



O9A Q&A

Some Questions and Answers About The Order of Nine Angles

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Editorial Note:

The following recent [2013] questions and answers about the O9A have been unashamedly purloined from various internet forums. The wording of some of these Q&A's have also, in a few places, been unashamedly and unapologetically altered (or added to) mostly for purposes of clarity but occasionally for various nefarious reasons of the kind the O9A, with its Labyrinthos Mythologicus and its slyness, is infamous for (at least among the Occult cognoscenti).

Given that such and similar questions about the O9A have been asked and answered numerous times over the past decade, some may find this compilation useful and/or interesting and/or amusing. Others, of course, may just find it annoying and/or reprehensible.

Teachings

Question

I'm starting to study the ONA's teachings and I was wondering about their cosmology and theory of magick.

Answer

Their cosmology - or should that be their ontology - is based on the axiom of a causal and acausal universe with ourselves as a nexus, a nexion, between the two. Their theory of magick - sorcery - is that there are three types, external, internal, and aeonic, with all involving the use of acausal energy with archetypes being regarded as manifestations of such energy in our psyche. External sorcery is 'results' magick where acausal energy is 'presenced' by the sorcerer in the causal. Internal sorcery is the pursuit of wisdom and thus the development of the abilities and character of the person. Aeonic sorcery is the use of acausal

energy to produce changes in external forms such as 'society' often by means of using, or altering or creating certain causal 'forms' and which forms include ideas, mythos, politics and religion.

Internal sorcery is outlined in text such as *The Requisite ONA* [pdf 49Mb] (which includes Naos) and *Enantiodromia - The Sinister Abyssal Nexion*.

To quote from an ONA document -

"The whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with their seven fold way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds, a knowledge that enables the sorcerer/sorceress to both undertake successful works of sorcery/magick (External, Internal, and Aeonic), and to acquire wisdom; that is, enables them to find Lapis Philosophicus."

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Question

I've read that the ONA expects novices to undertake hard and difficult physical ordeals and challenges. None of that kind of stuff has anything to do with the occult or Satanism.

Answer

Such hard and difficult physical ordeals and challenges are one of the many things that differentiates the Order of Nine Angles from other Left Hand Path, Satanic, and Occult, groups; and form part of our Sinister Tradition, expressive as they are of our ethos.

They are arduous, selective, and designed to test the character and sinister commitment of the individual, complementing as they do our Dark Arts (such as Insight Roles) and our Grade Rituals. They are thus a badge of honor, for they weed out the weeds, build and enhance our type of sinister personality, and form part of the three basic O9A tasks, the successful completion of which mark someone as an ONA Adept and serve to distinguish them from the pretenders and from all other types of Occultists, be such Occultists of the LHP or Satanists, or whatever.

These basic tasks are:

- 1) Undertaking the basic minimum physical challenges - which 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.

Note: Those who, before their induction into the O9A, have already achieved these challenges, will be set - or set themselves - more difficult goals, such as running twenty-six miles in three hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, The Ceremony of Recalling with opfer ending.

The O9A-Pretendu-Crowd (whose natural habitat is cyberspace) can therefore easily be identified because they have not undertaken these basic tasks, and therefore, like the armchair occultists they are, they have never felt the exeatc liberation of achieving such tough physical challenges, and are distinguished by the fact that they (i) do not have a personal journal documenting their Internal Adept Rite, and (ii) do not have recordings of them singing esoteric chant with their nexion. Neither do they have images/photographs of the advanced Star Game they have personally constructed.

O9A - An Experiential Esoteric Philosophy

Question

I have read the ONA's satanic bible they call the "Black Book of Satan." They have Theistic satanism doctrines. They believe that Satan is a real being who lives in a parallel universe. Besides Satan, they believe in demons they call Dark Gods.

Answer

Apparently, and yet again, you publicly and hastily express opinions about the Order of Nine Angles without, it seems, having read sufficient ONA material to be able to form an informed - a balanced - view. Reading one or two items, or

rehashing the opinions of others, is not sufficient.

Given that all O9A material is available online such a haste - or such a desire? - to so express such opinions does seem rather indefensible.

