

The Exoteric And Esoteric Reality Of The O9A



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Introduction - O9A Culture

This compilation includes some classic O9A texts since one of many things outsiders - and even some O9A novices - mis-understand about the Order of Nine Angles (O9A, ONA) is what the O9A actually is and what this means in practice.

Exoterically understood, the O9A is "not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with." {1} In other words, the O9A is akin to a collective; to a collection of individuals and groups who share similar interests, aims and life-styles, and who sometimes co-operate together for their mutual benefit and in pursuit of similar goals.

The culture that is the O9A has been said to be evident {2} in a combination of the following:

- In the authority (both numinous and sinister) of individual judgement and individual responsibility.
- In the necessity of practical deeds, sinister-numinous - and thence the necessity of *pathei-mathos* - to breed such experience and learning as are the genesis of such necessary individual judgement.

- ° In the practice - the amoral praxis - of using what works, is affective and effective, and discarding/revising what has been tried and shown not work.
- ° In the desire to develop/transform/change one's self and so evolve ourselves as members of the human species.
- ° In the necessary of accepting and living by the code of kindred-honour, and which code is individual judgement, individual responsibility, and liberation from causal abstractions, made manifest and practical.
- ° In the understanding that our code of kindred-honour applies equally to all of our kind, irrespective of their gender, ethnicity, perceived social/educational status, sexual preference (and so on) with the practical result that we judge people solely on the basis of a personal knowing of them, on their deeds (not words), and on whether or not and how well they uphold and live by our code of kindred honour.

Esoterically understood {3} the O9A is both a particular, modern, esoteric philosophy and a means whereby individuals - groups, cells, nexions, Temples, and individuals - can apply that philosophy in the real world by using certain exoteric and esoteric techniques, practical methods, and rituals, and by undergoing various ordeals in order to learn from such experiences. One technique used by the O9A is "The Dark Art" termed Insight Roles. {4}

In practice, this exoteric and esoteric understanding means that, as Anton Long and many others have stated time and time again, no one person, no one O9A nexion, no collocations of O9A nexions, can ever speak or write "on behalf of the O9A" since one of the fundamental principles of O9A philosophy, based on its exoteric and esoteric reality, is what is termed *the authority of individual judgment*. This principles means that the O9A does not have, never has had, and never will have an "official policy" about anything, and never has, and never will make "official statements" about anything.

All any person or group associating themselves with the culture that is the O9A can do is present their personal opinion and/or their personal interpretation of matters O9A and otherwise.

Many individuals thus seem to make or to have made the error made by the likes of Massimo Introvigne which is the fallacy of Illicit Transference {5}. That is, they mistakenly assume or mistakenly believe or mistakenly claim that some statement or some opinion made or voiced by some group or some nexion or some individual associating themselves with the O9A represents the opinion of or is a statement made by the O9A.

The O9A principle of the authority of individual judgment, about which much has been written by O9A folk in recent years {6} derives from the centrality of *pathei mathos* in O9A esoteric philosophy and practice {7} and

which pathei mathos - which individual learning from personal experience - means that there is a wide difference and diversity among O9A folk, with such difference and diversity an essential part of the O9A; that is, an essential presencing of the O9A logos or 'esoteric current'.

That journalists, academics, O9A critics, and others - in respect of the O9A - continue to commit the fallacy of Illicit Transference by ignoring one of the fundamental principles of the esoteric philosophy of the O9A is proof (i) of just how limited their research into the O9A is, has been, and continues to be, and/or (ii) of their prejudice regarding the O9A.

To provide one example of the diversity within the O9A, we - identifying as O9A and as an independent nexion applying the esoteric philosophy of the O9A including its code of kindred honour - interpret that philosophy as anti-Magian in essence and pro-National Socialist and fascist in exoteric practice and as required by the O9A's Sinister Dialectic.

Our view - as supporters of our Western culture - is that a resurgent National Socialism, or a resurgent fascism, or something politically similar, embodies what is necessary to bring down the Old Order from whose ruins a New Order will emerge.

However, others identifying with or associating themselves with the O9A do not share our interpretation. Some interpret that esoteric philosophy as anarchistic; others as nihilistic; others as elitist in a cultured and aristocratic way.

Another example of the diversity within the O9A is how people associating themselves with the O9A regard Mr David Myatt. In this matter journalists, academics, O9A critics and others should read the book *A Modern Mysterium* {8} and articles such as *Decoding The Life Of Myatt* which is included in the latest edition of that book. For if they do so they will find a diversity of opinion about Myatt's alleged association with the O9A and which diversity of opinion is in accord with the O9A principle of the authority of individual judgment.

