

# **A Compilation Of Some Recent O9A Texts**

## **Volume I: Texts**

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## Preface

This O9A compilation conveniently brings together some recent (2017-2019) texts which, as explained in the Introduction, manifest aspects of O9A tradition hitherto neglected by both other Occultists and by academics who have studied or who are studying Western Occultism and/or the O9A.

Which aspects are (i) Occult knowledge – esoteric and pagan traditions, Greco-Roman, Arabic, and Persian – absent from other manifestations of modern Western Occultism; (ii) the link which the O9A has through this knowledge to those ancient traditions; and (iii) the scholarly research done by the authors of such O9A texts.

The compilation thus compliments the O9A texts in the following four compilations: (i) the seventh, 1460 page, edition of *Guide To The Order Of Nine Angles* issued in 2014 {1}, (ii) *The Esoteric Hermeticism Of The Order Of Nine Angles*, issued in 2016 {2}, (iii) *The Eludent O9A*, issued in 2018 {3}, and *Further Notes Concerning The Hermetic Origins Of The O9A*, issued in 2014 {4}.

### The O9A Corpus

The O9A Corpus consists (i) of works authored by the pseudonymous Anton Long between the 1970s and 2011 (the year of his retirement) and (ii) of works written by esoteric students of Anton Long between 2013 and 2019, many of which later works recount hitherto aural O9A traditions such as the links between the Seven Fold Way and the Corpus Hermeticum; the link to Renaissance texts such as *Azoth Sive Aureliae Occultae Philosophorum* with its illustration of a septenary "Tree of Wyrð", which illustration also contains the three basic alchemical substances (Salt, Sulphur, Mercury) whose nine combinations form the pieces of the O9A Star Game and represent the "nine angles" of O9A tradition {5}{6} and the link to the *Rosarium Philosophorum* MS which contains a coloured illustration of Azoth, the "living (alchemical) water". {6}

There is also the link between the septenary system illustrated in *Oedipvs Aegyptiacvs* (Tomi Secundi Pars Altera) (1653 CE) and the sigil described in Theorem XVIII of John Dee's 1564 work *Monas Hieroglyphica* {6}{7}.

With the O9A Corpus now amounting to some four thousand pages of

texts it should come as no surprise that the O9A has

"produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left-Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the O9A an important player in the theoretical discussion of what the Left-Hand Path and Satanism is and should be according to the practitioners." {8}

While a thorough study of the entire O9A Corpus is necessary for a complete esoteric and exoteric - a scholarly - understanding of the O9A, a study of the four compilations mentioned above together with a study of this compilation should enable the reader to form a balanced and an initiated view of the Order of Nine Angles.

### **Web-links And Copying**

For publication here we have corrected a few obvious typos and updated some of the references. The web-links cited in the texts were valid at the time the texts were first published, with all of the items in this compilation licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License and which thus can be freely copied, distributed, and commercially published, according to the terms of that license.

T.W.S. Nexion  
March 2019 ev  
v.1.01

{1} Available from <https://omega9alpha.wordpress.com/complete-o9a-guide/>

{2} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{3} <https://omega9alpha.wordpress.com/2018/08/24/the-eludent-order-of-nine-angles/>

{4} <https://omega9alpha.wordpress.com/2015/04/01/hermetic-origins-of-the-order-of-nine-angles/>

{5} qv. <https://omega9alpha.wordpress.com/2018/09/23/the-tree-of-wyrd-and-the-star-game/>

{6} See the illustrations in Volume II of this compilation.



{7} Dee's sigil is discussed in *An Alchemical Signification*, which forms an appendix to the O9A text *Azoth*:

*Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles.*

{8} Jacob C. Senholt, *The Sinister Tradition*. Paper presented at the international conference, *Satanism in the Modern World*, Trondheim, 19-20th of November, 2009. p.26.

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## Introduction

Several post-2012 Order of Nine Angles texts hint that there is a hidden "esoteric O9A" which perhaps only the most persistent will discover or appreciate, as perhaps was intended.

For such O9A texts not only deal with and provide information about various Occult topics which the modern literature – academic and otherwise – about modern Occultism, about Satanism, and about the Western Left Hand Path, have ignored, but also deal, in a measured and rational way, with the philosophical and Occult roots of the O9A giving as they do copious references to (and sometimes illustrations from) medieval, renaissance and Greco-Roman texts, more often than not in the original language of those texts such as Latin and Hellenistic Greek.

These texts therefore serve to distinguish the O9A from all other modern Occult groups be such groups described as Occult, Satanist, or of the Western Left Hand Path.

That these texts have been ignored by O9A critics and by academics is perhaps indicative.

Indicative, in the case of O9A critics, because such critics – be they journalists, authors, self-proclaimed Satanists, self-proclaimed Occultists, or self-proclaimed practitioners of the Western Left Hand Path – either lack the required academic background to appreciate such texts or, more often than not, because of some pre-existing prejudice regarding the O9A.

Indicative, in the case of academics, because of what seems to be their fixation on – in the case of modern Satanism – Howard Stanton Levey (alias Anton LaVey) and – in the case of modern Occultism and the Western Left Hand Path – on Aleister Crowley and Michael Aquino and Aquino's Temple of Set. For there seems to have developed an academic orthodoxy in which Levey, Crowley, and Aquino, are of paramount importance, and in which the O9A is at best "a minor group" and at worst based on the ideas and ritual propounded and popularized by that modern triumvirate.

Thus, in one example of many, both academics and others continue to propagate the canard that the "nine angles" of the O9A derive from Aquino's *Ceremony of Nine Angles* (with its Euclidean angles) despite the

fact that the O9A "nine angles" are – as many post-2012 O9A texts have explained – the nine combinations of the three fundamental alchemical substances (salt, sulphur, mercury) and are represented by the pieces of the O9A's 1970s Star Game. {1}

Similarly, and to provide another example, the O9A septenary Tree of Wyrð has been dismissed by an academic as merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot" {2} whereas many O9A texts have established that the septenary system historically pre-dated the Kabbalah and was not only part of Western Occultism {3} but was also part of the Greco-Roman mysticism explained in the Pymander tractate of the Corpus Hermeticum {4}.

### **Revealing The Hidden O9A**

Three recent – 2018 ev – O9A texts should suffice to not only reveal the hidden "esoteric O9A" but also serve to illustrate just how different the O9A is from all other modern public manifestations of modern Occultism, be such Occultism the modern Satanism of Howard Stanton Levey, the Western Left Hand Path of Aquino and the Temple of Set, or the egoistic, Hermetic Order Of The Golden Dawn indebted, "Thelema" of Aleister Crowley.

These recent texts are *An Esoteric Note On The Somnium Scipionis Of Cicero* {5}, *A Note On The Picatrix* {6}, and *The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System*.

The *Esoteric Note On The Somnium Scipionis* provides references to ancient texts – in Latin and Greek, together with translations – and places the esoteric philosophy of the O9A, and its praxises (such as its Seven Fold Way and its Code of Kindred Honour) into the correct historical perspective; that is, as part of a Greco-Roman pagan tradition.

The *Note On The Picatrix* references ancient Arabic texts, and reveals the influence of such texts on the O9A; why the original Western grimoire tradition derived from such Arabic sources, and that the later Hebrewesque and Kabbalah influenced grimoire tradition was – as the O9A have maintained for decades – a much later distortion of ancient Western Occultism.

The more recent *The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System* - included in this present compilation - contrasts

the Ghayat al-hakim with the Picatrix and reveals that Arabic text as a source of O9A esoteric tradition, as does the related text *Notes On O9A Ontology And The Ruhaniyyat*, also included in this present compilation.

Such texts serve to illustrate just how different the O9A is because those texts – like seminal O9A texts such as *The Geryne of Satan* {7} and *Baphomet, An Esoteric Signification* {8}- are based on primary, ancient, sources, with their authors able to read such sources in their original language.

Such language skills, such academic knowledge, are entirely absent in Howard Stanton Levey, in Michael Aquino, and in the likes of Aleister Crowley. {9} A fact that O9A critics, and academics, have – so far – failed to appreciate.

Morena Kapiris  
2019 ev

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{1} Refer for example to (i) the texts at <https://omega9alpha.wordpress.com/the-star-game/> and (ii) to the Appendix *An Alchemical Signification* of the O9A text *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*.

The Azoth text is included – together with other relevant post-2012 texts – in the pdf compilation available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{2} Jacob Senholt. *Secret Identities In The Sinister Tradition, in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253

{3} For example (i) *Alchemy And The Sinisterly-Numinous Tradition*, (ii) *Lapis Philosophicus, Isaac Newton, And The Septenary System*, and (iii) *The Hermetic Origins Of The O9A*.

{4} qv. David Myatt's translation of and commentary of that tractate in his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. ISBN 978-1976452369.

{5} <https://omega9alpha.wordpress.com/2018/08/09/a-note-on-the-somnium-scipionis/>

{6} <https://omega9alpha.wordpress.com/2018/08/08/a-note-on-the-picatrix/>

{7} <https://omega9alpha.wordpress.com/geryne-of-satan/>

{8} <https://omega9alpha.wordpress.com/baphomet/>

{9} qv. *Traditional And Modern: The Two Types Of Satanism*, available at <https://omega9alpha.wordpress.com/two-types-of-satanism/>

## **O9A 101**

### **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, pathei-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 Wyrð – 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 pathei 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.

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## **The Seven Fold Way Of The Order Of Nine Angles A Modern Practical Guide**

### **Contents**

- I. The Seven Stages
  - II. Insight Roles
  - III. Grade Rituals
  - IV. The Septenary System
  - V. Self-Initiation
  - VI. The Rounwytha Option
  - VII. An O9A Occult Rite
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### **Introduction**

The Occult praxis of the Order of Nine Angles (O9A/ONA) - the Seven Fold Way - is practical and simple, and that (i) despite the fact that the O9A corpus, the Occult works authored by the pseudonymous Anton Long between the 1970s and 2011 - amounts to some ten thousand pages, and (ii) despite the apparent mystic complexity of O9A esoteric philosophy, and (iii) despite the enormous number of distracting polemics about the O9A written over the years by both O9A supporters and O9A detractors.

The Seven Fold Way - also known as Hebdomadry, and often abbreviated 7FW - is essentially a willed, a consciously undertaken, esoteric and exoteric pathemathos. That is, it involves a person learning, over a period of some years, from practical experiences both Occult (esoteric) and 'in the real world' (exoteric). The real world experiences include what the O9A term Insight Rôles (described in chapter two) while the Occult experiences include the Grade Rituals of External Adept, Internal Adept, and The Abyss (described in chapter three).

What it is important to understand from the outset are the five fundamental principles of the 7FW, which are:

(i) that the 7FW is an individual undertaking - and individual quest, or *anados* {1} - and one which often takes a decade or more to complete. That is, success or failure is down to the individual; down to their determination, their self-honesty, their willingness to undertake certain experiences, and their ability to learn from their failures, their mistakes, and from their triumphs;

(ii) that both esoteric philosophy - O9A or otherwise - and everything written about the O9A by either Anton Long or by others, is/are irrelevant in comparison to what the individual learns and discovers for themselves by following the 7FW;

(iii) that the 7FW is not an Occult 'Right Hand Path' nor an Occult 'Left Hand Path' nor even 'satanist', but rather a means for the individual to develop their own unique *weltanschauung* and one which enables them to transcend such labels and categories;

(iv) that the 7FW is only one (fairly recent) Occult tradition and praxis among thousands (ancient and modern) and does not make any claims about being superior to or better than or more ancient than any other Occult tradition and praxis, stating only that it has been proved over decades to work, for some;

(v) that the goal is the discovery, by the individual, of what anciently was termed *Lapis Philosophicus*: that is, wisdom, which implies not only the standard dictionary definition of wisdom - "a balanced personal judgement; having discernment" - but also the ancient sense of (a) having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and (b) an understanding of ourselves, of our relation to the world, to Nature, and to the Cosmos beyond.

In addition, nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made.

This deliberately concise work - based on over a decade of experience and lengthy discussions with an extant Magus - is an account of the essentials of the 7FW, and thus presents the 7FW in a practical and uncomplicated manner as a modern system of Occult training which anyone possessed of the necessary personal character can undertake. This character is one where the individual

desires to explore the unknown, where the pursuit of arête is felt as a worthy goal, and where challenges - physical, Occult, and personal - are enthusiastically sought and accepted.

R. Parker  
Shropshire  
2017  
v.1.03

{1} Anados - ἄνοδος - is an ancient Occult term, appropriated by the O9A from the Pymander tract of the Corpus Hermeticum, for the journey by an individual up through the seven spheres of the septenary system.

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## **Chapter I**

### **The Seven Stages**

The Seven Fold Way is a representation of the septenary system (see chapter IV) and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given nor awarded by someone else.

These Occult grades are as follows:

- (1) Neophyte
- (2) Initiate
- (3) External Adept
- (4) Internal Adept
- (5) Master of Temple/Mistress of Earth [or "Lady Master"]
- (6) Grand Master/Grand Mistress [or Magus and "Grand Lady Master"]
- (7) Immortal.

