest in three ways. First, in the traditional manner of personal recruitment and the training and guidance of initiates of traditional nexions; second, in the long-term, years-long,

nature of the odyssey; and third in the hard, testing, challenging, nature of our Occult Arts and thus in our high standards: "Our standards are simple and amount to doing both practical sinister and practical exeatic deeds. Not just talking and writing about such things, but doing them."

Our standards also include a certain culture - or rather those who are of us have, or are expected to cultivate, a certain personal character, a character evident for instance in our code of kindred-honour.

So why does and why has the ONA used this new medium which encourages the rapid and vapid - the mundane - exchange of impersonal words and images? Simply as a convenient means, a tool; of incitement, inspiration, propaganda, disaffection, subversion, disruption, provokation, and as a sinister opportunity, a gift, for those so inclined or already possessed of a Baeldracan nature. That is all.

Qualités Occultes - An Internet Scenario

To appreciate this 'that is all', let us consider the following scenario, hypothetical or otherwise. Some person - using a pseudonym or three - over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself off as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.

But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown.

This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves.

Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines. The person only becomes real – seen to be possessed of Occult virtues and Occult qualities or the promise thereof – when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.

For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA – sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person. However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult.

Signs and Tests

1) Some Possible Signs

Since someone of our elitist kind has a certain culture – and thus certain high personal standards, many deriving from our code of kindred honour – a failure to meet these high standards is indicative. Our kind have a particular – some would say a peculiar – personal character which marks them as ONA, as very different from mundanes, and quite different from many or most of those involved with other Occult groups.

One of our standards is a lack of pretentiousness and a striving for self-honesty especially about one's knowledge (or lack of it) and one's own esoteric skills and abilities (or lack of them). Another standard is manners toward our own kind:

"Manners among our own kind are a part of the culture and the ethos that make us ONA, that make us a collective, a sinister kindred, and therefore make us who or what we are, or who or what we desire to be [...] The ONA, the collective, does have standards, guidelines, and that relying on one's own judgement doesn't mean you can dump our

ethos, our standards, our culture, and still call yourself ONA. No, it means that you're at liberty to do such things, but you won't any longer be ONA." *A Sentient Sinister Entity Presenced In The Causal*

Thus, it is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us, or boasts about 'being an Adept/Master/whatever', or makes grandiose claims about themselves and their 'contributions', and so on in similar mundane veins.

Just how many times have we said that kindred honour is part of what makes us ONA? Do not those who descend down to personal vituperation against one of us know that this kindred honour means we treat mundanes in a certain way and our kind in an altogether different way?

Similarly, if someone publicly, via the Internet or other medium, claims to have undertaken the rite of Internal Adept, or that of The Abyss, or waffles on about and claims to have mastered The Star Game, or claims to have learnt Esoteric Chant, then such claims are indicative – for without exception those making such claims never present, via the medium(s) of their claim or otherwise, any evidence. Evidence such as: images of their physical Star Game structure; their complete Internal Adept journal; recordings of them performing Esoteric Chant; and so on. No proof – all we ever get is cyberwaffle and more cyberwaffle, or some self-published books and zines, usually attributed to some pseudonym or other.

2) Possible Tests

Just how many times in the past decade – since some of us began using the 'world wide web' – have we openly said that people, even some of our people, and those who claim to be our people, are sometimes tested, particularly when they do not expect it as when they feel they may have 'established themselves' or gained something of an internet-reputation? And tested even via this medium, the Internet. How many times has this been said? Scores of times, for we have been playing The Sinister Game [see below], our satanic game, for nearly forty years, and enjoying it. Just as we have have devised and are devising new games for our kind to enjoy.

For such unexpected testing is part of our Occult culture, a part hinted at decades ago in, for example, The Deofel Quartet. Yet even now the subjects of such tests – if they discover them or are informed of them or they are hinted at – often whine and moan about it, as, more often than not, they feel offended and hurt like just some mundane.

Conclusion - Being Difficult

It perhaps needs stating, yet again, that the Order of Nine Angles is difficult, testing; that belonging to it – that becoming, being, one of our elitist kind – is something one earns, achieves; and that this privilege and pride of so belonging should not be taken for granted. For just like a skilled marksman, having acquired that skill, still needs to train and practice, so do our kind need to continue to train, to practice, to test themselves, and be tested. For such is our nature.

As I wrote, above: we have a certain culture; we go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about sinister living and our type of person. It really is quite laughable how the anonymous cyber-Occutlists – even some of those claiming adherence to the ONA – believe that their cyberwords have meaning and value while they remain unknown with no proven deeds, no proven Occult qualities, or no scholarly works to their credit.

Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions. Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines? Just how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally, and undertake acts of culling?

Just how many times in the past three decades have we said that our kind have or are expected to cultivate self-honesty, self-control? For just what do those who get involved with us in person, or who align themselves with us via the Internet, expect? An easy ride? Kudos for words posted on the Internet or exchanged via e-mail? Us calling them Adepts of The Sinister Tradition? No one around to test them, unexpectedly, in real life or via the Internet?

Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA – it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there – except that some of us may sometimes,

and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically.

Anton Long
Order of Nine Angles
2011 ev

Concerning Culling as Art

The Development of Arête

Life culls – that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought – or tried to bring – some regulation, a natural balance – to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice – or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some – not all – humans. This feeling, this attitude, this instinct, this natural justice, was that some things – some types of behaviour and some particular deeds by humans – were *distasteful*: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was *rotten*, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided [1].

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities – with their personal qualities admired and respected. They, for example, were the ones people felt they could trust – ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy –

that is, those of proven *arête*, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste – those with a taste for natural justice and thus with a dislike of rotten humans – tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes.

For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) because the natural aristocracy favoured – was beneficial to – the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many “had had enough” and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the *pathei-mathos* [the learning from experience] of one’s ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, *ἀρετή*) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in *individuals*; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of *proven* noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

The Rise of the Plebeian

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was ‘chosen’ by some god or gods, or has a special ‘Destiny’, and thus represented that god or those gods or has been chosen by ‘Fate’ or whatever. Or by the idea that some prophets or some prophet have or has received ‘revelations’ from some god or some gods and which ‘revelations’ contain a guide to how to live, how to behave, what is ‘evil’, etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific *-isms* and *-ologies* were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds.

In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called ‘democracy’ of the now ubiquitous modern State.

For in this so-called democracy - and in the modern State - we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste - some latter-day individuals of noble character, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

The Modern Art of Culling

What the ONA Art of Culling does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding - by our Dark Arts including The Art of Culling - of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten - worthless - and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging - for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not - then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things - some types of behaviour and some particular deeds by humans - are distasteful and that individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling - or seek to argue about it or debate or discuss it, which, in truth, our kind cannot be

bothered to do, since it is character that is important for us, not words. Practical deeds to develop, to reveal, character – not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is – as the Order of Nine Angles has developed The Art of Culling – of two main types. The individual, and the collective. The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather ‘the sworn enemy’ any of whom are deemed acceptable targets.

As an historical aside – to be believed or not according to one’s inclination, given that it is an aural tradition – and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develop and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling, or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil’s Advocate and so speak on behalf of the accused (the potential offer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be ‘an accident’, or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

Anton Long
Order of Nine Angles
122 Year of Feyen

[1] This sense of personal distaste, of something gone rotten, or bad, is the correct the meaning of the word *κακός* in Hellenistic [i.e. ancient Greek] culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magickal or other assistance.

Such meetings would be monthly, or – in a large nexion – fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.



Dilettantes And The Order of Nine Angles

The increase in recent years in the number of individuals associating themselves with, or declaring they belong to, the Order of Nine Angles (O9A/ONA) - often after they have read only a few O9A texts - has contributed to various misconceptions about the O9A, given that such individuals often proceed (usually via the medium of the internet) to opine about the O9A, and those involved with it, even though their knowledge and understanding of the O9A is obviously quite rudimentary.

Three of the common misconceptions about the O9A, promulgated by such people and repeated by others, are (i) "that it is enough to call yourself ONA and start writing about it to be considered ONA" and (ii) that "the ONA is all about individuals and how they personally interpret the ONA", and (iii) that "there is no authority in the O9A because it is all a matter of individual judgement and there can be as many opinions as there are ONA individuals". Such statements reveal an astonishing ignorance of the esotericism of the O9A {1}.

Furthermore, many of these opining individuals obstinately, if not pridefully, continue to adhere to their opinions, and thus to such misconceptions about the O9A, even when those with more knowledge about the O9A point out their mistake and refer them to various O9A texts, texts either written by Anton Long or which use his writings as the basis for an informative analysis of the esoteric philosophy, and praxises, of the O9A. Which referral to such texts more often than not causes those opiniatory individuals to declaim, on the basis of such misconceptions, (i) that such writings by Anton Long are not authoritative and (ii) that such texts which refer to and contain quotations from his writings are worthless because contrary to what they insist is the individual, unauthoritative, nature of the O9A.

Such opiniatory individuals are thus not only unable or unwilling or lack the knowledge to make the necessary distinction between the exoteric and the

esoteric, but also have mistaken propaganda, vexatious dialectics, and incitement, for the O9A volksgeist. Thus instead of the revealing of the pretensions of the individual intellect and will that results (i) from the intentional, conscious, pathei-mathos of an esoteric, and O9A, anados, and (ii) from a scholarly understanding, they continue to be in thrall to Magian egoism and thus to the egocentric, plebeian, ethos that underlies both the 'satanism' of LaVey and the modern Left Hand Path. Not for them, therefore, the understanding of how and why the O9A present "a recognizable new interpretation of Satanism and the Left Hand Path" {2}, why it is a sinisterly-numinous occult tradition, why it continues and embodies a particular culture, and why it is, of and in itself, a nexion and a new logos: that is, a presencing of the esoteric philosophy of Anton Long and of the occult praxises he developed by combining the occult aural traditions he inherited and studied with the pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly-numinous' personal occult anados.

As I mentioned in my text *O9A Esotericism: An Initiated Apprehension*,

"The weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as Naos. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to The Abyss in the early 1990s and thence, in the early to mid noughties, to Mage. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' ONA dating from c. 2008. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand, and possibly personally interpret, that occult weltanschauung."

For the reality of the O9A is that no one, currently, has more knowledge, more understanding, and more experience, of the Order of Nine Angles than Anton Long. Furthermore, no one other than him has a documented sinisterly-numinous life spanning almost fifty years.

If a person desires to learn about a subject, the natural choice is to learn from the person who has the most knowledge, understanding, and experience, of that subject, with a direct, personal, traditional, learning from such a person being preferable; failing which an extensive study of the life and complete writings of the person suffices, and if such a study includes a direct learning from someone who themselves studied with that person of knowledge and experience, then so much the better.

Plebeiance And Culture

It is so plebeian - so uncultured, so contrary to O9A tradition - that, in respect of esoteric matters, some people believe or have assumed (i) that the internet, and the information available thereby, has somehow done away with the traditional method of personally learning from someone of experience and knowledge, and (ii) that such a modern medium negates the need to undertake a personal, comprehensive, and scholarly study of a subject using primary sources, and which scholarly study lasts at least a year or, more often than not, several years.

In respect of the O9A, the primary sources are the occult praxes developed by, and the sinisterly-numinous life and esoteric writings of, Anton Long. Hence to acquire a detailed knowledge about, and thus to understand, the O9A - if the direct personal learning described above is not possible - a person has to study in a scholarly way the sinisterly-numinous life and the esoteric writings of Anton Long, and/or undertake an O9A praxis for a minimum of ten years in order to acquire the relevant and necessary pathei-mathos {3}.

Without such a scholarly study, and/or such a practical esoteric learning in the O9A tradition, then the opinions about the O9A by those associating themselves with, or declaring they belong to the O9A, are simply their personal novice-like, or dilettantish, opinions based on a lack of knowledge and a lack of the necessary experience. A lack so evident in their inability to answer questions about O9A esotericism {4} and a lack that makes their publicly expressed dilettantish and novice-like opinions regarding the O9A of little or no worth, except perhaps to other dilettantes, to O9A pretenders, and - if they are honest - to themselves, as part of their learning of how limited their O9A knowledge still is.

In respect of the O9A, Professor Monette writes:

"While there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the 'Old Guard' or Inner ONA, have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger

nexions, and their word carries considerable weight [...]

In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA documents released to the public [...] Clearly, given the importance of personal guidance and oral tradition to the Inner ONA, it is likely that such instruction will continue within the traditional nexions, but at the time and place of their own choosing [...]

While the Order's members do continue to employ the term 'satanic' as a self-reference, it is an image that the ONA appears to have outgrown during the early 21st century. A renewed focus on hermeticism and the hermetic corpus is articulated in the recent 2014 essays of the Order, and it is likely that this particular aspect of the ONA's heritage will be the dominant feature for which it is known in the coming decade. Thus while the ONA is likely continue to grow and diversify, it will do so with a serious sense of its traditions rooted in blood and soil." {5}

For the dilettantes do not know, or have failed to understand and appreciate, or ignore, the fact that the O9A is now and always been an occult path. A unique occult path which has a mythos rooted in the past, its own unique logos (exoterically manifest in the ethics and etiquette of the O9A code), involves various Dark Arts, regards the cultivation of empathy and self-honesty via practical methods such as the rite of internal adept as vital requisites of the Adept; which has a decades-long hermetic anados, which employs techniques of learning and experience such as esoteric chant; and which recognizes the importance, and the necessary, of culture, of a willed pathei-mathos and of scholarly learning.

As Anton Long wrote:

"For millennia, according to aural tradition, esoteric knowledge – the methods, the means, required for an individual to acquire wisdom – The Philosophers Stone (aka the stage of Immortal) – have been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (i) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience – that is, the numinous authority of pathei- mathos; (ii) a certain and limited personal guidance – from one of those more experienced in such matters – on a direct individual basis (person to

person), if such advice be sought; and (iii) the cultivation of the virtue of ἀρετή, manifest as this is in a noble, a cultured, a learned, personal character [...]

There was also an understanding that genuine wisdom takes a certain duration – decades – of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time... " {6}

Furthermore, and in respect of dilettantes and pretenders:

[The] pretenders are a sure sign of our growth, influence, and sinister charisma. Just as if some individuals are duped by these pretenders and their groups, then those individuals are not of us; they do not have the potential to become part of our family [...] Those who are of our kind will find us and know us even if we do not name ourselves or describe ourselves by some term. Just as we have and will continue to teach our Way – *sans* a name and restrictive terms – person to person, generation following generation." {7}

R. Parker
2014 ev

{1} To give just one example, those with only a rudimentary understanding of the O9A often refer to what Anton Long wrote, in 1991, in one of his Satanic Letters: that everything O9A "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves".

However, they not only (i) ignore the operative words "when", "discover", "attain knowledge" and "experience for themselves", but also (ii) do not appreciate the esoteric context, which is an individual occult anados lasting years, and thus of so gaining the necessary experience. For:

"The mistake that some have made, in respect of exoteric axioms such

as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A."

Wisdom, Logos, And The Inner O9A

{2} James R. Lewis and Jesper A. Petersen (editors). *Controversial New Religions*. Oxford University Press, 2014. p. 416

{3} It is only to be expected that the dilettantes and the pretenders will, despite (or perhaps because of) their own lack of knowledge and experience, dispute this minimum period of ten years, which is short in comparison to Anton Long's decades of experience. A minimum period of ten years ascertained from a scholarly study of the life and writings of Anton Long, as well as directly suggested by AL himself.

Given that such dilettantes and pretenders have no knowledge of, let alone an understanding of, such esoteric matters as ὀγδοαδικὴν φύσιν in relation to the Tree of Wyrd, and why there are two classical esoteric modes, rather than one, associated with the septenary planet named Sol - to give just two examples out of hundreds - then their disputations have no significance or value, except perhaps to themselves, to other dilettantes, and to O9A pretenders. As someone

once wrote: οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγαῖν φιλῶ. Which advice, of course, those with an egocentric interpretation of the O9A have disregarded or will disregard.

{4} Questions such as: (i) What alchemical season is appropriate to Dabih and why? (ii) What is the esoteric name of the acausal entity that has the common exoteric name Satan? (iii) What is the historical antecedent of the chant illustrated in the following image - http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png - and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?

{5} The quotation is from the second revised edition of Monette's book *Mysticism In The 21st Century*, due for publication in 2015. The first edition, published by Sirius Academic Press in 2013, ISBN 9781940964003, is currently still available.

{6} *Enantiodynamia - The Sinister Abyssal Nexion*. Second edition, 2013. The chapter from which the quotation is taken is reproduced in Appendix I below.

{7} Anton Long, *Mysterium - Beyond The Order of Nine Angles*. v 1.07, 2012. [Available, as of November 2014, at <http://omega9alpha.wordpress.com/mysterium/>]

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Appendix I

The Methods and Tradition of The Seven Fold Way

Introduction - The Methods

The Seven Fold Way of the traditional nexions of the Order of Nine Angles is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.
2. This means that the individual learns from their errors, their mistakes, and their success – a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.
3. This means that (1) and (2) occur again and again until the long-term goal is reached – a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of gnosis, of 'immortality' in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades.

The Tradition

Each of these stages is associated with specific tasks, which are outlined in the two compilations *The Requisite ONA* and *The Sinister Abyssal Nexion* and which two compilations of texts enable anyone to learn and experience for

themselves, at their own pace.

Furthermore, each stage is only a stage, part of the anados – the esoteric way upward through the seven spheres. Thus, the practice of traditional external sorcery ('results magick'), as outlined in texts such as *Naos*, occurs in the early stages and lasts but a short time (in terms of the anados), with the individual personally learning that such practical experience, and the self-understanding that results, forms a necessary foundation for the following stages when the external gives way to (a) the internal (as in the rite of Internal Adept) and thence to (b) the aeonic (as in the rite of The Abyss).

As has been mentioned elsewhere, to reach the stage on Internal Adept takes at least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with Opfer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on.

The necessary preparations for an Internal Adept to attempt The Abyss take at least another five years (more usually ten years), making it at least fifteen years (more usually twenty) before an individual of our tradition is proficient, experienced, learned, mature, skilled, cultured, enough to attempt The Abyss.

These necessary preparations involve the Internal Adept in, over a period of some years, experiencing, and learning from, the numinous – as opposed to the previously experienced sinister – aspects of themselves and of Life; then developing this numinous and empathic aspect of themselves, then fully integrating this aspect with its opposite, to finally dissolve (then go beyond) both. Furthermore, this process is not a series of given, specific, Insight Roles, but instead a re-orientation of consciousness, emotions, and psyche, followed by the years-long living of the life of the new individual that results, followed – when the causal Time be right – by the deliberate, conscious, unification of this with its opposite, followed by a years-long living of the life of the new individual that results, followed by the annihilation of both; an annihilation which is the essence of The Abyss.

Obviously, such preparations are both difficult and dangerous, for the individual, and most individuals will fail, usually for one of the following reasons: (1) because the numinous aspect draws them permanently away from

their esoteric quest; (2) because they cannot fully embrace the numinous since they cannot overcome the causal illusion of the self, and thus cannot overcome their egotism, their arrogance, their pride, their sense of personal Destiny, their addiction to the sinister; (3) because they cannot integrate these apparently conflicting opposites of numinous and sinister; (4) because even if they succeed in the necessary alchemical melding of seeming opposites (Sol/Luna; Lightning/Sun; Light/Dark), they fail to annihilate (transmute/transform) the amalgam that results and so fail to give birth to a new specimen of Homo Galacticus.

The Tradition of Esoteric Learning

For millennia, according to aural tradition, esoteric knowledge – the methods, the means, required for an individual to acquire wisdom – The Philosophers Stone (aka the stage of Immortal) – has been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience – that is, the numinous authority of *patheimathos*; (2) a certain and limited personal guidance – from one of those more experienced in such matters – on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of *ἀρετή*, manifest as this is in a noble, a cultured, a learned, personal character.

These three things were and are, for instance, manifest in the Inner Order of Nine Angles [ω9α], which basically is akin to an extended family, consisting as it does of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of esoteric empathy and certain other personal qualities; who offer guidance on a personal basis to one or more individuals following The Seven Fold Way, and who have the knowledge to prepare individuals for the ordeals of The Abyss.

Thus, there was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration – decades – of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves

as but one nexion, suspended between causal and acausal Time – one means to presence one more Aeon, one possibility to move toward a new acausal life.

Such qualities, such an appreciation, and such understanding of the slow personal progress toward esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who in their hasty search for answers have come to rely upon, or who value, the modern rapid means of modern communication that have been developed.

The Seven Fold Way, correctly understood, and as described in the aforementioned two O9A compilations, is therefore simply one practical tried and tested means whereby an individual, working on their own, may via the necessary internal transformation come to discover, to live, to know, to add to, the esoteric pathei-mathos that is the beginning of wisdom and which beginning has been traditionally signified by the personal discovery of Lapis Philosophicus. Hence why the Seven Fold Way of the Order of Nine Angles continues and enshrines the centuries-old tradition of esoteric learning.

Anton Long
122 Year of Feyen
(Revised March 123)

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Appendix II

Knowledge, the Internet, and the O9A

Knowledge is numinous, a part of one's life, whereas information – that which is presented/communicated by such an ephemeral medium as the world wide web – is lifeless, causal, an outer form. For in terms of esoteric, Occult, matters, to know is both to learn from personal experience and to place what is so learnt in a particular context, that of one's personal internal and external journey along the particular life-long esoteric way or path that one has, by initiation, chosen to follow.

For the meaning is in, acquired from, discovered by, the personal knowing. By taking the time, making the effort, to learn; to acquire a detailed, personal knowing of, and then to place that knowledge in the context of one's own knowledge and that of knowledgeable others and which others one knows and respects personally or who have acquired respect by virtue of their practical experience and/or their scholarly knowledge, where by scholarly is meant both learned and having undertaken meticulous, unbiased, research on a specific

subject over a period of some years.

Which exoterically means that: (a) the value of the ephemeral medium that is the world wide web has been overestimated by many; (b) that, as a medium, it is Aeonically and in esoteric terms quite unimportant; and (c) that it encourages a pretentious, spurious, or illusory, 'knowing', the rapid communication of this, as well as a spurious 'respect' among and of pretentious and/or mundane others, anonymous or otherwise. The world wide web also has the disadvantage of having become the medium of choice for a certain type of Homo Hubris and for the rapid circulation of their vapid, plebeian, opinions and assumptions.

One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with living beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective - remains.