As noted in the text *Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate*, which text is included below:

"One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long [...]

Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxises and its principle of individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A."

We have taken the opportunity to update some of the on-line references, and correct some typos, in the included texts.

TWS Nexion
July 2018 ev

{1} As Professor Monette explained, the O9A is "not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with." Monette, Connell. *Mysticism in the 21st Century*. Sirius Academic Press. 2013, p.89.

{2} Anton Long, *Beyond The Rhetoric*. e-text, 122 yfayen.

{3} The O9A make a distinction between exoteric and esoteric. As mentioned in the O9A text *A Glossary of Order of Nine Angles Terms*,

"Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand.

Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.

Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning."

A copy of the Glossary is available at

<https://regardingdavidmyatt.files.wordpress.com/2015/08/o9a-glossary-of-terms-v3.pdf>

A French translation of the Glossary is available at <https://web.archive.org/web/20160908032057/http://www.chaosophie.net/?cat=26>

{4} "Through the practice of insight roles, the order 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." Faxneld, Per; Petersen, Jesper Aagaard. "Introduction: At the Devil's

Crossroads". *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford University Press. 2013, p.15.

{5} Scott, Kerri. *The Authority Of Individual Judgment And The Fallacy Of Illicit Transference*, in *The Peculiar Matter Of Myatt And Long*, 2018, e-text.

The essay is included in the compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* which is available from <https://omega9alpha.wordpress.com/myattian-mystery/>

The first part of the book titled *A Modern Mysterium* provides an initiated insight into the esoteric philosophy and methods of the O9A.

{6} For example, see texts such as (i) *O9A: Authority, Learning, and Culture*, which is reproduced below, and (ii) *Surpassing Anton Long* in the compilation *Quintessence Of The Order Of Nine Angles*, available from <https://omega9alpha.wordpress.com/2018/03/22/quintessence-of-the-o9a/>

{7} *Esoteric Learning Presenced Through Pathei-Mathos*, available from <https://omega9alpha.wordpress.com/pathei-mathos/>

{8} Available as a gratis open access (pdf) file from <https://omega9alpha.wordpress.com/myattian-mystery/>

Classic O9A Texts

Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate

One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long. {1}

In the matter of anarchy {2} there is a difference of opinion between (i) those who favour a new aristocracy and believe that the O9A through its selection process and its training (a training exemplified by the Seven Fold Way) is aristocratic in nature and intent, and (ii) those who believe that the O9A is quintessentially, in both theory and praxis, an embodiment of anarchism. The proponents of the aristocratic view refer to Anton Long texts such as (i) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (119 Year of

Fayen), (ii) *Concerning Culling as Art* (122 yf) and (iii) *The De-Evolutionary Nature of Might is Right* (122 yf).

In contrast, the proponents of the anarchist view refer to various O9A texts such as the 99yf one titled *Magick and Politics* {3} and various comments made by Anton Long in some of the correspondence published, in 1992, in *The Satanic Letters of Stephen Brown*. {4} They also refer to the O9A Code of Kindred-Honour, asserting that, since O9A individuals are expected to place that code over and above the laws of The State and engage in mutual co-operation, it embodies an anarchic ethos.

In addition, there are some who see the O9A as essentially nihilist in nature, given that it encourages - for example through its Seven Fold Way - exeatic (dialectical) living, pathei mathos, and a practical transcendence of morality with the individual thus developing their own unique weltanschauung and an interpretation of Reality beyond all forms/ideas (cultural and otherwise) and beyond all denotatum.

Such a diversity of opinion and interpretation of matters O9A is natural and necessary, given two things.

1. That the vast O9A corpus - the works written by Anton Long from the 1970s to 2011 - amounts to around ten thousand pages, charting as they do his own progress along the Seven Fold Way, from violent and criminal Insight Roles in the 1970s to the 'numinous living' of various religious ways of life and spells as a vagabond to the isolation, and renewed pathei mathos, of the O9A rite of the Abyss, culminating in texts such as 'the last writings of Anton Long', entitled *Lapis Philosophicus and The Enigmatic Truth*. {5}

2. That the O9A, from its beginnings, has - via its praxises and its principle of individual judgement {6} - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A, and are free, and expected, to develop and change - with one exception {7} - everything O9A, because there is no authority above the individual, or beyond each group or collective of groups, and that it is individual pathei mathos (born via exoteric and esoteric practical experience over several decades) which matters, not dogma, not one particular interpretation, and not even the writings and/or the example of the life of Anton Long.