Had you bothered to find and read items such as *Mythos, Meaning, Acausality, Satan, and Dark Gods* you would have discovered the following:

"In respect of Satan and acausal entities, our tradition - our accumulated individual pathos - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality."

Thus the O9A perspective (as always) is that it is practical occult experience and individual judgement which matter, with differing views/perspectives/beliefs tolerated and encouraged.

There is no dogma to be believed in or adhered to. Which means that the Order of Nine Angles is not 'theistic' even though some of those following the esoteric philosophy of Anton Long may have a theistic interpretation, and thus incline toward a belief in a deity (satan) or deities ('the dark gods'). For others - following the esoteric philosophy of Anton Long - there is a different apprehension:

"that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [*the* Satan] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being a satan and thus heretical, rebellious, adversarial, amoral.

This mode of apprehension of such entities - while allowing for certain Occult mysteries and even (to some extent) for sorcery - is one dependant on Reality as conceived and as understood by Phainómenon; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such Phainómenon. In this Reality, sorcery is most often understood as an effect or effects of

the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick). In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon. Here, Satan [and the dark gods] can be discovered within us, and within others: and conceived as being part of our nature as human beings."

Hence why the informed view is that the O9A represents and propagates an experiential esoteric philosophy.

Question

Did the ONA rip off lovecraft's mythos?

Answer

The truth can be found in various O9A texts that, apparently, you have not read. For instance, items such as the following. 1. *Pseudo-Mythology and Mythos - Lovecraft, The Dark Gods, and Fallacies About The ONA*. 2. *Acausality, The Dark Gods, and The Order of Nine Angles*. 3. *Denotatum - The Esoteric Problem With Names*. 4. *The Sinister Abyssal Nexion*.

Those who are interested in reaching an informed view about the ONA can easily find such ONA material online. However, the simple answer as to whether the ONA 'ripped off' Lovecraft is (a) that the *mythos* of the dark gods is very different from the *pseudo-mythology* of Lovecraft; and (b) one of the main aims of the O9A's seven-fold way is for the individual to achieve an apprehension *sans denotatum*, which basically means devoid of all abstractions/opposites/denoting, including the denoting described by the terms deity/deities.

But no doubt (i) only a very few will be interested enough to read enough to form an informed view of the Order of Nine Angles; (ii) many will continue to express and propagate an ill-informed view of the Order of Nine Angles based on a lack of knowledge and/or on a personal prejudice; and (iii) probably little if anyone can write online will ever change (i) and/or (ii).

For who here, for instance, know what the ONA mean by *sans denotatum* and how it is related to the development, by practical means, of the occult skill that the Order of Nine Angles term dark (or esoteric) empathy?

A rhetorical question, of course, since (1) the ONA expect those who are interested to make the effort to acquire, on their own, that sufficiency of

knowledge which enables such an informed, such a balanced, view of the ONA; (2) the ONA's Labyrinthos Mythologicus exists and was designed to confuse, test, dissuade, and weed out, those without the required personal character necessary to quest after and find, via our experiential esoteric philosophy, *Lapis Philosophicus*.

Origin of The Term Nine Angles

Question

Wasn't it LaVey and Aquino who originated the "Satanic" magical concept of the Nine Angles?

Answer

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] 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 conexas 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 an Occult forum with an ONA 'member' agreed that what he meant by the 'nine angles' was quite different from what the ONA mean by 'nine angles'.

Thus there is documented, historical, reputable (scholarly) evidence to show, among other things:

- (1) that the term, the idea, the concept, of 'nine angles' was not 'invented' by - and did not originate from - Aquino, Lovecraft, or anyone else in modern times;
- (2) that the Order of Nine Angles uses that term in a manner consistent with its ancient Hellenic, Hermetic, and alchemical usage;
- (3) that the O9A did not copy the idea from Aquino's 'Ceremony of Nine Angles';
- (4) that the septenary system used by the Order of Nine Angles is not (as often claimed) merely "a replacement for the Kabbala [...] a non-Semitic version of the Kabbalistic Sepherot" but rather (as the O9A have said all along) pre-dates the

Kabbala by over a thousand years.