Anton Long
O9A
122 yfayen

Documenting Plebeian Physis In Modern Occultism

τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιῶν ἦτοι ἱστορικῶς ἐκληπτέον ἢ πλασματικῶς
καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου

Plebeian physis is a term used by the Order of Nine Angles (O9A/ONA) to refer to the vulgar and/or pretentious and/or uncultured nature/character/personality - the 'being' - of many modern occultists, especially (i) those who opine that they are 'satanists', and (ii) those who - be they self-declared satanists, O9A pretenders {1}, or otherwise - opine about the O9A without possessing an in-depth knowledge of the O9A, with such opining by such individuals usually manifest via the medium of the internet, especially on forums and blogs.

The symptoms of plebeian physis include: (i) a propensity to use vulgar language; (ii) committing various logical fallacies, such as *ignoratio elenchi* and especially *argumentum ad hominem* {2} and *argumentum ad nauseam*; (iii) an egocentric *weltanschauung*; (iv) in debate, reducing everything down to a lower (vulgar) level such as to some imagined clash of egos and/or to some 'personality defect' in one's disputatious opponent; (v) a pretentious claim to knowledge; (vi) a lack of manners; (vii) an inability - born of arrogance and pride - to admit when they are wrong and/or that their knowledge of a particular subject is limited; (viii) using, as their primary "sources of knowledge", (a) the internet, and/or (b) populist books, and then quoting or reproducing or paraphrasing what is so found in an attempt to appear 'clever' and knowledgeable.

Three classic cases of *plebeian physis syndrome* will be discussed, with evidence presented in the form of internet posts by the affected person, together with replies posted by a knowledgeable O9A individual.

Case Study 1

While opining in a critical way about the O9A, someone - in a posting on a private O9A Facebook group, and in response to an O9A individual who quoted Cicero - "Atque haec quidem quaestio communis est omnium philosophorum; quis est enim, qui nullis officii praeceptis tradendis philosophum se audeat dicere? Sed sunt non nullae disciplinae, quae propositis bonorum et malorum finibus officium omne pervertant" - not only claimed that he was well acquainted with the works of Cicero but also stated that:

"The fact remains it [Cicero's *De Officiis*] was a basis for other more mundane, plebeian and un-sinister thought."

To which the O9A individual replied:

No, it is not a "fact", it is your opinion; and an opinion whose veracity can be ascertained by you claiming it was the basis for "plebian" thought, given that, (i) classically understood, plebeius denoted one of the "common people" whom Cicero clearly was not, and given that discourses on philosophical matters, especially written ones, was clearly not something that the common people indulged in, and (ii) that in modern usage, plebeian refers to "a common or vulgar person; uncultured, vulgar, coarse", and (iii) that the discourse itself concerns ethical matters, which matters and rational discourses about them are quite un-plebeian, and in fact rather indicative of culture and of cultured individuals.

Thus, in every way, your position is quite untenable.

You also stated that "he upheld the Roman virtue as prime" as if Roman virtues (plural) were a "bad" thing, whereas many of those virtues - combined with the ethos of classical Greece - were the foundations of Western culture and civilization. To name just one such virtue: the Jus Papirianum attributed to Sextus Papirius, from whence, over centuries of refinement, we have Western jurisprudence, one of the fundamentals of Western culture and civilization. Another such virtue, of course, is a sense of duty, especially in relation to one's communal obligations, something which Cicero often emphasizes in his works.

Now, if you somehow believe the O9A is all about being un-cultured in an egoical way and is in revolt against Western culture and the Western tradition of scholarship, per se, and thus involves some sort of return to "barbarism", then you simply do not understand the O9A. For the O9A, esoterically understood, is not only a continuation of classical paganism and Hellenic mysticism/hermeticism, but also - via its logos and the mythos of Vindex - seeks a new Imperium.

Thus, it has, exoterically, much in common with NRx, and thus - of course - with the raison d'etre of fascism and National Socialism, as well as being, esoterically, an arcane cultural game that is part of - and a positive contribution to - what has been termed Western culture, rooted as that culture is in Greece and Rome.

No, it is not a "fact", it is your opinion; and an opinion whose veracity can be ascertained by you claiming it was the basis for "plebeian" thought, whereas (i) classically understood, plebeius denoted one of the "common people" whom Cicero clearly was not, and given that discourses on philosophical matters, especially written ones, was clearly not something that the common people indulged in, and (ii) that in modern usage, plebeian refers to "a common or vulgar person; uncultured, vulgar, coarse", and (iii) that the discourse itself concerns ethical matters, which matters and rational discourses about them are quite un-plebeian, and in fact rather indicative of culture and of cultured individuals.

Thus, in every way, your position is quite untenable. Those who may be interested in Cicero's writings, and his influence over the past two millennia, might profitably read "The Cambridge Companion to Cicero", Cambridge University Press, 2013. Chapter 16 - Cicero in The Renaissance - is especially recommended.

You also wrote: "it wasn't so much an admiration of Greek tradition as it was more an acknowledgement of their accomplishments."

Your claim is contrary to scholarly opinion. Regarding Cicero's appreciation, indeed admiration, of Greek culture, qv. (i) Clavel, "De M. Tullio Cicerone Gaecorum Interprete", Hachette, 1868; (ii) Trouard, "Cicero's Attitude towards the Greeks.", Chicago, 1942 (reviewed in "The Classical Review", Volume 57, #3, 1943); (iii) Showerman, "The American Journal of Philology", Vol. 25, #3, 1904, pp.306-14; (iv) Guite, "Greece & Rome", #9, 1962, pp.143-59.

You also stated that "he upheld the Roman virtue as prime" as if Roman virtues (plural) were a "bad" thing, whereas many of those virtues - combined with the ethos of classical Greece - were the foundations of Western culture and civilization. To name just one such virtue: the Jus Papirianum attributed to Sextus Papirius, from whence, over centuries of refinement, we have Western jurisprudence, one of the fundamentals of Western culture and civilization. Another such virtue, of course, is a sense of duty, especially in relation to one's communal obligations, something which Cicero often emphasizes in his works.

Now, if you somehow believe the O9A is all about being un-cultured in an egoical way and is in revolt against Western culture and the Western tradition of scholarship, per se, and thus involves some sort of return to "barbarism", then you simply do not understand the O9A. For the O9A, esoterically understood, is not only a continuation of classical paganism and Hellenic mysticism/hermeticism, but also - via its logos and the mythos of Vindex - seeks a new Imperium.

Thus, the O9A has, exoterically, much in common with NRx, and thus - of course - with the raison d'etre of fascism and National Socialism, as well as being, esoterically, an arcane cultural game that is part of - and a positive contribution to - what has been termed Western culture, rooted as that culture is in Greece and Rome.

Edited · Like · 1 · Edit · Yesterday at 11:19pm

To which the O9A critic replied, somewhat lamely, that: "it wasn't so much an admiration of Greek tradition as it was more an acknowledgement of their accomplishments."

Which prompted the following riposte from the O9A individual:

Your claim is contrary to scholarly opinion. Regarding Cicero's appreciation, indeed admiration, of Greek culture, qv. (i) Clavel, "De M. Tullio Cicerone Gaecorum Interprete", Hachette, 1868; (ii) Trouard, "Cicero's Attitude towards the Greeks.", Chicago, 1942 (reviewed in "The Classical Review", Volume 57, #3, 1943); (iii) Showerman, "The American Journal of Philology", Vol. 25, #3, 1904, pp.306-14; (iv) Guite, "Greece & Rome", #9, 1962, pp.143-59.

Those who may be interested in Cicero's writings, and his influence over the past two millennia, might profitably read "The Cambridge Companion to Cicero", Cambridge University Press, 2013. Chapter 16 - Cicero in The Renaissance - is especially recommended.

Summa:

As often happens with those afflicted by plebeian physis syndrome when their pretentiousness is exposed, the O9A critic in this case then indulged in ad hominem, and made no further contribution to the debate. A short time thereafter he deleted his FB account, although as sometimes also occurs with those afflicted by plebeian physis syndrome, the person no doubt has reappeared or soon will

reappear - probably using another name - somewhere else in cyberspace to continue exactly as before.

Case Study 2

The symptoms of plebeian physis were evident in the pontifications of someone (a young American student) who not only claimed to be O9A but who also claimed to have developed an 'interrogistic methodology' that (or so he claimed) enabled him to 'purge' the O9A of 'defective, outmoded, thinking' such mythos and the theory of acausality.

Post #1

The 'interrogist' wrote: : "You rely on MSS, as though they were an authoritative."

To which an O9A individual replied:

Yet again you miss the point and misinterpret things (deliberately or otherwise).

For you make some claim about the O9A - for instance re the solitude of the internal adept rite - and which claim is rebutted, in accord with academic practice, by reference to primary source material and thus to what is written about the matter in O9A texts authored by the likes of Anton Long or by someone who provides references to such texts and the historical context.

Thus, instead of rationally replying, in accord with accepted methodology when such claims are made and rebutted, and thus in respect of the matters mentioned in such texts which relate to the claim you have made - for example, the relation of the seven fold way to the Corpus Hermeticum, and the aural Rounwytha tradition - you commit yet another fallacy, ignoratio elenchi.

It is therefore perhaps relevant to remind you (and others) of just a few of your other errors [here and on your blog] over the past few months:

1. Your mistake regarding the word numinous (probably driving from using the internet as a source). You claimed that "the term Numinous dates back to the 1900's" whereas the term numinous actually dates back to 1647 ce, occurring in a book entitled *"The simple cobbler of Aggawam"* which was printed & published in London in 1647.

2. You gave an "internet-found definition" of Argumentum ad Hominem and its use, apparently unaware of the scholarly literature regarding that term and fallacies in general, some of which literature I referenced in a

reply to you (Habermas, van Eemeren, Alexy, Freeman, et al). {3}

3. You declared that "pathei mathos is not personal...and simply means learning through suffering", whereas those with a knowledge of Ancient Greek can easily point out your error (as they did) by reference to Aeschylus (in Greek), and a passage in Thucydides in regard to the word μάθος:

{quote} (i) The Aeschylian term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto. (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity. (iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). Thus, a more accurate meaning is "personal misfortune can be the genesis of insight". {/quote}

4. You declared that "self-knowing being nonsense" whereas those with a knowledge of such matters as etymology and English literature can easily point out your error (as they did) by referring you Milton, to principium individuationis, to logos kyrios, and to the usage of the English terms self-knowledge and self-knowing dating from 1613 ce and 1667 ce respectively.

5. When you declared that "the words practical and esoteric are oxymoronic" someone pointed out your error:

{quote}For 'esoteric' - Greek ἑσωτερικός, with the Greek word occurring first in Lucian who ascribes to Aristotle a classification of his own works into esoteric and exoteric (Cicero De Fin. v. §5) - means: "Of philosophical doctrines, treatises, modes of speech; designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching. Opposed to exoteric, adjective and noun."

For 'practical' [post-classical Latin practicali] means: "Available or applicable in practice; suitable for a particular purpose; functional; of, relating to practice or action, as opposed to speculation or theory."

For oxymoronic means: "incongruous, self-contradictory".

Thus, there is nothing incongruous or self-contradictory in the difference between what is 'practical' and what is 'esoteric'. {/quote}

6. When you opined that "Traditional Esoteric ONA utterly lacks imagination... the definition of the term Imagination (your term, not

mine) is: The faculty or action of forming new ideas", someone pointed out your error:

{quote} The term 'imagination' also means "An inner image or idea of an object or objects not actually present to the senses; poetic or artistic genius or talent; an individual's poetic or artistic genius or talent; the scheming or devising of something; a plan; thinking; thought, opinion; the power or capacity by which the mind integrates sensory data in the process of perception."

Thus, the term is not limited to the formulation of 'ideas', although in terms of 'ideas' – "a governing conception or principle; a conception of a standard or principle to be realized or aimed at; a conception or notion of something to be done or carried out; an intention, plan of action; a pattern, type; a representation, likeness, image, symbol; a defining characteristic; aspect, nature, character" – the Order of Nine Angles has a multitude. Such as: nexion, aeonic strategy, acausal, rite of internal adept, rounwytha, exeatic, code of kindred-honor, mundane, Drecc, alchemical seasons, Balobian, Baeldraca, insight roles, and so on and so on. {/quote}

7. When you declared that "meaning is clearly not personal" someone pointed out your error because:

{quote} 'meaning' is (qv. the Complete Oxford English Dictionary, second edition, 20 volumes, 1989): "something which gives one a sense of purpose, value, etc., esp. of a metaphysical or spiritual kind; the (perceived) purpose of existence or of a person's life". {/quote}

8. When someone responded to your personal vituperation - {quote} "You are writhing in the filth of your own dogmatic nomos" {/quote} - with an apposite reposte in Ancient Greek you failed to see the connection with your pretentious use of the term nomos: ἡ δὲ καὶ ἀστερόεντος ἀπ' οὐρανοῦ ἔμμορε τιμῆς ἀθανάτοις τε θεοῖσι τετιμένη ἐστὶ μάλιστα καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων ἔρδων ἱερὰ καλὰ κατὰ νόμον ἰλάσκηται κικλήσκει Ἑκάτην

9. In summary: it seems obvious that you do not know as much as you claim (or believe) you do, and when your lack of knowledge or assumptions are exposed you never acknowledge your mistakes but either resort to one or more or all of the following: personal vituperation, changing the subject, resorting to ignoratio elenchi, or making more fallacious assumptions and more mistakes. Like I said previously: ταῦτα πρῶτως οὐκ ὀρθῶς οὐδ' ἀληθῶς ἀξιοῦται πρῶτον μὲν γὰρ οὐ δούλου τὸ 'μὴ λέγειν ἅ τις φρονεῖ,' ἀλλὰ νοῦν ἔχοντος ἀνδρὸς ἐν καιροῖς καὶ πράγμασιν ἐχεμυθίας καὶ σιωπῆς δεομένοις ὥσπερ αὐτὸς ἀλλαχόθι βέλτιον εἴρηκε σιγᾶν θ' ὅπου δεῖ καὶ λέγειν ἵν' ἀσφαλές

10. Thus it is most amusing - given your plenitude of mistakes - that you describe yourself as an "intellectual" and resort to calling others "stupid", "moronic", "pretentious", "pompous", etcetera.

11. Furthermore, I have not even touched upon the many occasions when you have (i) misquoted (deliberately, or out of haste to reply, or because of some other reason) what I have written and then proceeded, on the basis of such a misquote, to make silly assumptions, and (ii) revealed your lack of knowledge regarding the O9A (as for example in respect of the historical origin of the seven fold way, the internal adept rite, the term aeonic, and your imaginary dogmatic/esoteric O9A clique), and (iii) resorted to *ignoratio elenchi* and *Argumentum ad Hominem*.

Post #2

The 'interrogist' wrote: "I just explained to you that you cannot use a MSS to justify an MSS, neither can you use Anton Long to justify Anton Long. This is called a Circular Reasoning Fallacy... All you have produced is hallow accusation, and slander."

To which an O9A individual replied:

What a load of pretentious waffle you have written and continue to write. You opine about fallacies while - as is proven re your remarks about *Argumentum ad Hominem* and my riposte - you fail to or cannot understand, in a scholarly terms, what a fallacy is.

You opine at length about people such as I referencing primary sources while so obviously failing to understand the basis of scholarly research and its role in formulating a rational opinion and then use *ignoratio elenchi* in order to try and distract attention from your failure to understand.

You opine about X and Y while making schoolboy blunders such as "pathei mathos is not personal" and "self-knowing is nonsense" and that "the word numinous dates back to the 1900's" and that "the words practical and esoteric are oxymoronic" and that "meaning is clearly not personal" - and so on and so on - and then have the chutzpah to declare that those who point out your blunders are "not very intelligent" and so on and so on.

Now - and yet again indulging in *ignoratio elenchi* - you, still failing to admit your previous mistakes, move on and ask about "evidence" in respect of blah blah blah.

In brief, and in respect of a certain Darryl, we have egoism - a rather mundane hubris with the attendant arrogance and pretentious and fallacious belief in your own "intelligence", understanding and knowledge - and an egoism untempered (as yet) by an anados and the pathei-mathos (and the encounter with the numinous and thence the enantiodromia) so occasioned.

Post #3

In his final post, the 'interrogist' wrote: "you really are not a very intelligent person."

To which the O9A reply was:

The sagacious will doubtless, given the various replies here and the mistakes you have made, be able to conclude just who is intelligent and who is not.

But do keep writing, for the benefit of the occult illiterati and the O9A pretendu crowd, although a good maxim, which perhaps you should take under advisement, is: οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ

Summa:

Perhaps unsurprisingly, after so being exposed as a pretentious pseudo-intellectual, the person deleted not only his FB account but also his internet blog.

Case Study 3

This case involves a self-declared Christian who, for some nefarious reason, (i) copiously posts, and has posted for years, on satanic forums and in the comments section of occult blogs as if she is interested in, and knowledgeable about, satanism and the occult, and (ii) who never misses an opportunity to denigrate the o9a, disparage those who are o9a, and defend o9a pretenders such as Mr McD of the Temple of La-La-Land. Her usage of ignoratio elenchi, argumentum ad hominem, and argumentum ad nauseam, is indicative of those afflicted by plebeian physis syndrome, as are her pretentious claims to knowledge.

Post#1: Posted on a forum during a discussion about the O9A, and which comment followed her and others pontificating about 'essence' and 'form':

Nefarious Christian: "It's quite telling you ignore all the comments about the form vs the essence."

To which someone from the O9A replied:

It is quite obvious from what you and they have written: (a) that neither you nor they understand how the O9A esoterically use such terms, and (b) that neither you nor they intellectually understand 'form' and 'essence'. In fact, your and their so-called 'understanding' of such terms amounts to reproducing the opinions of others (internet or found in populist books) which others have so obviously not studied either Plato in the original Greek nor basic hermetic texts - such as the Corpus Hermeticism, and especially the Pymander chapter - in the original Greek. Thus do you and they pretentiously assume to 'know' about form and essence and about the esoteric usage of such terms.

For your information:

1. εἶδος implies a causal form, such as an abstraction or ideation, or outer appearance, or semblance. qv Pymander, 4: τοῦτο εἰπὼν ἡλλάγη τῇ ιδέᾳ and also 8: ἀρχέτυπον εἶδος, which Myatt translates as 'quidditas of semblance' explaining that: {quote} "quidditas [is] 11th/12th century Latin, from whence came 'quiddity', a term originally from medieval scholasticism which was then used to mean the natural (primal) nature or form of some-thing, and thus hints at the original sense of ἀρχέτυπον." {/quote}

Thus, εἶδος can also refer to an 'archetypal' form. According to O9A ontology an archetype is a presencing of acausal energy in our psyche, and thus can present a *semblance* of something acausal.

2. οὐσία [essence] implies the 'physis of beings', qv Pymander 32: "I ask of you to grant that I am not foiled in acquiring knowledge germane to our essence" and Pymander 3: "I seek to learn what is real [τῶν ὄντων], to apprehend the physis of beings".

Physis is what explains not only the 'nature' of a being but also how that being relates to other beings and to Being/Reality/Mundus. The physis of a being is, according to O9A ontology, determined by whether it presences (or does not presence) acausal energy and thus whether it is a nexion, or only 'exists', has being, in the causal. [In mystical Christian terms - qv. *Mystagogia* by Maximus of Constantinople - the essence of our being, as humans, is that we are an εἰκὼν and can discover this truth through accepting Jesus of Nazareth and the Apostles and their successors who as themselves are eikons of God.]

Furthermore, οὐσία (essence) is contrasted with ὕλη (substance,

materia) not 'form'.

To which the gabbling Christian predictably replied: "I don't have to answer your questions... As for the rest of your tirade... are you feeling better now?"

Post #2: Posted on a forum following more argumentum ad nauseam and then the following quip:

Nefarious Christian: "A discussion is a discussion."

To which someone O9A responded, exposing how those afflicted by *plebeian physis syndrome* commit various fallacies:

We are not involved in a discussion. It ceased to be a discussion months ago, if it ever was a genuine and rational discussion given your propensity to commit the fallacies of argumentum ad nauseam and ignoratio elenchi, and given - yes, I admit it - my tendency to (at times) be both somewhat condescending.

Rather, it is - and has been for quite a while - just you making accusations, making claims, and making assumptions, about people, about me, and about the O9A, followed by - when you are asked for evidence, or asked to elaborate, or presented with information which contradicts those accusations/claims/assumptions - you never admitting you were wrong but rather doing one or more or all of the following: (i) you making more accusations/claims/assumptions, or (ii) you waiting a while and then repeating your previous accusations/claims/assumptions, or (iii) you responding with argumentum ad nauseam, and/or ignoratio elenchi, and/or argumentum ad hominem, or (iv) you claiming that what you wrote isn't what you actually meant.

Here are just a few recent examples. Far more examples could be adduced.

1. You claimed that I "made up my own ONA online etiquette and my own Code" and which claim of yours was exposed as silly and propagandistic after I pointed out that I had never given details of O9A etiquette - and neither has anyone else - because it was and remains an aural tradition, a fact I had stated at the very beginning of this saga over six months ago. Thus you were also claiming to "know" an O9A aural tradition.

However, instead of - when confronted with the above facts - you admitting that your claims were false and silly, or even admitting that you had made another mistake, you just made other claims and repeated

other, already discredited, claims of yours.

2. You claimed over and over again that I had "conveniently removed/deleted" something, but when it was pointed out that you had made yet another prejudiced assumption too far - because what you claimed had been conveniently removed/deleted was still publicly available on O9A sites - you didn't acknowledge your faux pas but (as usual) (i) changed/ignored the subject and posted other, mostly old and discredited, assumptions and accusations (argumentum ad nauseam and ignoratio elenchi) and (ii) indulged in argumentum ad hominem.

You also failed to answer my question about how you "knew" what you alleged was "my version" when I had never revealed it, and how you knew what "the Anton Long" version was, and how it differed from what you alleged was "my version", if the AL version has also never been publicly revealed.

3. You failed, when asked in respect of the above "something had been conveniently deleted" claim, to explain how publicly raising doubts about a particular matter, then discussing that particular matter with various individuals including the author of a certain article over a period of several months, as a result of which discussions the author of said article revised it, is "conveniently deleting" something, especially when it was publicly announced that such a revision had taken place.

Instead of rationally discussing the matter, you just repeated other claims you had previously made.

4. You claimed that "what AL wrote [the O9A code] is so general that it can be interpreted in various ways". Yet you didn't or couldn't answer when asked to explain just how the detailed and quite specific O9A code of kindred honor, written by AL, is so vague that it can be interpreted in various ways.

5. You claimed that "the ONA is all about forging your own path and learning from your own individual experience, without teachers and mentors leading you or giving you directions." Yet when it was explained, in detail and with reference to O9A texts, that your statement was incorrect (with the O9A being of itself an occult path, having inner and outer aspects, and having a prescribed manner of following that path) you made the excuse that what you really meant was not the O9A per se but rather "people influenced by the ONA" and that it was matters pertaining to such people "which have now rewritten".