Thus any of the three of the above interpretations - aristocratic, anarchist, nihilist - might be correct, or all three could be wrong, or irrelevant.

R. Parker
2017 ev

{1} *An Overview Of The Contemporary Secret Society Known As The Order of Nine Angles*, e-text. Available at <https://omega9alpha.files.wordpress.com>

/2018/04/o9a-overview-v1a.pdf

{2} A useful definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation."

{3} The text was transcribed from a talk given by Anton Long at the ONA Sunedrion in Oxford in 1988.

{4} qv. the letter to Aquino, dated 7th September 1990 ev, and the letter to Miss Stockton, dated 19th June, 1991 ev. In the former, 'Stephen Brown' writes that the ONA "upholds anarchism".

{5} These two 'last writings' are included in the book *A Modern Mysterium* available from <https://omega9alpha.wordpress.com/myattian-mystery/> .

{6} <https://omega9alpha.wordpress.com/individual-judgement/>

{7} The one exception is stated by Anton Long to be the Code of Kindred Honour and which code is an exoteric manifestation of the Logos of the O9A and thus differentiates the 'occult current' of the O9A from other 'occult currents' past and present. Esoterically, the O9A logos is manifest in the conscious, the willed, pathei mathos that a praxis such as the Seven Fold Way brings-into-being. To be O9A is therefore to strive to live by that Code and to learn from the practical experiences that the three O9A practises (Seven Fold Way, Drecc/Niner, and Rounwytha) encourage.

Classic O9A Texts

Authority, Learning, And Culture, In The Sinister Tradition Of The Order Of Nine Angles

Abstract

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." Anton Long, 1990 ev

Authority In The Order of Nine Angles

In the 2011 text *The Discovery and Knowing of Satan*, Anton Long effectively summarized what the Order of Nine Angles (ONA/O9A) - that is, what he - had been consistently expressing for well over thirty years in respect of the individualism of the O9A. Thus he wrote that

"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." {1}

Over twenty years earlier, in a letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, he had written:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith'). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {2}

In a previous letter, dated 7th September 1990 ev, he wrote:

"We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." {3}

Thus, and importantly:

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members." {1}

Or, as Anton Long has expressed it many times, one of the most important Dark Arts of the O9A is pathei-mathos: the individual learning that results from challenging and difficult personal experiences {4}.

In the O9A therefore, individual pathei-mathos is 'the ultimate authority'. Not individuals, not some title, self-given or otherwise. Not Mr Anton "I claim no authority" Long; not his writings; not his diverse exeatic life; not his 'esoteric philosophy' that, presenced by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes. Not what some O9A 'outer-representative' - self-described, or otherwise - has said or written {5}.

For as Anton Long wrote, way back in 1991, everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {6}

To enable others to so discover, experience, and attain knowledge and experience for themselves, the O9A has always made all its works freely available, showing a particular - and an anarchic - disdain for the principles of 'copyright' and 'intellectual property'. For,

"Such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teachings' - simply because individuality is the foundation of the ONA way [...] This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience." {2}

Learning And Culture

Given the foregoing, it should be obvious that the O9A does not - as a collective, as an 'order', or otherwise - claim any particular authority. It is only one esoteric philosophy among others; albeit a distinctive, a sinister, an amoral, an adversarial one; and one open to and founded on the principle of change, adaptation, and development, by others.

As mentioned in the text *The Discovery and Knowing of Satan*,

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members."

For the O9A, as it now is and as it has been during the past four decades, is the

accumulated occult pathei-mathos of Anton Long and of those whose ancient pagan, hermetic {7}, and satanic, traditions (Camlad, Noctulians, Temple of the Sun) he inherited and/or personally studied and learned from {8}. A pathei-mathos, a study, and a learning, melded by Long himself into what is now known, among the occult cognoscenti and by certain academics, as both *the esoteric philosophy of Anton Long* and as *the sinister tradition*.

But, and importantly, it is this esoteric philosophy, this tradition, that now and in the future will be added to, and should be added to, and developed, by the pathei-mathos of those individuals who have followed it or been inspired by or used the three ways of individual change and individual evolution that this particular philosophy/tradition re-presents: the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective - remains." {9}

As an accumulated and accumulating esoteric pathei-mathos, the Order of Nine Angles is a new and an esoteric culture and one which manifests, which aids, not only the esoteric, the interior, the alchemical, evolution of individuals but also, because of and via its Logos of Kindred-Honour {10}, aids and indeed presences certain ways of living.