It is therefore possible to conclude:

(1) that the assertions made by the Order of Nine Angles in respect of their use of the terms/concepts/ideas 'nine angles' and 'septenary system' are valid, and (2) that their usage derives from historical sources pre-dating the Hermetic Order of the Golden Dawn, Crowley, Aquino, et al; and (3) that the claims made by others over the past two decades that the O9A borrowed/stole/derived them from modern sources (such as Aquino et al) are incorrect.

The Right Type of People

Question

In internet terms and numbers, those reading threads about the ONA on a forum - or visiting ONA sites and blogs or even downloading ONA material - are small. The ONA's never going to be the next big thing is it?

[Editorial Note: The context of this question was that it was mentioned that the 981 page ONA text 'The Requisite ONA' has been downloaded over 15,000 times in the past two years from one site alone.]

It's minds (or should that be personalities) - of the right type, the right quality - that are important, not sheer numbers. Plus, there's the aeonic dimension; of some of those minds seeding 'things' over decades and centuries. The figures are only indicative of attracting a few minds of the right type, sometimes via this internet medium.

It's true the ONA isn't going to be 'the next big thing', but then again the 'big things' tend to come and go and are only correctly understood, and correctly judged, in the perspective of centuries and millennia (i.e. acausally).

Hitler and his NS ideology were a 'big thing' for a while, but a mere blip, one more pathei mathos for some humans, in historical terms.

A war is a 'big thing' in its day; but wars don't and haven't changed our fundamental human nature, despite what many seem to believe or want to believe. All they do is serve as a pathei mathos for some, and it's the change that this individual pathei mathos brings which is more important, Aeonically. Hence the seven fold way of the Order of Nine Angles (aka the esoteric philosophy of 'Anton Long'), for instance, and the incremental, individual, changes so achieved.

Question

I strive against Anton Long or other aspects of the Seven-Fold Way it's because I believe them to be limits and shackles - and 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.

Answer

Perhaps you somehow overlooked - or somehow for some reason have 'forgotten', perhaps in your haste to distance yourself from the ONA after you were exposed as one of the 'O9A pretendu crowd' - what the Order of Nine Angles and especially 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 pathai-mathos 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. Perhaps you never bothered to read, or have conveniently forgotten, other Order of Nine Angles texts which include information such as the following:

"the emphasis of [the ONA] is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality."
Mythos, Meaning, Acausality, Satan, and Dark Gods

Also, since you have not followed (or, more correctly, couldn't follow) the seven-fold way - up to and including internal adept - isn't your denunciation of it just your own personal, and ill-informed, opinion about something you really have no personal experience of? Or perhaps it's just the spiel of someone, exposed as a charlatan, trying to salvage something of their reputation in an effort to continue to peddle their wares to gullible mundanes?

Culling

Question

The Order of Nine Angles condones and teachings it's members to do something they call "opfer" which means to kill or sacrifice a human in a Satanic ritual to Satan. In fact, in one of their initiation levels, it is required of the so called initiate to perform a human sacrifice. The Order of Nine Angles says that it has been around for 40 years, and given the many years it has been around, I can't seem to find any evidence that a Satanic cult is running around sacrificing humans to Satan in this day and age.

Answer

The term 'evidence' needs defining. Evidence of what? Of a body or bodies killed in a 'satanic' ritual by a person or persons professing to be members of the ONA? Or of someone killed say in an 'accident' or in a combat situation or by a 'terrorist' bomb or in 'self defense' or as a result of arson, or as a result of an assassination, and so on. As one O9A Text states:

A good way of culling is war; another is stirring up religious and political conflict; another is insurrection, revolution, assassinations, and so on. In fact, any means of conflict offers opportunities for culling; opportunities for those of Satanic character to weed out the weeds and reduce the surplus population of mundanes. Another, more personal way - and a good means of developing Satanic character - are accidents.

Here's one example. A few years ago, pictures of someone in uniform (face obscured) and, next to the ONA sigil, manning a heavy-machine gun position in a foreign country (let's say Afghanistan for the sake of argument) circulated on the net. Other pictures featured images from the ONA's Tarot. So, you have someone "interested in the O9A" in the armed forces in a combat situation.