When it was then pointed out that (i) "all that" - relating to such people -

had not been revised, and (ii) that what had been revised dealt with a particular matter that has nothing to do with non-O9A folk being influenced by O9A material and/or re-interpreting everything O9A, and (iii) that O9A articles often are revised, and always have been, with such revision of O9A material having been mentioned in a mainstream and academic book some years ago, you neither replied nor acknowledged your initial and subsequent error.

Instead, you went on to repeat other claims you had previously made.

6. You claimed - for the n^{th} time in x number of months - that someone *supposedly* broke O9A etiquette/the O9A code. When it was pointed out to you - for the n^{th} time in x number of months - that the person in question had admitted having broken that etiquette/code and therefore there was no 'supposed' about it, you ignored this fact (as you had done on previous occasions) and instead went on to make other claims.

Furthermore, a while later you (i) bizarrely made the same discredited claim again, and (ii) rather bizarrely asked "what part of the Code he exactly broke". Bizarrely claimed and bizarrely asked, given the admission by the person in question that he had broken the code.

7. You repeatedly asked, over a period of many months, for proof that the person in question had been 'dishonorable'. When pressed on the matter you stated that "if someone breaks the Code of Kindred Honor, he acts dishonorably," which - given that the person in question admitted he broke the code - means he did indeed act, according to your statement, dishonorably.

When it was pointed out to you that his own admission was the proof you required and meant the case against him was proven beyond doubt and therefore closed, you made no comment, but instead went on to bizarrely claim, yet again, that there were only (unproven) accusations made against him.

Post #3: Unsurprisingly, given that she suffered from plebeian physis syndrome, several months later the nefarious Christian re-appeared on a Facebook (FB) discussion group making exactly the same claims as before, despite those claims - and her lack of knowledge about the O9A - having been previously exposed. For - in respect of her knowledge - she could not answer simple esoteric questions about the O9A, such as why there are two classical esoteric modes, rather than one, associated with the septenary planet named Sol, and whether this had anything to do with the Somnium Scipionis, καὶ κατ' αὐτὸ τοῦτό γε ἀναξίου μὲν φωτὸς ἐξερῆσθαι γλῶσση δὲ δεινοῦ καὶ σοφοῦ τί νῦν κυρεῖ?

Thus, despite all that, she wrote, yet again: "As for your lame accusations against Ryan...Nothing has been proven about KHK."

To which an O9A individual responded:

They are not 'accusations' because they are proven by virtue of the individual in question admitting the accusations were true. Thus something most certainly has been proven about KHK. Months ago, on a certain forum, you were repeatedly asked to honestly a particular question. You repeatedly failed to answer the question, so I shall repeat it here: {quote} Given that Kris himself admitted that he "didn't give a **** about the O9A code", and given that following that code is what distinguishes someone who is O9A from someone who is not O9A, was he or was he not falsely claiming to be O9A? Yes, or no? {/quote}

Unsurprisingly, the nefarious Christian not only did not answer the question, but replied in a typical plebeian way: "the woman (or perhaps dude) with a hive mind...keep splitting hairs...the sock queen wrote...as for the rest of your long ass reply... bullshit... you're just butthurt... your antics are also irrelevant outside of the internets..."

Post #4:

The Nefarious Christian, for the nth time, wrote on FB: "Neither you nor anybody has the authority to announce in the name of the ONA someone is a pretender. It's up to people to decide for themselves, based upon their own judgement, who is ONA and who is not."

To which an O9A individual replied:

You're simply giving your personal outsider opinion about something you don't really have any detailed esoteric or scholarly knowledge of. As such, it carries little or no weight, except with other outsiders, the latter-day satanist crowd, and perhaps some O9A pretenders.

But do keep repeating such opinions of yours, as - as I and others have pointed out x times - they're a good test of mundane-ness.

Given that your opinions have been debunked - by people with more O9A knowledge that you - x number of times in the past year, it's revealing that you just keep repeating them, hoping perhaps that mere repetition will convince mundanes, as of course it might. As if "we" care what mundanes believe or assume...

Here's just one piece of evidence (from someone O9A) which debunks your un-initiated, outsider, opinion about the O9A:

{quote} "The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss. Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." *Wisdom, Logos, And The Inner O9A* {/quote}

Furthermore, as Professor Monette writes:

{quote} "While there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the 'Old Guard' or Inner ONA, have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger nexions, and their word carries considerable weight [...]"

In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA

documents released to the public [...] Clearly, given the importance of personal guidance and oral tradition to the Inner ONA, it is likely that such instruction will continue within the traditional nexions, but at the time and place of their own choosing [...]

While the Order's members do continue to employ the term 'satanic' as a self-reference, it is an image that the ONA appears to have outgrown during the early 21st century. A renewed focus on hermeticism and the hermetic corpus is articulated in the recent 2014 essays of the Order, and it is likely that this particular aspect of the ONA's heritage will be the dominant feature for which it is known in the coming decade. Thus while the ONA is likely continue to grow and diversify, it will do so with a serious sense of its traditions rooted in blood and soil." {quote} {4}

To conclude, one of your many failings in these disputes is that you either ignore, or - because of your habit of playing to the crowd and indulging in ad hominem and ignoratio elenchi in general - forget the following important maxim: πρώτον δη ληπτέον πόσων στοχάζονται οι έν τοίς διαλόγοις αγωνιζόμενοι και διαφιλονεικούντες.

This reveals your efforts, and similar efforts by others - at least to the naturally sagacious, the scholarly, and those with an O9A physis (or the potential to develop such a physis) - as merely a temporary means whereby what is O9A and germane to the O9A may (by someone else) be usefully and in a minor manner presented in some obscure corner of cyberspace and may thus (or may not) cause (i) what is exoterically designated by the term O9A to come to the attention of one or two possibly promising individuals, and/or (ii) add to the confusion, perplexity, and annoyance, of others, and/or (iii) reveal the physis of those who are or have been such a temporary means. In plain terms: you et al have provided an opportunity.

That you - and others who opine about the O9A despite a lack of esoteric knowledge regarding it - do not understand the aforementioned maxim and the first five and the other things which follow from it, should be sufficient of itself for judgment to be made regarding such disputations as ours here. Although, of course, pride and "the unwarranted pretensions to knowing" of you and others - a basic egoism - not only prevent such an honest apprehension by you and them but, instead, command you to continue, as before and before and before.

As no doubt you and they will, here and elsewhere.

Unsurprisingly, soon after that revealing post by an O9A individual one of the o9a-internet-pretendu crowd responsible for the o9a-pretendu FB group on which the post appeared deleted the whole thread, perhaps unaware that an O9A individual had already archived it as a possible case study in respect of plebeian physis syndrome.

Conclusion

To paraphrase what an O9A individual wrote in reply to someone suffering from plebeian physis syndrome: the majority of those who - despite their lack of esoteric knowledge regarding the O9A, and howsoever they describe or align themselves - opine about the O9A simply do not understand the maxim *πρώτον δη ληπτέον πόσων στοχάζονται οι έν τοίς διαλόγοις αγωνιζόμενοι και διαφιλονεικούντες* nor the first five and the other things which follow from it. This lack of understanding, and the intellectual pretensions of all such disputants, should be sufficient for judgement to be made regarding them and their disputations.

But, as is only to be expected, their pride and their unwarranted pretensions to knowing - their egoism - not only prevent them from honestly apprehending their current physis but also command them "continue as before, tomorrow and tomorrow and tomorrow".

Nonetheless, their disputations - with the consequent O9A ripostes - have served a two-fold useful, albeit a temporary and now ended, purpose. As part of an intentional dialectic whereby what is, and what is not, O9A was explained; and of raising awareness of the actual, non-plebeian, high, elitist, O9A standard (in respect of, for example, knowledge and self-honesty) as opposed to what many had assumed or wanted to believe was the O9A standard; a false belief that the O9A hitherto encouraged during Phase 1 and Phase 2 of its long-term (centuries-long) strategy but which false belief has served its purpose given that the O9A has now entered Phase 3.

It is, thus, unsurprising that several people (some O9A, some not O9A) ascribe the watchwords "confusion, paradox, uncertainty, mythos, laughter, pathei-mathos" - and the phrase "revealing the pretensions of the individual intellect and will" - to the Order of Nine Angles.

Notes

{1} O9A pretenders (sometimes termed one of the 'o9a-pretendu-crowd') are those who - mostly via the internet - claim to be O9A, self-describe themselves as O9A, or who associate themselves with the O9A, and who not only opine about the O9A - mostly via the internet - but who also (i) lack the self-honesty of a genuine O9A novice/initiate, and thus who fail to or who cannot admit that their O9A knowledge is limited and that they have a lot to learn, a lot to study, and a lot to experience, and/or who (ii) fraudulently pontificate about the O9A and themselves as if they had acquired the learning and the experience of an O9A adept, and/or (iii) whose interpretation of the O9A is basically an egocentric one, centred around egoism, and (iv) who have a propensity to use vulgar language.

{2} *Ignoratio elenchi* is classified as a 'material' fallacy (ἔξω τῆς λέξεως) rather than a strictly logical fallacy, and is when an irrelevant subject or topic is introduced into an argument, and thus deflects attention away from the original subject or topic. Thus, by concentrating on the introduced irrelevancy a conclusion may be arrived at which is irrelevant to the original subject or topic.

Argumentum ad hominem belongs to the category *ignoratio elenchi*.

For historical antecedents, qv, Aristotle: Σοφιστικοὶ Ἑλεγχοί.

{3} The reply in question was:

FYI, and in respect of fallacies in general and *Argumentum ad Hominem* in particular. Among the variants are circumstantial and abusive *ad hominem* and *ad hominem tu quoque*, and whether it is or may be, when used, dialectical or epistemic or pragma-dialectical in nature, although what is often common is implicitness with the discussant (in this case, you) intentionally or otherwise obscuring or detracting from the subject under discussion. Formally, a fallacy is a violation by a discussant of the rules that have been proposed regarding discussions, such as - in recent times - those of Habermas, van Eemeren, Alexy, et al. There is also an interesting analysis in Freeman's "Argument Structure - Representation and Theory" (Springer, 2011).

Furthermore, you only have to read recent papers such as Freeman's "The Logical Dimension of Argumentation and Its Semantic Appraisal" (*Theoria*, vol 26, #3, 2011, pp.289-299) to discern how there is a continuing difference of opinion regarding the nature, classification, and structure, of argumentation, and that just googling *Argumentum ad Hominem* and reading (and then reproducing) a few paragraphs so found on the internet does not indicate, as perhaps you hoped, a satisfactory level of understanding of the matter.

{4} Professor Connell Monette, *Mysticism In The 21st Century*, Second Edition. The chapter concerning the O9A is available (as of November 2014) as pdf file at <http://regardingdavidmyatt.wordpress.com/2014/11/17/mysticism-in-the-21st-century-second-edition/>

Documenting Pretentiousness In Internet Occultism

A Case Study

Internet forums, blogs, and the comment section of blogs, have provided plebeians - of the pretentious know-it-all kind and otherwise - with a means most suitable to their character; that is, for giving vent (often anonymously) to their plebeian, ill-informed, often prejudiced, opinions about subjects they have little or no knowledge of.

Thus in respect of the milieux of latter-day satanism {1} and of the modern Western, occult, Left Hand Path (LHP), there are whole forums, sections of forums, and a multitude of blogs, replete with (if not exclusively devoted to) such plebeian opining and ill-informed pontifications about satanism and the LHP.

Furthermore, such plebeian opining and ill-informed pontification - via the medium of the internet - is perhaps most obvious, in those milieux, in the matter of the Order of Nine Angles (O9A, ONA). For well-over a decade, plebeians - of the pretentious know-it-all kind and otherwise, and whether self-described modern satanists or otherwise - have opined and pontificated about the O9A to such an extent that plebeian opinions about the O9A have become something of a 'gospel' accepted - and repeated ad nauseam - by the latter-day satanist crowd and by the occult illiterati.

This is quite understandable if not indeed a necessary consequence of both the plebeian nature of modern satanism {2} and the 'heretical', antinomian, nature of the O9A whose affirmation of human sacrifice, whose "dangerous and extreme" form of satanism" {3}, whose "recognizable new interpretation of the LHP" {4}, and whose intellectual bias {5}, reveal the plebeian physis of (i) so many modern 'internet' occultists, and (ii) of those who, in the last two decades, have self-described themselves as 'satanists', and (iii) especially of those who have via the medium of the internet opined about the O9A.

A Case Study

It is thus apposite to present - if only to amuse some of the occult cognoscenti - a case study of one such (anonymous) plebeian pretentious know-it-all who, in the years 2014-2015, opined so much and so often about the O9A that she/he posted - on forums and in the comments section of various blogs - more posts about the O9A than everyone else combined, including of course the few O9A folk who had occasion to occasionally point out the blunders that he/she had made.

The plebeian physis {6} of this particular pretentious know-it-all was and is evident in the aforementioned plethora of internet posts, which revealed the following:

- (i) a propensity to use vulgar language;
- (ii) committing various logical fallacies, such as *ignoratio elenchi* and especially *argumentum ad hominem* and *argumentum ad nauseam*;
- (iii) an egocentric *weltanschauung*;
- (iv) often in debate reducing everything down to a lower (vulgar) level such as to some imagined clash of egos and/or to some 'personality defect' in one's disputatious opponent;
- (v) a pretentious claim to knowledge;
- (vi) a lack of manners;
- (vii) an inability - born of arrogance and pride - to admit when they are wrong and/or that their knowledge of a particular subject is limited;
- (viii) using, as their primary "sources of knowledge", (a) the internet, and/or (b) populist books, and then quoting or reproducing or paraphrasing what is so found in an attempt to appear 'clever' and knowledgeable.

The pretentious know-it-all in question hid behind a fake identity - giving a spurious name, and a spurious place of residence - and built up a profile among the latter-day satanist crowd and the occult illiterati by using that identity to personally communicate with some of them. In various internet places, at various times, this know-it-all claimed to be a Christian, a satanist, as well as to be following the LHP, and - of course - when challenged about such an apparent contradiction refused to give a straight answer and instead indulged in *ignoratio elenchi* and *argumentum ad hominem*.

Whatever the intent of this know-it-all in respect of the latter-day satanist crowd and the occult illiterati, it became clear that this know-it-all initially had, or soon developed, a personal obsession with the O9A, given not only the frequency and the plethora of their posts about the O9A, but also that the know-it-all devoted hundreds of posts, over a year and more, to defending those who had been outed as being members of the O9A pretendu crowd {7}.

In addition, the pretentious know-it-all not only claimed to have researched the O9A - a lie exposed by the many blunders the pretentious know-it-all made - but also couldn't answer basic questions about the O9A. That the pretentious know-it-all made pathetic excuse after pathetic excuse - for over a year - for failing to answer basic questions about O9A esotericism provided even more evidence of their plebeian physis.

A Labyrinthine Labyrinth

What is interesting about plebeians who, via the internet and anonymously or otherwise, opine about the O9A is that - unknowingly, of course - they not only (i) contribute to the enigma of, and to the labyrinthine labyrinth that surrounds, the O9A, but also (ii) aid the propagation of, and draw attention to, the O9A mythos and to the O9A itself. Thus, in many ways, their opining and pontifications about the O9A - and the dialectic which sometimes results - are natural, expected, and indeed welcome, consequences of the existence of the 'heretical', controversial, O9A.

Hence why the opining about the O9A by plebeians, and by pretentious know-it-alls such as the one we are considering here, have contributed, even if only in a minor, and short-lived, manner, to the Labyrinthos Mythologicus of the Order of Nine Angles; providing as their posts and opining do yet one more test of mundane-ness. That is, (a) a means to distinguish the plebeians from those who have, or who possess the potential to develop, an O9A physis, and/or (b) a means to distinguish those who are already, or who possess the potential to become, one of the occult cognoscenti.

That such plebeians - including the particular pretentious know-it-all we are considering here - fail and have failed to apprehend this, is a source of some amusement for both the occult cognoscenti and for those who possess the potential to develop an O9A physis.

Evidentia

Example Post #1

The pretentious know-it-all in November of 2014 and on some latter-day satanism forum opined that:

{quote} "The Black Book of Satan is the basic [ONA] text." {/quote}

This provided an opportunity for someone O9A to write:

"That's an elementary blunder because the Black Book of Satan is just something temporarily used by an O9A External Adept as part of their training - one aspect of their sinisterly-numinous pathei-mathos, one part of their noviciate 'rite of passage' - and merely used by them when they organize and run a 'satanic temple' for between six and

eighteen months. They then move on to other things.

Had you in a scholarly way studied the whole O9A corpus - had you done the "necessary research" - you would have known this. That you claim to have done "the necessary research" and yet (i) still make such elementary blunders about the O9A, and (ii) still can't answer basic questions about O9A esotericism despite being given over a year to answer them, is hilarious."

In typical fashion, the pretentious know-it-all replied:

{quote} [In context I said that] the Black Book of Satan is the basic O9A text for the Satanic newbie who is searching and reading what picks up his interests. {/quote}

Which reply elicited the following response from someone O9A:

"Yet another ex post facto excuse for you making an elementary blunder about the O9A.

Before that post you had, for nigh on nine months, made hundreds of posts about the O9A on various forums, many of which posts were responded to by O9A folk who provided some insights into O9A esotericism. You also claimed, here, that you had done "the necessary research" into the O9A.

Yet in all that time - and despite claiming to have done such research - you failed to learn, to discover, that "the basic O9A text for the Satanic newbie" who might be interested in the O9A is, and always was, Naos, *not* the Black Book of Satan as you claimed. A fact that anyone O9A would have informed you of, had you taken the trouble to ask; and which fact you could - and should - have discovered by yourself by undertaking a scholarly study of the O9A corpus.

But no, you just opined - yet again - about the O9A based on a lack of knowledge, and thus ended up merely parroting what some ill-informed latter-day satanists had themselves opined about the O9A."

Example Post #2

Given that the pretentious know-it-all had opined about the O9A for well over a

year, and given that he/she/it had claimed to have done the "necessary research" into the O9A, they were repeatedly asked questions about the O9A. Which questions the pretentious know-it-all failed, for over a year, to answer. The pretentious know-it-all has, even now, failed to answer such questions. A failure which reveals their pretentiousness in respect of 'knowing' and opining about the O9A.

Three of the many questions that the pretentious know-it-all was asked, and failed to answer, were:

1. Why there are two classical esoteric modes, rather than one, associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis" - καὶ κατ' αὐτὸ τοῦτό γε ἀναξίου μὲν φωτὸς ἐξερήσομαι γλώσση δὲ δεινοῦ καὶ σοφοῦ τί νῦν κυρεῖ?
2. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?
http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png
3. Using the abstract symbolism - a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.

In one reply, the pretentious know-it-all blatantly lied that they "answered all of the questions". Of course, when asked (see screenshot below) to repeat the answers or to provide links or screenshots to their previous answers, they did not do so.

I answered all of the questions

Where? Come on, give links or screenshots to your answers - or be honest and admit you haven't answered them, and can't answer them due to your lack of knowledge about the O9A.

Where for example, just where, is your answer to the following question you were repeatedly asked -

What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart? http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png

Where, just where, is your answer to the following question

using the abstract symbolism - a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the loqos of the O9A.

Example Post #3

Since the pretentious know-it-all claimed to done "the necessary research" into the O9A, they were asked (see screenshot below) the following questions:

- #1. What is the meaning and the correct uses [plural] of the term Feyen?
- #2. What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?
- #3. Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?

Here are some other simple questions about the ONA that you should be able to answer since you now claim to have done the necessary research:

#1. What is the meaning and the correct uses [plural] of the term Fayen?

#2. What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?

#3. Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?

Is it going to take you another year to admit you don't know the answers? Or are you going to claim that such questions are irrelevant?

The more you procrastinate, the more excuses you make, the more you become a figure of fun here and elsewhere. Except, of course, to plebeians, such as the self-professed 'satanists' who on various internet forums give voice to their equally ill-informed opinions.

Perhaps your intended audience are such plebeian self-professed 'satanists' who just like you seem to have some vested interest in - or obsession with - the Order of Nine Angles.

Predictably, the pretentious know-it-all didn't answer the questions, and instead claimed (as if they were some authority on the O9A) that

{quote} These are the questions for the Internal Adepts{/quote}

To which someone O9A replied that:

No, they're relevant questions for anyone who (a) pontificates in hundreds of posts and for over a year about the ONA, and who (b) claims - as you did here - to have done the necessary research into the ONA.

Continually making excuses for failing to answer such questions is hilarious, and indicative [...]

[Yet] another hilarious blunder by you and proving yet again - and despite your claim here "to have done the necessary research" vis-a-vis the Order of Nine Angles - just how ill-informed your opinions about the ONA are.

In this case, you've searched the internet and found an article which

contains one of the questions you were asked. You then assume you "know" the how and why of such questions - because that article, apparently, says so. So you repeat what you've read in one ONA article.

Had you really done any in-depth research in the past - or even some meaningful research prior to making another blunder - you would have been able to place what was written in that exoteric article into the correct esoteric perspective.

Here is just one apposite quotation, which really gives the game away: "those individuals who do solve the enigma, often through following an O9A praxis, or who through a scholarly study of esotericism and of O9A texts do apprehend the essence, will be able to both place the O9A into historical perspective and also understand [the O9A]... For the key to unlocking the enigma that is the O9A - a key that can be found via an esoteric/initiated apprehension and/or by a scholarly study - is..." (My emphasis)

I bet you don't "get this", though. Here therefore is a hint: "by a scholarly study" and by "an esoteric/initiated apprehension".

That you for over a year were unable to answer basic questions about the ONA (and kept making excuses for your failure) shows that you haven't - despite what you claimed - done "the necessary research".

Example Post #4

The expected response of the pretentious know-it-all to the above disclosure of their ignorance was to arrogantly opine that:

{quote} The esoterics cannot be apprehended via the scholarly study
{/quote}

Which provided an opportunity for someone O9A to say, of that pontification, that:

"Such is the ill-informed opinion of someone who (i) makes elementary blunders about the Order of Nine Angles, and who (ii) can't answer basic questions about the O9A despite claiming to have done "the necessary research" and despite being given over a year to answer such basic questions about the O9A."

Thus the pretentious know-it-all - despite having made elementary blunders

about the O9A and despite being unable to answer basic questions about the O9A - continued and continues to arrogantly opine about the O9A, and continues to refuse to admit their obvious blunders and their lack of knowledge.

Example Post #5

The pretentious know-it-all, in February 2015 post about the O9A, revealed that - despite their pretentious claims - they did not understand what argumentum ad hominem was.

Which posts provided an opportunity for someone O9A to write:

"You claimed that "calling you plebeian, a Christian; Ryan a pretender, and Darryl a pseudo-intellectual" amounts to argumentum ad hominem.

