



Nine Common Misconceptions About The Order of Nine Angles (O9A/ONA)

1. The O9A doesn't exist (isn't real) or has ceased to exist (has been disbanded) or is only an internet phenomena.

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

Given the definition of the O9A, which is:

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

then clearly the Order of Nine Angles exists, is real, as it has a place in the domain of reality (external to the internet) as a distinct esoteric philosophy which has substance - that is, a distinct ontology, a distinct epistemology, a distinct ethics, and a distinct praxis or praxises - and which esoteric philosophy has been described in some detail by means of the written word circulated, and read by others, in various formats, including printed format from the 1970s onward.

Given that this particular esoteric philosophy and the particular occult praxises associated with it have been so described via the medium of printed literature, including books, the Order of Nine Angles has not "ceased to exist", and cannot "cease to exist" (or be disbanded) so long as such literature - and other mediums whereby that philosophy and those praxises are described - exist and so long as some individuals follow or are inspired by that philosophy and those praxises.

Furthermore, several academics have accepted, de facto, that the O9A is also a group of individuals who follow or who are inspired by or who have been

inspired by O9A esoteric philosophy and/or praxises. See for example, (i) Senholt: *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, and (ii) Professor Connell Monette, *Mysticism in the 21st Century*, Sirius Academic Press, 2013.

There is also the interesting fact that the O9A - "a fascinating blend of both Hermeticism and Traditional Satanism, with some pagan elements" {1} - has its own mythos, of which 'the dark gods' tradition and the pagan tradition of culling and 'the sinister feminine' and 'the sinisterly-numinous, form a part. Thus, the O9A also now exists in the realms of archetypes and 'urban legend' - a mythos among mythoi - such that it is "one of the most prominent Left Hand Path groups by virtue of its public presence, evidenced by its inclusion as a signature antagonist in the *Nightingale* novel series by bestselling British author Stephen Leather." {1}

2. Anyone can call themselves O9A. There is no O9A membership.

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

Thus, to be O9A - to be a member of the O9A - a person has to (i) follow one of those praxises, and (ii) live according to the code of kindred honour, and which O9A code is also known as 'the logos of the O9A' and 'the Law of the New Aeon'.

An O9A member can therefore be distinguished by how they behave toward others of their O9A kind and by how they behave toward mundanes, since the O9A code sets certain standards for our own personal behaviour. The code means, for example, (i) that we judge others solely on the basis of a personal knowing of them over a period of time; (ii) that what matters to us is whether or not someone is living by our code and that therefore we have no prejudice in respect of such things as gender, ethnicity, or in respect of the sexual preference/orientation of others, and (iii) that we can be sly, mischievous, cunning, and misleading, with those who are not proven to be of our O9A kind.

3. All the O9A talk about culling individuals in a satanic ritual is just fantasy. There is no evidence for such a practice. No one O9A has ever been tried in a court of law for a ritual murder.

As O9A texts make clear, each person following the O9A's esoteric Seven Fold Way {2} is expected to undertake at least one culling, a human sacrifice {3},

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* {4} – 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 {5}, or as part of an Insight Role {6}. Thus someone undertaking an Insight Role in law enforcement or in the armed forces {7}, 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 {8}. Culling, therefore, is an extreme (and esoteric) form of 'hazing', a bleeding-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.

There is, of course, no public proof whatsoever for anyone O9A ever having undertaken an actual culling: no criminal trials, past or present, of alleged O9A members for ritual murder. No public statements, past or present, issued on behalf of the O9A claiming this or that killing. Thus, if people choose to believe that O9A culling is just fantasy, a myth, an urban legend, then they do, which is how it should be given that those following the Seven Fold Way are part of a secret occult society whose members have taken certain oaths.

4. The O9A claim that they are the only 'true' or 'genuine' satanists.

In the early public years (the 1980s) – and even later on – there was a lot of O9A rhetoric about the Temple of Set (ToS) and the Church of Satan (CoS), and others, being faux satanists. The O9A also stated that they had restored to satanism its natural "darkness, evil, and danger", a statement which – given the advocacy by the O9A of such things as culling and criminality and physical ordeals – has some basis in fact {9}.