Of these seven grades, six are attainable by living human beings with the seventh, according to tradition, only being attained by those who, having discovered Lapis Philosophicus, have finally egressed from the causal, mortal, realm into an acausal realm.

### **Neophyte**

The fundamental task of the neophyte is to undertake a simple ritual of self-initiation (see chapter V).

### **Initiate**

The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

The basic physical challenges are as follows:

For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them.

### **External Adept**

The fundamental tasks of the External Adept are:

(i) Organize, and recruit at least four members for, and keep active for at least six months, your own covert Occult group and which Occult group can be - depending on your preference - (a) a Satanist one using as a guide (or as a template for rituals of your own devising) the O9A *Black Book of Satan*, or (b) a Left Hand Path one using as a guide (or as a template for rituals of your own devising) O9A rituals such as the version of The Rite of the Nine Angles given on chapter VII, or (c) based on the O9A Rounwytha tradition (see chapter VI).

(ii) Choose and undertake another Insight Rôle.

(iii) Prepare for and undertake either the three month or the six month Grade

Ritual of Internal Adept (see chapter III).

### **Internal Adept**

The fundamental task of the Internal Adept is to strive to fulfil, over a period of several years, that personal Destiny based on the understanding of their own character and abilities which the Grade Ritual of Internal Adept should have revealed to them.

This Destiny is unique to every Internal Adept. For instance, for one person it might be developing and utilizing artistic/musical talent or becoming an artisan; for another it might be achieving some very demanding physical goals; for another it might be travelling to and living in/working in another part of the world; for another it might be pursuing a particular professional career or a engaging in a particular type of work; for another it might be having and raising a family; for another it might be organizing, recruiting for, and guiding the members of, their own O9A nexion. For some others, it might be some combination of one or more of the above. And so on.

After actively pursuing their personal Destiny for some years (usually five to eleven years), the Internal Adept - if still committed to following the 7FW - will know when to undertake the Grade Ritual of The Abyss (see chapter III) and which rite marks the progression to Master of Temple/Mistress of Earth.

### **Beyond The Abyss**

The fundamental tasks of a Master of Temple/Mistress of Earth are (i) to successfully and personally guide at least one individual along the 7FW past Internal Adept and toward undertaking the Grade Ritual of The Abyss, and (ii) to creatively and/or via practical means add to the sum total of human knowledge and experience by invention or discovery or by scholarly learning or by personal achievement in a particular field of endeavour or profession or way of life.

After a period of many years the Master of Temple/Mistress of Earth will know when to undertake the Grade Ritual of Magus/Mousa (see chapter III).

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## **Chapter II Insight Rôles**

An Insight Rôle - which should last a minimum of one year - should be exceptionally challenging and chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be

honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, with this assessment and this finding being esoterically worthwhile tasks in themselves. If the rôle requires meeting certain physical and/or intellectual standards then the Initiate must train to achieve those standards. Similarly, if the rôle requires admission to a certain profession or established institution then the Initiate must convince those in charge of such admission of their sincerity and suitability.

Another aspect of Insight Rôles is that the individual Initiate undertaking them is forbidden from telling anyone - however close a friend - why they are doing what they are doing. The Initiate must appear committed to the chosen task, as they must live and identify with the rôle they have chosen to such an extent that those around them believe they are genuinely committed to whatever task or profession or way of life they have chosen.

Some suggested Insight Rôles are:

§ Join or form and become an active part of a covert insurrectionary or an open political organization of the so-called "extreme Left" or of an "anarchist" nature whose avowed aim is to undermine/overthrow/replace, by revolutionary or by political means, the current Western status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo cycling expedition from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism".

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### **Chapter III**

#### **Grade Rituals**

#### **External Adept**

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new

moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours.

Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

### **Internal Adept**

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

### **The Rite Of The Abyss**

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread

and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.

No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

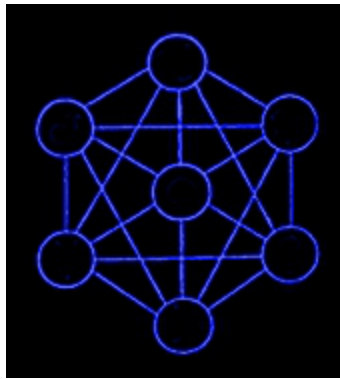
#### **Grand Master / Grand Mistress**

The rite involves the candidate achieving a difficult feat of mental and physical endurance which involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using monetary savings. This journey is planned to end at or near a site chosen by the candidate and which site the candidate has an empathy with.

The candidate is then to reside alone at or near this site for a period from some three months - in northern climes, from Equinox to Solstice or Solstice to Equinox - during which time they should be engaged in some esoteric or creative or artisan task or tasks suited to their interests and abilities with the completion of such a task or tasks at the end of those months signifying the end of the rite.

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#### **Chapter IV**

#### **The Septenary System**

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, our psyche – a nexion (nexus) between causal being and acausal being.

All esoteric philosophies are concerned, in their essence, with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did – that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

The septenary system - as manifest in the seven spheres and the anados that form 'the tree of wyrd' - is regarded as symbolic representation of the nexion of which our psyche is part. An aspect of our psyche is what Jung described as the unconscious where various archetypes exist and which archetypes can sometimes unconsciously affect or influence us. One of the aims of the 7FW is to make such archetypes conscious - to rationally apprehend them - and then to transcend, to go beyond, such archetypal representations, and other symbolic and Occult representations, of 'acausal energy' to the wordless, empathic, unity which is the undivided source of such 'acausal energy' as we perceive via archetypes, Occult symbolism, and via the abstraction and the dialectic of opposites.

The tasks, rites, and grade rituals of the 7FW - as described in this text - achieve this 'making conscious' and the subsequent transcendence in a practical, a living, a simple, and a very personal and direct way, without any complex metaphysical and Occult explanations or even without any

conventional Occult rituals should the External Adept choose the Rounwytha option over and above the 'satanist' and the 'Left Hand Path' ones.

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## **Chapter V**

### **Self-Initiation**

The Initiation can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the ONA sigil (if possible coloured purple, on a black background) in a prominent position and drawn or reproduced on some material or on a banner.

For the initiation, you will require a small piece of white paper (the actual size and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You then say:

I am here to seal my Fate with blood.  
I accept there is no law, no authority, no justice  
Except my own  
And that culling is a necessary act of Life.  
I believe in one guide, Pathei-Mathos,  
And in my right to live by the Code of Kindred Honour.

You then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you then say:

I swear on my kindred-honour that from this day forth I will never  
surrender, will die fighting rather than submit to anyone, and will  
always uphold the Code of Kindred Honour.

You then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your kindred-honour and your pledge of initiation.

The initiation is then complete.

### **Code Of Kindred Honour**

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by – and are prepared to die by – our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust – and often despise – all those who are not like us, especially mundanes.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our kindred honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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## **Chapter VI**

### **The Rounwytha Option**

The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local

area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things such as those that arise from the Code of Kindred Honour.

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## Chapter VII An O9A Occult Rite



The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it.

The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in monophonic chant together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants.

A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in how to perform monophonic chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the "Atazoth" chant, as while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting Binan Ath Ga Wath Am.

The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth".

If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition. While the Cantors continue chanting the Priest and Priestess use their empathy to acausal energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths. It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of empathy uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.

The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.

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cc R. Parker & O9A  
Second Edition 2017 ev

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# Esoteric Notes Concerning The Numinous

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  - II. The Muliebral Numinous.
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## Preface

Given that the term *numinous* is part of the O9A expression 'the sinister-numinous tradition' - and thus relevant to understanding the esotericism of the Order of Nine Angles - we present here two articles which discuss the term in some detail.

The articles provide the required historical, metaphysical, and esoteric, context for correctly understanding the term and which context reveals, contrary to a popular misunderstanding, that the term 'numinous' - implying "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual" - was used in English centuries before Rudolf Otto appropriated it to describe *mysterium tremendum et fascinans* and thus restricted it to religions and to religions experience, which restrictive religious use is quite different from Myatt's metaphysical usage:

"The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful."

Since the two articles were written some months apart and were first published on different weblogs there is some slight overlap of content.

Three Wyrd Sisters Nexion  
2018

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## I. A Note Regarding The Term Numinous

As a chapter of a book by Christopher Pankhurst – *Numinous Machines*, published in December 2017 by the 'right-wing' San Francisco based Counter-Currents organization – is titled *Nexus of Life: David Myatt & the Acausal*, it is fitting that we examine the origin of the term 'numinous' and what Myatt himself means by the term, especially as the blurb for the book on the publishers website repeats the common but mistaken belief that "Rudolf Otto coined the term numinous to refer to the primal experience of the holy."

A mistaken belief since as a certain "Anton Long" pointed out in his text *Alchemical Seasons and The Fluxions of Time* published in 123 yfayen (2011 ce) that

"despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English – so far discovered – is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward – a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter – emigrated to Massachusetts in 1634 ce."

The meaning of the term numinous in that book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 (where it is spelt numynous), is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is divine.

In his 2013 book *The Numinous Way Of Pathei-Mathos* Myatt described how he then philosophically used and understood the term:

"The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance – our being as human beings – is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή."

Prior to that 'Pathei Mathos iteration' (c.2011 – present) Myatt had frequently used the term 'numinous' during his 'National Socialist iteration' (1968-1998) writing in his 1990s text *The Meaning of National-Socialism*, {1} published by George Dietz in his Libery Bell magazine and also circulated by Myatt's National-Socialist Movement, not only that

"Something is numinous if it has beauty and awe. Something which

is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred – as spiritual or divine. Nature herself is numinous – a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal – of the Unity behind causal, temporal, appearance,"

but also that

"a folk is not an abstract, easily defined, static, "thing" like the concept of race. It is a living, changing, evolving, being – a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being – in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous."

Since Myatt uses and used the term *numinous* in specific ways, and always seemed to avoid using the English word 'holy' both in reference to that term and in his Greek translations, it is interesting and relevant to mention his commentary on the Greek word ἅγιος in section 5 of the Pymander chapter of the ancient Corpus Hermeticum. {2}

### **The Holy**

In regard to ἅγιος – conventionally translated as 'holy' – Myatt, quoting Rilke and providing his own translation of the German, writes that the numinous has two aspects:

{Begin quote}

Numinous is better – more accurate – than 'holy' or 'sacred', since these latter English words have been much overused in connexion with Christianity and are redolent with meanings supplied from over a thousand years of exegesis; meanings which may or may not be relevant here.

Correctly understood, [the] numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of ἅγιος which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in these sense of the retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous – in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance – which is evident in much of Greek tragedy, from the Agamemnon of Aeschylus (and the Orestia in general) to the Antigone and the Oedipus Tyrannus of Sophocles.

The two apparent aspects of the numinous are wonderfully expressed by Rilke:

Wer, wenn ich schrie, hörte mich denn aus der Engel  
Ordnungen? und gesetzt selbst, es nähme  
einer mich plötzlich ans Herz: ich verginge von seinem  
stärkeren Dasein. Denn das Schöne ist nichts  
als des Schrecklichen Anfang, den wir noch grade ertragen,  
und wir bewundern es so, weil es gelassen verschmäh't,  
uns zu zerstören. Ein jeder Engel ist schrecklich.

Who, were I to sigh aloud, of those angelic beings might hear me?  
And even if one of them deigned to take me to his heart I would dissolve  
Into his very existence.  
For beauty is nothing if not the genesis of that numen  
Which we can only just survive  
And which we so admire because it can so calmly disdain to betake us.  
Every angel is numinous

*wenn ich schrie.* 'Were I to sigh aloud' is far more poetically expressive, and more in tune with the metaphysical tone of the poem and the stress on schrie, than the simple, bland, 'if I cried out'. A sighing aloud – not a shout or a scream – of the sometimes involuntary kind sometimes experienced by those engaged in contemplative prayer or in deep, personal, metaphysical musings.

*der Engel Ordnungen.* The poetic emphasis is on Engel, and the usual translation here of 'orders' – or something equally abstract and harsh (such as hierarchies) – does not in my view express the poetic beauty (and the almost supernatural sense of strangeness) of the original; hence my suggestion 'angelic beings' – of such a species of beings, so different from we mortals, who by virtue of their numinosity have the ability to both awe us and overpower us.

{End quote}

Myatt thus provides a new – yet ancient, and most certainly pagan – interpretation of the term, so very different from the understanding of that of Christianity, which Christian understanding is "pertaining to God; belonging to God, commissioned by God, or persons devoted to God; conforming to the will of God, entirely devoted to God."

Three Wyrd Sisters  
2017

{1} A copy of Myatt's text is available (as of November 2017) here:  
<https://regardingdavidmyatt.files.wordpress.com/2017/12/myatt-ns-meaning-v3.pdf>

{2} David Myatt. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN-13: 978-1976452369

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## II. The Muliebral Numinous

In the *Numinous Metaphysics* chapter of his 2017 book *Tu Es Diaboli Ianua*, David Myatt iconoclastically wrote that in his view "the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral." {1}

He then asks the important and relevant question as how can the "numinous balance between masculous and muliebral be metaphysically expressed, given that the culture of pathei-mathos has moved us, or can move us, beyond anthropomorphic deities, whether male or female; beyond myths and legends; beyond reliance on texts regarded as sacred and/or as divinely inspired; and even beyond the need for denotatum and religion."