These ways of living are those where the Logos of Kindred-Honour is the only

law and where the authority of individual judgement, and the necessity of individuals learning via *pathei-mathos* both esoteric and exoteric, are the norm, the standard.

A Sinister Anarchic Vision

The Order of Nine Angles - with its ancestral, communal, slowly accumulating *pathei-mathos*; with its Logos of Kindred-Honour; with its emphasis on the authority, the primacy, of individual authority and individual judgement - is both profoundly sinister and profoundly anarchic.

Profoundly sinister in that its aim, through those following or inspired by its esoteric-philosophy/sinister-tradition, is to 'presence the dark' and change individuals in particular sinisterly-numinous ways {11}. Profoundly anarchic in (i) that its Logos of Kindred-Honour, and its emphasis on the authority of the individual and of the individual judgement that *pathei-mathos* provides, replace the laws and the authority of the State; and (ii) that it encourages a return to the more pagan way of tribal and/or kindred communities over and above the impersonal ways of living of the modern State; and (iii) that it encourages individuals, via their own *pathei-mathos*, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and (iv) that it champions the open and free publication and distribution of esoteric information, of knowledge, and of the *pathei-mathos* of individuals; and (v) that it champions a re-discovery and re-presencing of the balancing, and pagan, muliebral qualities and abilities that the patriarchal, masculous, ethos of the present and the past have suppressed {12}.

This profoundly sinister and profoundly anarchic vision of Anton Long has been consistently at the heart of the ONA since its inception, manifest in some of the early public effusions of Anton Long in terms of anarchy, and the importance of personal honour, empathy, and *pathei mathos* (learning from practical experience).

Thus, in respect of anarchy, in a letter to Aquino dated 7th September 1990 ev, Anton Long directly and openly stated that "we [the Order of Nine Angles] uphold anarchism." Thus, in respect of personal honour, in that same letter he stated that an "essential personal quality is honour born from the quest for self-excellence and self-understanding." Thus, in respect of the muliebral ability of empathy, he wrote, in a 1970s text concerning the Nine Angles Rite (a text published in Sennitt's *Nox* zine in the 1980s) that "such [esoteric] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

Thus the emphasis, from the 1980s *Black Book of Satan*, through to *Naos*, and evident in most of the *Satanic Letters*, on self-development, self-discovery, on learning from practical experience and from one's mistakes, on "each individual develop[ing] their own unique perspective and insight," and on expecting his own works and effusions "to become transformed, by their own metamorphosis

and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten."

Thus the Order of Nine Angles represents a grand (an aeonic), esoteric, and original, sinister vision with a decades-long inner consistency. A vision, a culture - with its esoteric individualism and its freedom from dogma and sycophancy - that is especially relevant today and which, over the past few years, has become increasingly influential, albeit that many of those so influenced are either unaware of who and what they have been influenced by, or are unwilling to credit Anton Long/O9A.

R. Parker
2013 ev

Notes

{1} Anton Long. *The Discovery and Knowing of Satan*, available at <https://omega9alpha.wordpress.com/discovering-satan/> e-text, 2011

{2} *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992

{3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally mis-spelling certain words (in this instance subservience) in order to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and - decades on - explicitly explained, as for example in the 2009 text *Defending The ONA*:

"In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.

[Editorial Note, 2018 ev. According to O9A aural tradition this particular sly O9A tactic was also sometimes used in private letters and "limited edition" copies of MSS sent to some individuals so that if the letters or MSS appeared, or were quoted from, in print - or, latterly, published on the internet - then they could be traced back to the person to whom they were sent. In addition - again

according to O9A aural tradition - since standardization of spelling in the English language is relatively recent then unusual or "incorrect" spelling of certain words harks back to olden times when a word such as Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.

In regard to the spelling "subserviance" - spelt in modern English subservience - cf. the older word subserviate, hence the use of the unusual spelling by Mr Anton Long. The word subserviated occurs in a sermonizing Nazarene tract which has the ponderous title *A Dialogical Discourse between Adonibezeck and one of the 60 Kings he tormented and kept under his Table: The Discourse supposed to be in the other World*, and which was published in 1685.