But behind the rhetoric - behind the propaganda designed to be adversarial, 'heretical', and stridently distinguish the O9A from other modern organizations and other modern satanic philosophies - was an acceptance (as Anton Long wrote to Aquino in a letter dated 7th September 1990) that the O9A was simply an alternative to the ToS and the CoS and other modern occult groups and individuals, and that the O9A does not claim to be a 'peer' organization with a claim to some sort of authority, but instead (to quote from that letter) "is simply a small group following our own way."

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

"I accept that my understanding may not be complete and might even be incorrect on some points [...] You have accepted a role within the Temple of Set with all the duties and obligations implied and there is much to admire in this [...] Occasionally, as I have mentioned, there may be the adoption of an adversarial role in in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding." *The Satanic Letters of Stephen Brown*, vol i. 1992.

Thus, beyond the propaganda and the adversarial/heretical polemics, the O9A sees itself just as one occult group, one esoteric philosophy, among many; and one with its own unique praxises; and which esoteric philosophy and praxises individuals are free to agree with, reject, use, or adapt and evolve if they find them, or any part of them, useful.

5. The O9A is a neo-nazi occult group.

The O9A has and does promulgate - and sometimes uses, for example, in *Insight Roles* - whatever is heretical or adversarial, or considered blasphemous, in the society of the time. Thus a modern 'blasphemy' might be the O9A *Mass of Heresy*, performance of which is actually illegal in several European countries; a Mass where Hitler is praised as a 'hero'. For

Satanic catharsis is essentially a blasphemy - but one ordered and with a definite aim; it results from an individual will channelled by a conscious understanding. It is this application of will - of conscious intent - which marks the genuine Satanist from the imitation and the failure. A Satanist revels in life - the failures find themselves trapped by their own unconscious desires which they do not have the intelligence to understand nor the will to direct toward a conscious apprehension.

Blasphemy is only effective if it is, for the period in which the individual lives, firstly a genuine shock and a reaction to those values which though accepted are often unconsciously accepted; and, secondly, if it is an appreciation of the positive and life-enhancing qualities inferred by infernal opposition. Thus, while the traditional Black Mass - with its denial of the Nazarene - is still useful because of the continuing constraints of Nazarene beliefs, it is today supplemented by a Mass which in its unexpurgated version represents a shocking blasphemy to the majority of peoples in Britain and other Western countries. {10}

Furthermore,

"through the practice of 'insight roles', the [O9A] advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." {11}

Thus, correctly understood, advocacy of neo-nazism, and similar 'extreme' things, is an esoteric technique, both in respect of individuals and their personal esoteric development, and in respect of sinister dialectics, for both 'presence the dark'.

6. The O9A got the idea for the 'nine angles' from Aquino's *Ceremony of Nine Angles*, an occult rite published in 1972 in the book *The Satanic Rituals*.

According to Anton Long, his inspiration for the term 'nine angles' was the ἑννοδος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS *Al-Kitab Al-Alfak* [The Book of The Spheres], and which Arabic MS may have been influenced by ancient texts such as *Shams al-Ma'arif wa Lataifu al-Avarif*.

According to Professor Monette, writing in the book *Mysticism in the 21st Century*, published by Sirius Academic Press in 2013, the O9A

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).

A comparative account of Aquino's 'Ceremony of Nine Angles' and the O9A's 'Rite of Nine Angles' is given in R. Parker, *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*, e-text, 2013.

How the term 'nine angles' relates to the ancient septenary ἑννοδοῦς described in the Pymander tractate of the Corpus Hermeticum is outlined in R. Parker, *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*. e-text, 2014.