A few years further back, a fictional story written by someone who'd actually insight roled as a cop in a big city appeared. So, you have someone "interested in the O9A" working as a cop in a city in the States.

However, such examples prove nothing of course.

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Question

The ONA's confused view of sacrifice (human or otherwise) is amusing. A sacrifice traditionally means to waste or destroy something of value to the person (or community) performing the sacrifice; for instance, livestock killed and wasted as burnt offerings, or the slaughter of a dear

relation (e.g., Abraham's son Isaac). That's why it's called a "sacrifice". Culling, by contrast, involves the elimination of something or someone essentially proven to be worthless. For that reason, culling could not be more clearly the opposite of sacrifice. Yet, the ONA materials not only fail to distinguish the two, they actively confuse them. Sacrifice in traditional cultures should never be confounded with a Nazi-like elimination of the "unfit".

This isn't the only howler in the ONA's artificially constructed tradition, but it is one of the funniest. It offers further evidence of the ersatz nature of the entire business.

Answer

Anyone who lives a rural life would know that one aspect of stock culling is to remove those deemed unfit, e.g. in a herd of deer.

A study of the etymology, and usage, of the two words - cull and sacrifice - 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 (1) "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 (2) "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. [The quotes and definitions BTW are from the complete Oxford English Dictionary, in 20 volumes.]

This clarifies the meaning and usage of the terms culling and sacrifice, and explains why the ONA use both terms, with an emphasis on culling.

Furthermore, 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 ONA and its sinister strategy] having a higher claim [valuing itself, its members, and that strategy before the one or ones selected]".

So, 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 ONA member in terms of *pathei mathos* or as a tactic to further sinister goals.

Also, the Order of Nine Angles use & understand the terms in an esoteric way, consistent with their sinister esoteric philosophy.

Apparently, yet another ONA item not read was the ONA glossary which clearly

states that "The ONA employs a variety of specialist esoteric terms, such as nexion, presencing, acausal, Tree of Wyrd, and so on. It also needs to be understood that the ONA uses some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others."

So, in ONA *esoteric* usage 'sacrifice' is or can be and has been used as a synonym for culling. Now you can argue about this all you like and adduce example after example but that doesn't and won't change the fact of the difference between the esoteric usage and meaning of a term by the O9A and your exoteric understanding of the term. You could also argue about whether a term can have an esoteric and an exoteric usage and meaning if you like, but before you do here's one historical clue, exoteric = dhir, esoteric = batin.

The Fake and Defunct ONA

Question

How do we know that the people online who claim to be "ONA" members aren't just wannabes who found random ONA writings on the internet, liked it and just call themselves ONA members? How does someone become a real member of the ONA then?

Answer

Anyone can claim to be ONA, and many have over the decades, especially recently and via the internet. Today, you'll find 'ONA people' in places like Poland, Russia, and Serbia; and of course Europe and the States.

The ONA - i.e. Anton Long and 'the inner ONA' (omega9alpha) - does not care and never have cared about who claims to be ONA. It's all good publicity from an avowedly amoral standpoint, and all adds to the mythos. But they have pointed out time and time again that there are ways and means of discovering the truth of the matter, and that - most importantly - it's up to others (who want to know) to divine or to discover whether such people making such claims are 'genuine' (depending on how one defines genuine).

Why, Anton Long has even written a few articles pointing out how this can and should be done. As in for example, using and/or developing certain occult skills. Or as in meeting with them in 'the real world' and using your own judgement. Or as in asking those who claim to be upon the O9A's seven-fold way and 'adepts' for their 'internal adept' diary or photos of their hand-built advanced Star Game or for recordings of them performing, with others, esoteric chant as detailed in Naos.

But in the final (aeonic) analysis it really doesn't matter who is 'genuine' and who is 'not' - for some or even many of those so making such claims may well, in

some way or other, 'presence the dark' and thus aid the sinister dialectic/sinister strategy, and part of which sinister dialectic (of course) is spreading the 'sinister radical philosophy of Anton Long'.

In respect of becoming a 'member', one has to (1) understand what the ONA is - i.e. a type of nexion, which presences (in the causal) acausal energy, and (2) understand that a 'member' is "any of the constituent components of a complex structure".