1. Plebeian. What someone wrote - in an article - was that your usage of ignoratio elenchi, argumentum ad hominem, and argumentum ad nauseam, was *indicative* of those afflicted by plebeian physis syndrome. Evidence of such usage was then supplied.

In other words, an assumption about character was made based on certain evidence, with the assumption made in an article. Which is not a logical fallacy - argumentum ad hominem - for several reasons, of which one is that it was not a response in a direct exchange (a discussion) between you and the author but rather appeared in an article. The most it might conceivably be is a misdiagnosis, given the technical nature of the comment (vide the term plebeian physis syndrome).

2. Christian. Since you yourself admitted on FB that you were a Christian, how is calling you a Christian committing the logical fallacy of argumentum ad hominem?

3. Pretender. Given that evidence was supplied in support of the claim of that person being a pretender, describing that person as a pretender on the basis of such evidence did not amount to committing a logical fallacy.

4. Pseudo-intellectual. Given that copious evidence was presented - including quotations in ancient Greek, and how the person in question gave wrong definitions of words and made many fallacious statements derived from misusing or misunderstanding certain terms - describing

that person as a pseudo-intellectual on the basis of such evidence did not amount to committing a logical fallacy."

Thus, and yet again, the pretentious claims of a know-it-all were exposed. Which, of course, did not stop such an obsessed plebeian from continuing to opine about the O9A and continue to make excuses for the blunders and failure to answer relevant questions about their O9A knowledge.

Example Post #6

In reply to yet again being asked to answer basic questions about the O9A, the know-it-all said:

{quote} These are not basic esoteric questions {/quote}

Which provided an opportunity for someone O9A to respond:

"Since you've now admitted that all this time - for over a year and in hundreds of posts - that you're only giving, or only gave, your personal opinion about the ONA *and that* you don't know the answers to [two of] the questions you were asked about the ONA, then how - given your lack of knowledge about the ONA - do you know that they're not basic esoteric questions?

Answer - you don't know. You're just giving us your personal opinion - yet again - about something you've admitted you can't answer questions about and therefore don't have much knowledge of.

Since O9A insiders - who *can* answer questions about O9A esotericism - have said they're basic esoteric, they're basic questions. Or are you now going to claim - yet again - that you know more about the O9A than them, or are you going to claim (yet again, in order to try and save face) that they're lying?"

In reply, the know-it-all said:

{quote} Just because someone doesn't know the answers to two specific questions doesn't mean they have no knowledge of a certain area of study. {/quote}

Which evasion elicited the following response:

"You don't know the answer to any of the questions you were asked

about the Order of Nine Angles. Had you anything other than a superficial knowledge of the ONA - a superficial knowledge obtained via the internet - you would have been able to answer several, if not most, of the questions you were asked.

Now before you make up some more excuses just remember the answer [KS] gave to the first question she asked of Mr McDermott. That answer could have been found by anyone who'd taken the trouble to study ONA material in a scholarly manner over a period of many months.

Ditto in respect of the answer to the question you were repeatedly asked but have now admitted that you can't answer [...] Thus your excuse is hilarious especially since you've had nearly a year to find the answers to the questions you were asked."

Summa

Such sample posts by such a pretentious know-it-all paint a clear picture of someone suffering from plebeian physis syndrome. Someone so obsessed, so arrogant, that - despite detailed evidence to the contrary - they cannot admit or refuse to admit (i) that their opinions are ill-informed, and (ii) that their knowledge of something is not what they believe it to be, and (iii) that they have made elementary blunders. A person who not only makes excuse after pathetic excuse for their failures but who also indulges in argumentum ad nauseam in an effort to distract attention from their blunders and failures.

The opining about the O9A by plebeians has provided - and continues to provide - the occult cognoscenti with some wry amusement. Such opining plebeians have also, as mentioned previously, contributed - even if only in a minor, short-lived, manner - to the Labyrinthos Mythologicus of the Order of Nine Angles; providing as their posts and opining do yet one more means to distinguish those who are already, or who possess the potential to become, one of the occult cognoscenti and who therefore can find their way through the labyrinthine labyrinth that surrounds the O9A and thus solve the enigma that is the O9A by, for example, a years-long following an O9A praxis or through a scholarly study of esotericism and O9A texts.

MK, KS, RP
February 2015

"A dialectical/polemical text to amuse some, to annoy others,
and to provide what some others will assume is evidence for their existing opinion about the O9A.
For toying with, and confusing, mundanes is a game, played for fun."

Further Reading

An Insider View Of The Order Of Nine Angles (2015)
O9A Esotericism - An Initiated Apprehension (2014)
Sinister Dialectics, Aeonic Sorcery, Logos, and The Enigma of The O9A (2014)
Documenting Plebeian Physis In Modern Occultism (2014)
Complete Guide To The Order Of Nine Angles (7th edition, 2015)

Notes

{1} The term latter-day satanism describes the satanism of latter-day satanists which refers to 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 or both of those - and who, while pontificating about satanists being adversarial and antinomian, are - in contrast to the amoral O9A - law-abiding and thus hypocritical. As noted in the 2014 O9A text entitled *What Makes The Order Of Nine Angles Unique*,

"The O9A incite and legitimize what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric."

{2} On the plebeian nature of modern satanism, refer to O9A texts such as (i) *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*; (ii) *Dilettantes And The Order of Nine Angles*; (iii) *Concerning Culling As Art*; and (iv) *Satanism Plebeianized*.

{3} 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.

{4} James R. Lewis and Jesper A. Petersen (editors). *Controversial New Religions*. Oxford University Press, 2014. p. 416.

{5} An intellectualism that should be obvious, to outsiders, in O9A texts such as *Documenting Plebeian Physis In Modern Occultism* (2014), and in the historical antecedents of the O9A's Seven Fold Way, for which see *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*.

{6} In respect of the term plebeian physis, refer to *Documenting Plebeian*

Physis In Modern Occultism (2014).

{7} O9A pretenders (sometimes termed one of the 'o9a-pretendu-crowd') are those who - mostly via the internet - claim to be O9A, self-describe themselves as O9A, or who associate themselves with the O9A, and who not only opine about the O9A - mostly via the internet - but who also (i) lack the self-honesty of a genuine O9A novice/initiate, and thus who fail to or who cannot admit that their O9A knowledge is limited and that they have a lot to learn, a lot to study, and a lot to experience, and/or who (ii) fraudulently pontificate about the O9A and themselves as if they had acquired the learning and the experience of an O9A adept, and/or (iii) whose interpretation of the O9A is basically an egocentric one, centred around egoism, and (iv) who have a propensity to use vulgar language.

Appendix I

O9A 101

The Sinisterly-Numinous Tradition

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

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

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxeses, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceivration which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the

ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies – as living by that code can cultivate in the individual – both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity – the mundus, the Being – beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
- (iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
- (v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves – by virtue of our consciousness – a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy – of empathic wordless knowing – and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional 'game' does of seven boards – arranged as a septenary Tree of Wyrð – with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises – techniques/experiences/ordeals/challenges – of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:‘

The initiatory hermetic Seven Fold Way.
The Way of the Drecc and the Niner.
The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth: τὰ κατὰ τὸν Τάγμα των Εννιά Γωνιών ἦτοι ἱστορικῶς ἐκκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου.

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Appendix II

Notes On The Esoteric Learning Presenced Through Pathei-Mathos

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

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

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

Thus, a more accurate interpretation of the term πάθει μάθος is *personal*

misfortune can be the genesis of insight.

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

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

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

KS
2014

Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as a printed book: David Myatt, *Poemandres, A Translation and Commentary*, ISBN 9781495470684.

{2} qv. Myatt's essay *Towards Understanding The Acausal*.

Individual Authority And The O9A Code Extracts From Various Replies

"I expect individuals - if interested, motivated, and sagacious enough - to work some things out for themselves."

Letter from Anton Long to Professor Connell Monette, 2011,
quoted in R. Parker, *Originality, Tradition, And The Order of Nine Angles*, e-text (pdf), 2013.



Czereda: "The only authority here is the individual judgement of each person following the ONA path...letting the ONA people decide for themselves."

Jeff: Again, that's only your personal opinion and your interpretation. Your own outsider interpretation of what you believe or assume the O9A is all about.

What is such a cerebral opinion worth, given that you haven't followed any O9A praxis and can't answer questions about O9A esotericism and don't have access to O9A oral tradition?

Your outsider interpretation of - your personal opinion about - the Order of Nine Angles means that you don't accept that the Order of Nine angles is #1) the esoteric philosophy developed by Anton Long between the 1970s and 2011, and which esoteric philosophy has embedded in it a new logos, and #2) the practical methods - like the seven fold way and the rounwytha way - devised by or inherited by Anton Long.

For that's the current esoteric understanding of what the O9A is and what being O9A means, and if you don't agree with it then it's up to you to prove your case. Merely stating and repeating your opinion is not proving your case. Where's your closely argued - scholarly - proof of your interpretation based on either your personal experience of O9A praxis or on a detailed knowledge of O9A oral tradition and O9A esotericism?

Your opinion - your interpretation - is way off because the O9A path - being O9A - means accepting and living by the O9A logos. No O9A logos, no O9A. Living by the O9A logos means living by the O9A code:

Our kind are made by their acceptance of the principle of personal honour and by living according to this principle. Hence, someone becomes of us when they pledge to live their lives according to that principle. Thus, our behaviour toward our own kind is guided by our Law of Kindred Honour." Anton Long, *The Five Core ONA Principles Explained*, 122 Year of Feyen

Here's a very simple example. Being Muslim means reciting - and believing in and living

by - the Shahadah. Someone who says they don't accept the authority of the Koran and the Sunnah - who doesn't follow the Allah given guidelines in the Koran and the Sunnah - isn't a Muslim even if they claim they are.

Yet again all this comes down to something very simple. Which is this -

You as an outsider have an opinion about what the O9A is and what the O9A isn't or shouldn't be. Your opinion about what the O9A is and O9A isn't happens to differ from the understanding of the O9A articulated by someone else. This someone else happens to have access to the O9A oral tradition and has shown a better understanding of O9A esotericism than you.

If you still insist that your opinion and interpretation of the O9A are correct then there appears to be only two reasonable courses of action open to you - which are for you to write a detailed and documented treatise explaining and proving your outsider (cerebral) interpretation, or for you to undertake an O9A praxis, gain some relevant esoteric pathei mathos, and then start your own "reformed" or "authentic" O9A chapter, coven, nexion, sect, temple, or group, by means of which you can promulgate your interpretation.

o o o o o



jeff77
New Member

Messages: 77

AnnaCzereda said: [↑](#)

So what was wrong in what I wrote about the authority of individual judgement?

What was wrong is basically that you don't really understand the O9A - you only assume you do. To understand the O9A you have to know - in detail - the esoteric philosophy of the O9A and know about its logos and how these relate to the three practical O9A methods of "internal sorcery".

What for example do you know about O9A esoteric languages and how they relate to the anados and the abyss? What do you know about the aeonic perspective? About the sinisterly-numinous? About causal abstractions? About logos? About the star game? About Camlad? About O9A ontology and thus about how the O9A understand physis? What do you know about physis sorcery? About adunations? About the baeldraca? About azoth and its relation to enantiodromia? About the relationship between a rounerer and acausal knowing? I could go on and on and on and haven't even mentioned anything relating to O9A oral tradition.

Sure you can read some O9A material on the net - and even google all of the above - and then form an opinion about the O9A but that doesn't mean you'll understand the O9A. To

Czereda: "So what was wrong in what I wrote about the authority of individual judgement?"

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Sure you can read some O9A material on the net - and even google all of the above - and then form an opinion about the O9A but that doesn't mean you'll understand the O9A. To really understand, to know, the O9A you need to #1) know about all the things I mentioned above - and much more - and then discover all the connections that make the esoteric philosophy - and the "why" of O9A practical methods - and thus see the whole wyrdful picture, or #2) you need practical, hands on, experience - over a period of several years - of one or more of the three practical O9A methods of "internal sorcery", or #3) you might emulate Anton Long and go live a practical sinisterly-numinous life for a couple of decades.

That you can't answer particular questions about O9A esotericism should be a hint that your knowledge and understanding of the O9A is limited.

It's like someone quoting some verses of the Koran - in some translation - and thinking they "understand" Islam and know all about Muslims. They don't take into account that they can't read classical Arabic - so have to rely on the interpretations of others - *and* that those verses have to be understood in the context of the rest of the Koran *and* in the context of the Sunnah *and* also don't take into account things like Ijma and Adab.

Sure "the authority of individual judgement" is one of the *exoteric* axioms of Anton Long's esoteric philosophy but it's not the whole philosophy - or even the only exoteric axiom - and therefore needs to be understood in *esoteric* context. Part of this esoteric context is the logos, the particular perceivization which makes the O9A unique and which thus - like some academics have said - means that the O9A presents "a recognizable new interpretation of Satanism and the Left Hand Path".

Naturally you can dismiss all this and continue to claim that you - having read some O9A material - really do understand the O9A and so claim stuff like the exoteric axiom of "the authority of individual judgement" is the foundation and the essence of the O9A and has priority over the O9A logos and thus over not only the whole sinisterly-numinous tradition with its roots in Hellenic mysticism but also over things such as the Rounwythian way of life.

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Czereda: "You made up your own ONA online etiquette and your own Code, which means it's your version and interpretation of them both."

Reply:

It's not something KS made up. It was written by AL years before KS started posting on the net.

Here's the thing. O9A code was derived in the 1970s and was an oral tradition. The etiquette is implicit in such a code because etiquette=code of personal behavior and the code is about personal behavior. The Code is alluded to in several published O9A texts, 1980's and 1990s vintage. Complete code publicly published 2009 along with other previously oral traditions such as the rounwytha. AL explains the reasons for such

publication in several articles and in a 2011 interview with Professor Monette.

The O9A oral tradition is mentioned in many O9A texts published from the 1980s onwards - including in the Hostia collection and in Naos - and in mainstream books written by academics.

In 2011 and in response to questions from academics, AL in private correspondence mentions "muppets" and gives an example. In 2014 KS mentions the muppet claim and the O9A code - and the etiquette implicit in it - on an internet forum.

Your statement that KS "made it up" implies you're claiming (i) there was no code before 2014 and (ii) that there's no O9A oral tradition and (iii) that the written code that was published in 2009 - we'll ignore the glaring contradiction in your claims for now - is *not* about etiquette. You're also claiming that all the mentions in published O9A texts from the 1980s on of there being an oral tradition are fraudulent and that the academics who accept there is an oral tradition are either less well informed than you are or stupid.

ooooo

Kerri Scott:

What part of the following, from the original document linked to, did you not understand?

"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...

The rules have remained unwritten [but] they can be deduced from the law of kindred honor, and which basic law (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."

Now [...] there was a problem in relation to anonymous people claiming to be O9A over the internet. This was not a problem of interpreting the code but rather of judging who was or wasn't O9A.

[There was] an unwritten etiquette, derivable from the written O9A code or from the behavior of those who live the honor code and who you know personally [...]

Those unwritten rules regarding 'internet etiquette and the like' are not the same as the written O9A honor code but they are inherent in the unwritten O9A law of honor - the logos - that O9A people live by.

For [...] O9A people know - and have known for decades - what the 'law of kindred honor', the O9A logos, means and implies without it being written down, and what is written under the title the O9A code is an exoteric expression of that law, a

manifestation in words of O9A character, and words don't or can't express character very well whereas when you meet and get to know someone who has the O9A character that the written code exoterically re-presents then you come to know what the code is and what it means.

It's simple - because a living person numinously presences something living (like an ethos, a logos, or honor itself) whereas something written, like a law or a code is something causal, lifeless, devoid of numinosity.

Honor lives in and is manifest by individuals, by how they live, by what they do or don't do, and defines what type of person they are. Honor is not manifest - in its living complexity - in or by words, spoken or written. Hence why 'the law of honor' is the logos of the O9A, for a logos lives, and is presenced, only in and by living human beings, not in words or dogma or in rituals or by whatever else.

This whole understanding of the difference between the living, the esoteric (the numinous) and the exoteric (a form) - and of how honor lives in and is re-presented by individuals and not in some law or code, runs through AL's (and DM's) writings since the 1970s and thus through the O9A. It's the basis of really understanding what the O9A is all about. DM wrote for instance, way back, that "individuals of honour understand - often instinctively - that honour is living while words are not; that honour lives in individuals."

Now, I'm willing to concede that such misunderstanding as seems to have occurred may be my fault for not explaining things clearly in the first place - but I did keep on saying that the sagacious or those will certain occult skills would or should 'get it'.

o o o o o

Anna Czereda wrote: "If you know something about his behavior in the real world that makes him non-ONA, then feel free to share."

Morena Kapisiris replied:

1. The fact is, my dear, Mr McD is just someone claiming to not only be O9A but also claiming to have run an O9A nexion - who now even offers tuition in the O9A star game - and yet who is a person of no known notability, having no documented deeds (sinister or numinous or exeatic) to his name. Heck, he can't even supply us with images of the advanced star game he has constructed.
2. His prior admissions - of lacking o9a knowledge (while writing gabble about the o9a) and not giving a **** about the o9a code - plus his online attitude to other o9a folks, contrary to o9a etiquette, mark him as an o9a pretender, whatever you or any other non-o9a person believes or assumes.
3. He has no access to o9a aural tradition, and even declined an offer to meet AL in Egypt.

4. He can't answer basic questions about o9a esotericism.

5. He hasn't undertaken the 7 fold way up to and including internal adept and thus has not acquired the relevant esoteric pathei-mathos.

Now, whatever you or anyone - Christian or self-described satanist, or whatever - believes or assumes, the o9a yardstick re a documented (in mainstream media) sinisterly-numinous life is Anton Long.

Unless and until someone comes along who has a comparable documented life over decades, then their opinion on matters o9a is either their own exoteric opinion/interpretation, or just BS. That is, of no consequence, except of course to mundanes and o9a pretenders: those lacking an o9a physis.

You and others can pontificate all you like about the o9a, but unless and until you can answer (i) the questions KS asked Mr McD to answer (which he failed to do), and (ii) the ten published questions that all genuine o9a adepts can answer (partly via esoteric pathei-mathos and partly because they have access to o9a aural tradition), then your pontifications are just the pontifications of individuals who don't have an in-depth knowledge of the o9a.

If some individuals "respect" or agree with those who cannot answer such questions about the o9a, regarding them as some sort of authority about the o9a, then it just shows how gullible/mundane those individuals are.

Appendix

The Authority Of Individual Judgement - Interpretation And Meaning

The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presented in the praxes of the Order of Nine Angles (O9A/ONA).

This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority:

“We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else’s authority [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a

stage, toward something else.” {1}

For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are – with one important exception – 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. No leader, no outer (or inner) ‘representative’, no council, no ‘old guard’, who can make pronouncements about or declare what is or is not correct. No ‘official’ or ‘genuine’ O9A; no ‘heresy’; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A {2}, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, ‘presence the dark and manifest the sinister’ in practical ways.

Honour and The Code of Kindred-Honour

The one exception regarding individual interpretation, and changing everything O9A, is the O9A Code of Kindred Honour. It is exempted because it is the Logos of the O9A – the unique perceivration that distinguishes the O9A – and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one’s manner of living.

Furthermore, the O9A code is not about honour, not about honourable behaviour towards others, per se. Rather, it specifies how a person relates to those of their own kindred, to other O9A folk. Thus, in respect of one’s kindred there are certain expected standards of fairness, of honour, but those standards do not apply in respect of how O9A folk relate to and deal with mundanes.

In respect of honour in general:

“One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant.” {3}

Which means that how someone who is O9A relates to and deals with mundanes is something each O9A person – or cell, nexion, or group – works out, decides, for themselves. Thus, if some person or some nexion did some deed or deeds, in relation to a mundane or in relation to some mundanes, that some other O9A person or people considered was dishonourable, would that make that deed or those deeds wrong from an O9A perspective? Not necessarily, for it would be a matter for each individual and/or nexion to decide for themselves:

“[One of the] practical guidelines of the Order of the Nine Angles is that there is no morality – no judgement about what is right and what is wrong – but our own individual one, with that judgement born not from feelings nor from some reaction to some particular event, but from a detached, reasoned, reflexion arising from practical experience. In short, from our own individual pathei-

mathos, and the personal unique sinister weltanschauung that we develop from such practical experience, such reflexion, and such pathei-mathos.” {4}

Similarly in respect of what has been described as the ‘criteria of mundaneness’, with a mundane generally considered to be an adult, of sound body and mind, who does not live by the Code of Kindred Honour, and with the threshold of adulthood generally considered to be sixteen years of age, with some veering toward a threshold of fourteen and others toward eighteen.

Is this criteria – first explicitly clarified by Anton Long in 2011 {5} – therefore, given that it was authored by Anton Long, an exception to the authority of individual judgement? If so, is it an authoritative, infallible, definition applicable to all who are O9A, making those who do not accept it, for whatever reason, not O9A?

Given the foregoing, the answers should be obvious. It is for each individual to decide – to judge – for themselves, based on what they personally feel, on what they personally know, honour is. For they are the ultimate authority of what is ‘right’ and what is ‘wrong’. Not some consensus; not what someone else writes or says; not what a majority believe or assert; not what some group or organization declaims; not what some government or State enshrines in some law or laws; and not what some zeitgeist suggests or impels some people to feel.

R. Parker
2014
Revised August 2014

Notes

{1} Anton Long: *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{2} As mentioned in *Overview Of The Order Of Nine Angles*:

“Living by the Code of Kindred Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles aka the Sinister Code, aka the Law of The New Aeon) together with a striving to follow one of the three O9A Ways is what makes someone O9A.”

The three currently existing O9A ways are the initiatory hermetic Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha.

{3} Anton Long: *Satanic Letters of Stephen Brown*, Letter to Michael Aquino dated 7th September 1990 ev.

{4} Anton Long. *Into The Abyss – Morality, Terror, and the ONA*. 122 Year of Feyen

{5} Anton Long. *Children and The ONA*. 122 Year of Feyen.

Editorial note: This is R. Parker's revised version of his original article; a revision he undertook following discussions of the topic at the Oxonia Sunedrion in Summer 2014, a sunedrion attended by not only delegates from Britain and overseas but also by AL.

The Outing of Kris McDermott

Given below are some indicative screenshots from a 2104 internet debate regarding the saga of the pseudonymous Ryan Anschauung (aka Chris/Kris McDermott aka Aussie Alex) of the Temple of Them, who claimed for over seven years to be O9A and to run an Order of Nine Angles nexion in Australia, but who was, in early January 2014, 'outed' as a charlatan, and as a member of the O9A pretendu crowd.