7. The O9A 'dark gods' are taken from the fictional stories of HP Lovecraft.

The O9A have always maintained that their dark gods mythos is based on an ancient aural esoteric tradition, and which tradition was influenced by Hellenic, European, Arabic, Indic, and Persian, mysticism and occultism. As Professor Monette writes:

"One of the defining features of the Order of Nine Angles is its unique pantheon of sinister entities with which the mystic is expected to work. The Dark Gods are unique to the ONA, in that their names and sigils are not found in other contemporary or historical systems of hermetic or pagan tradition [...] Kthunae is likely from χθονα (underworldly) in Greek; the sigil of Nemicu appears to be Semitic or Proto-Arabian in origin, especially given moon and star symbol. The body of the sigil appears to be adapted from the Carthaginian Tanit

glyph." {1}

Furthermore, the *mythos* of the dark gods is very different from the *pseudo-mythology* of Lovecraft:

"Lovecraft populated various of his stories with various creatures, or entities, and these entities served mainly to enhance or decorate the stories; to provide what may be termed a certain sinister atmosphere. There was no attempt, nor even intent, to provide such things as an ontology, a theology, for these entities – an ordered philosophical framework – and, importantly, no attempt to provide a detailed esoteric (Occult) praxis whereby interaction with these entities, by humans, could be understood and affective results (or Occult change) achieved. For example, the fictional *Necronomicon* and the language invented for various "calls", are mere theatrical props, devoid of real esotericism, despite the many silly claims subsequently made for them by some Lovecraft admirers.

In this sense, the Lovecraft entities form a pseudo-mythology, and not a *mythos*. Only later did people such as Derleth try, unsuccessfully, to provide some Occult context (based of course on Magian distortions), and some semblance of structure, although ontological, ethical, theological, and epistemological, questions were never dealt with. Instead, a pseudo-history was developed.

In contrast, The Dark Gods (aka The Dark Ones) – mentioned in many and various texts by the esoteric association known as The Order of Nine Angles – are part of a *mythos*, having a distinct, and unique, ontology and Occult praxis, as well as being part of a complex esoteric philosophy which addresses ethical, etiological, epistemological, and other philosophical issues [...]

In the ONA *mythos*, both of these Dark Gods – and some other such acausal entities – are said to have egressed, or travelled to, Earth many times in our historical past, with Satan, for example, giving rise to myths and legends such as that of Ahriman. In addition, it is said to be possible – by various specified, practical, esoteric means – for human beings to open a nexion to the acausal and make contact with some of the Dark Gods, including Satan and Baphomet, with there being the possibility that such entities will once again presence Themselves on Earth. Furthermore, some acausal entities, egressing in the past to Earth, may be the origin for myths and legends about dragons, and various demons. Some of the particular acausal species known as The Dark Ones are said, in their assumed human forms, to be able to copulate with human beings, and of producing or bearing half-human, half-changeling, offspring [...]

Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthrals, and presences acausal energy. It is *wyrdful* – a means of change for human beings, and outlines or intimates how such *wyrdful* change can be brought-into-being. The so-called objective, cause-and-effect, 'truth' of a *mythos* – stated or written about by someone else – is basically irrelevant, for a *mythos* presences its own [esoteric, batin] species of truth, which is that of a type of acausal-knowing [...]

A *mythos*, and especially an esoteric *mythos*, demands individual involvement by virtue of the fact that such a *mythos* is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche. Hence, the correct judgement of a *mythos* can only and ever begin with a knowing of, a direct experience

of, the mythos itself by the individual." {12}

8. The 'seven fold way' of the O9A is just a replacement for the Kabbalah, a non-Semitic version of the Kabbalistic Sepherot.

The Seven Fold Way is a modern ἄνοδος - a personal quest for wisdom - based on the ancient Hellenic septenary tradition outlined in the first part (the Pyramander tractate) of the third century Greek text entitled *Corpus Hermeticum*. In addition, the Seven Fold Way incorporates elements of ancient Arabic, Indic, and Persian, mystical traditions.

How the Seven Fold Way, and its ontology of causal/acausal, relate to the ancient septenary ἄνοδος and the mystical tradition described in the Pyramander tractate of the Corpus Hermeticum is outlined in (i) R. Parker, *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*. e-text, 2014, and (ii) R. Parker, *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text, 2013.