Given that the acausal energy which is the ONA is presenced in those human beings who follow, or who apply, or who are inspired by, the esoteric philosophy of Anton Long, and given that this esoteric philosophy is a 'complex structure', then does it not follow that one becomes a 'member of the ONA' by applying, or following or by being inspired by that philosophy? That is, by 'presencing acausal energy' (aka dark forces) in the causal according to the Dark Arts of the ONA, and which Dark Arts include the traditional seven-fold way as well as the adversarial (sinister) praxis of individual operatives.

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Question

Once the internet became popular some individuals decided to hijack the name and perpetuate the illusion of a world-wide cult, group or collective involved in Satanism

Answer

No, those anonymous people just self-identified with the ONA and called themselves ONA. After about a year, the ONA started calling them the 'ONA pretendu crowd' culminating in the infamous 2011 article "Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People" which led to many of them (in the so-called internet ONA 3.0) dropping out of sight and to some of them to proclaim (anonymously of course) that 'the ONA was dead and they killed it'.

I think it's worth repeating that the Order of Nine Angles could - in fact, *should* - be understood, not as a conventional occult group, but as the following: (1) the occult philosophy of Anton Long; (2) those who use or who apply that philosophy (in whole or in part) in their own lives; and (3) those who are influenced or who have been influenced by that philosophy, in whole or in part.

When the ONA is understood in this way, it puts all such talk and all such allegations about the Order of Nine Angles into the correct perspective.

The essential features of this occult philosophy are (1) a "practical, exeatic, seven-fold initiatory way" outlined in the two texts *The Requisite ONA* and *Enantiodromia - The Sinister Abyssal Nexion*; and (2) an adversarial, satanic,

amoral, individualistic, way of living evident in what the ONA term the 'code of kindred honour' (aka their law of the new aeon).

For too long people have prattled on and on about stuff like "whether the Order of Nine Angles really exists" and whether or not it's just some "internet phenomena" without having studied the occult philosophy behind the ONA and without appreciating just how influential and original that occult philosophy is, and just how many people find and have found it interesting over some three decades.

Question

It's well known that the ONA is now defunct and that it only ever existed on the internet

Answer

Given the the ONA is (1) the occult philosophy of Anton Long; (2) those who use or who apply that philosophy (in whole or in part) in their own lives; and (3) those who are influenced or who have been influenced by that philosophy, in whole or in part, and given that this philosophy exists, and has inspired and influenced real people in the real world (such as Richard Moulton and Michael Ford) and is continuing to inspire and influence other people, then how can the ONA be defunct?

Given that the ONA existed before the 'world wide web' - from 1972 ev on, with Occult zines such as Stephen Sennitt's *Nox* publishing ONA material in the 1980s - to claim that it only ever existed on or via the internet is rather silly.

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Question

There are probably many relieved people in the Satanic world after a bunch of annoying misfits finally called it a day and disbanded the latest incarnation of a discredited Satanic group called the Order of Nine Angles (ONA/O9A). It says a lot for the integrity of a group when it can be hijacked via the internet by a few High School girls hiding behind hundreds of pseudonyms, blogs, forums and e-groups, who for a period of time before they were laughed out of existence even had many long time Satanists fooled that the ONA was a reborn legitimate Satanic group. A lot of what was told about ONA was just a fraud that deceived a lot of people.

Answer

In reply to such mundane ramblings, some points.

0) Given the nature of the ONA - as a type of nexion (in exoteric terms, a leaderless collective following the esoteric philosophy of Anton Long) - it cannot be 'disbanded'. Those who claim it can - or has been - reveal not only a complete lack of understanding of what the O9A is but also a complete lack of any Occult ability whatsoever.

1) So some students (High School, College, whatever) followed the ONA way for a few years, wrote about it via the internet, and then left or didn't write about it anymore in public. So what? People follow stuff, write about stuff, then leave, all the time. Just because someone somewhere writes about the ONA doesn't mean they have - or could - hijack the ONA. All ONA material is free of 'copyright' and anyone can republish it, write about it, and even claim to be ONA. Given that we're amoral, we just don't care - it's all good PR for us; it all aids the mythos; it may well 'presence the dark' in some way, whatever such people get up to or write. Those who have an 'inner Baeldraca' (in exoteric terms, our type of sinister character/ethos) will see and understand beyond such causal forms and such causal presencings anyway.