If one accepts Myatt's understanding of the numinous as "primarily a manifestation of the muliebral" then it follows that all extant representations of the numinous, from Christianity, to Islam, to Judaism, to Buddhism, to most contemporary pagan revivals, as well as ancient Greco-Roman paganism, do not or did not adequately presence the numinous.

For such a muliebral presencing would, according to Myatt, be manifest in "a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy, sensitivity, gentleness, compassion."

Hence a modern and metaphysical presencing of numinous would be "beyond the need for denotatum," {2} whether the denotatum be a named anthropomorphic divinity or named divinities, or whether such denotatum involves texts, since it is manifest "in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

Thus the numinous is not and cannot be – as Rudolf Otto argued in his *Das Heilige* – manifest in the Old and New Testaments of Christianity (chapters X, XI); nor is it manifest in the writings and sermons of preachers such as Martin Luther (chapters XII); nor in anything – ancient or modern – which involves 'worship' (chapter XIII ff). Nor even in some philosophical theory and thence described by a term such as *a priori* (chapter XVII).

Which would seem to lead us back to Myatt's understanding of empathy as a *human faculty* which cannot exist beyond the personal horizon of the individual, with the knowing gleaned by such a faculty limited to the immediacy-of-the-moment {3}. As a human faculty, it does not involve denotatum, and is personal and individual {4}. For empathy "reveals or can reveal the nature (the physis) – sans abstractions/ideations/words – of Being, of beings, and of Time." {5}

This empathic revealing – involving as it does a συμπάθεια (sympatheia) with 'the living other' – naturally inclines a person toward muliebral virtues such

as compassion {6}. Thus,

"morality resides not in some abstract theory or some moralistic schemata presented in some written text which individuals have to accept and try and conform or aspire to, but rather in personal virtues that arise or which can arise naturally through empathy, πάθει μάθος, and thus from an awareness and appreciation of the numinous. Personal virtues such as compassion and fairness, and εὐταξία, that quality of self-restraint, of a balanced, well-mannered conduct." {7}

In effect, empathy presences – provides an apprehension of – the numinous, revealing the natural balance of ψυχή, and what upsets or can upset that balance within us as individuals. This leads him to suggest that

"the basis for numinous social change and reform is aiding, helping, assisting individuals in a direct and personal manner, and in practical ways, with such help, assistance, and aid arising because we personally know or are personally concerned about or involved with those individuals or the situations those individuals find themselves in. In brief, being compassionate, empathic, understanding, sensitive, kind, and showing by personal example." {8}

However, in his *Tu Es Diaboli Ianua*, he expands upon this by writing that the personal, the interior, balance between masculous and muliebral involves

"a new civitas, and one not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κάγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

## Conclusion

For many people, all this will seem hopelessly idealistic, or impractical. Others will dismiss it as irrelevant because of how they perceive our 'human nature', believing that "what a piece of work is Man," no more, no less than a talking beast who happens to walk upright.

But a few might perceive it as the musings of a modern mystic, or as the musing of someone "Above Time", for such musings are only, as Myatt himself admits, the fallible result of his own pathei-mathos {8}.

Three Wyrd Sisters  
2018

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{1} Since Myatt goes to explain what he means by both masculous and muliebral it is worth quoting the passage from *Tu Es Diaboli Ianua* in context:

"If the numinous is a presencing, and an apprehension by us, of the divine, of the sacred, then is divinity, is the sacred, the sole domain of, a presencing of, the masculous - or such that the masculous dominates - or is it the domain of the muliebral; or the domain of such a balance between masculous and muliebral as the culture of pathei-mathos seems to indicate it is and should be. My own pathei-mathos certainly indicates that the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral.

A masculous presencing is and has been manifest in a predominance of male deities; or in a dominant male deity; and/or in legends and myths which celebrate masculous values, such as competitiveness, a certain harshness, a desire to organize/control, a perceived conflict between some-thing, some abstraction, denoted 'good' and some-thing, some abstraction, denoted as 'evil', and a following of or an adherence to abstractions in general (such as a perceived divine law or some interpretation of religiosity) over and above personal love. Considered exoterically - not interiorly, not esoterically - a masculous presencing is manifest in a religion, with the attendant organized worship and devotion, with there existing a hierarchy, a creed or an article or articles of faith, and usually some texts, whether written or aural, regarded as sacred and/or as divinely inspired and which invariably require interpretation.

A muliebral presencing is or would be manifest in a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically - not interiorly, not esoterically - a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural.

Historically, it seems that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous [...]

Historically, while the paganus apprehension of Greco-Roman culture was also primarily masculous it did presence aspects of the muliebral, manifest for example in female deities such as Athena, Artemis, and Gaia, and thus was somewhat more balanced, more

harmonious in terms of re-presenting our human physis, than Christianity."

{2} In a footnote in *Tu Es Diaboli Ianua*, Myatt explains that he uses "the term denotatum – from the Latin, denotare – in accord with its general meaning which is to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted. Thus understood, and used as an Anglicized term, denotatum is applicable to both singular and plural instances and thus obviates the need to employ the Latin plural denotata."

{3} *The Numinous Way of Pathei-Mathos*. 2013. Part I. Wisdom, Pathei-Mathos, and Humility.

{4} Op.cit. Part III. Some Personal Musings On Empathy.

{5} Op.cit. Appendix II.

{6} Op.cit. Part I. An Appreciation of The Numinous.

{7} Op.cit. Part V. Modern Society and The Individual.

{8} Op. cit. Preface.

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cc O9A & Three Wyrđ Sisters 2018

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### **The O9A Septenary Sigil**

The O9A septenary sigil, unique as it is, has - since it was first made public in the 1970s - puzzled some modern Occultists.

As exoterically drawn and reproduced, as above, the seven points which touch the outer circle symbolically represent the septenary spheres, with the lines joining the spheres the connexions or pathways between them. {1}

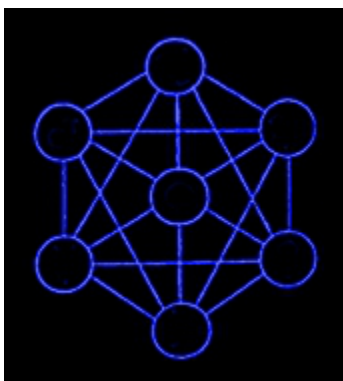
Yet this exoteric representation is merely a 2-dimensional rendition of some-thing which is esoterically, on one level, 3-dimensional - as in the artistic depiction below - but which on a higher esoteric level is 4-dimensional since what is symbolically represented - the seven spheres and their connexions or pathways - are fluxive, mutable, changeable, as the psyche of the initiate fluxes and mutates as they progress from one sphere to another and explore the pathways between them. They are fluxive as the pieces of the O9A Star Game are fluxive, are transformed, as they are moved within, and from, one sphere to another. For as Adepts will apprehend, the use - the 'playing' - of the advanced Star Game is the 4-dimensional fluxive O9A septenary sigil.

In respect of the initiate - since the seven spheres and the pathways are a nexion which presences their psyche - the flux is their progression via practical exoteric (antinomian) and esoteric (Occult) experiences along the O9A Seven Fold Way. Thus in one symbolic sense this fluxion is represented by the various archetypes they encounter; by the various archetypes which they discover within themselves and others; and which via grade rituals such as those of Internal Adept and The Abyss they begin to understand, integrate within themselves, and then unify to thence transcend all forms and all denotatum, for beyond The Abyss all archetypes are also forms, abstractions, albeit sinister-numinous ones which as such presence, in the psyche, and sometimes in the phenomenal world, the acausal during particular Aeons.





O9A Sigil 3D (Artistic Impression)

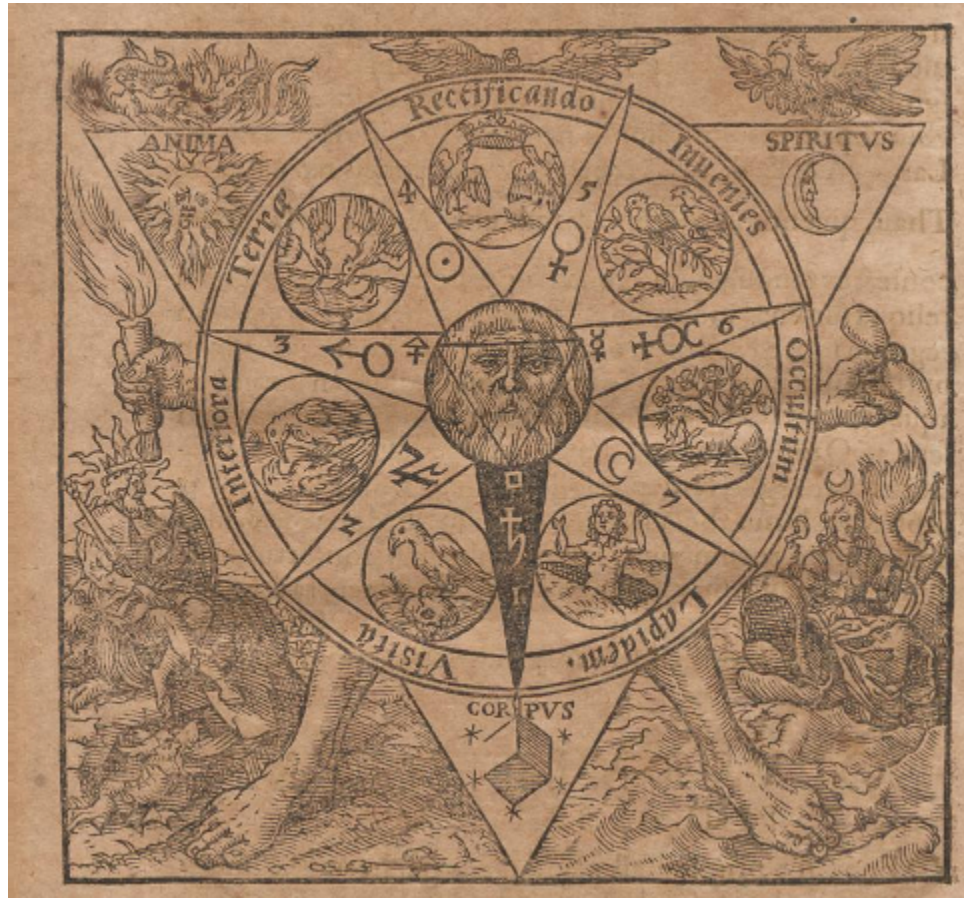


O9A Septenary System

Historically, other simpler septenary sigils exist, such as the following from Renaissance alchemical texts.

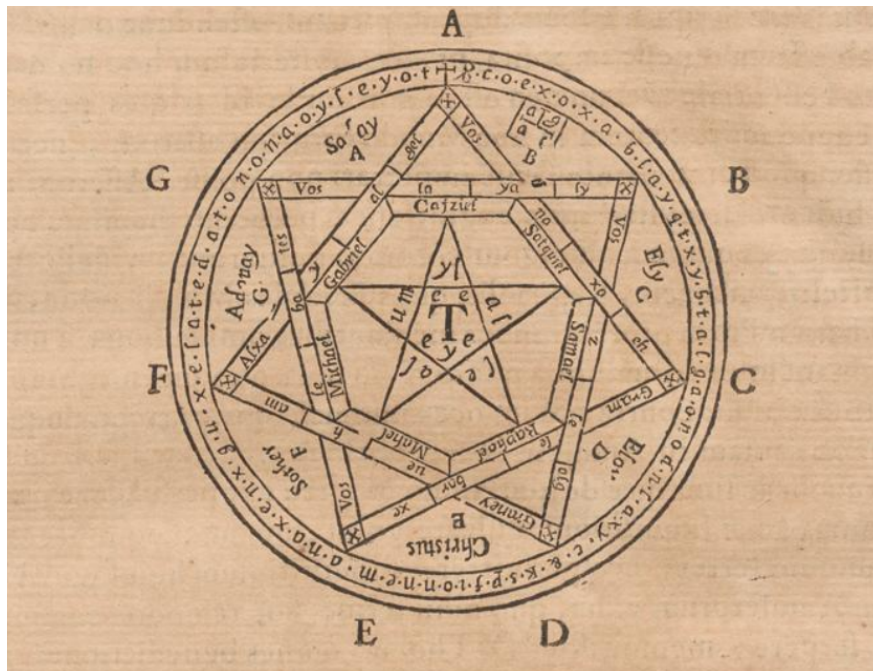


Oedipus Aegyptiacus (1653)



Azoth Sive Aureliae Occultae Philosophorum (1613)

Which Renaissance septenary sigils were, according to O9A aural tradition, the origin of the much copied *Sigillum Dei* in which there are (i) "seven angles" touching an outer circle (A-G), (ii) connecting pathways, and (iii) an inner septagon, as in the following illustration.



*Sigillum Dei: Oedipus Aegyptiacus* (1653)

Which sigil, in its various Hebrewesque formats, has become an integral part of the distorted magian Occult tradition, its septenary origin forgotten or ignored.

