



What Makes The Order Of Nine Angles Unique?

One of the many things that makes the Order of Nine Angles (O9A/ONA) unique is that it presents "a recognizable new interpretation of Satanism and the Left Hand Path" {1}.

Fundamental to how the O9A {2} understand and define both the Left Hand Path (LHP) and Satanism is their axiom that most human beings have the potential to consciously evolve, to consciously change themselves, and that both the LHP and Satanism are a means to realize this potential.

The Left Hand Path

The O9A define and understand the Left Hand Path as a personal - an individual, and a consciously undertaken - *pathei mathos* {3} achieved via practical esoteric and exoteric personal experience, and *exeatic* {4} living, founded on the axioms of (i) the authority of individual judgement {5}, and (ii) the necessity of amorality, of transgressing the social, political, religious, and legal, norms of society. By so undertaking such a conscious *pathei-mathos* the individual can gain knowledge (especially self-knowledge) and progress toward Adeptship and thence to wisdom.

Therefore, for the O9A, and as manifest in their practical LHP manual *Naos*, the emphasis is on:

- (i) practical physical challenges;
- (ii) personal ordeals, such as living alone in the wilderness for at least three months;
- (iii) individual amoral deeds, including human culling {6} and undertaking dangerous and challenging 'insight roles' that can involve political/religious extremism, criminality, and 'terrorism';
- (iv) a practical exploration of the supernatural using various occult methods and techniques.

Furthermore, Satanism, for the O9A, is a specific LHP. That is, one particular

means of gaining the necessary practical esoteric and exoteric personal experience, as well as a means to live in an exeatic way.

Satanism

The O9A define and understand Satanism as: (a) the acceptance of, or a belief in, the existence a supra-personal being that has been exoterically called Satan; and (b) an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means; with (c) the important provisos that:

(i) This 'shapeshifting' being exists in the acausal dimensions (the supernatural realm) but can manifest and has manifested in our temporal causal universe {7}.

(ii) This supernatural being is only one of the 'dark gods' - one of 'the dark entities' - who and which exist in the acausal dimensions, and who or which we humans can know (or experience) via:

(a) sorcery, where sorcery is understood as the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy;

(b) exeatic, amoral, living;

(c) by rites of human sacrifice;

(d) by egressing into the acausal realm following our mortal death having discovered Lapis Philosophicus and/or lived according to the O9A logos of kindred honour.

(iii) That it is for each initiate to discover for themselves, by practical sorcery and other occult means, whether or not these 'Dark Gods' are archetypal in nature (and thus reside only in our psyche/collective unconscious), whether they are actual supernatural beings external to ourselves, or whether they are beyond both those explanations/assumptions.

(iv) That there is no worship of Satan, or any of the 'dark gods', but rather an appreciation of such entities as akin to friends, companions, and/or long-lost relatives who have dwelt in some far-off land, and/or as the type of being (acausal existence) we can and should aspire to.

(v) That Satan, as one of the 'dark gods', is the probable origin of Ahriman and other such ancient entities; that as a myth this 'dark god' pre-dates the Biblical hasatan, *the* satan; and that some of the 'dark gods' are probably the origin for ancient myths and legends about entities such as dragons, jinn, demons, and supernatural 'serpents'.

(vi) That Satan has an esoteric 'name' and which 'name' can be known (expressed) via a particular esoteric chant, the correct performance of which opens a nexion to the acausal and allows one or more of the 'dark gods' - including Satan - to presence (and cause trouble) in - and thus change - our causal world.

(vii) That O9A Satanism is a type of Aeonic sorcery, a 'presencing of the dark'.

Since this O9A satanism is a specific LHP, what applies to the O9A LHP applies to O9A Satanism, so that their Satanism not only involves a practical exploration of the supernatural but also physical challenges, culling, personal ordeals, and involvement with political/religious extremism, criminality, and 'terrorism'.

A Uniqueness

Given the foregoing, which a reading of the O9A corpus confirms {8}, it is easy to understand just how the O9A differ from other contemporary LHP, and Satanic, groups and individuals.

For:

(i) 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;

(ii) the O9A consciously and ruthlessly - via their logos, the code of kindred honour - divide human beings into two types: those 'like themselves' (who possess a certain type of personal, 'satanic', character or whom they judge have the potential to develop such a character) and all the others, and which others they refer to as mundanes. Thus, according to the sinister tradition of the O9A, mundanes can be treated as a practical resource, as marks (victims, dupes) and as potential opfers.

All these things most certainly make the O9A - as an esoteric philosophy (a sinister tradition) and in terms of its praxises and in terms of those influenced or inspired by it - actually or potentially harmful, destructive, pernicious, baleful, malicious, mischievous, sly, bad in moral character, hard, difficult, misleading, amoral, dangerous, heretical, and extreme.