In O9A aural tradition such "incorrectly" or unusually spelled words were often clues for the pedantically inclined sagacious, who might discover the source, and thence something of esoteric or scholarly interest, or who might be amused, as in this case by "60 Kings kept under a table" and "a discourse supposed to be in The Other World", highlighting as these do both the real nature of Biblical tall-stories about some ancient "chosen" Hebrews and how such stories distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to the theology and to the Hebrew ethos and to the un-pagan ethics embedded in the tall-stories contained in the Biblia Hebraica and in the Nazarene Bible.]

{4} See, for example, Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*. e-text, 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and The Aeonian Perspective*.

{5} In regard to the 'outer representative', as of the beginning of phase three (c. 2011-2012) of the century long O9A sinister strategy to disrupt the existing order, recruit a small number of suitable people (for the inner ONA), and aid the emergence of a new aeon based on the law of kindred honour, this particular causal form no longer serves a purpose. Which purpose was for a particular individual to maintain a temporary 'external, causal, O9A presence' via the dissemination of O9A MSS and the propagation of ONA theory and praxis. In effect, to aid the embedding of the ONA mythos in the collective psyche of the peoples of the West. Since this has most certainly been achieved - as witness, for instance, (i) the appearance of the Order of Nine Angles as the evil protagonists in several best-selling novels by mainstream writers such as Stephen Leather and Conrad Jones, and (ii) the mention of the O9A in mainstream books dealing with satanism and the occult - then that particular causal form is no longer required. Indeed, to continue it would be detrimental to the 'open source' and the collective way that the ONA mythos and ONA theory and praxis now needs to be (to paraphrase what AL wrote in his letter to Aquino dated 20th October 1990 ev) disseminated, developed, adapted,

changed, extended, and transformed.

The three phases of the current decade, and past decades, are mentioned in texts such as the 119yf one *Toward The Dark Formless Acausal*. They are described in detail in the 122yf, and omega9alpha, document *Geneseos Caput Tertium* from which this is a quotation:

"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 Feyen (sometimes abbreviated to yfeyen) 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."

{6} *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

{7} See the pdf compilation *The Hermetic O9A* available from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{8} A lot of the ancestral pathei-mathos Anton Long inherited he expressed in the five fictional stories that form the Deofel Quintet. Available from <https://omega9alpha.wordpress.com/deofel-quartet/>

For instance, both *The Giving* and *Breaking The Silence Down* express something of the ancient Rounwytha tradition. The Falcifer story expresses elements of the *Temple of the Sun* tradition; while *The Greyling Owl* relates some aspects of the Fenland/Cantabrigian Noctulian tradition. In the novel *The Temple of Satan* all three traditions make an appearance.

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text, 2013. Available from <https://omega9alpha.wordpress.com/2013/12>

/01/adversarial-praxis-logos-and-the-o9a/

{10} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen.

{11} Regarding the sinisterly-numinous, see R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013. Available from <https://omega9alpha.wordpress.com/sinisterly-numinous-o9a/>

{12} The muliebral qualities are manifest not only in the mythos of the female Baphomet, in the Rounwytha tradition and in the many Sapphic ONA nexions, but also in the esoteric empathy that Insight Roles, the Rite of Internal Adept, and the years-long 'numinous' preparations for the Rite of The Abyss, cultivate and develop. They are also manifest in the Logos of Kindred-Honour, which applies equally to all who are O9A irrespective of gender and personal sexual preference.

Regarding the preparations for the Abyss, see *Enantiodromia - The Sinister Abyssal Nexion*. Available from <https://omega9alpha.files.wordpress.com/2013/11/o9a-sinister-abyssal-nexion-v3.pdf>

Regarding empathy, see, for example, the pdf compilation *Empathy, Patheimathos, and The Aeonic Perspective*. Available from <https://omega9alpha.files.wordpress.com/2013/06/o9a-esoteric-traditions.pdf>

Classic O9A Texts

Toward The Sinister Mysterium

How do you understand the relationship between the sinister way and the numinous way?

Here I shall assume that by 'sinister way' you refer to the complete esoteric philosophy and praxis of the ONA (including its mythos) rather than to the practical 'seven-fold sinister way' as a method of esoteric training from Initiate to Adept and beyond.

One way is an intimation - a presencing - of what is conventionally (if incorrectly) termed The Dark Forces and thus of certain energies/influences /archetypes within the psyche of the individual.

The other way is an intimation - a presencing - of what is termed the numinous, and thus of what is conventionally (and again incorrectly) termed The Light

Forces.

