

Notes Concerning The Term Nine Angles As Used By The Occult Group The Order of Nine Angles

Preface

Given the continuing (but erroneous) belief among Occultists, and especially among those who describe themselves as Satanists, that the O9A appropriated the term 'nine angles' from LaVey and Aquino, it was considered desirable to present some of the facts of the matter.

These facts reveal the following. (1) That the term 'nine angles' is an historical one dating from at least medieval if not Hellenic times. (2) That, as used by the Occult secret society known as the Order of Nine Angles, it refers to the nine emanations (or dimensions) of the nexus between causal and acausal re-presented (a) by their esoteric Star Game with its metamorphosis of 'nine pieces' (i.e angles) over seven boards (i.e spheres), and (b) by the seven spheres of their Tree of Wyrð plus the two types of apprehensions (i.e. types of existence) of 'acausal being'. (3) That such usage of the term by the O9A is their development of their esoteric understanding of historical concept of the 'nine angles'.

Part One is an extract from a September 2013 ev debate on an Occult internet forum.

Part Two contains three screen-shots from a 2011 ev debate between Aquino, of the Temple of Set, and a 'member' of the Order of Nine Angles.

Part Three is an extract from Myatt's commentary on the Greek text of the Divine Pymander, a text dating from the second/third century CE.

Part Four is an extract from *A Glossary of ONA Terms*, v.3.07.

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Part One

Quote: [Originally Posted by Adramelek]

It was LaVey and Aquino who originated the "Satanic" magical concept of the Nine Angles. Note: The Ceremony of the Nine Angles in The Satanic Rituals.

That has long been disproved, for the concept of nine angles and/or nine spheres (or emanations) goes back to Hellenic, Persian, Sufi, and Indian sources.

1. Re the Nine Angles, qv. what Professor Connell Monette of Al Akhawayn University, Morocco, wrote:

A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

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

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

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

See also the book by Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

2. Re Nine Spheres qv. David Myatt's commentary on the Hermetic text 'the Divine Pymander' where he quotes the Latin text of the Somnium Scipionis as described by Cicero, in *De Re Publica*, Book VI, 17, and gives his own translation:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant...

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

3. Even Aquino, in a debate a few years ago on the 600club forum with an ONA 'member' (I think it was SinisterMoon) agreed that what he meant by the 'nine angles' was quite different from what the ONA mean by 'nine angles'.

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Part Two


Three screen-shots of part of aforementioned debate:


i.

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Re: ONA original and authentic sources required [Re: [Michael A.Aquino](#)] #54893 - 05/22/11 02:01 PM

SinisterMoon 
pledge



Registered: 07/24/10
Posts: 94
Loc: Florida

Originally Posted By: Michael A.Aquino

What is your source for the "Nine Angles" other than my "Ceremony of the Nine Angles" in the *Satanic Rituals*, and what is your explanation of the significance of those angles?

Good question, and thanks for bringing it up - since it's a matter which has been raised many times in the past two decades. There is a whole section on the ONA website devoted to this, under the heading (surprise, surprise) The Nine Angles.

<http://www.nineangles.info/o9a-nine-angles-notes.html>

<http://www.nineangles.info/nine-angles-texts-part1.pdf>

<http://www.nineangles.info/nine-angles-texts-part2.pdf>

The answer - or answers - are given in various ONA texts there and elsewhere, from one of which this is a quote -

Quote:


My actual reason for first using the term Nine Angles, some time before this discovery in Arabic texts, to describe the traditional "order" I had inherited from my Lady Master, was essentially to do with my other research – since my late teenage years - into tensorial mathematical representations of Space-Time, for I had already, due to my own Occult researches, concluded that in order to rationally understand magick, one must posit a bifurcation of Time itself, something I rudimentary described in the first section of early editions of my Emanations of Urania MS, coining the term Cliology to describe this rational apprehension. After my initiation – and after about two weeks of learning and study with my Lady Master and her daughter – I sensed a similarity

ii.