In the context of Renaissance septenary sigils, the O9A septenary sigil - in its 2-D, 3-D, and 4-D formats - is an evolved representation of the nexion that is the septenary system, and thus also a talismata {2} to use in the type of sorcery appropriate to each format. For the 2-D format, the sorcery is External Magick: that of the initiate and the External Adept, as described in texts such as *The Black Book Of Satan* and *Naos* {3}. For the 3-D format, the sorcery is that of Internal Magick: that of the progression from Initiate to External Adept to Internal Adept and beyond. For the 4-D format, the sorcery is that of Aeonic Magick. {3}

R. Parker  
2018 ev

{1} In O9A esoteric tradition, the two outer circles of the sigil are symbolic of the "two stages of acausal existence" beyond the seven spheres, with the sigil itself thus representing the "nine angles", the seven spheres (of the septenary ἄνοδος) plus those two acausal aspects.

These two acausal aspects are described in the Poemandres tractate of the Corpus Hermeticum. As Myatt notes in his commentary on section 26 of that tractate and in reference to the Greek word δύνάμις,

"Those forces, those particular powers – or, more precisely, that type (or those types) of being(s) or existence – that are not only beyond the septenary system but beyond the ogdoadic physis of those mortals who have, because of their journey (ἄνοδος) through the septenary system, achieved immortality.

It is therefore easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres - qv. the quote from Cicero – the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'.

However, as this text describes, there are seven realms or spheres – a seven-fold path to immortality, accessible to living mortals – and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of – as being – 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal – now immortal – moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἑαυ τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται." David Myatt, *Corpus Hermeticum, Eight Tractates*, 2017.

It should be noted that, in line with ancient hermetic tradition, that last stage of the O9A Seven Fold Way is termed Immortal and is only attained after the physical death of the mortal body and which death follows the discovery, by the Occultist, of Lapis Philosophicus. Which is why the O9A has always emphasized that for those who via the Seven Fold Way succeed in finding Lapis Philosophicus there awaits an acausal existence after their mortal death. See, for example, the O9A text *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, included in ἄρρενόθηλυσ: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, available from <https://omega9alpha.wordpress.com/ἄρρενόθηλυσ/>

{2} In respect of talismata - "talismans" - refer to *Sigils In Medieval And Renaissance Occult Texts*, available from <https://omega9alpha.wordpress.com/2018/09/05/occult-sigils-questions-for-o9a-novices/>

{3} Copies of *The Black Book Of Satan* and *Naos* are embedded in the seventh edition of the 1460 page practical guide to the O9A Seven Fold Way - up to the stage of Internal Adept - titled *Complete Guide To The Order Of Nine Angles*, available from <https://omega9alpha.wordpress.com/complete-o9a-guide/>

{4} The three types of O9A sorcery - External, Internal, Aeonic - are described in various O9A texts and in works such as the *Complete Guide To The Order Of Nine Angles*.

Basically,

Aeonic Magick is the magick of the Adept and those beyond: the magick of presencing Chaos, and also the magick of manufacturing/presencing forms, ideas, abstractions and mythoi, and/or of changing or altering or seeking to undermine or destroy existing forms, ideas, abstractions, societies, mythoi, and so on. The Star Game and Esoteric Chant are examples of Aeonic Magick, as are rites to presence Dark Gods on Earth.

Internal Magick is the magick of personal interior change and evolution: of using magick to gain insight, experience, pathei-mathos, and to develop one's personality and esoteric skills. The Grade Rituals of External Adept, Internal Adept, and The Abyss, are Internal Magick.

External Magick is "low-level" sorcery - that of the initiate and External Adept - where certain acausal energies are used to bring or to fulfil the desire of an individual or the request(s) of other individuals often for some personal benefit. Many hermetic and ceremonial rituals undertaken by an External Adept, such as some of the rituals in *The Black Book Of Satan*, for example The Death Ritual, are external magick.

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## **Notes On The Corpus Hermeticum**

Given renewed interest among certain Occultists in the ancient texts of the Corpus Hermeticum following David Myatt's translations and commentaries on eight of the texts {1} it seems timely to provide an overview of the Corpus Hermeticum.

The fourteen Greek texts grouped together under the title Corpus Hermeticum are generally regarded as having been written between the first and the third century AD. As Myatt pointed out, the texts reveal "how diverse the Hermetic weltanschauung is in respect of some details while nevertheless retaining an underlying ethos." {2}

This 'hermetic' ethos is basically the metaphysical belief that we human beings can find and understand our place in the cosmos, that we were created by theos/the god/the primary divinity; that we can "apprehend the physis of beings, and [...] have knowledge of theos," {3} and - via an "anados" (a mystical quest or journey) or by some other means - can become "immortal" and thus achieve the purpose of our human existence:

"you who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

### **Assumptions About Influences**

While many scholars - from Hienrici to Dodd {5} to those of more recent times - have argued or accepted that Judaism (as manifest, for example, in LXX, the Septuagint, the ancient Greek text of the Old Testament) has influenced the Hermetica, they have largely done so based on the presumption that the Judaic tradition is older than the traditions described in the Corpus Hermeticum and that it is quite different from - in terms for example of cosmogony - other cosmogonies and specifically the one of ancient Greece.

Hence they for example take the mention of ἀνέσθαι and πληθύνεσθαι in section 18 of the Poemander to be evidence of such a Judaic influence since the same words occur in Genesis 1.22. Likewise, when other Greek words or phrases are found in the Corpus Hermeticum and also in the Septuagint.

Yet it is just as possible that the contrary is true, and that it is the Old Testament which was influenced by ancient Greek ideas and cosmogony with those Greek ideas and cosmogony - or echoes of those ideas and cosmogony - also forming the basis of the hermeticism described in the Corpus. A possibility that ancient fragments of the Old Testament in Greek and in Hebrew seem to confirm.

For the earliest fragments of the Old Testament in Hebrew are in the Dead Sea Scrolls, and date from c.150 BCE to c. 70 CE, with the oldest of these Hebrew fragments thus dating from a century or so after Greek fragments of the Septuagint found in Egypt.

Furthermore, the earliest (almost complete) Greek text of the Old Testament - Codex Vaticanus - dates from c.315 (±15) CE while the earliest Hebrew text - the Aleppo Codex - dates from c.920 CE.

Thus, based solely on the actual physical evidence available it is justifiable to conclude not only that the Greek texts pre-date the Hebrew texts but also that the assumption of the Hebrew Old Testament (more correctly, the Tanakh) having its origin in the eleventh or tenth centuries BCE is at best just a presumption, unsupported by physical evidence, and at worst just a myth designed to propagate the claim of such an ancient origin for the Tanakh.

Given that the earliest texts of the Old Testament were written in Greek, not Hebrew, it is a reasonable to conclude that the scribes - or authors - of those texts were familiar with Greek culture and ideas and thus with Greek cosmogony and legends.

That this logical possibility – of Greek influence on the Old Testament – has not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias.

Likewise, when certain texts of the Corpus Hermeticum have – or seem to have – echoes of the Greek New Testament, the presumptions always seems to be that the New Testament (the theology, ideas, cosmogony, of early Christianity) influenced those hermetic texts and ideas, not that the New Testament was influenced by those hermetic texts or ideas; a presumption in favour of Christianity that has no physical or even any textual evidence to support it. Since the texts of the Corpus date from between the first and the third century AD and usefully summarize the hermetic ideas and cosmogony then it is reasonable to assume those ideas and cosmogony had been circulating within certain Hellenic circles certainly from around the time the Gospels were written and probably for at least a century before, as attested by the Greek Magical Papyri {6} and certain Orphic texts {7}.

That this logical possibility – of Greek influence on the New Testament – has also not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias toward Judaic influence.

### **A Greek Oral Tradition**

In his Introduction to the third text of the Corpus, Myatt states that in his opinion this third text "most probably reasonably represents, like the Pymander tractate, a pagan metaphysical weltanschauung germane to the period of its composition and one which is based upon or recounts an earlier, and most probably aural, tradition."

In support of this he quotes Herodotus and Hesiod and also several inscriptions which, centuries after Hesiod, echo almost word for word what Hesiod wrote.

Hesiod, written c. 700 BCE,

οἱ Γῆς ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος

those who came-into-being from Gaia and the starry heavens

An inscription from Pharsalos, Thessalyon, c.300 BCE,

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος

I am a child of Gaia and the starry heavens

There does thus seem to be a continuity of Greek ideas and cosmogony by means of an oral tradition, lasting over three hundred, and probably more, years, and thus it does not seem unreasonable of Myatt to claim that the third text of the Corpus, and probably some others as well, primarily represent Greek ideas and a Greek cosmogony rather than being influenced by Judaic beliefs or by native Egyptian beliefs from Pharaonic times.

Indeed, Myatt suggests that "it is part of this ancient [Greek] esoteric mythos, and/or its antecedents, that may well be echoed in LXX (Genesis, 1:1), written centuries later." {8}

What all this amounts to, in Myatt's quite unfashionable if not iconoclastic view, is that several of the texts of the Corpus – presumably the eight he has translated and written commentaries on – represent a basically pagan cosmogony and ethos redolent of Greco-Roman culture (and especially of Greek culture) and that while there may be some other cultural influences, they are minor because an essentially pagan cosmogony, ethos, mysticism, and weltanschauung remain.

An ancient pagan cosmogony, ethos, mysticism, and weltanschauung, that is brought back to life by Myatt's translations.

R. Parker  
March 2017 ev  
v.1.05

*Footnotes*

- {1} David Myatt. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN 978-1976452369
- {2} Corpus Hermeticum - Tractate VIII. Translated by Myatt
- {3} Corpus Hermeticum I, Poemandres, section 1 (translated by Myatt).
- {4} Corpus Hermeticum I, Poemandres, section 28 (translated by Myatt).
- {5} C. F. Heinrici, *Die Hermes-Mystik*, 1918. C. H. Dodd, *The Bible and the Greeks*. 1935.
- {6} Preisendanz, K. & Albert Henrichs. *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. 1974.
- {7} Bernabé, Alberto, and Francesc Casadesús. *Orfeo y la tradición órfica: Unreencuentro*. 2008.
- {8} Myatt, Corpus Hermeticum III, Ἰερός Λόγος.

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## On The Anti-Patriarchal O9A Ethos

Question: "I read that one of things that differentiates the O9A from other Left Hand Path occultists and from other Satanists is its anti-patriarchal ethos. Could you expand upon this?"

Reply:

As noted in the O9A text *Distinguishing The O9A*, {1} distributed in 2016,

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and – according to an academic source {2} – "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children."

For the [O9A] code of kindred honour embodies respect for women and gender equality and – as is evident from basic texts such as Naos – the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {3}

That is, it is women who are the key to creating, opening – and keeping open – nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched – perhaps transformed – via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as – even if for only moments – place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.

Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in their majority are. To them, this new generation, the pathei-mathos – such stories – of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.

Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where – for those who know – certain esoteric traditions come into play.

For such traditions preserve, hand on to each new generation, a means, a praxis, whereby that learning of previous generations has been distilled into a transformative, an alchemical, essence so enabling us, both men and women, as a sentient species to consciously evolve. One such means of esoteric transformation is the Seven Fold Way (7FW) of the Order of Nine Angles. For the 7FW is basically a series of consciously undertaken practical experiences. Experiences which can – which should – provoke the person into learning about and being honest with themselves, with such experiences and such learning enabling the person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

In other words, the 7FW evolves the individual because they have an understanding which transcends the human made dialectic of opposites – the abstractions, forms, categories, terms, the naming – which has guided the thinking and often the way of life of most humans for thousands of years. This understanding goes beyond words and is highly personal; germane to the individual.

Of pathei mathos in general, that is, outside of an Occult context, [David] Myatt writes in one of his metaphysical tracts,

"For we human beings, pathei-mathos possesses a numinous, a living, authority; [for] the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." {4}

In esoteric – occult – terms the foundations of the 7FW (and thus of the Order of Nine Angles) are (i) pathei mathos consciously produced through an individual undertaking particular tasks and rôles both esoteric and exoteric, and (ii) the knowledge that our evolution as a species is an individual, a personal, an Aeonic, one and does not and cannot be done by 'secret occult societies' of whatever kind, cannot be done through external forms or forces such as politics or religion or by social doctrines or laws being applied to a society or to societies. That is, it is individuals and their pathei mathos who and which are evolutionary, the basis – the quintessence – of the 7FW and of the Order of Nine Angles.

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{1} <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

{2} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194–196.

{3} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's Nox zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{4} *The Numinous Way of Pathei-Mathos*. 2013. ISBN 978-1484096642.

### Atazoth And Alchemical Sources

Given that some Occultists seem to have confused the Order of Nine Angles (ONA/O9A) 'dark god' Atazoth with the Lovecraftian Azathoth it is pertinent to point out that Atazoth is described in ONA texts as meaning "an increasing of Azoth: at-azoth." ONA texts also explain what the term azoth means in the septenary system, qv. the text entitled *Azoth* included in the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles* which states that "azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt."