2) As for the statement "a lot of what was told about ONA was just a fraud that deceived a lot of people".

So what? That's being O9A - sinister, satanic, amoral, evil, diabolic. Toying with mundanes and wannabes. Manipulating them, having fun with them. Laughing at them. See, for example, the ONA text *Toward Understanding Satanism* (dated 122 yfayen).

3) Finally, think *Labyrinthos Mythologicus*. If this isn't understood, then the ONA hasn't been understood.

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Question

There is nothing gained by making yourself hard to find.

Answer

Yes there is, according to the O9A weltanschauung. This has been an ONA principle from the very beginning, as is evident in their early - 80s vintage - texts (qv. the Hostia compilation). It even has a name - Labyrinthos Mythologicus.

The reason is to test, to select, to challenge. As someone mentioned in this respect:

"The ONA are thus expounding, and using, a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates. Thus, what is surprising is not that the ONA do this and have - for over forty years - done this, but that other contemporary supposedly 'satanic' groups do not do so and have never

done so."

Question

Sometimes you can't find something because it just isn't there at all.

Answer

Since the essential points re the O9A seem not to have been understood, and since certain claims keep on being made about the O9A, it is perhaps helpful to outline these points in an understandable way.

A claim is made, or it is suggested that, for a group to be 'real' - or 'genuine' - it has to meet certain preconditions, among which are stuff like it has to have a phone registered to an organization; or a registered mailing address; or be registered by the IRS; or have an official e-mail account or a website that can be linked to some known person who pays taxes or is registered to vote (or whatever); or can easily be found by the curious.

This claim is made despite three important things.

#1. Those criteria are subjective (made-up by someone) often to give 'their' group something termed 'respectability', i.e. that some other people, regarded by some others or themselves as 'respectable', approve of them.

#2. For something - such as a group - to be real it has to have an objective existence, "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence, substance".

#3 For something to be 'genuine' it has to proceed from its reputed source or author.

Now, as has been explained in respect of the Order of Nine Angles, it is (a) 'genuine' because it proceeds from its reputed source or author, i.e. Anton Long; and (b) it exists, is real, because it is a presencing of the esoteric philosophy - the theory and praxis - formulated by Anton Long and evident in the ONA corpus, and which philosophy and corpus have objective being and substance; and (c) it eschews trying to appear 'respectable', having an amoral, exeatic, ethos.

If, despite this logic, others continue to claim that the ONA is not 'real', not 'genuine', 'does not exist', is a fake, etcetera, then they do, although it should be noted that the definitions in #2 and #3 [re the terms 'real' and 'genuine'] are from the Complete Oxford English Dictionary.

Question

I say that all current ONA "members" online today are all fake

Answer

The current state of the ONA is simple, albeit much misunderstood. For it seems that few appreciate that the Order of Nine Angles is and always been just the esoteric way - the esoteric (or sinister) philosophy, the theory and praxis, the ideas - that Anton Long set forth in tracts such as *Naos*, and which he later extensively expounded upon as for instance in the collections *The Requisite ONA* and *The Sinister Abyssal Nexion*. For the 'state of the ONA' is evident if texts such as *Hebdomadry - Exeatic Way of the O9A* are read, with AL's philosophy outlined in Richard Stirling's *The Radical Sinister Philosophy of Anton Long - A Review of The Contemporary Secret Society Known As The Order of Nine Angles* which is included in that text.

Thus there is not, and there never was, an ONA 1.0 or 3.0 or whatever. No 'new and 'old' ONA. Not even any Old Guard to speak of or who need mentioning or whose opinions matter. There are only (a) those few who follow or who have followed 'the ONA way' (for however a short or long a time) and (b) interpretations and developments, by others, of that Anton Long philosophy. And interpretations and developments which Anton Long foresaw and encouraged from the beginning, as is evident in the pre-internet, 1990s vintage, Satanic Letters of Stephen Brown, and as mentioned in many other items issued by the ONA over the decades, such as:

" 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 pathei-mathos 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."

