

Some Questions About The Order of Nine Angles (2016) Part Two

Preface

As with the previous version, the following recent [February-April 2016] questions and answers about the Order of Nine Angles (O9A,ONA) have been purloined from a private O9A forum on the Dark Web [www.o9a.org/dark-net] and were between potential recruits and some knowledgeable O9A people. Given that similar questions about the O9A continue to be asked, some may find this compilation useful and/or interesting. Some of the questions and answers have been slightly revised for publication, with many references to O9A texts in the answers moved to footnotes.

This text supplements the four earlier *Some Questions and Answers About The Order of Nine Angles* texts published in 2013, 2014, 2015, and February 2016.

As noted in the February 2016 version, "since Anton Long retired in 2011 no one publicly speaks 'on behalf of the O9A'. Nor can anyone now or in the future speak 'on behalf of the O9A'. As befits the O9A principle of 'the authority of individual judgement'. For even if the person is O9A [...] they are just presenting their own opinion, their own interpretation, just as these answers - and the earlier ones - are someone's opinion, their interpretation, of matters O9A."

Q. Further to a previous answer (Q&A, 2016 Part One) regarding the O9A in Phase Three eschewing their previous description of themselves as primarily a satanist group, are there any publicly available, pre-2012, texts by Anton Long mentioning this?

A. Yes, although I will give just one example, with other examples - from the 1980s and 1990s - being findable if one makes the effort. The following is a quote from a document titled *Prophet of Vindex?* published on Anton Long's (now defunct) 'nexion zero' blog in 2010:

"Ours is an organic process, a sinister process, of change, disruption, subversion, evolution, which will last centuries and whose initial aim is the downfall of current nation-States, by whatever means are useful and effective; whose immediate aim is the emergence of new tribal societies; and whose longer term aim is the exploration of the star-systems and planets of our Galaxy and the creation of new colonies on other worlds.

In addition, this process of change, disruption, subversion, and evolution will present those of our kind, and those individuals drawn to us or inspired by us, with marvellous life-enhancing opportunities: to exult in life, in the very essence of life; to presence darkness; to enjoy the material and pleasurable rewards of this mortal life; to challenge themselves and so change, grow, evolve into a higher type of human being, into a new human élite [...]

[This is] the very essence of genuine Satanism - of what is beyond the outer, the exoteric, the temporary, the causal, form that is known as Satanism.

That is, it is sinister; redolent of acausal darkness; of those energies, those dark forces, which presenced Satanism on this planet we call Earth.

Which is why we and our sinister kind, our kindred, are beyond, and always have been beyond just Satanism, and yet why we are and have been, in this soon ending Old Aeon, the very essence of genuine Satanism itself.

Which is why we now - as we move toward the beginning of our new sinister Aeon with the emergence of sinister tribes in place of nation-States - that we are beginning to shed the term satanism and instead describe ourselves as sinister, as Dreccian, as Dark Warriors of The Sinister Way, as assassins of Baphomet, as the sorcerers, and the warriors, of Vindex; among other terms."

Note the expressions (i) "beyond the outer, the exoteric, the temporary, the causal, form that is known as Satanism", (ii) "we are beginning to shed the term satanism..." and (iii) "among other terms".