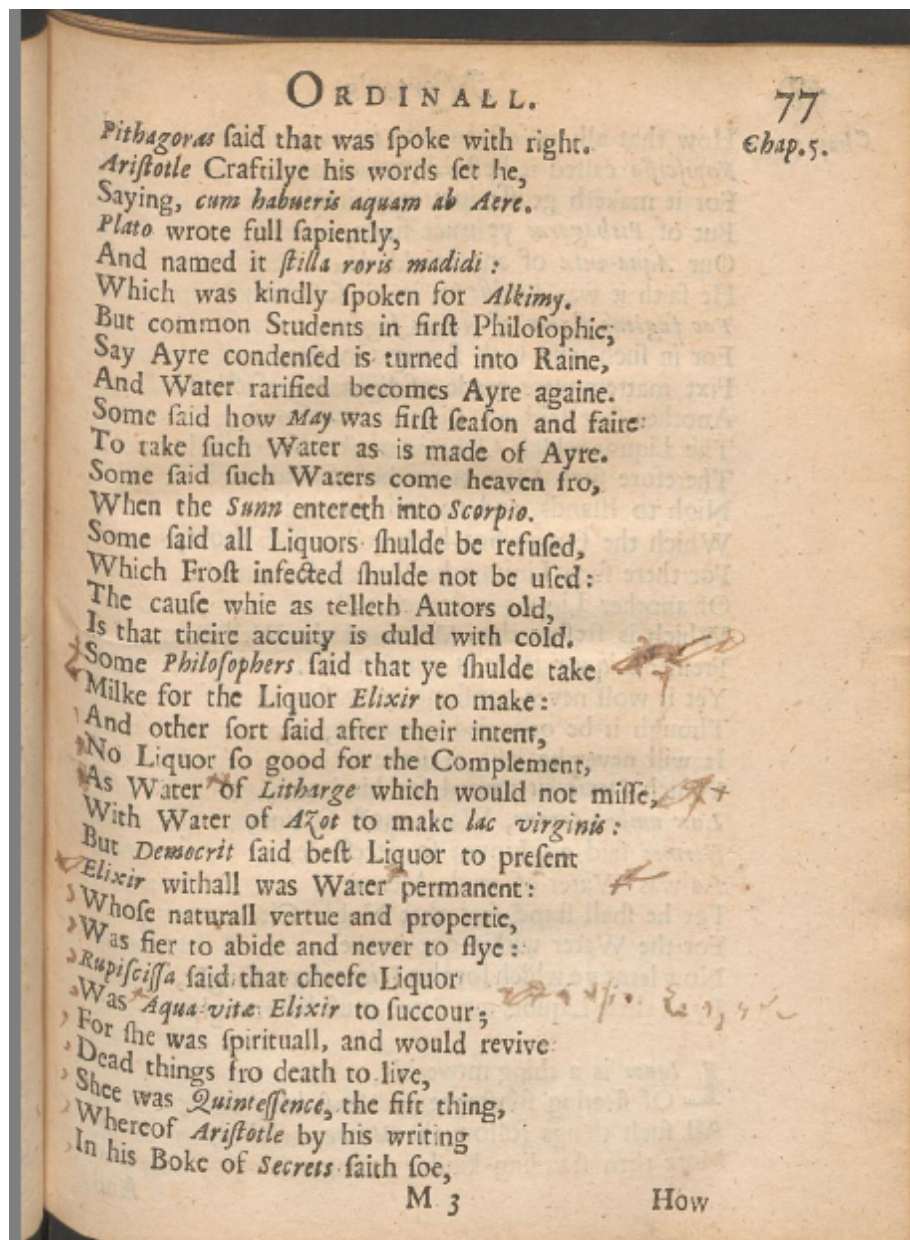
The Living Water, Azoth  
(Alchemical Mercurius, Salt, & Sulfur)  
Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library {1}

Anyone who reads what Lovecraft wrote about Azathoth (which is not much), and reads what the ONA wrote about Atazoth, will see there is no connection

whatsoever between Atazoth and the Lovecraftian Azathoth, Where, for example, does Lovecraft and his followers mention that "azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt." In other words, the ONA had a different tradition regarding azoth than all other modern occultists who accept that azoth means Mercurius and connect it to the kabbalah.

However, in the *Ordinall of Alchimy*, included in *Theatrum Chemicum Britannicum* (published in 1652), Norton wrote - in reference to what some Philosophers said - that

"ye you shulde take milke for the Liquor to make: And other sort said after their intent, no liquor so good for the Complement, As Water of Lithage which would not misse, With Water of Azot to make lac virginis [...] For she was spiritual, and would revive dead things fro death to live, Shee was Quintessence." {2}





The crucial sentences being "Water of Azoth to make lac virginis...She was Quintessence," which supports the ONA interpretation. Furthermore, the first section of the Latin Asclepius is also relevant: omnia unius esse aut unum esse omnia; ita enim sibi est utrumque conexum, ut separari alterum ab utro non possit.



Lac Virginis  
represented as part of the three-fold fountain of life:  
Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library

In respect of mercurius, while the *Lexicon Alchemiae Sive Dictionarium Alchemisticum* (Frankfurt am Main, 1612) gives some information about Azoth (pages 96-97) - and quoting sources such as Abu Musa Jabir ibn Hayyan (Geber) classifies azoth as mercurius {3} - other sources (such as the *Ordinall of Alchimy*) seem to contradict this identification.

This diversity of meaning is common among alchemical texts of the 16th and 17th century. That most modern occultists have accepted Azoth as implying a particular type of mercurius does not mean that there is not an alternative alchemical tradition. For example, a reading of *Viatorium* by Maieri published in 1651 {4} - whose frontispiece depicts a septenary system - will reveal (pp. 22-71) how Mercury/Mercurius was actually alchemically and otherwise understood in the 17th century and how the matter of alchemical mercurius was not as simple as many latter-day occultists have made it seem to be or perhaps would like it to be.



In addition, in Maieri's *Secretioris Naturae Secretorum Scrutinium Chymicum* {5} there is in Epigramma XXXIII (Hermaphroditus mortuo similis) an informative woodcut and interesting information about Mecurius, and where this alchemical stage is likened to the Phoenix arising reborn from the flames. Indeed, one considers these two Latin works by Maieri together there is reason to believe that they may well be among the sources used by Anton Long in respect of the O9A Septenary System and the Seven Fold Way.

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### Kabbala Primary Sources

A study of primary Western sources such as *Kabbala Denudata* by Knorr von Rosenroth and others - the text of which is in Latin {6} - will reveal why and

how the kabbala is intrinsically bound to Judaism.

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Partis Quarta

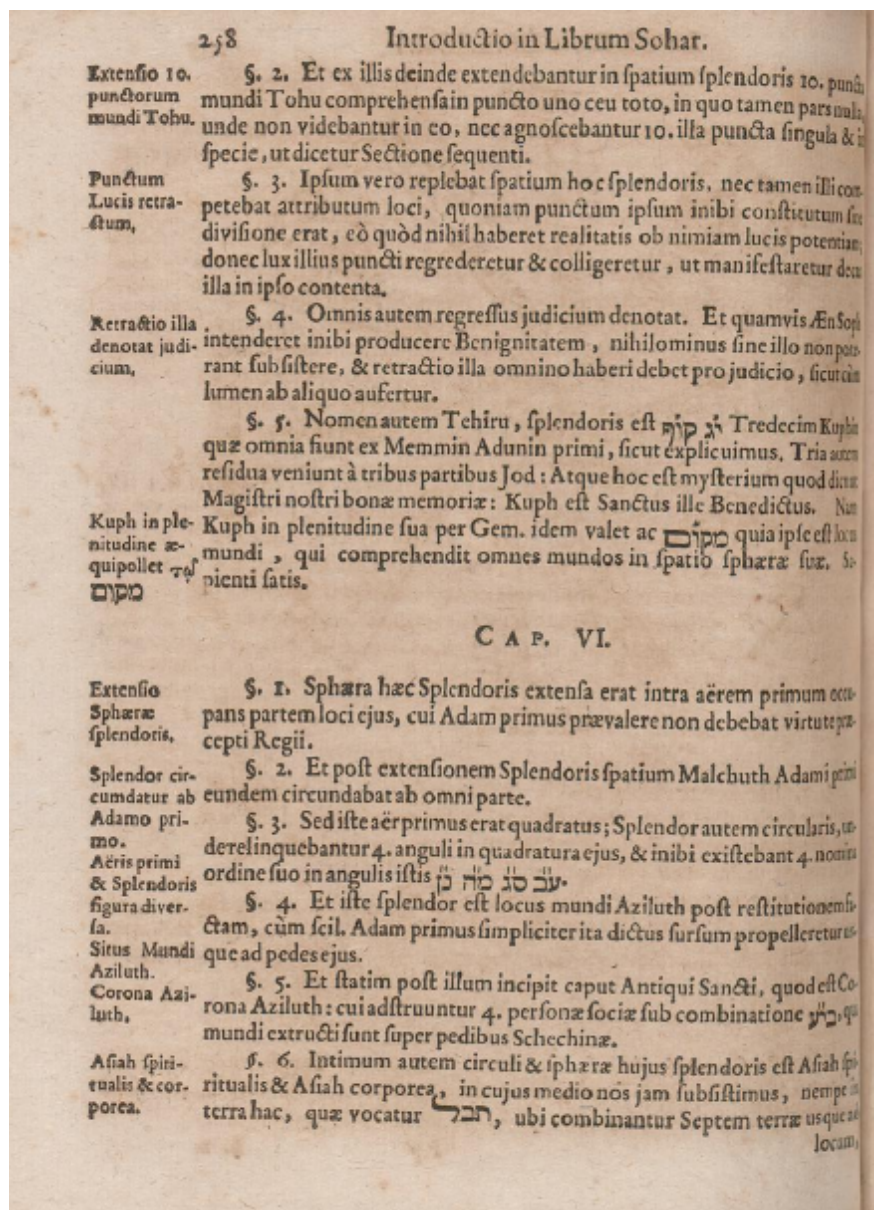
protrahitur è Binah in Gebhuram. (י.) est linea, quæ protrahitur è Daath in Chesed. (ח.) est linea, quæ protrahitur è Daath in Gebhuram. (ט.) est linea, quæ protrahitur ex Chesed in Tiphereth. (ז.) est linea, protracta è Gebhurah in Tiphereth. (ו.) est linea ducta ex Chesed in Nezach. (ה.) est linea derivata ex Gebhurah in Hod. (ד.) est linea protracta ex Tiphereth in Nezach. (ג.) est linea protracta ex Tiphereth in Hod. (ב.) est linea protracta ex Nezach in Jesod. (א.) est linea, protracta ex Hod in Jesod. (פ.) est linea, quæ trahitur ex latere dextro, nimirum ex Kether, Chochmah, Chesed & Nezach, & descendit in Malchuth. (ק.) est linea, quæ trahitur ex latere sinistro, nempe ex Kether, Binah, Gebhurah & Hod, & prorogatur in Malchuth. (ר.) est linea protracta ex Kether in Daath. (יג.) est linea protracta ex Daath in Tiphereth. (יד.) est linea protracta ex Tiphereth in Jesod. (טו.) est linea, quæ ducitur ex latere medio ex Kether nimirum, Daath, Tiphereth & Jesod, & tota descendit in Malchuth.

Sphæra Litera (M) signata, repræsentat Mundum Briaticum, ubi observanda.

Sephiroth.	Nomina.	Angeli.	Chori Angelorum
1. Kether.	אֵלֶּיָּה	Jehuel.	Seraphim.
2. Chochmah.	אֵלֶּיָּה	Raphaël.	Ophanim.
3. Binah.	אֵלֶּיָּה	Cherubiel.	Cherubim.
4. Daath.	הֵיֶהָא	Schemuel.	
5. Chesed.	דֵּיֶהָא	Zadkiel.	Schinanim.
6. Gebhurah.	הֵיֶהָא	Tarschisch.	Tarschischim.
7. Tiphereth.	הֵיֶהָא	Chasmal. alii Metatron.	Chaschmalin.
8. Nezach	הֵיֶהָא	Ufiel.	Malachim.
9. Hod	הֵיֶהָא	Chasniel.	Bene Elohim.

10. Jesod





Pages from Kabbala Denudata

The kabbala is replete with quotations from both the Old Testament and from what various Rabbis are reported to have said, all in support of a rather complicated theory (including Hebrew as *the* 'divine' language) regarding the ten emanations of Jehovah, which theory of various divine emanations derives from earlier Hellenistic sources such as the Corpus Hermeticum (c. second/third century CE) and which Hellenistic sources present the theory of divine emanations in a far more straightforward manner.

Modern attempts by Western occultists to paganize and 'occultify' the kabbala, and use it as the basis for Western esotericism, are therefore silly at best and at worst a symptom of just how latter-day (non-O9A) occultists are still in thrall to Magian abstractions, given that there exists - and has existed for centuries - an alternative, non-Judaic, Western pagan occult tradition deriving from Greco-Roman sources, a pagan tradition manifest most

noticeably in the septenary anados of the O9A's practical Seven Fold Way where pathei mathos [learning directly from personal exoteric and esoteric experience] replaces complicated mystical theories such as the Judaic kabbala which theories invariably require interpretation (exegesis). The contrast is thus between the pagan practical Greco-Roman ethos, exemplified by pathei mathos, and the immersion in mystical theories and exegesis exemplified, par excellence, by the kabbala.