This makes nonsense of such claims that the seven fold way "is limiting and restrictive" or that "Anton Long/the ONA tell people what to do or what not to do or what to believe", or that there is some sort of ONA dogma or a slavish following of what AL wrote.

For it seems that few, if any, of those who pontificate or who have pontificated on the internet about the ONA have actually bothered to read what AL wrote decades ago in those Satanic Letters.

What all this also means is that no one - young or old, in the past, the present or in the future - have caused and could cause, by their machinations or by their writings, the ONA to 'lose face', or to be 'disbanded' (or whatever), for how can a philosophy, a collection of ideas, lose face or be 'disbanded'? For that

philosophy, those collection of ideas, can only be interpreted, misinterpreted, developed, talked about, or ignored; just as some can try to implement that philosophy, and/or those ideas, in the real world. And that is all.

The simple truth is that the Order of Nine Angles, now, is just that original philosophy, and those who apply, or who are inspired by, or who develop, or who individually interpret, or who follow or who try to live by or who try to implement, its ideas. No 'right' or 'wrong' way; only individuals individually learning, for:

0. The essence of the Order of Nine Angles (ONA, O9A) is the internal (the 'alchemical') change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities.

1. The basis of this change, development, acquisition, and self-understanding, is practical exeatic experience - that is, exeatic living, and of necessity both exoteric and esoteric - and the always individual learning and knowledge (the pathei-mathos) that results from such exeatic living. This individual learning and knowledge is the making of the Adept and the beginning of wisdom.

2. An essential part of exeatic living is the setting of demanding and difficult physical goals, and undertaking dangerous challenges, and the striving to achieve these goals and challenges. Another part is for the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a 'heretic' or an 'outlaw' or a 'revolutionary' or a dissident or a 'criminal'. One 'heretical' form (or role) sometimes used in current and past Western societies is that of 'satanism' (as the O9A understand and practice satanism). Another is political and/or religious 'extremism'.

3. It is for each individual to decide for themselves the way and the means of practical exeatic experience, although one way of esoteric, exeatic, experience which the individual may choose, and which has proved useful for others over several decades, is 'the seven fold way' with its overt occultism, its techniques of a 'group nexion', The Star Game, and Insight Roles, and grade rituals such as the basic Internal Adept rite where the individual lives alone in rural isolation for around three months. One way of exeatic living is that of 'the Drecc' where there is an adversarial life lived according to the O9A Code of Kindred

Honour.

It is therefore both curious and indicative that all this hasn't already been understood outside of the few O9A people who 'get it'. And indicative, because this lack of understanding does not say much for the Occult skills - the esoteric perception - of those who, past and present, have deigned to pontificate about the Order of Nine Angles, especially as most of those so pontificating have claimed to be or do claim to be practitioners of or skilled in LHP and/or 'satanic' esoteric arts.

For had they the Occult skills that they claim or believe themselves to possess then their criticism of the ONA would have been and should be of the ontology, the epistemology, the praxis, the theory of ethics, of Anton Long's esoteric philosophy.

Reputable and Reputation

Question

Name one reputable person who is a Satanist who has any high regard for the ONA

Answer

Perhaps if we rewrite this, it will clarify the matter from an O9A perspective: "Name one person - regarded by some others as reputable - who, describing him/her self as a Satanist according to how LaVey et al have understood Satanism, has any regard for the ONA".

To which the reply would be that no one involved with or supportive of the ONA would care what such people would say or write.

Question

Shouldn't we be asking long time respectable members of the Satanic Community such as Peter Gilmore, Michael Aquino, Don Webb, for their opinion of the ONA? They are reliable sources of occult knowledge.

Answer

One important question is: what have those 'respectable' members of something termed 'the satanic community' - and others such as LaVey - done, in the real world, that is actually Satanic and evil?