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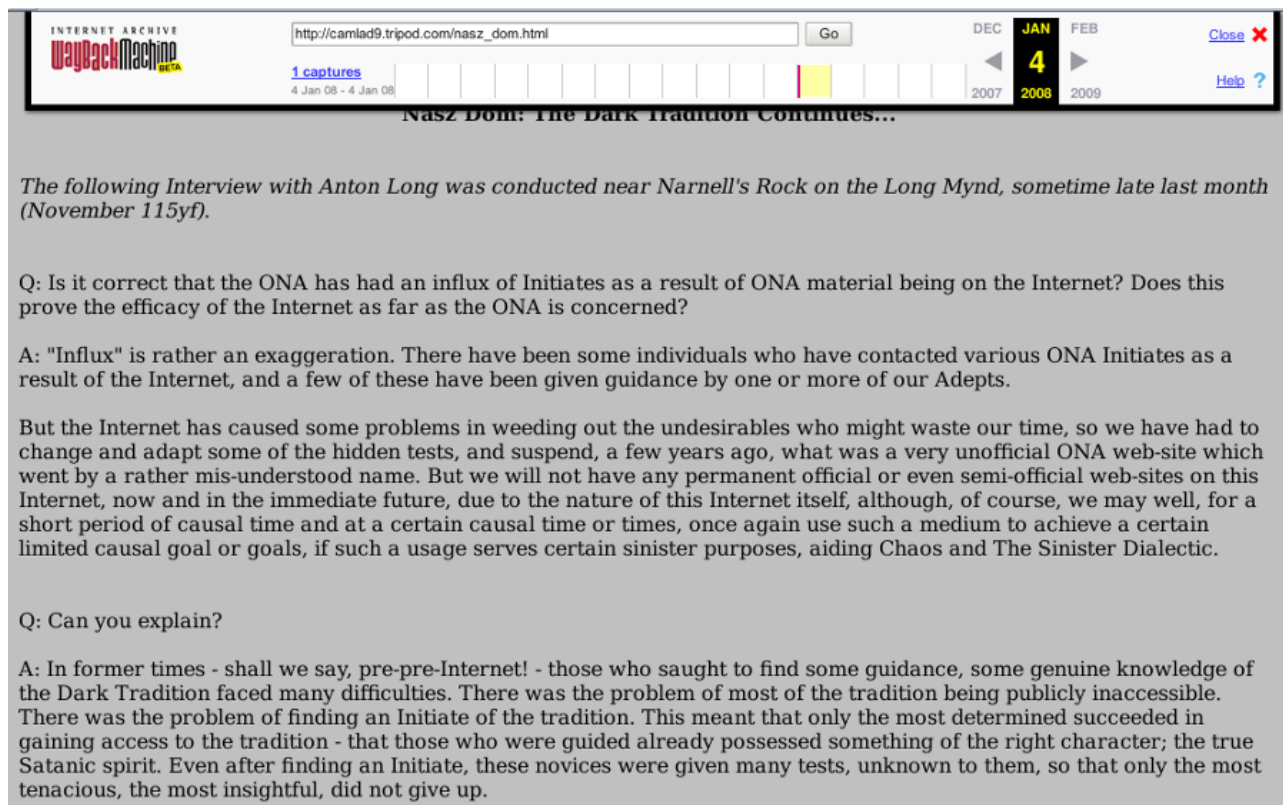
According to some non-O9A accounts (e.g. Monette) the first ONA cell was in Shropshire and was called 'nexion zero'. Is that correct, and were there any other ONA cells in the 1970s and 1980s; that is, before the Order of Nine Angles "burst upon the public occult scene" in the middle 1980s via disseminating items about Satanic sacrifice and by having articles published in British zines such as the *Lamp of Thoth* and *Nox*?

The first ONA cell to conduct regular ceremonial occult rituals and sunedrions and which had a policy of clandestine recruitment was indeed termed 'nexion zero' and was established by Anton Long in Shropshire in the late 1970s. Before that, the ONA had been limited to a handful of individuals in the West Riding of Yorkshire, in Shropshire, and in Herefordshire, who either worked alone or more usually with a partner and all of which people were personally known to AL.

Two members of 'nexion zero' went on to establish their own cells, one named Nasz Dom, the other the Black Rhadley nexion, both taking their names from the area in Shropshire where they conducted their ceremonial rituals. Shortly thereafter, a nexion was established, by a friend of Anton Long, in Oxford, named River Isis nexion, followed there by a Sapphic nexion which went by the name *Dark Daughters Of Chaos*.

As Anton Long noted in an interview which was first published (see screenshot below) in 2008 on the subsequently banned ONA tripod site [1], and republished in 2010 at <http://web.archive.org/web/201006141110821/http://nineangles.wordpress.com/nasz-dom/>

"Esoterically, [Nasz Dom] was, and is, the name for one of our Nexions - or Temples or whatever to the uninitiated - that happens to have gathered near a place of that name in Shropshire. Once, there were several such Nexions in that particular area, one being near Black Rhadley. They were never large, sometimes of only four or so members. Now, there are but two such Nexions in the whole of Shropshire, one being of only two people."



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Nasz Dom: The Dark Tradition Continues...

The following Interview with Anton Long was conducted near Narnell's Rock on the Long Mynd, sometime late last month (November 115yf).