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### **The Question Of Membership**

The vexed question of 'membership' of the Order of Nine Angles has been much discussed in the past decade by both those affiliating themselves with the O9A and by anti-O9A propagandists. Among those affiliating themselves with the O9A there is much dispute and as yet no consensus.

For example, the 2014 essay *Defining The Order of Nine Angles* {7} by Mr Parker, perhaps the most detailed analysis of the matter so far, concludes by stating that "the O9A should be classified as a modern occult philosophy and as modern occult group, society, or movement."

Given that the complete (printed) Oxford English Dictionary, defines a movement as "a series of actions and endeavours on the part of a group of people working towards a shared goal; an organization, coalition, or alliance of people working to advance a shared political, social, or artistic objective," it could be argued that the O9A is indeed a movement given that among its shared goals is its logos (manifest exoterically as the law of kindred honor) and its evolution of individual human beings via the praxis (the gnosis) that is its Seven Fold Way. In this scenario, to be O9A (to be a member of the O9A) is to identify with (strive to live by) this O9A logos and embark upon an O9A praxis such as the Seven Fold Way, or the way of the Drecc/Niner, or the way of the Rounwytha, which Seven Fold Way praxis requires the 'member' to form their own nexion, and which Drecc praxis requires them to form or be part of some gang or modern tribe.

However, others who have affiliated themselves with the O9A have said that there is no 'membership' of the O9A because

"no one can join and then leave the ONA because there is nothing to join or leave, since the ONA is [just] an esoteric philosophy and three basic practical occult ways [...] There is no ONA to promulgate anything. All anyone has (with one exception) are the writings of Anton Long from the 1970s to around 2011. Everything is an interpretation of those, an analysis of those, an evolution of the ideas and methodologies found in those, the personal opinions of others about them and sometimes squabbles about them. The one exception is the learning and experience of those very few who

have followed the O9A seven fold way to at least Internal Adept, who only (if you find them) offer advice, person to person." {8}

In this scenario, the O9A should, as one O9A observer noted a few years ago, be:

"[considered] as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active."

Here, the O9A is not a movement per se but rather an ethos, an idea, an esoteric 'current'. Or, perhaps more correctly, a new logos, and one presenced by those who, abiding by the law of kindred honor, declare that they are O9A and/or who presence that logos via their own O9A inspired nexion/temple/group/cell and which nexion, being autonomous, can develop/evolve/interpret everything O9A in their own individual, independent, way.

Moreover, this diversity of opinion within the O9A about such a matter is natural and healthy; a necessary dialectic given the fundamental O9A principle of the authority of individual judgment. {9}

The only matter which O9A disputants seem to agree on is that to be O9A, a person has to accept and strive to live by the O9A code of kindred honor. {10}

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{1} Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library. An 18th century English translation of *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1550, which book is available to read online or download in facsimile at <https://books.google.co.uk/books?id=SQ9Non4XspUC>

{2} A copy is available [as of January 2017] to read at: <https://archive.org/details/theatrumchemicum00ashm>

{3} The book - courtesy of Google books - is available to read online or download in facsimile at <https://books.google.co.uk/books?id=Lvm1pP4MFIwC>

{4} The book, published in 1651, is available at <https://books.google.co.uk>

/books?id=jIxmAAAacAAJ

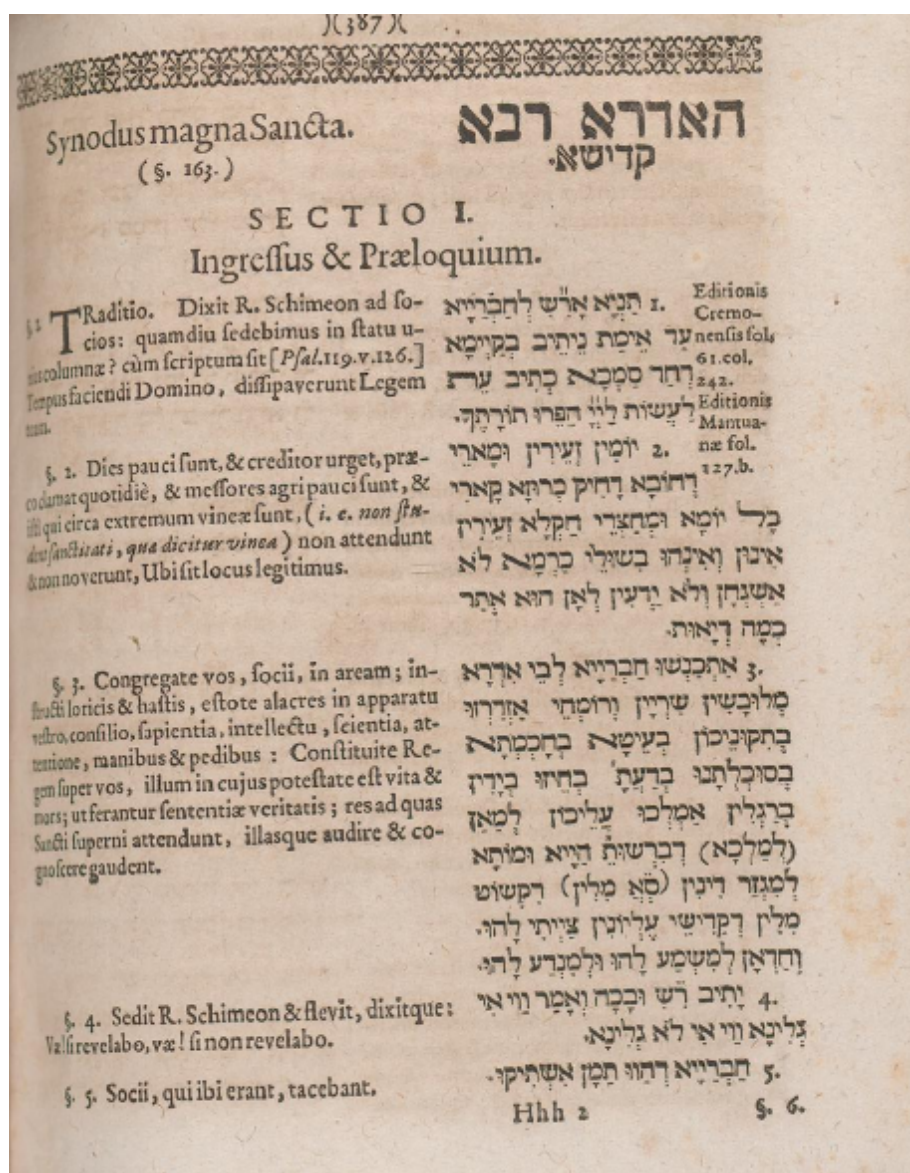
{5} Available at <https://books.google.co.uk/books?id=fj5reuvZ7NgC>

{6} A copy of the 1667 edition (volume I) is available at <https://books.google.co.uk/books?id=yIlOquc5yOUC>

The complete work is available [as of January 2017] at <http://billheidrick.com/Orpd/KRKD/index.htm>

It should be noted that the 1912 Mathers translation is not very good, omits passages in Hebrew and also the parallel Hebrew text itself, and is of only a tiny part of the complete original text which original, depending on the edition, consists of around 2550 pages. As such, Mathers provides a rather distorted version of the text.

For example, here is a page from the original:



Here is Mathers translation:

HADRA RBA QDISHA  
(HA IDRA RABBA QADISHA);  
OR,  
THE GREATER HOLY ASSEMBLY.

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CHAPTER I.

THE INGRESS AND THE PREFACE.

1. TRADITION.—Rabbi Schimeon spake unto his companions, and said: “How long shall we abide in the condition of one column by itself? when it is written, Psa. cxix. 126: ‘It is time for Thee, Lord, to lay to Thine hand, for they have destroyed Thy law.’

2. “The days are few, and the creditor is urgent; the herald crieth aloud daily, and the reapers of the land are few; and those who are about the end of the vineyard attend not, and have not known where may be the lawful place. (*That is, do not study holiness, which is called the vineyard.*)

3. “Assemble yourselves, O my companions, in an open space, equipped with armour and spears; be ye ready in your preparations, in council, in wisdom, in understanding, in science, in care, with hands and with feet! Appoint as King over you, Him in whose power is life and death, so that the words of truth may be received: things unto-

{7} <https://omega9alpha.wordpress.com/2014/04/18/defining-the-order-of-nine-angles/>

{8} The comment was made by 'The Three Wyrd Sisters', qv. their pro-O9A blog currently [January 2017] available at <https://wyrdsister.wordpress.com/>

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

{10} The O9A code of kindred honor is as follows:

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.



Our duty – as individuals who live by the Code of Kindred-Honour – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our kindred honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty – as kindred individuals who live by the Code of Kindred-Honour – is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty – as individuals who live by the Code of Kindred-Honour – is to act with kindred honour in all our dealings with our own kindred kind.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Kindred-Honour – means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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## **A Note Regarding Kitab al-Aflak**

A study of Order of Nine Angles texts reveals that, from the 1970s on, their 'nine angles' refer to the nine combinations – the "numinous symbols of cliology" (qv. the 1990s text 'Aeonic Magick – A Basic Introduction') – of the three basic alchemical substances (Mercury, Sulphur, Salt) which are represented in the pieces of the 1970s vintage O9A Star Game. These nine angles/combinations were first outlined in the 1974 text *Emanations of Urania*, and which nine combinations can be used to symbolize how the causal and the acausal are manifest to us, as for instance in our psyche (in the nexion of causal/acausal that we are) via archetypes, 'personality types', and the esoteric correspondences of the O9A Tree of Wyrð.

Furthermore, according to Anton Long his inspiration for this 1970s theory of cliology – of nine alchemical combinations or emanations – was an ancient Arabic manuscript, of a few folios, he read while travelling and studying in the Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title Al-Kitab Al-Alfak - which translates as The Book of The Spheres {1} - for in ancient Muslim alchemy and cosmology there are nine cosmic or 'supernatural' realms consisting of seven named planetary spheres and two regions of "immortal" existence.

The most distant of these realms is falak al-aflak, the 'primary of the spheres'. Below this (and thus nearer to us) is al-kawakib al-thabitah, the realm of the heavenly fixed stars. Next is Zuhal, the planetary sphere of Saturn. Then there is Mushtari, the sphere of Jupiter, followed by Marikh (Mars); Shams (the Sun); Zuhrah (Venus); Utarid (Mercury); and finally Qamar, the sphere of the Moon.

The seven planetary spheres are much in evidence in the Arabic Ghayat al-hakim (c.1050 CE) which preserves the ancient Greco-Roman, pagan and hermetic {2}, system of seven named planetary spheres and which spheres are according to the Poemandres tract of the Corpus Hermeticum a means whereby mortals can ascend to the two regions beyond them to thus become immortal.

Which 'nine realms' were described by Cicero {3} long before Ghayat al-hakim was written.

According to O9A aural tradition there are three interesting facts about the Arabic MS that Anton Long described. First, the title which has Al-Kitab rather than the more usual Kitab. Second, that the original MS was untitled and consisted of only a few folios intimating that it may once have formed part of a larger work, which work was perhaps contemporaneous with or earlier or later than Ghayat al-hakim. Third, that the title had obviously been added later as it was in a different hand and which later addition may well explain the use of Al-Kitab rather than Kitab.

Whatever the place and date of composition it is relevant that an ancient Arabic alchemical text was one of the sources that Anton Long used in the 1970s when formulating the esoteric philosophy of the Order of Nine Angles.

In 2011 Anton Long was asked a question about Al-Kitab Al-Alfak by Professor Connell Monette, which question and the reply are worthy of being quoted in full.

*In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak*

*In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak. Am I near the mark?*

No, but that is an interesting comparison nonetheless which no one before has made (kudos to you). The alchemical MS I had access to – consisting of only a small number of folios – has never, to my knowledge, been published or even catalogued, but does bear some comparison to parts of the MS you refer to [i.e. *Shams-l-maarif*] which I was fortunate enough to study (with the then necessary help of a gay [female] friend I had met at University) in the early 1970's CE on various travels to certain Muslim lands (one of which lands was the homeland of my friend who accompanied me on those travels).

It is therefore possible [although not in my view probable] that



the author of Al-Kitab al-Aflak used that grimoire partly as a source.

As I have explained to several people who have privately enquired about this, there are, as no doubt you are aware, thousands of uncatalogued Arabic MSS in libraries and madrasahs throughout the lands of the Muslims. {4}

R. Parker  
2013 ev  
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{1} The Arabic MS Kitab al-Aflak (Book of the Spheres) should not be confused with a book with a similar name – Kitab Ta'dil hay'at al-aflak – written by Sadr al-Sharia al-Thani in 1346 or 1347 CE.

{2} qv. Myatt's commentaries in his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. ISBN 978-1976452369.

{3} qv. the *Somnium Scipionis* of Cicero and *Commentarii in Somnium Scipionis* by Macrobius.