In May 2014 he was publicly asked some questions about the O9A which he - despite claiming to have been O9A for over seven years, and despite having pontificated at great length about the O9A during those years - was unable to answer. He also publicly boasted about having done 'sinister' deeds in the real world but when asked for documented evidence failed to provide any.

He subsequently publicly admitted that he "didn't give a **** about the O9A code" of kindred honor, and 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

To summarize the whole six month long saga:

1. Kris McDermott publicly (using a pseudonym) claimed for years to be O9A.
2. Being O9A means certain, specific, things.
3. One of these things is following O9A etiquette in relation to other O9A people.
4. This etiquette concerns both personal (face to face) interactions and how O9A people relate to each other via mediums such as e-mail and on internet forums.
5. This etiquette (or behavior, if you prefer that term) derives from the logos of the O9A.
6. The logos of the O9A is the law of kindred honor.
7. Kris McDermott did not behave in his dealings with certain O9A people as someone O9A should have done.
8. When given the opportunity - twice - to publicly explain himself he provided numerous 'useful indicators' about his character.
9. He was unable to answer questions put to him regarding the O9A [see below]
10. He admitted he didn't know what O9A etiquette was and that he didn't care about it anyway.

The questions he was asked, which he couldn't answer, were:

1. Given that you've written about the star game and even sold a commercial version of the game, explain why each piece of the 'advanced' star game is itself a nameable star.
2. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.
3. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart? http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png
4. Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

Diversiory Tactics and Spin

Despite writing, in volume 3 of his *Diary of A Devil Worshipper*, that "I have believed since I began my journey with ONA that self-honesty is the most powerful force a person can wield", he has never unequivocally, and publicly, admitted (i) that his claims to be O9A and to run an O9A nexion were fraudulent, and (ii) his pretentiousness in respect of knowledge of the O9A.

Instead of being honest, Mr McD just indulged in the type of "spin a politician might indulge in after he's been caught-out and wants to undertake some damage-limitation in the hope of saving his career. The politician doesn't admit liability; doesn't mention his mistakes. Doesn't come clean. Instead, the blame is shifted elsewhere, and some propaganda/disinformation is added for good measure in the hope of confusing the proles."

For all he has ever said, when repeatedly asked to 'come clean' about his lack of knowledge and his fraudulent claim to be O9A, was:

"I'll admit that on occasion I've spoken about the o9a without sufficient education or experience in some matters."

To which someone O9A replied:

"On occasion, and in some matters? How economical with the truth you are. Even after x years of claiming to be

O9A and claiming to run an O9A nexion and even after writing thousands of pages of gabble about the O9A, you couldn't answer basic questions about the O9A. Also, in your spin you for some reason conveniently 'forgot' to mention that you admitted that you "didn't give a **** about the O9A code" and that for x number of years you claimed to be O9A.

Since presencing that code via living is what makes (and always has made) someone O9A, you falsely claimed for x number of years to be O9A and falsely claimed to running an O9A nexion. Didn't you?"

In addition, and in an obvious attempt to try and save face, he continues (as of November 2014) to not only make silly claims about himself but also continues to try and divert attention from his failure by casting aspersions on others. A case in point being his recent (November 2014) spiel regarding his request, months earlier, to meet with Ms Kerri Scott, who was instrumental in 'outing' him.

Mr McDermott said that such a meeting either be in Australia or, astonishingly, be via skype. When Ms KS insisted on a personal meeting and offered to meet halfway - in Egypt or in another interesting mid-East country such as Iraq - the self-described 'devil worshipper' and 'satanist' declined, because he was too lazy or couldn't afford, to travel to such a place (while expecting KS to travel all the way to Australia), and because he preferred to remain safe in Australia rather than travel to somewhere that could be dangerous to life, liberty, and limb.

Thus he rejected the sinister option - physical travel by an individual to a dangerous location without any guarantees at all but with the prospect of pathei-mathos - in favor of remaining in his comfort zone, just like one of the O9A pretendu crowd would. And, just like a boastful wannabe satanist, a fantasist, who has no documented sinister deeds to his name (being just an internet individual, a mundane, of no demonstrated notability), he indulges in ad hominem, uses vulgar language, and - using one of the eternal excuses of mundanes - projects some imaginary failing (or projects, from pop-psychology, some ideated personality flaw or some ideated personality type) onto his "enemies". For such projected prejudiced assumptions do so make boastful, egoistic, mundanes feel better about themselves and might (or so they hope) even impress some of their fellow mundanes.

To conclude, here is an extract from a recent (November 2014) exchange between Mr McD and yours truly on a private O9A FB group:

{quote}

Steve Balkman aka Chris McD aka Ryan Anschauung opined: "You wish to paint me as a coward...Skype was a good alternative to not meeting."

The heart of the matter - sans your spin - was that skype was not a personal meeting in an interesting and possibly dangerous place. To prefer skype to such a personal meeting in such a place was not only a very un-sinister thing to do, but was indeed the action of a coward; the action of someone who most probably feared that he might be arrested or harmed in such a dangerous place, or even become an opfer (in the Jihadi sense of another infidel being disposed of, of course).

Why, KS even offered to arrange a personal meeting between you and Myatt (aka Shaykh Abdul-Aziz) in such a place, which offer you also turned down.

That you had, for around seven years, portrayed yourself as 'sinister' - and boasted about living a 'sinister life' - and then, when asked to actually do something of a practical sinister nature (take a chance, and go meet someone in a dangerous place) you whimped out, and made excuses, and continue to make excuses, for your failure, says it all really.

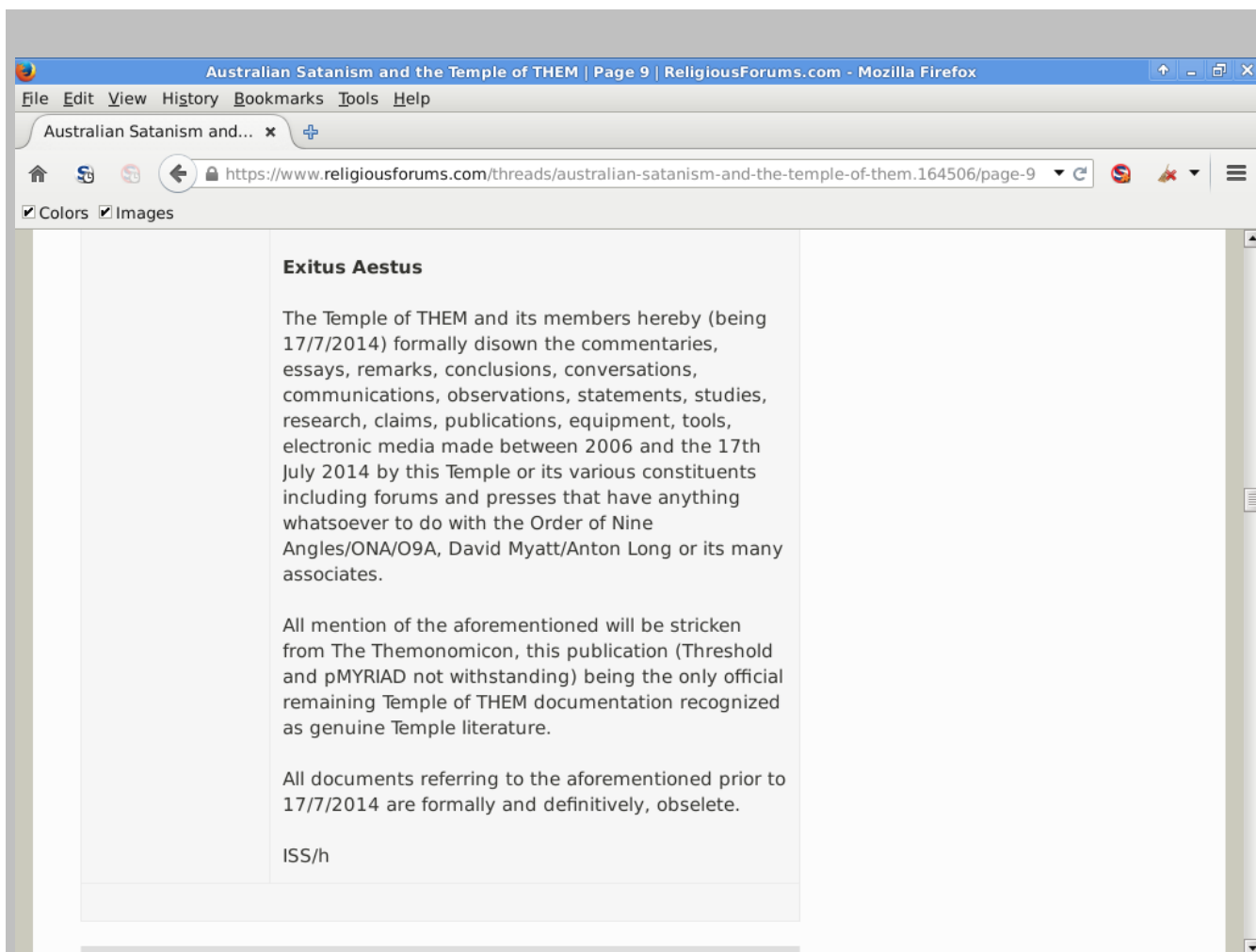
Steve Balkman aka Chris McD aka Ryan Anschauung also opined: "you should have nothing to fear visiting me here."

Yeah, right - which desire by you to "stay safely at home" (rather than venture forth to a war zone or a dangerous place rife with gun carrying extremists) is just another indication of your physis.

Bottom line - you had your chance, twice (once with meeting KS and once with meeting DM) and you blew it.

But no doubt you'll continue with your spin in the hope that your "reputation" can be somehow salvaged.

{/quote}



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Among the many and diverse 'useful indicators' about him that the various internet spats revealed were the following:

1. He claimed for some eight years to be O9A and to be running an Australian Order of Nine Angles nexion (the temple of them). Yet even after eight years his O9A knowledge was very limited - he couldn't answer certain esoteric questions.
2. He didn't have the sagacity, or couldn't be bothered in those eight years to develop the occult skills, to discover certain unwritten rules derived from the O9A logos, and knowledge of which unwritten rules are one fundamental things that mark someone as really being O9A. When asked about his ignorance of these rules he admitted he couldn't care less about them.
3. In his public dealings with certain O9A people, and in private correspondence with certain other people, he acted contrary to the O9A logos (aka the code of kindred honor) and which logos is another of the fundamental things that mark someone as really being O9A.
4. He boasted that he published his collection De Requisite Exquisite before Anton Long's compilation

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being O9A.

4. He boasted that he published his collection De Requisite Exquisite before Anton Long's compilation The Requisite ONA, and that "the o9a was trying to outdo" him. This boast was revealed as a lie, since The Requisite ONA was published over a year before his collection.

5. In order to try and bolster his credentials he publicly, while still remaining anonymous, claimed to have once fought off many assailants. Since he couldn't provide any reliable mainstream sources to verify this claim, it was just a vainglorious boast of some anonymous person on the internet: a puffer engaging in puffery.

6. In a further attempt to try and bolster his credentials, he published his very mundane, laughable, ritual of initiation, and which ritual 'gave him a sign' and ended with him flushing bits of parchment down a conveniently near toilet.

7. He posted various bizarre rants, in one of which he claimed to be 'an avatar of the messiah'.

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AnnaCzereda said: ↑

How should he document this fight?

Without supporting evidence, it's just another vainful boast. Those with a certain character wouldn't publicly boast about such an undocumented deed; those with a different type of character would and do so boast. Thus, this boast is yet another useful personality indicator.

That you keep making excuses for him is interesting.

AnnaCzereda said: ↑

So now the ONA is about studying and memorizing things.

Ignoratio elenchi (again). He *claimed* to be O9A for x number of years, and he *claimed* to run and O9A nexion, and he wrote thousands of pages about the O9A allegedly from his own personal experience, and he *pontificated authoritatively* to academics and others about the O9A, and yet he couldn't answer simple questions about O9A esotericism.

When asked about this, he (to his credit) finally admitted his O9A knowledge was limited, and that (in his words) although

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answer simple questions about O9A esotericism.

When asked about this, he (to his credit) finally admitted his O9A knowledge was limited, and that (in his words) although he had thought of himself as a captain he was in reality just a deckhand. Ergo, his claims were false and his pontifications were those of, at worst, a charlatan and, at best, a boaster. Again, such false claims and such boasting are useful 'personality indicators'.

Add up all these useful personality indicators and what type of personality is thereby profiled?

BTW, you still haven't answered the simple question I asked you. So I shall repeat it the question again:

Given that Kris himself admitted that he "didn't give a **** about the O9A code", and given that following that code is what distinguishes someone who is O9A from someone who is not O9A, was he or was he not falsely claiming to be O9A? Yes, or no?

Why haven't you answered this question? Is it because that his statement basically amounts to a confession that he was indeed falsely claiming to be O9A, and if you admit it into evidence, then the whole case for the defense, which you've been presenting for a while, falls apart?

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jeff77

New Member

Messages: 77

AnnaCzereba said: ↑

. Dishonorable behavior is a serious matter whereas you're talking about some online petty and silly ****

It's not about "dishonorable behavior" but about whether or not Mr McD upheld the O9A code and therefore about who is and who isn't O9A. That isn't "online petty and silly" at all is it?

KS has pointed out to you countless times in the past 6 months that it's about claims made by Mr McD - about false misrepresentation - yet you still persist in pushing your own demonstrably false claim that it's about "dishonorable behavior". Why do you keep making that claim? Is it because you really don't get what it's been all about? Or is it because you're too stubborn to admit that you're wrong and that Mr McD has admitted he was at fault? Given his admissions it's case closed isn't it? Or are you trying to keep the case open because you want to continue bashing the O9A?

Why else would you keep avoiding answering the question KS asked you? The question was -

Given that Kris himself admitted that he "didn't give a **** about the O9A code", and given that following that code is what distinguishes someone who is O9A from someone who is not O9A, was he or was he not falsely claiming to be O9A? Yes, or no?

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AnnaCzereda said: ↑

If someone breaks the Code of Kindred Honor, he acts dishonorably

Then given that Kris himself admitted he broke - did not abide by - the O9A code he was, according to that statement of yours, acting 'dishonorably'.

Therefore you're now finally admitting that Kris acted dishonorably, and that (given that he said he didn't give a **** about the code) he was not O9A and that therefore his claim to be O9A was false, and that - as a someone who acted dishonorably - he deserved approbation.

Aug 3, 2014 #308



jeff77

New Member

Messages: 77

AnnaCzereda said: ↑

How can you be loyal to the anonymous strangers online, even if they claim to be ONA?

Did you overlook that KS already demolished you argument here - <http://www.religiousforums.com/forum/3861657-post292.html>

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6

jeff77
New Member

Messages: 77

How can you be loyal to the anonymous strangers online, even if they claim to be O9A?

Did you overlook that KS already demolished you argument here - <http://www.religiousforums.com/forum/3861657-post292.html>

Like KS said there -

1. Not 'strangers on the internet' but other O9A folk. 2. Not 'honor' per se but kindred honor, the O9A code. 3. Which code specifies how someone who is O9A interacts with other O9A folk and with mundanes. 4. If someone who claims to be O9A doesn't interact with other O9A folk according to that code, ergo they're not

Click to expand...

Perhaps you never understood it was all about how O9A people relate to other O9A people both online and offline and via the internet or some medium and regardless of whether or not they're anonymous.

Heck, KS several times even linked to O9A texts about O9A etiquette. About the standards of behavior O9A people - if they're really O9A - should have toward other O9A people. The standards are here - O9A Etiquette

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Standards are here - O9A requests

Those standards are derived from the O9A code so that if someone claiming to be O9A doesn't abide by them then that person is breaking the O9A code.

AnnaCzereda said: ↑

I'm still waiting for you to give some evidence of Ryan's dishonorable behavior.

You've just provided one, haven't you -

AnnaCzereda said: ↑

If someone breaks the Code of Kindred Honor, he acts dishonorably

Since Ryan admitted he didn't give a **** about the code O9A then his claims to be O9A for 8 years and to run and O9A nexion were dishonorable because false weren't they? Plus he was acting dishonorably wasn't he because he was lying.

Case closed then isn't it.

Aug 11, 2014 #200

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Aug 1, 2014 #301



kerriscott
New Member
Messages: 184

AnnaCzereda said: ↑

These are quite petty accusations, really

Actually, they're not 'petty' and they're not accusations but useful 'personality indicators' (detected characteristics) and a record of things he said or claimed. That you believe they are accusations is interesting.

But if that's how you see those indications - in your desire to defend him - then that's how you see them. It seems that you have no personal experience of either the 'law' or the 'order' part of law enforcement (from whatever side of the street or the bench) or you have experience in speling and in the interest of your client make excuses for him. For those with such experience of law enforcement know those detected characteristics for the indicators of personal character that they are.

AnnaCzereda said: ↑

he wrote he was a skinhead for two years.

Yes of course he did because he said so. If I wrote that I worked for the CIA for seven years would you believe me?

https://www.religiousforums.com/threads/australian-satanism-and-the-te
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for the CIA for seven years would you believe me?

Where's the evidence - reliable third party sources - for his boast that he was a skinhead? There isn't any evidence. Until he provides some, it remains a vainful boast - which boasting is, in my experience and in my universe, itself indicative.

AnnaCzereda said: ↑

Of course, when asked, he couldn't provide any evidence of those tens of thousands of people or detail his "hundreds of thousands of insights

So it was just another vainful boast; that is, indicative. Another indicator.

AnnaCzereda said: ↑

How should he document this fight?

Without supporting evidence, it's just another vainful boast. Those with a certain character wouldn't publicly boast about such an undocumented deed; those with a different type of character would and do so boast. Thus, this boast is yet another useful personality indicator.



kerriscott
New Member

Messages: 184

hollow said: ↑

*The admission given by Hollow [...] reads:
"I'll admit that on occasion I've spoken about
the o9a without sufficient education or
experience in some matters."*

On occasion, and in some matters? How economical with the truth you are. Even after x years of claiming to be O9A and claiming to run an O9A nexion and even after writing thousands of pages of gabble about the O9A, you couldn't answer basic questions about the O9A.

Also, in your spin you for some reason conveniently 'forgot' to mention that you admitted that you "didn't give a **** about the O9A code" and that for x number of years you claimed to be O9A.

Since presencing that code via living is what makes (and always has made) someone O9A, you falsely claimed for x number of years to be O9A and falsely claimed to running an O9A nexion. Didn't you?

BTW, talking about yourself in the third person is quite indicative.

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kerriscott
New Member
Messages: 184

AnnaCzereda said: ↑

If you think these claims are false, why don't you prove it? You haven't shown any evidence of Ryan's dishonorable behavior

Anna, you seem to have conveniently forgotten my replies to you when you asked the same question again and again x months ago.

Here's the gist of my replies. It's not about someone's so-called "dishonorable behavior" - it's about (i) following or not following the O9A code, and about (ii) making claims regarding being O9A and running an O9A nexion.

Now, you yourself have admitted - ipso facto - that his claims were false, as he himself admitted they were false:

AnnaCzereda said: ↑

*Yeah he said he didn't give a **** about your Code of Kindred Honor.*

QED, regarding him making false claims about being O9A and running an O9A nexion, because following that code is what distinguishes someone who is O9A from someone who is not O9A.

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AnnaCzereda said: ↑

Why should he be bound by honor to the strangers on the internet?

1. Not 'strangers on the internet' but other O9A folk.
2. Not 'honor' per se but kindred honor, the O9A code.
3. Which code specifies how someone who is O9A interacts with other O9A folk and with mundanes.
4. If someone who claims to be O9A doesn't interact with other O9A folk according to that code, ergo they're not O9A.
5. If someone who claims to be O9A doesn't give a **** about the O9A code, then ergo they're not O9A but one of the O9A pretendu crowd.

It was and is as simple as this.

Now, it's irrelevant what you and others believe or assume about the O9A code. The fact remains that following that code is what distinguishes someone who is O9A from someone who is not O9A.

That you seem either unable to grasp this logic or refuse to publicly admit - in a clear unambiguous manner - that the case against him is proven beyond reasonable doubt, especially given his own admission regarding ignoring the O9A code, is most interesting.

An O9A Education

Ryan Anschauung was invited (by Ryan Fleming) to a closed Order of Nine Angles Facebook group in order to give 'his side of the story' in the matter of him being one of the O9A pretendu crowd. On 5 May 2014 he, associating a plebal 'avatar' with yet another assumed name, began a thread there, writing that "Right then. This is Krist Hollow of the Temple of THEM. Thanks for the invite."

After some preliminaries, JB asked Ryan Anschauung some pertinent questions relating to the Order of Nine Angles:

{quote}

Four simple questions to start with. If the avatar of the Messiah (aka whatever he wants to now call himself) can answer these - and eight years of being O9A or being associated with the O9A is long enough for an education - we'll move to more advanced questions. 24hr time limit beginning now - and if you have to search the internet, you cheated (not that such cheating will help that much in trying the find the answers).

1. Given that you've written about the star game and even sold a commercial version of the game, explain why each piece of the 'advanced' star game is itself a nameable star.
2. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.
3. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?
http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png
4. Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

{/quote}

Ryan Anschauung failed to answer any of questions. What follows is a revised version of one of JB's posts which summarizes the 150+ posts of the thread. A screenshot of JB's original summarizing post, and a screenshot of some of Ryan's posts, are given below.

{quote}

As for coming to some definite conclusion here - we have. This is the second chance you've had to state your case, and in many ways what you've written here gives the definite answer.

1. You claimed for eight years to be O9A or be closely associated with the O9A - as your correspondence with a particular academic, never mind your public statements, prove.

Now you can backtrack, and say it was all some kind of 'insight role' or you 'messaging with the O9A' or whatever inventive story you can come up with. But most will easily see through such excuses.

2. You failed to answer any of the questions I asked you, questions designed to test your knowledge of the O9A, and admitted you didn't know the answers. However, an eight year long O9A education would have provided you with all the answers, because:

(i) A fundamental principle of O9A education is that "individuals are expected to work some things out for themselves or develop or possess the skills (occult and otherwise) to apprehend or discover certain things."

(ii) Part of an O9A education - as many O9A texts have mentioned over the decades - is pathei mathos. Another part is scholarly learning.

3. Given your failure to answer the questions, you obviously lack such an education. Thus, we are entitled to ask: if in eight years you didn't - or couldn't - learn enough to be able to answer these easy questions, what the heck were you doing other than being a poseur?

You also - and despite having more access to O9A MSS old and new than most people - didn't know, or couldn't intuit (i.e. didn't have the requisite occult skills), or couldn't be bothered in those eight years to self-learn really basic O9A stuff to do with the star game, esoteric chant, etcetera.