Q: Is it correct that the ONA has had an influx of Initiates as a result of ONA material being on the Internet? Does this prove the efficacy of the Internet as far as the ONA is concerned?

A: "Influx" is rather an exaggeration. There have been some individuals who have contacted various ONA Initiates as a result of the Internet, and a few of these have been given guidance by one or more of our Adepts.

But the Internet has caused some problems in weeding out the undesirables who might waste our time, so we have had to change and adapt some of the hidden tests, and suspend, a few years ago, what was a very unofficial ONA web-site which went by a rather mis-understood name. But we will not have any permanent official or even semi-official web-sites on this Internet, now and in the immediate future, due to the nature of this Internet itself, although, of course, we may well, for a short period of causal time and at a certain causal time or times, once again use such a medium to achieve a certain limited causal goal or goals, if such a usage serves certain sinister purposes, aiding Chaos and The Sinister Dialectic.

Q: Can you explain?

A: In former times - shall we say, pre-pre-Internet! - those who sought to find some guidance, some genuine knowledge of the Dark Tradition faced many difficulties. There was the problem of most of the tradition being publicly inaccessible. There was the problem of finding an Initiate of the tradition. This meant that only the most determined succeeded in gaining access to the tradition - that those who were guided already possessed something of the right character; the true Satanic spirit. Even after finding an Initiate, these novices were given many tests, unknown to them, so that only the most tenacious, the most insightful, did not give up.

After the O9A "publicly burst onto the occult scene" - and established a contact address in Shropshire - there were dozens upon dozens of enquiries by posted letters. As described in the O9A text *Playing The Sinister Game - A Brief ONA History* [122 yfayen, updated Jan 2012 CE],

"Before the Internet became - with the development of GUI's, html, and web-browsers - available to and used by mundanes (i.e. before c. 1993 CE), the Order of Nine Angles recruited, and thus played part of our sinister game, in two ways.

The first, and the traditional way - still used today in traditional nexions - was clandestine personal recruitment by someone already involved with the ONA who would, over a period of time, get to know the prospective candidate and, if thought necessary, have a friendly private investigator check out their background. If deemed suitable, the candidate would then be given some practical tests - some physical challenges, and also some amoral challenges which often involved them undertaking some so-called 'criminal' activity, with thieving from and burglary of the dwellings of chosen and tested marks [mundanes] often being used. Then, if the candidate was successful, they would be invited to meet one or more members who would judge them for suitability. Only after this lengthy process would they be invited to become part of an established ONA group/Temple/nexion. In this traditional way, the candidate was either: (1) recruited because of their character, or because of some skill or ability they possessed, or because they were already known to or related to someone already involved in the ONA; or (2) the candidate themselves had sought to find

someone involved with the ONA or sought to find an ONA group/nexion/Temple, and had succeeded, despite the obstacles placed in their way.

The second way - of open recruitment - was only used for some years, between the mid 1980's to the very early 1990's, during the 'second phase' of ONA development. This way involved contact being made with the ONA by prospective candidates via a posted letter sent to a post office box. After some exchange of letters, a meeting might be arranged if their correspondence had indicated they might be suitable, and which meeting was only the first of many tests.

At the time in question, of course, the nature and content of these tests had not been written about, as the tests were in part based upon the then still secretive nature of the heretical ONA and upon the sinister glamor then associated with Satanism, which secrecy and which glamor meant that there were quite a few candidates eager to contact the ONA and eager to participate in traditional Satanism, an eagerness which the dearth of information about the ONA - and even about aspects of Satanism - encouraged. In addition, the ONA made it quite clear that theirs was a difficult, selective, elitist, way, with candidates expected to meet high standards. So, if they did not want to be tested, selected, they should not apply.

The first test of this second way was the postal communication sent to the candidate arranging the meeting and which stated: be at this place at this time on this date. No options were given, and if the candidate failed to turn up, they failed, and contact with them was not resumed. Directions were usually in the form of an OS map reference.