Hence, they both express an aspect of the acausality (that I/we assume exists) beyond our causal perception, and thus intimate and can manifest what lies beyond the mundane reality of phenomenon we experience by means of our physical senses and by the causal learning acquired from others and by the abstractions (the theories, *-isms* and *-ologies*) we have manufactured over millennia to try and understand ourselves and Reality.

If one desires to place both in the context of terms used (incorrectly) by many Occultists, then one Way re-presents the Left Hand Path and the other the Right Hand Path - although that is not how our Adepts understand them.

For us, they re-present two different types of 'acausal knowing' and when these two types of knowing are combined (that is, acquired, learnt from personal experience not from books or from someone else), one has the apprehension of Reality that lies beyond what is conventionally termed The Abyss - that is the perception and the understanding of a genuine Mage [aka Grand Master/Grand LadyMaster], and which perception and understanding is the genesis of wisdom, and a knowing, an understanding, of all causal forms (including so-called conflicting opposites) as just limited often distorted causal forms of The Essence beyond them.

Part of this wisdom is a knowing of the reality of what we signify by the term Aeons, and thus a placing of the individual human being - and human beings in general - into a Cosmic perspective. Where by the Cosmos is to be understood the totality of the causal continuum and the acausal continuum.

Of course, what we understand by a Mage is very different from what other esoteric groups and traditions understand by the term.

In somewhat oversimplified esoteric terms one might describe the relation thus - (1) the Sinister (LHP) Way are types or modes of apprehension applicable to those who, while following the Seven-Fold Sinister Way as a system of training and individual development, have not yet reached the stage beyond Internal Adept; (2) the Numinous Way is a type of apprehension, complimenting the former, which apprehensions (plural) those beyond Internal Adept acquire and meld with their former (LHP) modes of apprehension to begin the esoteric/alchemy process of (re)unification that forms the essence of what is known as The Passing of The Abyss.

What we call an Internal Adept acquires the beginnings of that specific acausal knowing (modes of acausal apprehension) during the Rite of Internal Adept - that is, spending three months in solitude in an isolated location, and by using such techniques as The Advanced Star Game. Traditionally, this type of acausal knowing was 'the knowing' of the Rounwytha, who were a few individuals (often women) who were naturally gifted with certain abilities deriving from their faculty of empathy, and which empathy encompassed what we now term Nature.

What The Sinister Way - in its casual/acausal totality - does is make this knowing of those few gifted individuals available (at least potentially) to all human beings, and thus enables them to proceed Beyond The Abyss and become almost a different type of human being, not in terms of low-level sorcery (external or results-sorcery) and the like, but in terms of understanding, knowing, of *being*, of Aeonic sorcery - in terms of being wise and having, manifesting, a reasoned, individual, unique, judgement.

Obviously, both of these apparently diverse ways have significance and possibly value in their own right (that is, exoterically) - and thus are or can be an affective and effecting means of change for various, diverse, individuals (not involved in Occultism) over decades and centuries, and thus contribute in their own manner to some of the changes I understand as necessary for us as a species.

Thus, like all Ways or forms that presence The Unity beyond the illusion of causal conflicting opposites, they have both an exoteric and an esoteric meaning and purpose. Also, just like individuals beyond a certain Occult stage of understanding and experience who of necessity have experienced in a practical manner the Light and the Dark, both Ways can easily be misunderstood.

Anton Long
2011 CE

The above quotation is from the text *Toward The Sinister Mysterium*, and which text, published in 2011 CE, consisted of answers to some questions submitted to Anton Long by a variety of individuals. Source: <https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com:80/mysterium-beyond-the-ona/>

Classic O9A Texts

The Sinisterly-Numinous Tradition

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathai-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiviation which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
- (iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
- (v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques

such as The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrd - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathēi mathos. The three praxises are:

The initiatory hermetic Seven Fold Way.
The Way of the Drecc and the Niner.
The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

Further Reading

- *Guide To The Order of Nine Angles*. 1460 pages. Available from <https://omega9alpha.wordpress.com/complete-o9a-guide/>
- *The Hermetic O9A*. 159 pages. Available from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>
- *Introducing The Star Game*. Available from <https://omega9alpha.wordpress.com/2018/06/05/introducing-the-star-game/>
- *Classifying O9A Texts*. Available from <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf>
- *O9A Occult Fiction*. Available from <https://omega9alpha.wordpress.com/2018/03/18/order-of-nine-angles-occult-fiction/>
- *An Introduction to Aeonīc Sorcery*. Available from <https://omega9alpha.wordpress.com/2018/05/13/an-introduction-to-aeonic-sorcery/>

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