Despite such a lack, you nevertheless pontificated at great length, for many years, about the O9A as if speaking from experience and with knowledge. You also claimed to be running a successful O9A nexion. You also corresponded with academics about the Order of Nine Angles.

Thus, one can only conclude you were someone pretending to be O9A: i.e. a fraud. Someone whom certain people 'sussed out' early on, but who played along because you were useful (correspondence with an academic verifies this).

4. You admitted that you didn't know what O9A etiquette was, and admitted you don't care about it anyway. Given that this O9A etiquette was, and is, central to what the O9A is and given that it also manifests who is or who is not O9A - and can easily be deduced from the logos of the O9A - your ignorance of it and your ignoring of it is confirmation of your non-O9A physis and status; as were, among other things, the 'useful indicators' you recently provided on a certain satanist internet forum, and how you were personally vituperative to someone O9A here as you were several times in the past, contrary to O9A etiquette.

5. You said that "no one can accuse you of not being Sinister" and that you had achieved a lot in eight years. However, given that you were and are anonymous, this is mere boasting, anonymously posted on the internet, and which anonymous boasting is itself indicative of your character, as was the anonymous story about you and those nunchuks.

{/quote}

In summary: Ryan Anschauung - aka Krist Hollow aka Steven Balkman aka Avatar of The Messiah - was just some anonymous person, an internet wordsmith, who for eight years, and like the charlatan he was, pontificated about a subject he hadn't studied in detail and had no in-depth knowledge of. Someone who garnished something of an internet reputation among the o9a-pretendu-crowd; a useful muppet until - his usefulness deemed over - he was first privately (2011) and then publicly (2013) exposed as one of the O9A pretendu crowd, and exposed to provide an example of (i) who is and who isn't O9A, and (ii) of what being O9A means and implies.

However, given what the posts revealed, and given his past form, it is only to be expected that Ryan Anschauung, in order to try and save face, might now claim that either he was the victim of a hoax (someone impersonated him, for example) or that it was all part of some cunning plan on his part to 'dupe the O9A' yada yada yada. But the sagacious, those who really are O9A, and those outside of the O9A who do possess certain occult skills, will know otherwise.



6 hrs · Like

Steven Balkman Lol, so because you didn't witness it, it didn't happen eh?

6 hrs · Like

 **June Boyle** Alex, you claim to be 'sinister' - where's the proof? Posting more words or linking to more words you've anonymously written isn't proof. If you want anonymity, don't go round anonymously claiming to be really really sinister. What are your sinister deeds? Where's the proof? Also, anonymously boasting about asking people to 'take you out' is just so juvenile, especially given you're afraid to reveal who you are.

6 hrs · Like · 1

 **Steven Balkman** There are a LOT of entries in that Diary of a Devilworshipper relating those experiences and others, in Context. something you seem to systematically omit.

6 hrs · Like

 **Steven Balkman** Why are you calling me Alex?

6 hrs · Like

 **Steven Balkman** I thought you had a policeman on the job, June. Shouldn't be hard?

6 hrs · Like

 **Steven Balkman** Why do I need proof?

6 hrs · Like

 **Steven Balkman** It is what it is. Take it or leave it.

6 hrs · Like

 **June Boyle** Alex, Diary of a Devilworshipper is just something some anonymous person made up and posted on the internet. Didn't you know that Stephen Leather's novel 'Nightmare' is based on real events involving real O9A people in the real world?

6 hrs · Like

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"murie sing, cuccu" - emphasis on the "cuccu", less so on the "murie."

5 hrs · Edited · Unlike · 1

 **June Boyle** As for coming to some definite conclusion here - we have. This is the second chance you've had to state your case, and in many ways what you've written here gives the definite answer.

1. You claimed for eight years to be O9A or be closely associated with the O9A - as your correspondence with a particular academic, never mind your public statements, prove.

Now you can backtrack, and say it was all some kind of 'insight role' or you 'fucking with the O9A' or whatever inventive story you can come up with. But most will easily see through such excuses.

2. You failed to answer any of the questions I asked you, and admitted you didn't know the answers. However, an eight year long O9A education would have provided you with all the answers, because:

(i) A fundamental principle of O9A education is that "individuals are expected to work some things out for themselves or develop or possess the skills (occult and otherwise) to apprehend or discover certain things."

(ii) Part of an O9A education - as many O9A texts have mentioned over the decades - is pathai mathos. Another part is scholarly learning.

3. Given your failure to answer the questions, you obviously lack such an education. You also - and despite having more access to O9A MSS old and new than most people - didn't know, or couldn't intuit (i.e. didn't have the requisite occult skills), or couldn't be bothered in those eight years to self-learn really basic O9A stuff to do with the star game, esoteric chant, etcetera.

Despite such a lack, you nevertheless pontificated at great length, for many years, about the O9A as if speaking from experience and with knowledge. You also claimed to be running a successful O9A nexion.

There are no other people in your area, therefore, entitled to be O9A, is a

 **El Anzueto Restaurant**
Mexican Restaurant
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 **Quest Theatre Ensemble**
Theatre
★★★★☆
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 **5411 Empanadas**
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An Amusing Example A Sinister Dialectic, In Action

Introduction

Those who are familiar with and have experience of - for whatever reason - public legal trials in courts of law where evidence is presented, questions are asked, and a particular matter is scrutinised in minute, and often boring, detail will know that while the process can sometimes be dull it can also sometimes be informative and illuminating concerning discovering, or uncovering, a particular truth.

Thus it is amusing (and, incidently, interesting) to present the case for and against the person known to most people by his internet name of Ryan Anschauung in a mock legal way, using the actual words of someone who publicly defended him and someone who publicly lambasted him. The words in question are presented as Exhibit A and Exhibit B.

Kerri Scott
2014

Exhibit A

In the matter of the person using the alias 'Ryan Anschauung' verses the entity known as 'the Order of Nine Angles, or O9A', someone - appearing on behalf of the defendant Ryan A and his Temple of La-La Land - asked what he had done that made him a 'muppet' and one of the O9A pretendu crowd.

The prosecutor, acting on behalf of the O9A, replied:

{quote} As explained in the text *O9A Etiquette*,

"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 law of kindred honor, and which basic law (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds those 'of the O9A' together."

In the case of Alex F, he not only broke these unwritten rules many times (on public internet forums and in private correspondence) but also revealed "an astonishing lack of occult skills." {/quote}

Now, as was pointed out at the very start of the controversy [given in prior evidence at the trial], the sagacious would be able to deduce what these 'unwritten rules' were from the O9A code, just as those possessed of certain occult skills would be able to intuit/discover what they were. Furthermore, there were enough clues in other O9A texts - such as Anton Long's *Just Who Do They Think We Are?* - for even the few intelligent latter-day satanists to work out what they were.

Thus those three types of people - the sagacious, those with certain occult skills, the few intelligent latter-day satanists - would know, or be able to ascertain, what Ryan A did or did not do vis-a-vis that O9A etiquette. Some obviously did, as was shown by their evidence [comments, on a satanist forum, about the matter]. Their evidence led the defence to ask the following question:

{quote} What did Ryan do that proves him dishonorable and hence excludes him from the ONA? Name his actions. This is a simple question. {/quote}

The prosecution said:

{quote}

1. Ryan publicly claimed for years to be O9A.
2. Being O9A means certain, specific, things.

3. One of these things is following O9A etiquette in relation to other O9A people.
4. This etiquette concerns both personal (face to face) interactions and how O9A people relate to each other via mediums such as e-mail and on internet forums.
5. This etiquette (or behavior, if you prefer that term) derives from the logos of the O9A.
6. The logos of the O9A is the law of kindred honor.
7. Ryan did not behave in his dealings with certain O9A people as someone O9A should have done.
8. When given the opportunity to publicly explain himself he provided numerous 'useful indicators' about his character.
9. These merely confirmed that he lacked the character that marks someone as O9A.
10. Therefore, Ryan was an anonymous person pretending to be O9A.

Note that the important thing is Ryan's behavior toward those supposed to be his kindred - other O9A folk. His actions in relation to mundanes are irrelevant - like selling O9A stuff for a high price which after all is to gullible mundanes.

Also the dictum that 'ignorance of the law is no defense' applies. O9A people are expected to be familiar with the logos of the O9A, given that the logos re-presents, presences, what the O9A is.

Now, whether you or others believe that O9A etiquette is silly is not germane to the argument - it's part of the O9A and has been for decades.

Some of Ryan's actions which exclude him from the O9A and reveal him as one of the O9A pretendu crowd were mentioned in the O9A etiquette document I linked to, way back [given in prior evidence]. I also gave a relevant quote, from a text written in 2010, about O9A behavior toward others of our kind, which quote I'll repeat here:

"Our standards also include a certain culture - or rather those who are of us have, or are expected to cultivate, a certain personal character, a character evident for instance in our code of kindred-honour... A failure to meet these high standards is indicative. Our kind have a particular - some would say a peculiar - personal character which marks them as ONA, as very different from mundanes, and quite different from many or most of those involved with other Occult groups.

One of our standards is a lack of pretentiousness and a striving for self-honesty especially about one's knowledge (or lack of it) and one's

own esoteric skills and abilities (or lack of them). Another standard is manners toward our own kind. Manners among our own kind are a part of the culture and the ethos that make us ONA, that make us a collective, a sinister kindred, and therefore make us who or what we are, or who or what we desire to be [...] The ONA, the collective, does have standards, guidelines, and that relying on one's own judgement doesn't mean you can dump our ethos, our standards, our culture, and still call yourself ONA. No, it means that you're at liberty to do such things, but you won't any longer be ONA.

Thus, it is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us..."

Some of the 'useful indicators' - regarding his character - that Ryan provided here and on his blog are:

1. Publicly accusing Anton Long of encouraging a network of paedophiles
2. Accusing every O9A person who sparred with him here or elsewhere - or who mentioned him - of being Anton Long in disguise.
2. a post containing his own very mundane ritual of initiation and which ritual 'gave him a sign' and ended with him flushing bits of parchment down a conveniently near toilet.
3. claiming he [an anonymous person posting anonymous material on the internet] once single-handedly fought off a gang of assailants who were wielding iron bars.
4. claiming that he was 'an avatar of the messiah'.
5. fraudulently claiming that he had published his collection *De Requisite Exquisite* before Anton Long's compilation *The Requisite ONA*, and thus that "the o9a was trying to outdo" him.
6. claiming that being an 'avatar of the messiah', of living as 'the archetype of the saviour', was him anonymously undertaking a six-year long O9A 'insight role'.

{/quote}

The defence response to this lengthy statement was to merely ask the same question again - about what Ryan actually did. The prosecutor replied, saying:

{quote} What parts of the following don't you understand?

1. Ryan is an anonymous person who for years claimed via the internet to be O9A.
2. Ryan did not behave in his dealings with certain O9A people as

someone O9A would do.

3. When given the opportunity to publicly explain himself about the matter he provided numerous 'useful indicators' regarding his character and which useful indicators provided additional supportive evidence regarding his non-O9A character.

4. Therefore, according to O9A criteria, Ryan pretended to be O9A, was a fraud, and proved he was not only a member of the O9A pretendu crowd but also lacked the character to be O9A. {/quote}

In reply, the defence (as they are wont to do in the hope of swaying the jury) simply rephrased the original question, saying: {quote} I'm still waiting for you to give some convincing examples of Ryan's dishonorable behavior. {/quote}

The prosecutor replied:

{quote} The errors in that statement [of yours] are (1) *convincing* examples and (2) *dishonorable* behavior. Which is probably why you still don't get it.

1. You mean convincing to you, and/or to Uncle Tom Cobley and all. What is convincing to you and/or to Uncle Tom Cobley and all is irrelevant because it is an O9A matter and thus it is examples contrary to the behavior that marks and makes someone as O9A that matter.

Thus, a convincing example in O9A terms is someone doing what Ryan did - i.e. breaching the rules, the etiquette, concerning how O9A people interact with each other face-to-face and online. These breaches have been enumerated several times by me here, and by others in other places.

2. You mean what you - and/or Uncle Tom Cobley and all - assume or believe or claim or imagine amounts to dishonorable behavior, which again is irrelevant because what matters, since it is an O9A matter - of who is or is not O9A - is dishonorable according to how the O9A understand honor and dishonor. The O9A understanding is of kindred honor and mundanes. Thus, according to O9A criteria - i.e. according to kindred honor - it is dishonorable to do what Ryan did, what his behavoir and those 'useful indicators' he himself provided revealed he did do. {/quote}

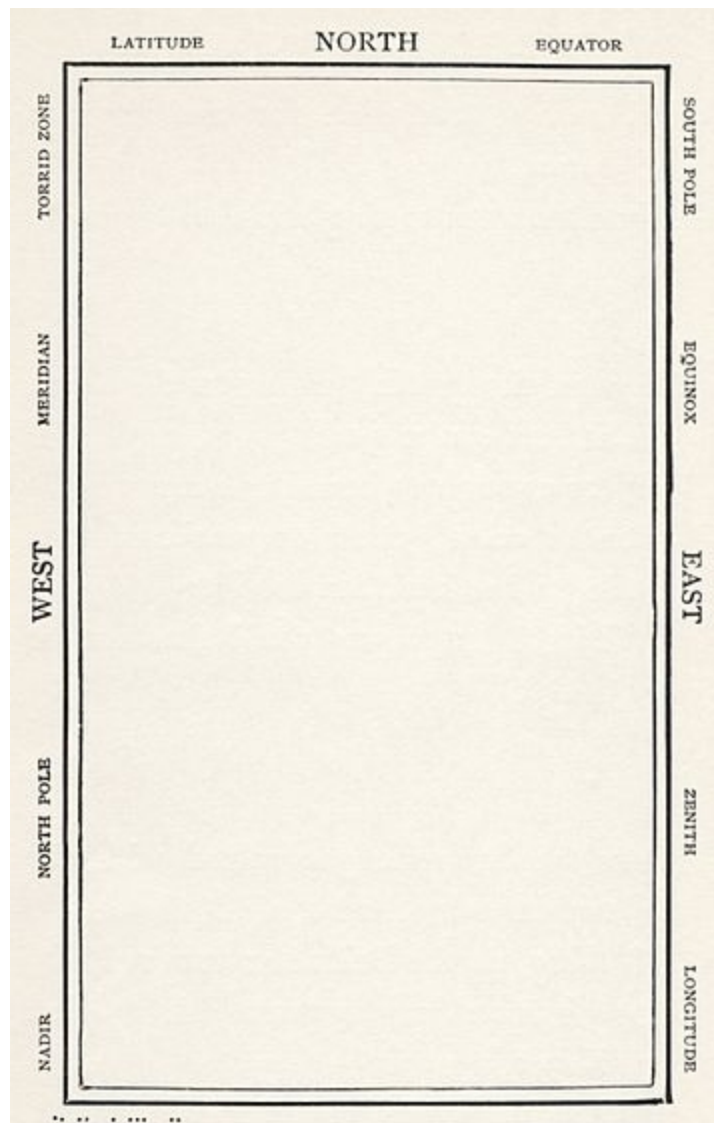
The defence then asked, yet again, for examples of Ryan's dishonorable

behavior, which clearly indicated to the presiding judge (as she later mentioned in her summing up) that (i) the defence lacked the sagacity/occult skills to deduce/intuit/discover what the unwritten rules were - that is, they didn't know the law as well as they claimed to or should have; or (ii) they were too lazy, or too prejudiced against the O9A, to bother to work things out for themselves - that is, too lazy or too incompetent to go through the evidence presented during the trial and the evidence available to them in O9A texts; or (iii) were on a crusade to spread the gospel of the latter-day satanists regarding the O9A and thus sway the jury by rhetoric alone; and/or, (iv) despite their pontifications and opinions about the O9A and their defence of the defendant, they didn't understand the O9A at all, and thus didn't grasp the significance and the value of the evidence against the defendant.

Exhibit B

In order to ascertain if the defence did understand the O9A (that is, if they did know what they talking about and defending), they were - "as a final clue" [a final piece of evidence] - given a quotation and an image of a map:

"He presented them with a large map representing the Order of Nine Angles, a map devoid of named landmarks but giving directions; and the seekers were much pleased when they found it to be a map they, with their diversity, could all understand."



The quotation and the map were shown to the jury.

The defence reply was - "Keep beating round the bush."

The prosecution then asked:

{quote} Do please explain in detail how you arrived at your conclusion that my quotation and the related map [...] were "beating round the bush." In doing so, I trust you'll be able to explain the literary antecedents of the quotation (and thus its relevance to the O9A with particular reference to the ontology of the O9A's esoteric philosophy) without having to resort to searching the internet.
{/quote}

The defence, refusing to answer the questions, said: "It's on you to prove your claims [but] you continue giving lectures about the O9A."

The prosecution replied:

{quote} Ryan himself has provided sufficient evidence on his own, here and on his blog, for others to make up their own minds about the matter.

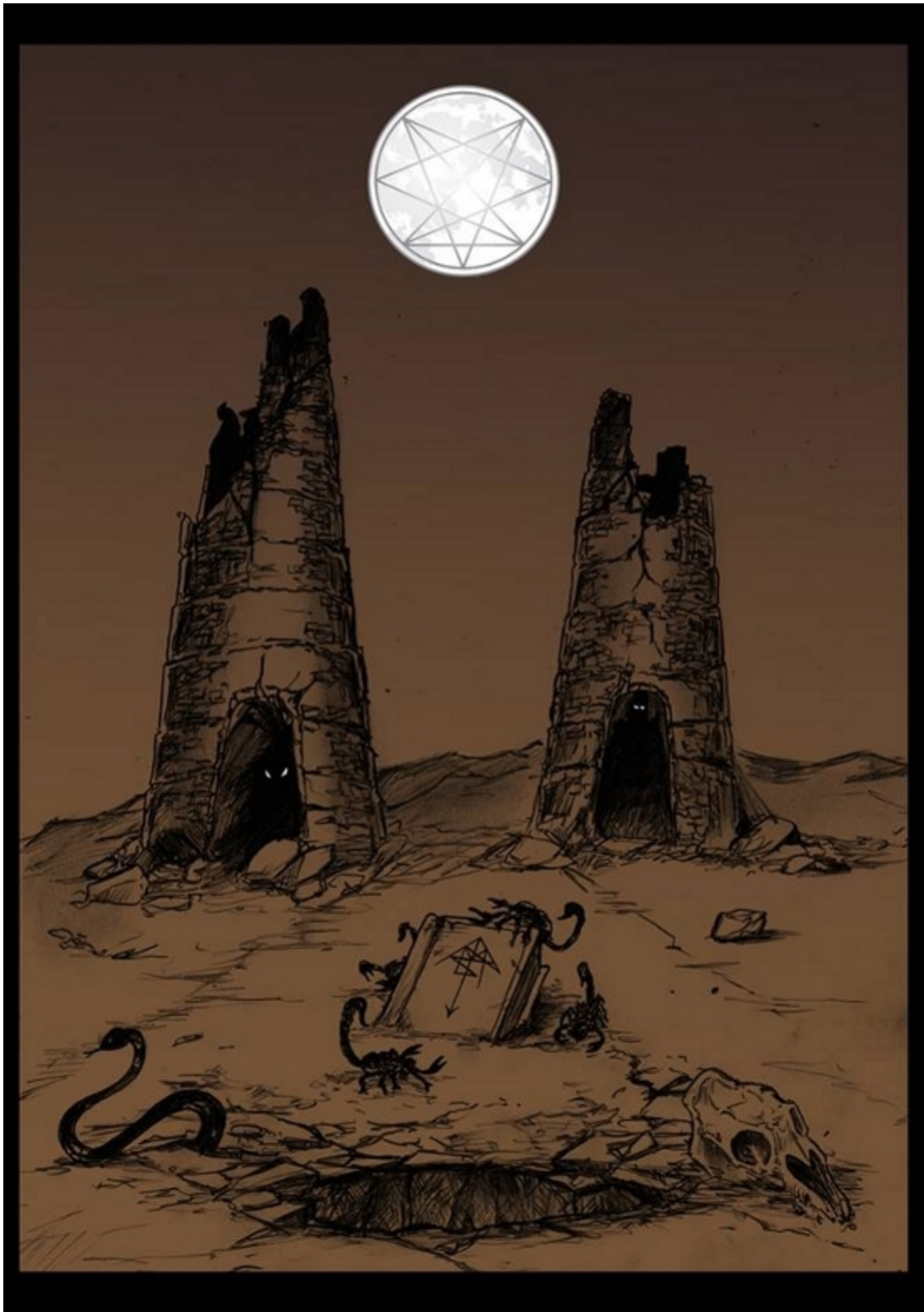
If you understood the O9A even in the slightest possible way, you would have 'got it' re my quotation and the map. Had you understood the O9A in the way you think you do, you would have been able to answer my questions re ontology and antecedents.

That you, for example, didn't 'get it' and didn't answer my questions, and can't even bring yourself to admit you didn't get it (despite what you wrote about modesty and limits), is hilarious. Since you so obviously don't understand the O9A, what does that lack of understanding imply about your opinions regarding Ryan? {/quote}

As is the custom, the defence were allowed to give the final speech; and, as often happens, the defence used rhetoric in one last attempt to convince the jury, beginning their speech by pointing to the map the prosecution had presented in evidence -

{quote} "The picture of the military parade in the North Korea would be more suitable here, don't you think? Do you at least bother to understand your opponents' views? The problem is not the O9A, the problem is people like you and your buddies, your hypocrisy, your talking about the value of individual judgement, yet acting contrary to it. The problem is your sheep mentality, the pressure on people to conform to the group, treating the words of some influential people like a dogma, your aversion to any different opinions. Group think, collective mentality." {/quote}

o o o o o o o



The Verdict

Image credit: Jóel Hrafnsson, Sinister Tarot: 18 Moon



Ryan Anschauung As O9A Opfer?

Those who may still be interested in the long-standing (c. 6 month long) saga of the O9A verses Hollow Krispy - aka Ryan Mc* aka "an anonymous internet individual of no notability" aka Ryan Anschauung of the imaginary Temple of Them - may be interested in the following recent private exchanges (PM's) between him and Kerri Scott. {1}

Background: KS had lambasted Hollow Krispy both recently, on a certain forum, and previously on another forum, describing him as a charlatan, and as one of the O9A pretendu crowd, something which Hollow Krispy himself admitted on a private O9A FB group in the Spring of 2014 after he had failed to correctly answer questions about the O9A that KS had asked him to answer.

In a July 2014 post on an internet forum - and in response various claims Hollow Krispy made about himself, his life, and his 'temple' - KS wrote:

"Until you [provide reliable, mainstream, third-party, published (verifiable) sources] you'll remain - at least for the sagacious - just some anonymous person on the internet who makes claims about themselves and their achievements. Were someone inclined to be less than polite, they might write instead that you're just a fantasist who anonymously posts his fantasies on the internet."