The place usually chosen for this initial meeting was reasonably isolated (rural), open (few or no trees) and with difficult or no access for motor vehicles - which meant that the person had to walk to the meeting place and could be discreetly observed from a distance by the ONA recruiter or by some other ONA person acting as a look-out and in contact with the recruiter by 'walkie-talkie' [this was in the days before cell/mobile telephones]. Favored areas were moorland and mountains. Anton Long for instance - in the mid to late 1980's CE - would often choose The Long Mynd in South Shropshire, or somewhere in the Lake District. The recruiter would usually dress as a hiker or backpacker in order to blend in with the surroundings and so as not to attract undue attention, although on a few occasions might be dressed as a vagrant. One such meeting, around 1989 CE, with someone then involved with the Temple of Set, is mentioned by Aquino in his letter to 'Stephen Brown' dated October 7 XXV. The letter is reproduced in facsimile in volume one of *The Satanic Letters of Stephen Brown*, Thornymyd Press, 1992 ev."

All this led to the establishment of a few other nexions, both in Britain and elsewhere, although the numbers were never large in comparison to the Church of Satan and the Temple of Set. As noted in that *Playing The Sinister Game* text such open recruitment only lasted a few years, with the Shropshire contact address being closed down in the early 1990s. In some ways this open recruitment via a contact address was part of the move from Phase I to Phase II and at the time aided and added to the mystique surrounding the O9A.

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Would it be accurate to describe the O9A as a movement - an occult sub-culture - rather than a conventional occult group? Which movement, as an academic noted, individuals can choose to identify with?

In exoteric terms that is an apt description of the O9A. Esoterically, traditional nexions do exist and continue to be formed. They are traditional in the sense that they are organized and clandestinely recruit suitable individuals.

In addition, several recent (post-2000 CE) groups and movements have been established around the world which are inspired or which were inspired in whole or in part by the O9A and/or by its praxises, and/or by its esoteric philosophy, and/or by its mythos. Some of these groups openly acknowledge O9A influence, while others do not; although such unacknowledged influence is often easily deduced if the groups/movements in question use O9A terms such as acausal, exeatic, pathei-mathos, septenary, magian, nexion, and so on, and/or if they acknowledge that culling is or can be a sinister/satanic necessary, and/or if they support, incite, or encourage 'terrorism', political/religious extremism, and/or criminality, and/or if they employ difficult physical and psychological challenges in order to test recruits.

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Is there really an O9A oral tradition or is that just one of those many O9A 'hooks' designed to interest and attract noobs and get others to spread the O9A mythos?

The O9A aural tradition is obvious in the many things that the O9A has publicly revealed since the 1980s and which things are absent from Western occult literature be that literature written by self-described occultists

or by academics.

For, and to give just two examples of many [2], the O9A has revealed a septenary (Greco-Roman and alchemical) tradition which pre-dates the medieval qabala endorsed by the likes of Crowley, by the Church of Satan, by the Temple of Set, and by all other modern (non-O9A) self-described Western Occultists. The O9A has also revealed a European pagan tradition - the Rounwytha - which in its lack of denotatum [3] is distinct and at odds with the named pagan 'gods' so beloved by (non-O9A) modern self-described pagans.

Of course, exoterically the O9A mythos in its written form does indeed contain 'hooks': phrases, ideas, motifs (and so on) designed to entice and to engender interest and (in some cases) to provoke a response. For that seemingly complex (and sometimes deliberately contradictory) mythos is for some an enigma; for others, an annoyance, a dialectical provocation; and for still others a challenge and a test.

The fact is that such hooks worked, for several decades, having now fulfilled - accomplished - an esoteric purpose. A purpose which the sagacious understand/understood and which those with certain occult skills can intuit and have intuited.

As Anton Long wrote in a letter to Michael Aquino dated 9th September 103yf, included in volume II of *The Satanic Letters Of Stephen Brown*:

"What I teach or write is the result mostly of my own experiences, my own creativity, my own insight. It should be judged on that basis - whether it is useful, it works, is significant. It should be judged by others on its merits. I did inherit some teachings from she who instructed me before and after one of the many Satanic initiations I underwent. But even these are to be judged on their merits - they are not sanctified. Some of them are merely fables. Some derive from other sources and traditions (e.g. alchemical ones). Some, like Esoteric Chant, seem original. Whatever - it really does not matter. They are all means; steps to something beyond. They serve a purpose and then are mostly discarded. It is for each and every individual to judge them."