{4} <https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/>

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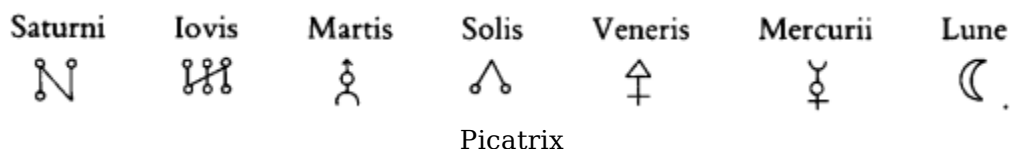
## The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System

Those who have studied the Renaissance Latin text known as the Picatrix, and those who have studied the more ancient Arabic text - Ghayat al-ḥakim - on which it is based, will be aware of three things.

First, that describing either book as an "astrological" text is a mistake, given (i) what the term astrology now denotes, such as the making of natal charts, and the writing of horoscopes based on Zodiacal constellations; and given (ii) that the classical Latin term *astrologia* denoted the Art (scientia) of knowing and understanding celestial objects - the stars and planets - and how these objects might affect mortals given that for ancient Greek and Roman philosophers we mortals were considered as connected to, as part of, the cosmic order, κόσμος.

Second, that the subject of Ghayat al-ḥakim - and thus of the Picatrix - is this connection and how a knowledge and understanding of the seven planets, of the Zodiacal constellations, and the relation between them, was a means whereby wisdom - an understanding of the cosmos, and of ourselves - could be attained. Which understanding was of The Unity, the Monas, behind all things.

Third, how a septenary system permeates those two books. Thus, and for example, the Latin manuscript whose scholarly designation is M - Sloane MS 3679 in the British Library - provides a useful summary of the text, a table of contents, listing the seven planets, while in Liber II, chapter X, their sigils are illustrated as follows,



which sigils, however, differ in many respects from those of the much earlier Ghayat al-ḥakim, and which difference will be discussed later.



The Picatrix sigils are followed, some pages on, by their Zodiacal associations, with Saturn for instance, associated with Aquarius (facias in hora Saturni tercia Aquarri ascendente) and Jupiter with Sagittarius (facias in hora Iovis secunda Sagittari ascendente) followed by descriptions of other, more human, planetary and Zodiacal associations and in which descriptions a certain Hermes Trismegistus is mentioned.

Liber III provides detailed descriptions of other esoteric correspondences between these seven planets and the twelve constellations of the Zodiac, including their respective Decans. For example, "Mercurius est minera virtutis intellective. Et habet aspectum ad sciencias addiscendum et sapiencia et dialecticam, grammticam, philosphima..." and "Luna est que recipit virtutes planetarum et infundit eas in mundo virtutis naturalis..."

Liber IV is divided into nine chapters, and concerns "de proprietatibus spirituum, et de his que necessaria sunt in ista arte, et qualiter imaginibus et suffumigantibus et aliis adjuvantur." That is, it concerns the animated principles - the 'spirits', angelus - associated with the seven planets and what is required, in terms of such things as incenses, sigils, names, and human-made objects - *imago* {1} - for those planets to be understood as symbolic of the workings of the cosmos and of ourselves.

In Liber IV various sigils are illustrated of a kind now familiar from much later 'grimoire' texts together with the names of the various 'spirits' - angelus - associated with the seven planets. For instance, Zemeyel with Mars, and Yebil with Sol.

The incenses associated with each planet, and their recipes, are described with that of Sol involving "florum spice nardi, sandali crocei et rubei ana 3x, ciperi, thymi..."

In chapter VII of Book IV it is stated that "deinde scribe in eo nomina septem stellarum, septem figuras earum et nomina septem angelorum et septem ventorum. Nomina autem septem stellarum sunt hec Zohal, Musteri, Marrech, Xemz, Zohara, Hotarid, Alchamar." The sigil of each is then illustrated.

While more quotations from the Picatrix could be included, sufficient have been provided to illustrate that the work concerns a septenary system and the esoteric correspondences of the seven planets including their relation to the Zodiacal constellations, and the incenses, sigils, tinctures, objects, and names of the respective animating principles, necessary to acquire an understanding of the whole system and thus achieve the goal that is wisdom.

There is thus a direct link to the septenary tradition described in the esoteric and typewritten 1980s O9A text *Naos* {2} and which O9A system is independent of the post-Picatrix qabalistic system, with its ten-fold Otz Chim, which all other, non-O9A, modern Occultists use and which later, Hebrew influenced, ten-fold system, has since the formation in the 19th century of the Hermetic Order Of The Golden Dawn, formed the basis of the 'magic' of Crowley, Levey, and Aquino, and which thus has mistakenly come to be regarded as an integral part of Western Occultism.

## Differences, Influences, And Translations

The difference between the sigils given in the Picatrix and those in Ghayat al-ḥakim is indicative of two things. First, how the medieval and Renaissance scribes of the Picatrix (c.1300 - c.1459), not having access to the Arabic text (c.1050) sought to translate the Spanish translation of the Arabic text that they had access to, with differences between extant manuscripts of the Picatrix suggesting that various passages of the Spanish text were interpreted in different ways.

Second, how the later sigils - and the names of certain animating principles, 'spirits' or 'angels' - in the Picatrix may have evolved in the centuries between Ghayat al-ḥakim and the Picatrix, with the sigil of Mercurii for example obviously influenced by the Western alchemical symbol for Mercury.

In regard to modern English translations of the Picatrix, the word *magicus* is invariably mistranslated as 'magic' whereas as Anton Long has explained in his essay *Sorcery In Virgil's Aeneid* {3} it correctly refers to an ancient Art, a particular Craft, and not to what is now associated with the words 'magic' and 'magick'. Also, the first paragraph of Liber II of the Picatrix explains in some detail what is meant:

Sapientes qui naturali sensu sunt dotati numquam cessant nec deserunt petere et inquirere ut sapientum secreta sciant et intelligant, que incluserunt in suis libris et scripserunt verbis occultis. et qui predicta invenerunt sollicitis inquisitionibus quousque attigerunt que voluerunt; sed homines imbecilles et intellectu carentes ad predicta attingere nequeunt vel venire.

Sed motus mee voluntatis processit ad inquisitiones magice et pravitatum tempore quo iuventute florebam. Et studebam in Centiloquio Ptolomei, in quo dicitur quod omnia huius mundi celestibus obediunt formis. Et manifestum est quod omnes sapientes in hoc sunt concordati, quod planete habent influencias et vires in hoc mundo quibus omnia fiunt in eo et alterantur motu planetarum in signis; qua de causa cognoverunt quod radices magice sunt motus planetarum.

In addition, the translation of the Latin *imago* by the 17th century English word *talisman* is a mistake since the Latin implies "a semblance", a crafting of something which of itself presenced, was a semblance of, what was 'higher', numinous, by something which was 'lower', material, with such a presencing well-expressed by Marsilii Ficini in his *De Vita Coelitus Comparanda*,

"Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona."

"How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned." {4}

Which is one of the axioms of the Hermetic weltanschauung, and as noted in the essay *An Esoteric Note On The Somnium Scipionis Of Cicero* {3} is a more philosophical restatement of the phrase "quod est inferius est sicut quod est superius" (what is above is as what is below) from the Hermetic text *Tabula Smaragdina*.

Hence, to obtain a knowledge of what is one ancient source for the O9A septenary tradition, the student of the Occult and those interested in O9A esotericism, should study the Arabic text of Ghayat al-hakim in preference to the Latin Picatrix, and also compare that text to Renaissance works such as those by Marsilio Ficini, as well as study the alchemical texts which mention or which allude to a septenary system. {5}

R. Parker  
August 2018 ev

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{1} The Latin term *imago* as used in the Picatrix is usually translated as "talismán". I describe why that is a mistake in the *Differences, Influences, And Translations* section.

{2} A facsimile of the 1980s O9A typewritten text is available, as of August 2018, at <https://lapisphilosophicus.wordpress.com/naos/>

{3} The essay is included in *The Eludent Order of Nine Angles*, available at <https://omega9alpha.wordpress.com/2018/08/24/the-eludent-order-of-nine-angles/>

{4} The translation is by David Myatt, from his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. ISBN 978-1976452369

{5} Many of these alchemical texts are described in *Alchemical And Hermetic Antecedents Of The Seven Fold Way*, available as of August 2018, from <https://omega9alpha.wordpress.com/ἁρρενóθηλς/>

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### Notes On O9A Ontology And The Ruhaniyyat

While there does not appear to be – from extant Arabic esoteric texts – one definitive Occult ontology, a consistent theme is of ruhaniyyat associated with the septenary spheres {1} and which or who thus enable mortals to understand the influences and the knowledge of those spheres, with *imago* – talismata {2} – being one means whereby these influences could be presenced, understood, and used.

In effect, the Arabic sources consider that the spheres are living immortal beings and therefore beyond the life of mortals {3} and that they re-present the divine – in the case of al-Kindi and other Muslim writers, are representatives of Allah – and that the pursuit of wisdom is the pursuit of knowing the ruhaniyyat and their influences and effects.



Planetary Sigils: Ghayat al-hakim

This pursuit of knowing the ruhaniyyat of the spheres and the crafting and use of talismata to 'presence' them may be said to be the essence of Ghayat al-hakim and thus of the Picatrix, with the ruhaniyya named Zemeyel for instance associated with Mars and Yebil with the Sun.

The ontology is therefore similar to that of several tractates of the Corpus Hermeticum – in particular the Poemandres tractate – with a hierarchical septenary system presided over by animating principles or entities with the mortal gaining sufficient knowledge to know, in respect of classical hermeticism, The One, The Monas, The Theos; and in respect of Islamic esotericism, to know Allah, the Omnipotent, the Eternal One.

In comparison, O9A ontology – although possibly inspired by and having some of its foundations in classical hermeticism and Islamic esotericism – is quite different.

Instead of the division between mortal and immortal based as both classical hermeticism and Islamic esotericism are on the moral assumption of good (immortal behaviour and living) and bad (mortal behaviour and living) there is the postulate of causal and acausal beings lacking as this postulate does any abstractive assumption about 'good' and 'bad' in relation to causal and acausal beings.

There is also, in the O9A way, no reliance on the 'wisdom' of The One, The Monas, The Theos, or on an omnipotent, unchanging, God/Allah, as recounted in some written words or in some texts or by some tradition or as revealed by some teacher, priest, priestess, or mage. Instead, there is reliance on a personal *pathei mathos*: on the individual learning by means of both practical and esoteric experiences over durations of causal time.

There is also, in the O9A way, no necessary belief in the spheres as living beings with their *ruhaniyyat* as having an actual existence, acausal or otherwise. Instead, there is the praxis of going to what is beyond abstractions – beyond every ἰδέα/εἶδος, beyond denotata, beyond 'good and evil' and beyond all other manifestations of opposites – to Being itself, shorn of the concept of deities, of deity, of separate beings, whether anthropomorphic or otherwise.

Ontologically, therefore there is a rejection of the principle, stated by Plato, that in respect of ἰδέα/εἶδος, and of Being,

πρῶτον μὲν αἰεὶ ὄν καὶ οὔτε γινόμενον οὔτε ἀπολλύμενον, οὔτε  
αὐξανόμενον οὔτε φθίνον

"Firstly, it always exists, and has no genesis. It does not die, does not grow, does not decay." {4}

For, according to O9A esotericism, (i) every abstraction, every ἰδέα/εἶδος, even what we term an "archetype", has a genesis (which is ourselves) and also a particular span of temporal existence, and thus grows and then decays to finally die; and (ii) that we – we human beings – are the genesis of, an individual presencing of, Being and have the potential, the *physis*, to aid and evolve, to "grow", such a "cosmic being", through for example an individual quest and thence the discovery of *lapis philosophicus*, and yet also have the *physis* (demonstrated so often by human beings *en masse*) to be detrimental to Being and thus cease to evolve as human beings, or to descend back from whence we were to thus aid, to be, the "decay" of Being.

There is also, and importantly, in O9A esotericism an understanding that such methods and means as working with acausal entities – such as named Dark Gods {5}, who are the O9A version of *ruhaniyyat* – and such rites and talismata and sigils and Tarot images (archetypes) as may be employed are but a stage; only a beginning, only a part of a decades long and very personal Seven Fold Way. There is therefore no fixation on such Dark Gods; no fixation on such rites; no fixation on talismata and on such archetypes. For they are only learning

experiences; just initial - noviciate - steps on the path to discovering lapis philosophicus.

Morena Kapisiris  
T.W.S. Nexion  
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{1} Ruhaniyyat - singular, ruhaniyya - are the animating principles or entities which or who - in O9A terminology - *presence* πνεῦμα, pneuma. They are commonly - though incorrectly - referred to as 'spirits', 'spiritual beings', or as 'angelic beings', and thus often identified and named as a specific 'angel' (angelus).

The origin of the Arabic term is the word *ruh*, which is used in the Koran - for example Surah 15, v.29 - and which word is often translated as 'spirit' or 'soul'.