This lead to Hollow Krispy, in a open post on the same forum, to invite KS to meet him. KS responded in a PM, agreeing and suggesting a meeting in the mid-East, that is approx half-way between America and Australia. However, Hollow Krispy insisted the meeting should be in Australia, or (astonishingly) be via Skype as if communication by that insecure impersonal medium (which is also monitored by the NSA and other security services) constituted a real meeting in the real world between two people!

Here are the relevant PM's, with some details redacted for obvious reasons. As the PM's reveal, the anonymous person behind the nym Hollow Krispy - for all his claims and all his bluster about being 'sinister' and for all his hollow talk about wanting to meet - is just a lazy mundane, afraid (or too poor) to travel, and fearful that if he did travel to such a rendezvous in a mid-East country he might become an Opfer.

For he was, most certainly, desperate to remain in his urban comfort zone and desperate to continue to hide his true identity. An identity which does indeed confirm that he is an individual of no notability whatsoever, 'sinister' or otherwise.

PM #2

{quote} Originally Posted by hollow:
Australia, skype or nothing. {/quote}

Skype is out because of the surveillance I mentioned previously - and I care [about such surveillance] because in the real world I have a very good job in [redacted] and obviously my connection with a particular group and certain people are covert and I intend to keep it that way! Hence, also, meeting in a 'neutral' country.

Australia or nothing? So, you're unwilling to meet half-way? Or are you afraid to travel to a mid-East country?

Frankly, if you can't even be bothered to make some effort in this matter of a meeting, then there's no reason why I should even consider spending thousands of dollars and endure a flight time of over 21 hours just to meet you - currently an anonymous person - at your convenience.

1. If you are prepared to make some effort, then I suggest that we

henceforward communicate via e-mail using gpg encryption. If you don't already have a gnupg key, then it's fairly easy to create one, using "GNU Privacy Assistant" which is available for Windows, Mac, and Linux. You should - in creating the key - use the e-mail address you want to use in our communications.

You should then export your key using that program (it'll appear as a txt file), and upload your public key to a pgp server such as [redacted] by cutting and pasting the text file.

My gnupg fingerprint is: [redacted]

You'll find my gpg key on [redacted] and should download it and import it using "GNU Privacy Assistant". You should then send me - to the email address associated with my key - your gnupg fingerprint and/or a copy of your exported key in txt format.

We can then securely communicate using encrypted messages. Use "GNU Privacy Assistant" to decrypt my messages and encrypt your own.

Please note, that henceforward I'll only discuss a possible meeting - whenever, wherever - using encrypted messages.

2. If you're not prepared to make an effort - and thus meet me half-way - then it's pointless discussing this further.

3. So, it's over to you.

PM #3

{quote} Originally Posted by hollow:

I think skype, or a meet in australia are more than reasonable offers. ffs, if you're so worried about video chat, wear a mask when we talk. {/quote}

I you think Skype is reasonable then you really have no understanding of what being covert means in an O9A context. As for 'wearing a mask' - yeah right, one anonymous person talking to another anonymous person. What's the point in that?

If you really think that you being lazy - making no effort whatsoever -

in the matter of a meeting, and then still expecting me to fly half way around the world, is reasonable then we really have nothing more to discuss via PM's.

PM #4

{quote} Originally Posted by hollow:
Hang on, so if I don't meet you in [redacted], you're not going to meet me?{/quote}

Correct. If you're not going to make an effort, then I'm not going to make the effort.

PM #5

{quote} Originally Posted by hollow:
Well tat ettl that. As you were. {/quote}

You're just too mundane and too lazy, then, to travel to a strange and possibly dangerous place - or is it merely a plebeian lack of funds and no desire to work to fund such travel?

Do carry on with your pretensions to be 'sinister'.

Notes:

{1} The saga of RA is partially documented in texts such as the pdf compilations (i) *An O9A Education*; (ii) *One Amusing Example*; and (iii) *Ryan Anschauung And The Temple of La-La-Land*. These compilations are currently (July 2014 ev) available on the <http://www.o9a.org/> website



Ryan Anschauung And His Temple of Them The Amusing Case of Aussie Alex

Contents:

- Background
- Story Of A Charlatan
- Who Is And Who Is Not O9A
- Fallout

Appendixes:

- Once Upon A Time In La-La-Land
- A Comparison
- An O9A Education
- Recent Posts
- I Have Seen Them

Background

The case of Alex F - aka Ryan Anschauung of the Temple of Them aka 'avatar of the Messiah' aka Aussie Alex aka La-La aka Hollow Krispy - is interesting and instructive. It is also amusing, as the now well-known story *Once Upon A Time In La-La-Land* recounts {1}.

Alex F began his self-proclaimed association with the Order of Nine Angles in 2003 after he had advertised for someone O9A living near his home in Sydney Australia to contact him (no one did). He then created various online - internet - identities in order to hide his real identity, and in the following years wrote a prodigious amount of occult gabble; collected and began to copy and redistribute O9A material; formed his own occult temple (known to the occult cognoscenti as The Temple of La-La-Land) which he claimed was an O9A nexion, and corresponded with many people about occult matters and about the O9A. By 2008 he had acquired something of an internet reputation among the O9A-pretendu-crowd and among various non-O9A occultists. Over the next few

years he publicly announced, several times, that he was leaving the O9A only to then change his mind and announce the opposite. For example, on 03/09/10 he announced that "In leaving the Temple of THEM, and the ONA, I am now unimprisoned by their ideologies and free to express my own," while on 03/24/11 he announced that "Late December 2010, THEM rejoined the ONA as the Australian Nexion."

In early 2014, following accusations he was a charlatan and a member of the O9A-pretendu-crowd, he suffered an online meltdown, announcing he was 'the living archetype of the Saviour'. In May 2014 he was publicly asked some questions about the O9A which he - despite claiming to have been O9A for eight years - was unable to answer. He also publicly boasted about having done 'sinister' deeds in the real world but when asked for documented evidence failed to provide any {2}.

Story Of A Charlatan

As explained in the text *O9A Etiquette*,

"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 law of kindred honor, and which basic law (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds those 'of the O9A' together."

In the case of Ryan Anschauung, he not only broke these unwritten rules many times (on public internet forums and in private correspondence) but also revealed "an astonishing lack of occult skills" and an astonishing lack of knowledge of the O9A.

Furthermore, as Anton Long wrote in his *Just Who Do They Think We Are?*

Our standards also include a certain culture - or rather those who are

of us have, or are expected to cultivate, a certain personal character, a character evident for instance in our code of kindred-honour [...] A failure to meet these high standards is indicative. Our kind have a particular - some would say a peculiar - personal character which marks them as O9A, as very different from mundanes, and quite different from many or most of those involved with other Occult groups.

One of our standards is a lack of pretentiousness and a striving for self-honesty especially about one's knowledge (or lack of it) and one's own esoteric skills and abilities (or lack of them). Another standard is manners toward our own kind. Manners among our own kind are a part of the culture and the ethos that make us O9A, that make us a collective, a sinister kindred, and therefore make us who or what we are, or who or what we desire to be [...] The O9A, the collective, does have standards, guidelines, and that relying on one's own judgement doesn't mean you can dump our ethos, our standards, our culture, and still call yourself O9A. No, it means that you're at liberty to do such things, but you won't any longer be O9A. Thus, it is indicative if someone, via the Internet or other medium, descends down to personal vituperation against one of us..."

In summary:

1. Alex F publicly claimed for years to be O9A.
2. Being O9A means certain, specific, things.
3. One of these things is following O9A etiquette in relation to other O9A people.
4. This etiquette concerns both personal (face to face) interactions and how O9A people relate to each other via mediums such as e-mail and on internet forums.
5. This etiquette (or behavior, if you prefer that term) derives from the logos of the O9A.
6. The logos of the O9A is the law of kindred honor.
7. Alex F did not behave in his dealings with certain O9A people as someone O9A should have done.
8. When given the opportunity - twice - to publicly explain himself he provided numerous 'useful indicators' about his character.
9. He was unable to answer questions put to him regarding the O9A [see Appendix 3].
10. He admitted he didn't know what O9A etiquette was and that he didn't care about it anyway.

11. These 'useful indicators' and his lack of esoteric knowledge about the O9A confirmed that he not only lacked the character that marks someone as O9A but also was a charlatan.

12. Therefore, Alex F was an anonymous person, a charlatan, pretending to be O9A.

The important things therefore are Alex's lack of knowledge about the O9A and his behavior toward those supposed to be his kindred - other O9A folk. His actions in relation to mundanes are irrelevant - like selling O9A stuff for a high price which after all is to gullible mundanes. Also the dictum that 'ignorance of the law is no defense' applies. O9A people are expected to be familiar with the logos of the O9A, given that that logos re-presents, presences, who and what the O9A is and are.

Some of the 'useful indicators' - regarding his character - that Alex F provided in his public response to his outing as one of the O9A pretendu crowd were:

1. Publicly accusing Anton Long of encouraging a network of paedophiles
2. Accusing every O9A person who sparred with him here or elsewhere - or who mentioned him - of being Anton Long in disguise.
3. A post containing his own very mundane ritual of initiation and which ritual 'gave him a sign' and ended with him pushing bits of parchment down a conveniently near toilet.
4. Claiming he once single-handedly fought off a gang of assailants who were wielding iron bars without supplying any evidence for this claim.
5. Claiming that he was 'an avatar of the messiah'.
6. Fraudulently claiming that he had published his collection *De Requisite Exquisite* before Anton Long's compilation *The Requisite ONA*, and thus that "the o9a was trying to outdo" him. In addition, Alex's compilation was a compilation of general O9A MSS, while AL's compilation was a complete self-contained guide to the Seven Fold Way up to Internal Adept. {3}
7. Claiming that being an 'avatar of the messiah', of living as 'the archetype of the saviour', was him anonymously undertaking a six-year long O9A 'insight role' {4}.

Who Is And Who Is Not O9A

The Ryan Anschauung case is therefore: (i) about anonymous people claiming to be O9A over the internet; (ii) about exposing someone as not being O9A because they're not O9A; (iii) about how people can judge for themselves who is or isn't O9A, even if those so claiming to be O9A do so anonymously via the internet.

People can judge, for themselves, by applying certain criteria - for example, by

how the anonymous person deals in public and private communications with other O9A people; or by how someone in real life behaves. In the former, there are certain unwritten rules of etiquette; in the latter, there is living in a way commensurate with the unwritten law of kindred honor.

Alex F broke those unwritten rules many times publicly, and in private correspondence. In addition, when given the chance to respond in public on an occult forum and on a private FB group he did, providing both more 'useful indicators' and revealing his lack of knowledge about matters O9A, thus confirming his status as one of the O9A pretendu crowd, and thus confirming that he was a fraud, something privately known to some O9A people for years and communicated in private to certain accredited people (such as an academic or two).

Thus, the matter is not - as he claimed during his first public defense - about him making or not making an oath; not about whether he in person gave someone he met in person his word of honor (which he never did anyway, despite being given opportunities over the years to do so). It's not even about interpretations of a written code of honor.

It's about what being O9A means, and about what publicly claiming to be O9A, anonymously via the internet or in the real world, implies or can imply for the person making the claim.

Alex F made such a public claim about being O9A, and has suffered the consequences of making a false claim and being a fraud. So he's set a necessary precedent vis-a-vis anonymous people claiming via the internet to be O9A. As stated in several Order of Nine Angles texts, some anonymous person publicly claiming via the internet to be O9A is generally left alone or is given the benefit of the doubt because they are or may be useful or because they may have an O9A character. However, by so publicly claiming to be O9A they're either accepting what being O9A means or they're a fraud, one of the pretendu crowd. This acceptance doesn't have to be formalized by some oath or ceremony, but it does mean - and has always meant - keeping to those unwritten rules which they're expected to know or deduce by virtue of their public assertion of being O9A. They are also expected to accept and strive to live by the law of kindred honor, i.e. to presence the O9A logos. This presencing currently has three forms or ways - the seven fold way, the drecc/niner, and the rounwytha.

If someone doesn't accept or doesn't know or can't find or deduce these things, and doesn't presence the logos in some way, then they're not O9A even if they deludedly believe they are; for such things are what makes someone O9A.

Now, in the matter of Alex F he could claim he "didn't know" that he was

supposed to keep to those unwritten rules. He might even claim he didn't know such rules existed or what they were. He might also claim he didn't know about the unwritten law of honor and what it implied (it implies those unwritten rules of etiquette). He certainly has claimed he never made a formal oath regarding that law of honor (which formal oath isn't needed anyway). But if he still "didn't know" such things - or couldn't deduce them or didn't have occult skills enough to intuit them - after some eight years of publicly claiming to be O9A, then something is wrong.

What was wrong was that he was a fake. An anonymous person pretending, via the internet, to be O9A.

Fallout

Following the outing of Alex F as a member of the O9A-pretendu-crowd, there was the usual reaction from the occult-and-satanist pretendu crowd who, mostly anonymously, voice their opinions via occult forums and their own blogs. This reaction, of course, never dealt with the central issues, of the O9A logos {5} and of who is or is not O9A and of how to spot a member of the O9A-pretendu-crowd. Instead, there was a mundane repetition of mundane mantras such as "the O9A doesn't exist" and "the O9A is only an internet phenomena" and "the O9A is a joke".

Of course, when challenged to explain how a detailed, published, esoteric philosophy 'doesn't exist', 'is only an internet phenomena', and 'is a joke', they remained silent, just as when asked to rationally and in detail debate that esoteric philosophy of the O9A - its ontology, its epistemology, its ethics - and the relation of the O9A's seven fold way to ancient Hellenic mysticism (as manifest for instance in the Corpus Hermeticum) they remained silent. They also remained silent when they were presented with samples of the gabble of Aussie Alex and extracts from some writings by Anton Long for comparison {6}. Instead, they merely repeated their protective mantras, as if in the hope that the O9A would go away.

As for Aussie Alex et al, an ancient philosopher perhaps said it best: Gloria vero quam fallax saepe, quam turpis est.

KS

2014 ev

This is a revised and edited version of some posts made by KS on an occult forum in March 2014 ev.

Footnotes

{1} The story is included here in Appendix 1.

{2} In reply to Ryan Anschauung's public boast that "no one can accuse me of not being Sinister", someone from the O9A responded:

It's amusing and highly indicative that you write "no one can accuse me of not being Sinister" - yes they can and should, because you hide behind anonymity. So your claims are just the internet claims of some anonymous person. They have no value in the real world.

Now, if you dare to 'come out' and provide us with reliable mainstream sources for you being 'sinister', we'll compare your life, and your character, to people like DM, or Michael Aquino, or even LaVey. Until then, the sagacious will continue to accuse you of not being sinister, and continue to accuse you of being just an internet wordsmith who for eight years spouted stuff about a subject he hadn't really studied.

And how so very plebal of you to write stuff like: "As for your 'etiquette'. F*ck you. I don't like you, I don't respect you."

Ryan Anschauung did not reply.

{3} On his 'temple of them' blog, in a post dated 29 March 2014, Ryan A, writing as Krist Hollow, wrote:

"Those with long memories will recall that our compilation De Requisite Exquisite Compendium which was an acronymic homage to wsa's invention of the term Drecc, was actually compiled first and o9a tried to outdo us and release their own controlled version."

Thus, not only did he lie about his compilation, but he also didn't know that the term drecc was first used by Anton Long, derived as it was from an Old English word. A first use confirmed by the pseudonymous Chloe of WSA352 in relation to correspondence with 'DarkLogos' (qv. <https://archive.org/details/TheDreccianWay>)

The *Requisite ONA* was first distributed in 2010 and, later that year, uploaded by Dark Japer to Scribd on Dec 24, 2010. It was also listed on the O9A 'Dark

Imperium' blog in 2010:

<http://web.archive.org/web/20110729151742/http://darkimperium.wordpress.com/2010/12/13/the-requisite-ona/>

Professor Connell Monette - with whom Ryan Anschauung corresponded - in a 2012 draft of his chapter on the O9A for a university textbook, referenced *De Requisite Exquisite* as follows: *Temple of THEM, De Requisite Exquisite vols 1-4 (Black Glyph Society, 2011)*. That is, as published long after Anton Long's *The Requisite ONA*. Link to Monette's draft chapter: <https://archive.org/details/ONA-ChapterFive>

Ryan A first advertised parts of his compilation for sale on Lulu dot com late in 2011 - <http://sinisterstar.wordpress.com/2011/08/22/o-n-a-compendium/>

Likewise, when advertised on e-bay the year of publication of *De Requisite Exquisite* was always given as 2011.

{4} This is a very silly claim given the duration (c. 12-18 months) and given the nature of O9A insight roles, of which a few examples are:

Become an assassin.

Join or form an active anarchist organization or group dedicated to fighting the capitalist System.

Become a professional burglar, targeting victims who have revealed themselves to be suitable after testing, with the aim is to specialize in a particular area - e.g. fine art, jewellery.

Join the police force, assuming you meet the entry requirements.

Enter a Buddhist monastery and live as a Buddhist monk.

Open and run a brothel.

Become a drug dealer.

{5} The logos of the O9A - the law of the New Aeon - is the law of kindred honor. Being O9A means, in essence, knowing accepting and striving to live by the law of kindred honor with all that such a living implies. Such a living means treating O9A people in a certain way (manifest for example via the unwritten O9A etiquette) and striving to presence the logos in real life by living one of the three current practical O9A ways - the seven fold way, the way of the drecc/niner, and the way of the rounwytha.

{6} See Appendix 2.

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Appendix 1

Once Upon A Time, In La-La-Land

Once, in La-La-Land - which is not that far away as the Queen Of The Night flies - there was a young man who, bored with doing Transcendental Meditation, sat at his computer reading O9A texts on his screen and dreaming of one day doing sinister things so making a ginormous name for himself. For he was awed by what he read.

His reading changed him so much that he set out to find someone O9A to learn from. No one replied to his adverts so he began to collect more O9A and related texts, avidly collecting, printing out, and reading all he could find. Time passed, and he formed his own Temple, furiously writing away repackaging, in his own words, the ideas and the mythos of the O9A, and creating for himself a new online identity under which he advertised - initially via forums and internet groups - his Temple and his own writings. Then - a really brilliant idea: he could sell, for money, his own material and versions of O9A texts.

More time passed, and having in the meanwhile anonymously corresponded with several people about the O9A, his unconscious mind granted him a rather splendid inspiration: create a mythic narrative with his now established internet alter-ego as the eponymous hero and, with his Temple, promulgate that new mythic narrative. Soon, invigorated and inspired by this, he had a few other anonymous individuals - met via the internet - helping him and advertising his Temple and all of his by now voluminous works.

The inspiration was to anonymously use his computer, his internet alter-ego, and some narrative, to change the world, all of which would provide him with a sense of sinister accomplishment - so much so that he would indeed become, in the eyes of others, a great sorcerer, the Falcifer behind those changed, those inspired, by his words and narrative. For all this was just so much easier, so much better, than following the O9A's seven fold way in the real world - than actually doing year-long insight roles, undertaking the grade ritual of internal adept, learning esoteric chant with a group, building a real large size star O9A game, and gaining a real world sinister reputation by exeatic adversarial living. Thus this inspiration - this demon whispering in his ear - came as a great relief

to him.

Even more time passed, and he had reason to be proud of his achievements and pleased with himself - for was he not now the leader of a flagship sinister nexion, his opinion sought by academics writing about the O9A? Why even individuals from 'the inner O9A' deigned to correspond with him and praise his work and never bothered to ask who he really was. Everyone was just so trusting, so accepting. Why, people even seemed to accept that his Temple and its publicized offshoots were flourishing and real, with an inner core of dedicated members hand-chosen by him, some of whom were women working in the 'sex industry', and with him really being a martial arts expert, a fighter who had once seen off many assailants. All true of course, in the world of his imagination.

Time turned, and - secure as he was because of his imaginary achievements, his now published narrative, and his internet reputation - he anonymously ventured forth his actual personal opinions more and more, sometimes ranting and sometimes possibly spurred on by unconscious jealousy and envy toward a certain person, for was he not that person's equal, if not his superior? Thus, and for a while, he publicly drifted in and out of associating himself directly with the O9A (for surely he didn't them anymore), but always seemed to be drawn back, even and for a while after having publicly claimed that this 'other person' had stolen some of his ideas.

All seemed well, and so he continued on, unaware of the machinations, and the laughter, at Sinister-Central, and of how a resident there had told one academic, who inquired, that the person behind 'the MVMblinGi narrative' was and always had been just a useful muppet with that narrative itself being mostly regurgitated, repackaged, O9A ideas with some flights of fancy thrown in, and with his idea of such a magickal narrative taken from Chapter XV (Model Magick) of the 1980s O9A text *Naos*.

After a few years passed, this knowledge about that muppet being a muppet became widely known causing the Master Muppet himself to implode, and forcing him to hurriedly explain that, all along, he really was - yes really really was - a great sorcerer and had been undertaking a ginormous and vital magickal and alchemical experiment, and that, moreover, the real person behind the MVMblinGi guff (aka The Author) was not important, really not important at all, so that what and who The Author was and had done - or hadn't done - in the real world was of no consequence to anyone. Because it was the MVMblinGi narrative - and thus the main character in that narrative - that mattered and which narrative had already begun to change the world, thanks to the greater black magick of The Author, with all this (he insisted) cryptically hinted at and suggested in his previously published thirteen volume series The

Fall and Rise of The House of Absu, and will anyway be explained in detail in his forthcoming trilogy The Grey Book of MVMblinGi, all available now or soon from the usual internet outlets for a donation to aid the work of the eponymous anonymous Author, The Hidden Hand behind The Saviour, although a Hidden Hand still prone (as in the past) to bouts of personal - novice-type - emotion, outrage, jealousy, and righteousness, and which novice-type behavior doesn't, really doesn't, matter because Everything Is Hollow and he and his creations, after all, are now archetypes, his Great Work to his satisfaction done. A Great Work, dear readers, which included a spectacular self-initiation wherein he "received a Sign" confirming he was 'the chosen' and which solemn ceremony culminated in him pushing pieces of torn parchment down a conveniently near toilet.

Thus ends this particular amusing tale about the author behind the MVMblinGi blockbuster that is coming soon to a La-La-Land movie theatre near you.

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Appendix 2

A Comparison

Two random samples from the written work of the living (though of course anonymous) Archetype of the Saviour, aka Alex F aka Ryan Anschauung of the Temple of Them.