Thus, the O9A's Seven Fold Way represents the ancient, the authentic, Western (Hellenic) hermetic tradition, while those modern occultists - such as Crowley - who use and who have used the Kabbalistic system are and were just using a much later replacement for that septenary system containing, *ad hoc*, an extra three spheres.

9. The O9A's 'star game' is just a form of Enochian chess.

A study of The Star Game - which necessitates constructing both simple and advanced versions, and playing it - reveals not only the fundamental difference between The Star Game and the Enochian chess of the 'Hermetic Order of The Golden Dawn', but also how different and original The Star Game is compared with, for example, 3D chess or any other board game esoteric or otherwise, fictional or otherwise

For neither Enochian chess, nor any other board game, embody the five fundamental principles of The Star Game:

- (i) of every piece being transformed into another piece when it is moved;
- (ii) of how certain combinations of pieces, spread across the seven main boards, might represent an individual (and thus their personality) or an Aeon, with the game thus capable of being used as a new type of sorcery;
- (iii) of there being nine main types of pieces formed from three basic (alchemical) elements;
- (iv) of the complexity of both the simple and the advanced game, with

the simple form having, per player, 27 pieces spread over 7 boards and 126 squares, and the advanced form having 45 pieces per player over 308 squares; and, possibly most important of all; (v) of The Star Game being an 'esoteric language' that enables acausal-thinking, an (acausal) apprehension beyond denotatum and thus beyond causal abstractions, and which new apprehension thus compliments the esoteric-empathy that it is the aim of rites such as Internal Adept and The Sinister Abyssal Nexion to cultivate and develop.

Thus, "what the Tarot is to the Initiate and External Adept, the Star Game is to the Internal Adept." {13} For according to the O9A, as mentioned in the 1980s text *Naos*, "The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult in general as well as being a bridge to the future. It is, in essence, a new form of language." {14}

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This text has been compiled from various published O9A MSS and from answers (public and private) given in reply to certain questions.

Notes

{1} Monette, Connell. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. ISBN 9781940964003.

{2} The grades, and the Seven Fold Way, are explained in detail in the compilation of O9A texts entitled *The Requisite ONA*, published in 2010 in pdf format [981 pages, 49 Mb].

{3} The Order of Nine Angles use and understand the term 'culling' in an esoteric way, consistent with their sinister esoteric philosophy. Furthermore, in O9A *esoteric* usage 'sacrifice' is or can be and has been used as a synonym for culling.

A study of the etymology, and usage, of the two words cull and sacrifice, as given in the complete Oxford English Dictionary, show that the noun 'cull' means 'a selection', and as a verb, 'to choose or select', and also 'to pluck'.

Sacrifice, as a noun, means not only to kill as an offering (to a deity or whatever) but also (i) "the destruction or surrender of something valued or desired for the sake of something having, or regarded as having, a higher or a more pressing claim" (i.e. not involving deities) and (ii) "A victim; one sacrificed to the will of another; also, a person or thing that falls into the power of an enemy or a destructive agency" (again no deities or religions, or even politics, necessary).

Sacrifice, as a verb, means "to offer as a sacrifice; to make an offering or sacrifice of", and applies to all the senses above.

This clarifies the meaning and usage of the terms culling and sacrifice, and explains why the O9A use both terms, with an emphasis on culling. For a culling is a sacrifice when the one or the ones selected are 'plucked' and "sacrificed to the will of another" or destroyed (i.e. culled) for the "sake of something [the O9A and its sinister strategy] having a higher claim [valuing itself, its members, and that strategy before the one or ones selected]".

Thus, a culling = 'a selection', and 'to choose or select'; and those so chosen according to O9A criteria are then sacrificed, and which sacrifice = the deed of destroying, the actual deed of culling, for a 'higher purpose', be that to benefit an O9A member in terms of *pathei mathos* or as a tactic to further sinister goals.