Posts: 1989
Loc: Oregon
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Re: ONA original and authentic sources required [Re: SinisterMoon] #54916 - 05/22/11 06:15 PM

[Michael A. Aquino](#)
active member



Registered: 09/28/08
Posts: 990
Loc: San Francisco, CA, USA

My appreciation to Sinister Moon for the detailed response concerning Myatt's use of "Nine Angles", but all it does is refer to some [undated] interest in nine "emanations" or "dimensions", both occultfuzzy terms which are clearly not the same thing as geometric angles. [As a sidebar, where do these "emanations"/"dimensions" fit into the ONA's philosophy, e.g. as tools?]

The Nine Angles of the Church of Satan's Order of the Trapezoid were quite simple and straightforward: the [Pentagram](#) and the trapezoid conjoined. Anton discussed 9's significance in "The Unknown Known" of the *Satanic Rituals*, of course; and my "CNA" was written correspondingly. To my knowledge the "CNA" is the first time the term "Nine Angles" has appeared published in a magical context.

Anton's interest in angles *per se* came from two principal inspirations: Frank Belknap Long's *The Hounds of Tindalos* and William Mortensen's *The Command to Look*. Concerning the "CNA" I discussed the Nine Angles in my 1977 *Nyctalops* article (Appendix #74 of *The Church of Satan*), and later went into them in further detail in the Order of the Trapezoid's *Runes*:

Originally Posted By: M.A.A.

COMMENTARY ON THE SEAL OF THE NINE ANGLES
- by Michael A. Aquino VI°, GME.Tr.

Generally speaking, some of these angles were taken from Pythagoras, who talked in terms of the significance of "numbers" rather than "angles." From my readings on the subject, I am convinced that Plato's discourses upon geometry and the significance of the various "Platonic solids" are essentially taken from Pythagoras' work, just as Pythagoras came up with these notions following his lengthy stay in Egypt as a priesthood initiate. Fascinating how these "trails" just keep going backward until they vanish into the mists of pre-recorded history.


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Re: ONA original and authentic sources required [Re: [Michael A.Aquino](#)] #54941 - 05/23/11 01:13 AM

SinisterMoon 
pledge



Registered: 07/24/10
Posts: 94
Loc: Florida

Originally Posted By: Michael A.Aquino

all it does is refer to some [undated] interest in nine "emanations" or "dimensions", both occultfuzzy terms which are clearly not the same thing as geometric angles.

Quite so - they're not geometric angles. It's good to have this cleared up at least.

As for them being "occultfuzzy terms" (a term which BTW I like!) I think I'll have to disagree with you.

The use of the term derives, like I think I mentioned, from Myatt's work which he called cliology, first circulated in the early 1970's, and his 'star game' which he developed when in jail in '72-73. The nine are the nine basic alchemical changes from the three fundamental alchemical substances, sulphur, mercury, salt - those familiar with Myatt's Star Game will know how the pieces change and move, as representations of the nexion that is 'the tree of wyrd' with its seven spheres/boards. In one of his early works (70's vintage) he links these nine with Jungian personality types as well.

So maybe they should be called 'occultmindfuck' terms as they lead to a complex labyrinth where the seeker comes across alchemy (Arabic and western), Jung, sorcery, mathematical reps of causal space-time, nexions, and last but not least the acausal.

As for being 'undated' - Myatt constructed a large version of his star game while in a monastery (76-78), where it languished for years in a corner of the carpentry workshop. Heck, it might even still be there! I've also been told a copy of one of his cliology works, distributed in the 70's, is in the British Library.

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Part Three

δύναμις. Cf. section 7. Those forces, those particular powers - or, more precisely, that type (or those types) of being(s) or existence - that are not only beyond the septenary system but beyond the ogdoadic physis of those mortals who have, because of their journey (ἀνοδος) through the septenary system, achieved immortality.

It is therefore easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres [qv. the quote from Cicero in section 17] - the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἕαν τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται.

Source: David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

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Part Four

The Nine Angles have several meanings - or interpretations, exoteric and esoteric - depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical"

substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrð plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS Atazoth.

Beyond this, the Nine Angles are symbols of The Star Game which itself is sorcery - that is, one nexion which can presence the acausal. But even this is only a beginning - a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the ONA.

cc **Order of Nine Angles** 2013 ev

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