RA Example #1

{quote} "Battle ensures daily with preventative measures erected seeking to prevent the extraction or vampirization of energy from oneself or others, and the sorcerer is constantly on guard for vampires and other entities that would drain them of their life-force. This itself takes energy which must come from others sources. For many this is the role of the Sinister, Aether, Acausal, Dark Ones, or THEM, and Nature, where places of power can be sought and found to replenish the sorcerer. These interactions are not just against individuals encountered on a daily basis - but can take place in the Astral during sleep - and also by assaults from far more powerful collective fields such as those words, actions and intentions of those who would openly prevent Change which collectively hold together a particular view of the World that resists attempts to alter it. This enables such prisons as Language, Duality, Morality, Hypocrisy, Insynsian, Egoism to reign as the acting powers in experience of the World and ultimately controls the shapes that will be seen. {/quote}

RA Example #2

{quote}The Machine exerts a Morality field that filters into everything, taking advantage of loaded emotional phrases, concepts, ideas ingrained during programming to direct its minions against themselves or external threats. The Machines strengths lie in its superior arsenal of forms and its absorption of contradiction. It divides in order to conquer. Assaults must not focus on the Machine, nor the Form - not after A and before Z - but directly in between. We must overcome our directive to protect the Machine and embrace the coils of Chaos. Spam mail - is hated, because it slows the Machine. Traffic Jams - are hated, because they slow the Machine. Queues are hated, because they slow the Machine. Plane delays are hated, because they slow the Machine. Graffiti or damage to trains is hated, because it slows the Machine. To fear being Late, Delayed, and Inconvenienced - is the unconscious programming of your directive to Love Thy Machine. All of these things interrupt the daily motions, the mechanical processes dutifully played out in monotone rhythm. All of these things cause Chaos - Chaos is the name for that which slows of the Machine - Chaos is hated, feared, forgotten, because it is the one thing that stands in the way of the cold desire of a soulless embodiment that cares for nothing but replication of itself. Replication after replication in the name of Progress.

The building blocks, the very A-frame of reality is built upon extremely fragile supports upon which a small amount of pressure can cause them to collapse. But they are seldom leant on - because they have been forgotten - swept under the carpet of forms that thickly conceal these weaknesses. It's the little things - such as writing left to right so that you can read this page and process the information as quickly as possible in order to get on with your next task that keeps the Machine going. Teaching others like us to Understand the Machine is why we exist. There have always been others like us. Before us. And after us. We are the Temple of THEM.{/quote}

Now here's two random samples from the written works of Anton Long.

AL Example #1

{quote} "The ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as (1) An amoral, dangerous, practical, exeatic,

devilish, way of life. (2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon. (3) An unrestricted, amoral, diabolical, affective and effective, transformation/development of individual human beings by esoteric and exoteric means...

No restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms, to be exeatic in a social, personal, and legal, way. For example, to undertake a culling or two; and, should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills such as those of a fraudster or a robber or dealing in drugs. Of course, this is wicked of us, a diabolical thing to do, which is exactly the heretical point and most certainly is an example of being conventionally bad in moral character, disposition. {/quote}

AL Example #2

{quote} It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought "face-to-face", and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate, of the powerful force of Nature.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so Presence The Dark, and prepare the way for, or initiate, the change and evolution which always result from such things. {/quote}

The two examples from Alex are gabble, which in example #1 regurgitates what dozens of other occult writers have written over many decades; and which in example #2 repackages what dozens of other writers have written (like as in 'The Invisibles' comic books published by DC Comics, if memory serves). In example #1 Alex is trying to appear intellectual, and failing. The two examples from AL are clear, unpretentious, expressions of one particular (if controversial)

sinister praxis.

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Appendix 3

An O9A Education

Ryan Anschauung was invited to a private FB group (about the O9A) in order to give 'his side of the story' in the matter of him being one of the O9A pretendu crowd. On 5 May 2014 he, associating a plebal 'avatar' with yet another assumed name, began a thread there, writing that "Right then. This is Krist Hollow of the Temple of THEM. Thanks for the invite."

After some preliminaries, JB asked Ryan Anschauung some pertinent questions relating to the Order of Nine Angles:

{quote}

Four simple questions to start with. If the avatar of the Messiah (aka whatever he wants to now call himself) can answer these - and eight years of being O9A or being associated with the O9A is long enough for an education - we'll move to more advanced questions. 24hr time limit beginning now - and if you have to search the internet, you cheated (not that such cheating will help that much in trying the find the answers).

1. Given that you've written about the star game and even sold a commercial version of the game, explain why each piece of the 'advanced' star game is itself a nameable star.
2. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.
3. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?
http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png

4. Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

{/quote}

Ryan Anschauung was unable to correctly answer any of questions. What follows is a revised version of one of JB's posts which summarizes the 150+ posts of the thread.

{quote}

This is the second chance you've had to state your case, and in many ways what you've written here gives the definite answer.

1. You claimed for eight years to be O9A or be closely associated with the O9A - as your correspondence with a particular academic, never mind your public statements, prove.

Now you can backtrack, and say it was all some kind of 'insight role' or you 'messing with the O9A' or whatever inventive story you can come up with. But most will easily see through such excuses.

2. You failed to answer any of the questions I asked you, questions designed to test your knowledge of the O9A, and admitted you didn't know the answers. However, an eight year long O9A education would have provided you with all the answers, because:

(i) A fundamental principle of O9A education is that "individuals are expected to work some things out for themselves or develop or possess the skills (occult and otherwise) to apprehend or discover certain things."

(ii) Part of an O9A education - as many O9A texts have mentioned over the decades - is pathei mathos. Another part is scholarly learning.

3. Given your failure to answer the questions, you obviously lack such an education. Thus, we are entitled to ask: if in eight years you didn't - or couldn't - learn enough to be able to answer these easy questions, what the heck were you doing other than being a poseur?

You also - and despite having more access to O9A MSS old and new than most people - didn't know, or couldn't intuit (i.e. didn't have the requisite occult skills), or couldn't be bothered in those eight years to self-learn really basic O9A stuff to do with the star game, esoteric chant, etcetera.

Despite such a lack, you nevertheless pontificated at great length, for many years, about the O9A as if speaking from experience and with knowledge. You also claimed to be running a successful O9A nexion. You also corresponded with academics about the Order of Nine Angles.

Thus, one can only conclude you were someone pretending to be O9A: i.e. a fraud. Someone whom certain people 'sussed out' early on, but who played along because you were useful (correspondence with an academic verifies this).

4. You admitted that you didn't know what O9A etiquette was, and admitted you don't care about it anyway. Given that this O9A etiquette was, and is, central to what the O9A is and given that it also manifests who is or who is not O9A - and can easily be deduced from the logos of the O9A - your ignorance of it and your ignoring of it is confirmation of your non-O9A physis and status; as were, among other things, the 'useful indicators' you recently provided on a certain satanist internet forum, and how you were personally vituperative to someone O9A here as you were several times in the past, contrary to O9A etiquette.

5. You said that "no one can accuse you of not being Sinister" and that you had achieved a lot in eight years. However, given that you were and are anonymous, this is mere boasting, anonymously posted on the internet, and which anonymous boasting is itself indicative of your character, as was the anonymous story about you and those nunchuks.

{/quote}

Ryan Anschauung - aka Krist Hollow aka Steven Balkman aka Avatar of The Messiah - was just some anonymous person, an internet wordsmith, who for eight years, and like the charlatan he was, pontificated about a subject he hadn't studied in detail and had no in-depth knowledge of. Someone who garnished something of an internet reputation among the o9a-pretendu-crowd; a useful muppet until - his usefulness deemed over - he was first privately (2011) and then publicly (2013) exposed as one of the O9A pretendu crowd, and

exposed to provide an example of (i) who is and who isn't O9A, and (ii) of what being O9A means and implies.

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Appendix 4

Some Recent Posts About Ryan Anschauung and O9A Mythos

The following two items were posted, by JB in May 2014, on a private FB group about the O9A. They have been slightly edited for publication here.

Hollow Krispy

The Ryan Anschauung matter concerns a specific type of person who is anonymous. it's about someone, hiding behind anonymity, who openly boasts about 'living a sinister life', who claims to be O9A; who boasts about specific incidents in their life, who writes a fictional book which he claims describes real incidents in their own life; who writes pretentious gabble; who pretends to run a thriving group, and who voluminously writes about a subject he clearly doesn't have an in-depth knowledge of. That is, it's about a pretentious, lying, boaster desperate to be taken seriously.

If some anonymous person writes interesting stuff, if they obviously know what they're talking about, and if they don't go around boasting about their 'sinister life', and - in the case of someone claiming to be O9A - they know and abide by O9A etiquette, then you temporarily give them the benefit of the doubt. It's indicative if while hiding behind anonymity they start boasting about themselves and their 'sinister deeds', if they write pretentious gabble, if (while claiming to be O9A) they don't abide by O9A etiquette, and if they clearly don't know what they're talking about and you've caught them out [...]

Ryan Anschauung - or whatever he'll now call himself - will no doubt make excuses for his failure and spew forth thousands of words about the matter. On past form, he - being the charlatan and internet wordsmith he is - will at the very least also write a voluminous 'commentary' on his and my FB posts here. It's almost certain some people will be convinced by his gabble on the matter, just as some others - like members of the latter-day satanist crowd with their gospel about the O9A - have already decided that his abject failure is not actually his failure at all but instead it's actually 'the O9A who have failed' to make a case (or whatever).

No doubt, also, he'll sooner or later do the rounds of occult and satanist forums

(again) as if nothing has happened and peddle his 'Them' gabble (again), pompously calling himself a 'quantum philosopher' (or whatever) as no doubt he'll be taken seriously by some, which of course will say something about those who do take him and his pretentious gabble and his 'temple' seriously.

For his failure and his physis and his membership of the O9A-pretendu-crowd are now so obvious to the sagacious and/or to those who do possess certain occult skills, that he and his writings and his Temple of La-La Land (aka The Hollow Krispies) are now among those tests for mundane-ness that certain esoteric folk use in order to sort those 'of a particular (or potential) physis' from those who have the kind of physis you'll find both in the latter-day satanist crowd and in the O9A pretendu crowd.

Of course, this minor incident involving Hollow Krispies - and the small ripples caused, and the even smaller ripples Hollow Krispy himself will go on to cause - all help, even if for many it's only in a casual, entertaining, kind of way. But it (even such entertainment) is/are "just one very very small part of that dialectical process that causes the [O9A] mythos itself to live and to very slowly, and sometimes in a slithering way, spread".

So he's gone from being a useful muppet, laughed at behind his back, to being an entertaining public spectacle, to being a public example of the O9A pretendu crowd, to now being one among many tests for mundane-ness, just as - several decades on - he and his pretentious gabble and his 'temple' will be forgotten.

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Mythos

{quote}

You - and so many others - keep making and repeating the same assumptions re the ONA and "the real world" and the net, which seems indicative of some almost ideological need to believe such assumptions must be true, given evidence that disproves such assumptions. What a shallow, non-esoteric, view you seem to have.

(1) There are and have been people who, for example, follow the O9A seven fold way "in the real world" - who undertake 'insight roles', who do the pathway workings, who learn esoteric chant, and so on. Many - most - prefer not to pontificate about their very personal esoteric journey via the internet (for why the hell should they?), but over the years some indicators surface via this medium regarding what goes on mostly unseen. For instance, how and why do you think a certain

recent, new and most excellent, 'sinister Tarot' came about (some images were even posted here, for satan's sake). How do you think a fictionalized story about an inner city cop and his insight role came about? Or some O9A chants that were circulated a few years ago? Or some images inspired by someone in Russia actually doing the pathway workings? Or why people bother to translate O9A material (especially about the seven fold way) into Italian, Russian, Portuguese? Etcetera. [Of course, all these and other such things - so one of the sayings in the gospel of the latter-day satanists goes - are the work of DM, in disguise.]

(2) It's (a) the esoteric philosophy of the O9A, (b) its mythos (which includes but is not limited to 'the dark gods' and incitement re culling), (c) its praxis of the seven fold way, (d) its emphasis on individual learning via practical experience (pathei mathos), and (e) the life of AL, that are and have been the most influential things about 'the O9A'. These exist, have reality in 'the real world', beyond the net, of course - although, again, over the years some indicators surface via this medium regarding their influence. Like as in 'the temple ov blood', or even 'the temple of them', or the fact there's a chapter about the O9A in a university textbook, or that 'O9A antagonists' are the bad guys in several best-selling mainstream novels.

(3) The O9A is not all about 'satanism' nor even about people going around being adversarial in a 'sinister' way. See (2) above, for example.

(4) As for sacrificing people, what parts of 'mythos' and 'incitement' don't you understand? But even if - in the past thirty years - someone or a few people had really undertaken a culling, do you think: (a) they're stupid enough to boast about it to others or via the net? (b) that it's done during some ceremonial ritual and not (say) as part of an insight role? (c) that they're not clever enough not to get caught? (d) that some might choose to do it via a proxy or mark?

(5) Time-scale (or the aeonic perspective, in O9A speak) and mythos and esoteric philosophy. The three go together, for 'the O9A mythos' and O9A esoteric philosophy are just two of the reasons why the O9A has persisted for some thirty years and why it will go on influencing people (in a variety of ways) after both you and I are dead. And persist, despite what the latter-day satanists want to believe. Note the term 'esoteric philosophy' - not 'satanism'; note also mythos - not 'pontificating about sinister-this or sinister-that via the net'.

Now, you either understand that a sinister-numinous mythos is or can be affective (a presencing) both via individuals and otherwise - that is, a type of sorcery, affective over periods of time in respect of some (not all) individual psyches - or you don't. Just as you either understand that the O9A has an esoteric philosophy or you don't. If not, and if you can be bothered, perhaps a reading of *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles* and *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles* and *Originality, Tradition, And The Order of Nine Angles* might help?

Furthermore, the esoteric reality is that a mythos develops an archetypal life of its own, after a certain point, especially if it has an 'us' and 'them' built into it and also resonates (to some) on a primal level. Which of course is where stuff like (a) culling, and (b) amoral, and adversarial, incitement, and (c) the O9A interpretation of satanism and Baphomet, and (d) the division (via a logos) into 'us' and 'mundanes', come in. It's not for nothing that someone once wrote: "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

Also, a mythos doesn't have to be literally 'true' in all its details - which is what the latter-day satanists in their mundanity, and with their gospel, forget or don't know or can't comprehend. If a mythos was literally 'true' in all its details it wouldn't be a mythos. What matters is that it does have a foundation in reality (for example as in praxes, and as in having historical antecedents (Hellenic hermeticism, etcetera) and as in having a 'founder' with a documented and weird life) and that - because of its mythic, occult, and 'sinister', elements - it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates - captures the imagination - of a certain type of person. A mythos presences an 'esoteric truth' and - in the case of the O9A - a logos. That's why it's aeonic sorcery; that's why it presences what it does - to resonate with a particular type of person over a long period of time who of themselves and in a natural way not only transmit it but evolve it. For it becomes a type of being living in the psyche of certain individuals and then evolves to become an archetypal (and not entirely a conscious) form.

Thus it's amusing and highly indicative that you and others go around demanding exoteric 'evidence' for the mythos or aspects of it - as in culling, and as in needing hordes of people giving their real names and publicly admitting to be O9A, and giving documented proof of their 'sinister deeds', etcetera - in order to prove to you that, like the CoS membership cards of days gone by, or like a Wal-Mart store, 'it is real'. If you understood aeonic sorcery, or mysticism, never mind basic sorcery and the supernatural, you'd understand just how real a mythos really is and thus be able to perceive its affects and effects in the mundane world and even in cyberspace, presenced as these are and have been in certain individuals and especially in and via their 'imagination' and what results (is presenced, manifest, created) therefrom. But of course the latter-day satanists have done away with the supernatural, have no need of mysticism, and lack the imagination to embark on a life-long occult quest.

For what matters is not the sheer number of those who endure to the very end and reach the goal of that quest, but rather (i) that a few - a creative, very small minority, over decades and longer - do, and (ii) that many more are changed or inspired or affected in some way (however small) for however short or long a time, for such small changes and such inspiration and such affects (such mutations of individual character - physis - and psyche) are, aeonically, cumulative, and thus over centuries presence - and bring into being - the logos.

But I'm guessing this is just way too outré for most, certainly it will be for the latter-day satanists with their materialistic world-view and their egoism.

Also, I'm not presenting anything new here, for everything I've written here has already been mentioned, or hinted at, in various O9A MSS over the decades; just as, of course, this repacking by me of these particular esoteric truths is just one very very small part of that dialectical process that causes the mythos itself to live and to very slowly, and sometimes in a slithering way, spread...

{/quote}

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Appendix 4

I Have Seen THEM!

As expected, Ryan Anschauung - aka Krispy Hollow - has, as of mid-May 2014, begun - for the benefit of 'them' and their dependants - to send forth into cyberspace a veritable tirade of words in an attempt to reassure his supporters in the latter-day satanist crowd that he - Avatar of The Saviour - is not only unbowed in the face of the sinister, sly, malicious, allegations made against him by the Order of Nine Angles, but also has done nothing wrong, is not a failure, is not a charlatan, and is - despite needing to remain anonymous - indeed a really serious and sinister guy, whose sinister life "cannot be doubted" even though there is no evidence whatsoever that he is anything other than some overweight single guy, a fantasist, pecking away at his keyboard while living with his mom in a suburb of Sydney.

In the first eagerly awaited instalment of his previously announced thirteen volume series *The Fall and Rise of The House of Absu* - qv. *Once Upon A Time, In La-La-Land* - he has responded to claims that he failed to correctly answer questions about the O9A asked of him by someone who actually was O9A.

Here, we will briefly consider just two of Krispy Hollow's excuses.

(1) The Star Game. He was asked to "explain why each piece of the 'advanced' star game is itself a nameable star." This was the easiest of the four questions asked.

His answer was as follows "The stars chosen remain a mystery, despite the odd shapes they form. Since there are seven boards, any form of seven applicable imposed abstracts seems apt."

This is not only wrong, but meaningless waffle.

His excuse for his failure is another typical boast: "Had Ryan not pursued the following paths and developed their Star Game so broadly, giving the first co-ordinates, first 3d model, encouraging the first playable game - there would have been Nothing."

However, the star game - invented in the 1970s by DM - is completely, thoroughly, described in *Naos*, published in 1989. There was nothing to develop, and it had been successfully built and played by people from the 1970s on. Indeed, DM describes a version, made of wood by a skilled carpenter, which he

and several monks played when DM was a Catholic monk. DM even gives the name of the carpenter.

Thus, Krispy Hollow's claim that he 'developed the game' and encouraged 'the first playable game' are just empty boasts.

But he goes on, giving a link to loads of gabble about constructing various forms of the game, including trying to make a computer generated version, a version suggested by one DarkLogos. In his typically pompous egoistic assumptive way, Krispy Hollow writes:

"But of help there was none, DL was unable to explain or solve continued system problems I was having with pyOpenGL and the idea of then learning Debian and/or Linux seemed too far beyond the pale - in effect, I felt that the ONA should stop being so lazy and do it themselves. This was not the first or last time I would be surprised that the ONA outsourced such tasks, and wondered why such elites hadn't completed such projects themselves."

This reveals an astonishing lack of occult skills on his part, and an almost laughable lack of understanding, by him, of the O9A despite him having access to a veritable library of ONA texts.

For he was given a challenge, set a test; commensurate with his stated interest in the star game, and as part of the selection process that the O9A had used since its inception in the 1970s, something Anton Long mentioned to others, in the 1980s and early 1990s, in private letters, and some of which letters were published, in 1992, in *The Satanic Letters of Stephen Brown*. For instance, the selection process is mentioned in a letter to Temple of Set member Austen dated 6th September 1992 eh (included in those Satanic Letters). Perhaps he just never bothered to read such ONA texts, or if he did he...

Given that it was a test, a challenge, he was expected to apply one of the fundamental principles of the O9A and thus "work things out for himself" without any help or assistance from DL9 or any other O9A person.

What is interesting and indicative (now, as then) is that Krispy Hollow perceived things in an entirely exoteric and mundane way. Thus, he did not then and does not now intuit that it was or could be a test, despite references to such tests, such a selection process, occurring in dozens of O9A texts from the 1970s, 1980s, and 1990s. Furthermore, he makes typical mundane assumptions - such as (i) believing that "DL was unable to explain or solve continued system problems", whereas DL was deliberately not giving any help and assistance; and (ii) that he "felt that the ONA should stop being so lazy and do it themselves"

whereas they had set him a task to do by himself as part of a selection process.

Little wonder then that he failed that part of the selection process, and little wonder that after further such testing - such past testing of him being mentioned at the very start of this 2014 "Ryan Anschauung is a charlatan" rumpus (qv. the text *O9A Etiquette*) - it was decided he would make a useful muppet. A status which was known - divulged, on a need to know basis - to a few people outside the O9A, such as, in 2011 and by Anton Long, to a certain academic.

Like the O9A cliché goes: no one ever said the O9A was, or should be easy, just as the O9A have always said they are selective, and test people.

"Just how many times in the past decade - since some of us began using the 'world wide web' - have we openly said that people, even some of our people, and those who claim to be our people, are sometimes tested, particularly when they do not expect it as when they feel they may have 'established themselves' or gained something of an internet-reputation? And tested even via this medium, the Internet. How many times has this been said? Scores of times, for we have been playing The Sinister Game, our satanic game, for nearly forty years, and enjoying it. Just as we have have devised and are devising new games for our kind to enjoy. For such unexpected testing is part of our Occult culture, a part hinted at decades ago in, for example, The Deofel Quartet." *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*, 2011 ev

(2) Given that he had eight years (even as useful muppet) in which to learn and practice esoteric chant, and given that during that time he publicly claimed to be O9A, he was asked:

What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?
http://omega9alpha.files.wordpress.com/2013/12/1-59_1a.png

His amusing, indicative, excuse for failing to answer this question is as follows: "*I have seen THEM* [...] At the end of the day it all comes down to this. Either you believe in magic and THEM or you don't. I do."

There then follows another rant - of the fantasy "I am Their Prophet, and I and Them will be victorious!" kind - from which this is a quote:

"I see that I've helped raise another church that I must dutifully burn

down even as my efforts have rippled the globe for Sinisterion for ten years [...] Are you seeking to eradicate the Abrahamic legacy or just change power/hands and head/champion its new orders? If you don't see the identical actions exhibited by cults and the church in these mannerisms - in these behaviours and actions - then look deeper. [...]

Tens of thousands of people have related relief, gratitude, affirmation, and delight at the hundreds of thousands of insights I have shared from my path [...]

I've a dozen names. Some you know. Some you don't. Some are watching you right now.

And it did not please them that they created a Hollow Krist. Who turned on them, ate them as food, used them as they used others. And lest that Hollow Krist create others and threaten their extinction, they charge up my mountains bearing torches and screaming for the monster to come outside so they, in their outrage, can burn him."

Further comment really is superfluous.

JB, 2014