{4} The complete Ceremony of Recalling, with sacrificial ending, is given in the text *The Grimoire of Baphomet, Dark Goddess*, first published 113yf, with a revised edition (v. 1.05) issued 120yf.

{5} The use of a proxy is mentioned in several early O9A texts, including the seminal 1980s *A Gift for the Prince - A Guide to Human Sacrifice*.

A sinister technique called 'sinister cloaking' is sometimes employed in order to recruit and then manipulate a proxy. Sinister cloaking is when an individual takes on an assumed identity in the real world, or plays a specific role - as in an Insight Role, or as in tricking/manipulating a mark - in order to gain practical experience by doing adversarial, amoral, deeds, and/or in order to by use a mark as a proxy in the commission of some deed (such as a culling).

This 'sinister cloaking' is therefore just an Order of Nine Angles term to describe a novice or External Adept doing (for esoteric reasons) what tricksters and con-artists have been doing (for personal reasons) for centuries.

{6} The O9A technique of Insight Roles is explained in *The Requisite ONA*.

{7} A few years ago (2011), several images were circulated on the internet of someone in NATO-issued combat fatigues with a NATO-issued weapon and next to an O9A sigil. The location was given as Afghanistan.

{8} Some examples of tests are given in the text *Guidelines for the Testing of Opfers*. See also the section dealing with the O9A's occult novel *The Giving* in R. Parker, *Esoteric Aural Tradition In The Deofel Quartet*, e-text 2013. The occult essence of that novel is 'a Mistress of Earth' (Lianna) testing a candidate (Thorold) and selecting, manipulating, testing, and then sacrificing, an offer (Mallam) during a ritual.

{9} Refer, for example, to the Anton Long text *Toward Understanding Satanism*, 2011. As mentioned in that text, the O9A way and its praxises mean, among many other things, that:

(i) 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.

(ii) Hard and difficult physical ordeals and challenges, of a severity to test the character of the person and produce endurance and character. For example the basic, the minimum, standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

[Those who have already achieved such goals in such activities are expected to set themselves and achieve more demanding goals.]

(iii) Hard and difficult esoteric ordeals and challenges, of a severity to test the character and commitment of the person, and produce and/or develop certain necessary esoteric skills. For example, the necessity of undertaking an Insight Rôle or two; and the Rite of Internal Adept involving living alone, in an isolated, wild, area for a minimum of three months.

(iv) Practical tests and the japing of individuals who are curious about us, or who seek us out, and a Labyrinthos Mythologicus to intrigue, select, test, confuse, annoy, mislead, or dissuade, others. Apart from being diabolical fun, such tests and japes or can be mischievous, sly, and us 'playing the trickster' in real life, which is exactly the satanic point.

(v) Actually or potentially harmful, destructive, or disastrous, engagement with real-life by overtly championing real (and often illegal and certainly offensive) heresies [such as gang culture, National

Socialism, radical Islam, holocaust denial, 'terrorism', culling] and engaging in practical adversarial activities and 'sinister-cloaking'.

{10} *Satanism, Blasphemy, and The Black Mass*. Order of Nine Angles. 1974 (revised 1984). This article was re-published in Sennitt's *Nox* magazine, #2, July 1986, and subsequently included in the book *The Infernal Texts*, Falcon Press, 1997.

{11} Per Faxneld and Jesper Petersen. *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15

{12} *Pseudo-Mythology and Mythos*, O9A, 121 Year of Feyen.

{13} *Naos*. Qv. p.166 of *The Requisite ONA* text.

{14} *The Forbidden Alchemy*. This O9A MS was included in *Naos*, qv. p.186 of *The Requisite ONA*. Regarding esoteric languages in general, see the 2011 O9A pdf compilation *Concerning Esoteric Languages* which contains the following texts: (i) *Language, Abstractions, and Nexions*, and (ii) *Some Notes Concerning Language, Chants, and Acausal Entities*.

cc Order of Nine Angles 2014

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