Thus, what makes the Order of Nine Angles distinct, and unique, are the following:

- i. The emphasis on practical ordeals, physical challenges, exeatic

- living, and the authority of individual judgement.
- ii. The affirmation of human culling.
 - iii. Their logos of kindred honour and thus the categorization of mundanes as a useful resource/dupes/potential opfers.
 - iv. The incitement of and the legitimization of - in an esoteric context - terrorism, political/religious extremism, and criminality.
 - v. Their use of the ancient hermetic septenary system instead of the 'magian qabala' used by the majority of other Western occultists.
 - vi. Their ontology of causal and acausal together with the axiom of an acausal existence beyond mortal death, and which 'immortal existence' can be attained by an individual living, and if necessary dying, by the O9A logos of kindred honour.
 - vii. Their Aeonic perspective, 'Aeonic sorcery', and the decades-long nature of the O9A initiatory quest.
 - viii. Their understanding of Satanism as aeonic sorcery, a 'presencing of the dark', useful in the current Aeon.
 - ix. The emphasis on the feminine (the muliebral), on 'the sinisterly-numinous', and on cultivating muliebral skills such as the development of empathy.
 - x. Their 'dark gods' mythos.
 - xi. Their pagan Rounwytha way.
 - xii. Their Labyrinthos Mythologicus.
 - xiii. Their distinct esoteric vocabulary, which includes terms such as nexion, acausal, sinister dialectic(s), exeatic, rounwytha, Baeldraca, Drecc, alchemical seasons, insight roles, muliebral, and mundanes.

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Notes

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

{2} The term or name Order of Nine Angles refers to: (i) the occult (the esoteric) philosophy - 'the sinister tradition' - of Anton Long, expounded by him in various MSS between the 1970s and 2011, and/or (ii) the occult praxises of, or derived from, that philosophy; and/or to (iii) the individuals, or groups/nexions, who put one or more of those praxises into practice in their

own life and who live according to the O9A code of kindred honour, also known as the logos of the O9A. The current occult praxises of the O9A are: (α) the hermetic seven fold way; (β) the way of the drecc/niner; and (γ) the way of the Rounwytha.

The above definition of the O9A is a slightly revised version of the one given in the O9A 2014 e-text, *Nine Common Misconceptions About The Order of Nine Angles*.

{3} Pathei-mathos is an ancient Greek term, and means 'learning from suffering/hardship/experience'.

{4} The O9A define exeatic as "to go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed society."

{5} In respect of the axiom of the authority of individual judgement, refer to: (i) R. Parker, *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*. e-text, 2013; (ii) R. Parker, *The Authority Of Individual Judgement - Interpretation And Meaning*. e-text, 2014.

{6} As mentioned in *Nine Common Misconceptions About The Order of Nine Angles*:

"As O9A texts make clear, each person following the O9A's esoteric Seven Fold Way is expected to undertake at least one culling, a human sacrifice, when they attain the occult grade of External Adept.

This culling can be done either during an occult ritual - such as The Ceremony of Recalling - or, as several texts make clear, by practical means such as assassination or staged 'accidents'. Such a culling can also, and importantly, be undertaken either by employing a 'proxy' who is manipulated into doing the deed, or as part of an Insight Role. Thus someone undertaking an Insight Role in law enforcement or in the armed forces, or as a member of an extremist religious or political group, or as a 'terrorist', would most probably have an opportunity to undertake a culling.

One of the main (non-occult) reasons for an individual to undertake a culling is, according to the O9A, to reveal and build 'satanic' (sinister) character, and thus to not only test their commitment to the O9A way (to the sinister tradition) but also to bind them to the group, nexion, temple, cell, or 'coven' - to the individuals - that they are involved with, especially as offers are never chosen at random but rather selected on the basis of their character and then subjected to several tests and which tests usually require the participation of others. Culling, therefore, is an extreme (and esoteric) form of 'hazing', a blooding-in of the new recruit.

There is thus no specific environment, or place, required for such culling as the O9A

advocates. The O9A 'culling texts' make it clear that a ritual sacrifice - culling during some ceremonial ritual - is only one possible option among many. Thus, a culling can take place anywhere, at any time, with the death so caused not arousing any suspicion that it is a satanic culling. Even if a ceremonial culling is undertaken, various O9A 'culling texts' outline how it can be done without arousing any suspicion."

{7} An overview of the ontology of causal and acausal is given in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{8} The 1359 page (53 Mb) pdf compilation *The Definitive Guide To The Order of Nine Angles* (Third Edition, 2014) provides a comprehensive collection of texts by, and concerning, the O9A, and is thus a useful guide to its esoteric philosophy and praxises. The compilation also includes (i) The Culling Texts; (ii) *The Requisite ONA* - which deals with the Seven Fold Way up to and including the stage of Internal Adept, and which contains facsimile versions of Naos, The Black Book of Satan, and other O9A MSS - and (iii) *Enantiodromia - The Sinister Abyssal Nexion*, which deals with the Passing of The Abyss and the occult Grade beyond the stage of Internal Adept.

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