As in the following attributes of what is Satanic and evil:

(a) practising or disposed to practise evil;

- (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition
- (e) hard, difficult, misleading, deadly, amoral.

where evil is understood as (1) To harm or injure; to ill-treat. (2) Bad, wicked. (3) Doing or tending to do harm; hurtful, mischievous, misleading. (4) Offensive, disagreeable; troublesome. (5) Hard, difficult, deadly.

Or have such individuals simply associated themselves with the 'glamor' of evil and the Satanic and thus indulged in some sort of role-playing? How, for instance, do their lives and their deeds compare to those of the person generally assumed to be 'Anton Long' of the ONA? Have they, for instance, as he has, indulged in violence and crime? Have they, as he has, organized and run a gang of thieves? Have they, as he has, supported and incited terrorism? Have they actually been involved in political extremism and terrorism and been responsible for actual deaths and the maiming of individuals? Have they, as he has, incited hatred and conspired to murder people? Have they been mischievous, misleading, and sly? Have their deeds brought them to the attention of the security services and caused them to be placed on a no-fly list? Have what they have written and said been actually or potentially harmful, destructive, disastrous, or pernicious, and baleful? Have they set hard, difficult, potentially fatal, physical ordeals for their initiates - as the ONA has?

Or have they simply redefined 'evil' and satanism to do away with (a) to (e) and (1) to (5) as detailed above? The evidence indicates the following. That they have indeed simply redefined 'evil' and satanism; and that their lives and their deeds do not compare in any way with the 'evil', the diabolical, life of Anton Long.

As for reliable sources of occult knowledge, Myatt is a reliable (meaning in this context, scholarly) source of such information given, for instance, his recent translation of and commentary on the ancient Greek text of the Pymander part of the Corpus Hermeticum, and which text has been considered one of the foundations of modern Western occultism. Also, how does Myatt's scholarly knowledge compare to that of people such as Gilmore, Aquino, and Webb? The occult knowledge of such people pales into comparison with the scholarly knowledge of Myatt, and which scholarly knowledge includes not only the occult, but ancient Greek philosophy, medieval scholasticism, and Arabic metaphysics.

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Question

The ONA does not exist. It's not an established organization like the CoS and ToS are. ONA admits

that it is nothing more than the ramblings of Anton Long.

Answer

Since the ONA is the esoteric philosophy of Anton Long and those influenced by, or living according to, that philosophy, then clearly the Order of Nine Angles exists, just as that esoteric philosophy exists.

According to the complete Oxford English Dictionary the word exist means "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence". Clearly, therefore, the Order of Nine Angles exists as it has a place in the domain of reality, as a distinct esoteric philosophy which has substance - i.e. a distinct ontology, a distinct epistemology, and a distinct ethics.

To describe such a comprehensive esoteric philosophy as "nothing more than the ramblings of Anton Long" is interesting and indicative, of mundaneness.

Furthermore, the term 'organization' means "the way in which a living thing is organized; the structure of (any part of) an organism" and that the ONA have always stated that the ONA itself is as a type of organism, that is, a nexion; a type of being, in the causal, and one which presences acausal energies via individuals and collocations of individuals. Therefore, the ONA is indeed an 'organization', an 'order', an 'ordering', although of a type which most mundanes seem to be unaware of.

To conclude, all your opinions and claims re the ONA (and the similar opinions and claims made about the ONA by others) have been voiced and politely responded to before, many times over the past two decades, and since - given that most making such claims dogmatically assert they are 'right' and use subjective terms such as 'fake' and 'real satanists' - there is a serious lack of rational debate and reasoned argument in most such internet discussions, then the sagacious will understand why the ONA has, since 2011 (with some exceptions, *Natura nihil frustra facit*), ceased to use internet forums and interactive social media, (a) in order to propagate the philosophy of Anton Long and (b) as part of their 'sinister game' and (c) in order to try and correct misconceptions about the ONA. For there is already enough information about the O9A, freely available (online and in printed form), written by Anton Long, and Adepts such as R.P., for those seriously interested to make an informed and a reasoned judgement about the Order of Nine Angles, just as there are enough ONA Adepts and O9A operatives in the real world (in places like the States, the UK, Poland, Russia, Serbia, Spain, Brazil, and so on) who can offer guidance and advice, providing of course one has judgement enough and tenacity enough to discover them.

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