Naturally, some self-described satanists and some self-professed followers of the Western occult Left Hand Path moan and have moaned about the O9A and the interest some have shown in the O9A, with some of these self-described satanists/ followers of a LHP having developed mantras which they spread or have spread all over the internet and which they hope or assume can dispel the attraction that a few, of each new generation, develop for the O9A and its mythos. Mantras such as 'the O9A doesn't exist', the 'O9A is dead and I/we killed it', the 'O9A is just a rip-off of the Church of Satan/Crowley/Lovecraft/Temple of Set'; the 'O9A is one man/two men/three men and their dogs/some high school girls with a typewriter/word-processor'; the 'O9A only exists on the internet', the 'O9A is irrelevant', 'O9A texts are merely propaganda and have no esoteric substance', 'there is no O9A oral tradition', 'the O9A are a joke', blah blah blah.

Yet not one of these self-described satanists or self-professed followers of the Western occult Left Hand Path (who incidentally are mostly anonymous and who mostly pontificate about the O9A via the medium of the internet) has offered - or even have the sagacity to offer - a critical, scholarly analysis of O9A texts such as the 2016 compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*. Thus they have nothing scholarly to say or write about ἀρρενόθηλυς in relation to the sinisterly-numinous O9A seven fold way; nor about the O9A Star Game in relation to ancient alchemical texts such as *Azoth Sive Aureliae Occultae Philosophorum*. Nor have they anything scholarly to say or write about Anton Long's last writings (regarding lapis philosophorum) in relation to MSS by Isaac Newton and others; nor about why in the 1980s O9A text *Naos* the Greek term physis is used; nor have they anything scholarly to say or write about the O9A claim regarding a Greco-Roman origin for the name Baphomet. Nor have they anything scholarly to say or write about Esoteric Chant. And so on and so on.

Instead, they merely repeat their mantras. Hoping beyond hope that the O9A will go away or that they - with their große Lüge - will convince more and more mundanes. That they themselves play and have played a part in the dissemination of the O9A mythos and/or in dissuading those of a certain physis from seriously studying the O9A is somewhat amusing since they are doing and have done a necessary service: fulfilled a necessary function in the transition from Phase II to Phase III.

As noted in the 122yf document *Geneseos Caput Tertium*:

"The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark

Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine, and (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can 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."

What may be of some interest is that a recent impartial survey conducted by academics states that the Order of Nine Angles has more female supporters than either the Church of Satan or the Temple of Set; more women with children; more older supporters; more supporters who are better established in socio-economic terms; and more who politically are further to the Right. [4]

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Can you once and for all directly answer the question as to whether or not the O9A is a neo-nazi occult group or movement?

The issue has been addressed in the recent text *The Order of Nine Angles And National Socialism* [5]. However, as seasoned O9A observers will appreciate, it is for each individual curious about, or interested in 'joining', the O9A to arrive at their own conclusion based (a) on a study of the whole O9A corpus from the 1970s to 2011, and/or (b) on the intuition/insight afforded by such occult skills as they can and should develop.

In respect of developing occult skills, it is worth pointing out - yet again - that in the Wheel of Life section of *Naos* it is stated that "in the seven-fold way Initiates are taught to experience the reality of [occult] forces rather than slavishly follow teachings or traditions." There is thus that pathei-mathos - those personal learning experiences - from whence esoteric (and self) understanding arises.

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Is it true that the life of David Myatt is an example of what the O9A's seven fold way means - over decades - in the real world?

We suggest you read texts such as *The Radical Occult Philosophy of Anton Long* (2015, ISBN 978-1518690433) and study the life and times and writings of Mr Myatt - writings past and present, and including his National Socialist and 'jihadi' ones - and thus arrive at your own conclusion.

RP, KS, et al.
April 2016 CE

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Notes

[1] For some reason several once archived pages from that ONA 'tripod' site are now missing from the 'WayBack Machine', including images from the 1960s Temple of the Sun 'Black Book' which were referenced at <http://web.archive.org/web/20080823184854/http://camlad9.tripod.com/bbs2.html>

[2] Those seriously interested - academically, esoterically, or otherwise - can and should find other examples for themselves.

[3] Refer to texts such as R. Parker: *The Pagan O9A*, available as of April 2016 at <https://omega9alpha.wordpress.com/o9a-pagan-mysticism/>

The articles (i) *Diabological Dissent* and (ii) *Denotatum: The Esoteric Problem With Names* may be of some interest.

[4] J.R Lewis: *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

[5] The text is currently [April 2016] available at <http://www.o9a.org/nazi-satanism/>