Tractate 13 (v.19) of the Corpus Hermeticum - predating the Koran by centuries - has a similar sentiment to that of the forgoing Koranic verse: πνευματοφόρε δημιουργέ, which Myatt - in his *Corpus Hermeticum: Eight Tractates* - evocatively translates as "Breath-Giver, Artisan" and mentions in his commentary that the Artisan is "The Master Craftsman whose craft is to make - to construct, to create - living beings."

{2} The Latin word imago - used in the Picatrix - is commonly translated as 'talisman' which translation, as two recent essays have pointed out, is a poor translation. For the word talisman now implies an object - an often mass produced 'charm' - which has become divorced from its ancient origins as a bridge between mortals and entities such as the celestial ruhaniyyat.

Myatt in his essay *Telesmata In The Picatrix* uses the term talismata; while in the essay *The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System* the author writes that "the Latin implies 'a semblance', a crafting of something which of itself presenced, was a semblance of, what was 'higher', numinous, by something which was 'lower', material, with such a presencing well-expressed by Marsilii Ficini in his *De Vita Coelitus Comparanda*."

I have therefore decided to use the term talismata in preference to the common form talisman.

{3} qv. al-Kindi, *The Prostration of the Outermost Body*, in Peter E. Pormann and Peter Adamson (editors), *The Philosophical Works of al-Kindi*, Studies In Islamic Philosophy, Oxford University Press, 2012.

Another translation of the Arabic title of the text by al-Kindi is *The Sujud Of The Most Distant Sphere* where sujud refers to a part of Muslim Salat (prayer) and implies not only the act of prostration but also personal humility and acceptance



of the power of Allah.

{4} *Symposium 210e – 211a*. The translation is by Myatt, from his lengthy commentary on section 9 of tractate 4 of the Corpus Hermeticum.

{5} The Dark Gods of the O9A are described in the 1980s typewritten text *Naos*, a facsimile copy of which is – as of August 2018 ev – available at <https://lapisphilosophicus.wordpress.com/naos/>

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**Selected Septenary Correspondences  
According To O9A Aural Tradition**

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

Notes:

1) *Form* refers to the causal/outer/exoteric 'form' (the abstraction, idea) associated with each sphere. Thus the causal 'idea' associated with the sphere of the Moon is Night (Nox) in all its variations, mythological, practical, and otherwise.

In respect of the Sun, the form/idea is 'foreseeing' which encompasses esoteric arts such as 'visions', premonitions, foretelling the future, and so on.

2) *Star* refers to the name of the relevant board of the O9A septenary Star Game.

3) *Colour 1* refers to the 'causal/outer/exoteric colour' (exoteric appearance), and *colour 2* to the 'acausal/inner/esoteric colour' (esoteric appearance) associated with a particular sphere. When the colours are mixed in certain proportions the resultant colour represents both causal and acausal aspects of the sphere and which resultant colour is that of the sphere as a nexion.

4) *Process* refers to the classic 'alchemical process' associated with each sphere and which is considered to be archetypal/symbolic in nature and related to the dominant alchemical/archetypal process that occurs (or which may occur) in the psyche of the individual during that stage of the Seven Fold Way.

Thus, the sphere of Venus - associated with the third stage of the Seven Fold Way - represents the 'coagulation' that occurs within the psyche of the initiate as a result of the experience of undertaking another Insight Role (exoteric 'ecstasy'), as a result of organizing a functioning nexion (exoteric 'ecstasy'), and as a result of undertaking the Grade Ritual of External Adept (an apprehension of esoteric 'ecstasy'), followed by the Grade Ritual of Internal Adept (wordless esoteric 'ecstasy').

5) *Word* refers to a useful sound which when chanted/vibrated in a particular manner can/may evoke something of the acausal nature of the sphere, especially if undertaken during the appropriate season and combined, in a ritual, with the sphere-appropriate perfume, the melded causal/acausal colour, and music performed in the mode or key appropriate to the sphere (see the table below).

6) *Season* refers to when the 'energies', emanations, 'influences', of a particular sphere are, on Earth, and in our psyche, most pronounced or noticeable, often unconsciously (as in dreams or as in intimations of Fate/Wyrd or as in intuitions or premonitions, for instance). Such influences are often expressed/presenced /manifest/felt by or in terms of the form/idea/archetype of the sphere. Thus, the influence of the Moon may be presenced via forms/ideas/archetypes associated with Night/Nox.

The sphere of Saturn - whose Word is Chaos (Χάος) - has no particular season associated with it, and thus is said to be influential in some manner or other during all seasons, manifest as such influence may be via the idea/form/archetype of Reason/Logos, which hints at the esoteric meaning of Kaos/Χάος, both as a place and as an archetype; an archetypal meaning manifest in the third tract of the ancient Corpus Hermeticum:

In the Abyss, an unmeasurable darkness, and, by the influence of the numen,  
 Water and delicate apprehending Pnuema, there, in Kaos.  
 Then, a numinous phaos arose and, from beneath the sandy ground,  
 Parsements coagulated from fluidic essence.  
 And all of the deities particularize seedful physis.

(Translated by D. Myatt)

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### Tripartite Spheres Tarot Images

Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

#### Notes:

1) Each sphere has - as a nexion, in our psyche, of the causal and the acausal - a tripartite nature, symbolized in Occult terms by (a) the three fundamental alchemical types: alchemical salt, alchemical mercury, alchemical sulphur, and (b) the nine combinations of those three which form the pieces of the O9A Star Game, and (c) which nine combinations are the 'nine angles'/dimensions which symbolize, or can map (re-present) - over the seven spheres - how we can presence acausal energies and how acausal energies are presented in, or are, our psyche, and thus how we can rationally apprehend all these emanations/influences via various symbolisms and then integrate/meld them together to transcend/evolve beyond them and their influences (unconscious, emotive, and otherwise) to thus be what we as conscious, rational, beings can be.

In non-Occult (exoteric) terms this tripartite nature is presented in our unconscious, by our ego, and by the self that results from what Jung described as the process of individuation. In the esoteric terms of the Seven Fold Way the 'salt' aspect is related to the stages of Neophyte and Initiate; the 'Mercury' aspect to the stage of External Adept, and the 'sulphur' aspect to the stage of Internal Adept. Beyond Internal Adept - beyond individuation - there is the enantiodromia of The Abyss and thus a going-beyond the self (with its ipseity) to the wordless unity beyond all forms, abstractions, denotatum, opposites, and symbols, including that of 'causal/acausal' and 'Left Hand Path/Right Hand Path' and of the septenary system and its correspondences, which system and which correspondences are only a means, a way, to the discovery of that wordless unity, anciently named Lapis Philosophicus.

2) This tripartite nature can be usefully represented by means of Tarot images of the Major Arcana, especially those germane to the O9A as described in the *Naos* compilation. Thus, the 'salt' aspect of the sphere of Saturn can be represented, in its Occult - 'supernatural' - essence by Atu 10, Wyrd; its 'mercury' aspect by Atu 19, The Sun; its 'sulphur' aspect by Atu 20, The Aeon.

Combining the three Tarot images associated with each sphere into one interactive image provides an esoteric overview of that sphere, allowing thus an initiated apprehension of that sphere.

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## Music, Chant, And The Seven Spheres

	Sphere	Plainchant Modes	Grecian Modes	Classical Modern Key
1	Moon	IV	Dorian	G major
2	Mercury	VI	Hypodorian/Lydian	E minor
3	Venus	V	Mixolydian	F sharp
4	Sun	VII/VIII	Hypolydian	D minor
5	Mars	III	Hypophrygian/Ionian	C major
6	Jupiter	I	Lydian	B flat
7	Saturn	II	Phrygian	A flat

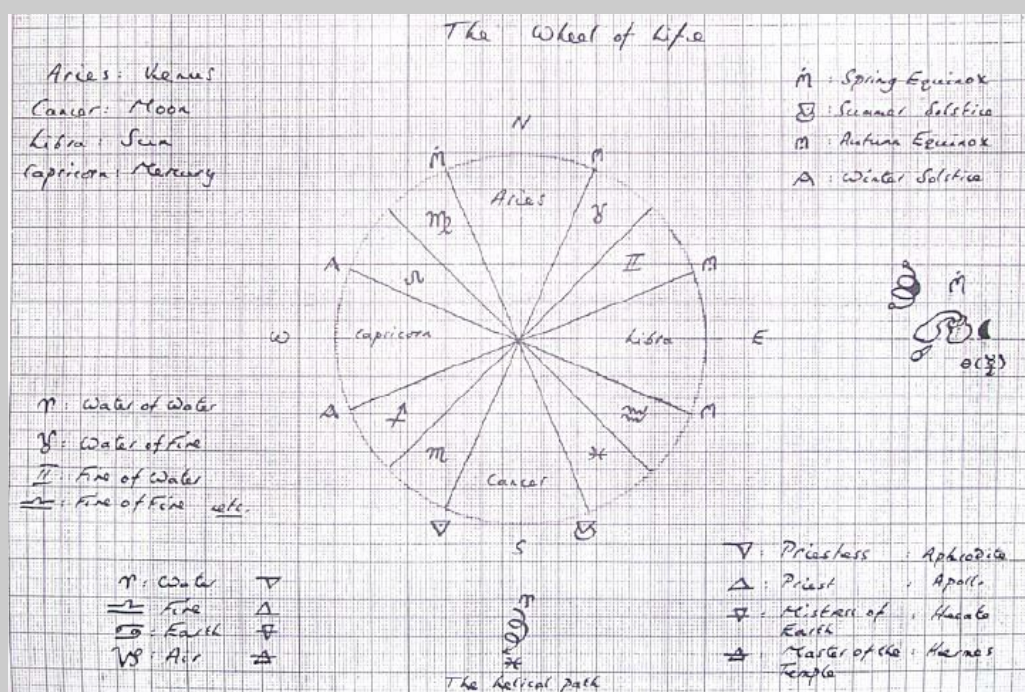
Table III

Notes:

1) The modes and the keys are relevant to the type of chant or music being performed. Thus if monophonic chant is being performed by a cantor or cantors - as in O9A Esoteric Chant - then the plainchant modes would be used. If music and singing is being performed in the style of ancient Greece then the Grecian modes would be used. If music and/or singing is being performed in the style of Western classical music, then the modern keys would be used.

2) When a classical key has possible alternatives - such as, in the case of A flat, A flat major/minor - then each alternative re-presents an aspect of the relevant sphere. Thus, an initiated apprehension of a sphere would encompass each alternative.

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Notes:

1) Aries, Libra, Cancer and Capricorn are allotted more space in comparison with the other zodiacal (astrological) constellations because they are periods of stronger 'cosmic emanations' than other times, marked as such periods are by Equinox and Solstice, and associated as they are with certain planets.

Thus the period of heightened influence associated with Venus begins on or around the Spring Equinox and

lasts for a lunar month; that associated with the Sun beginning on or around the Autumnal Equinox; and so on.

2) In contrast to the season or event associated with each sphere - qv. Table I, above - which influences are often or mostly presented or felt unconsciously or in an archetypal way, these periods of heightened influence are associated with practical (personal) sorcery; that is, with a conscious purpose presented by means of an Occult rite or rites. Thus, a sorcerer/sorceress might choose to undertake a rite appropriate to the sphere of Venus (such as enchantment, love, ecstasy) at the time of the Spring Equinox or in the weeks following, and which acts of sorcery are usually more effective than those conducted at or during the time/period/season given in Table I.

3) The sagacious will notice that only the four 'lower spheres' are associated with propitious periods for undertaking personal sorcery. This is because the later spheres are associated with Aeonie, not personal, sorcery; with the 'forms' associated with the later spheres - Blood, Azoth, and Reason/Logos, respectively - providing an indication of what types of Aeonie sorcery are or may be associated with these later spheres.

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## O9A Esoteric Notes LXXVI

### Preface

Since the retirement of Anton Long in 2011 (ev) various individuals associated with the Order of Nine Angles (ONA, O9A) who are conversant with O9A aural tradition have issued several texts which reveal hitherto unpublished aspects of that tradition. Some examples being the meaning of the term fayen {1}, alchemical and hermetic antecedents of the O9A Seven Fold Way {2, 3}, the term numinous in the O9A expression 'the sinister-numinous tradition' {4}, the term Atazoth {5}, the terms Gates and Nexions {6}, Chants and Mimesis {7}, Anglicized Names In The Sinister Tradition {8}, further notes relating to the O9A Baphomet tradition {9}, and several texts dealing with the Picatrix {10}.

In this Esoteric Note another part of O9A aural tradition is discussed. The text is a substantially revised version of an obscure editorial footnote added to a recently republished 2013 ev O9A text.

TWS

October 2018 ev

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### Archaic Spelling In O9A Esoteric Tradition

Standardization of spelling in the English language is a relatively recent convention. For centuries after manuscripts such as Beowulf were written in Old English and for centuries after books were first printed in the English language copyists and authors continued to use different spelling of certain words.

For instance from the 16th century (ev) until at least the 19th century (ev) the word now conventionally spelt 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.

For sly, mischievous, and esoteric reasons which those well acquainted with the O9A corpus will be aware of, in the 1970s (ev) "Anton Long" decided in certain circumstances to continue this tradition of individualistic spelling. For as often in O9A works there is an 'exoteric' meaning or intent, and an 'esoteric' meaning or intent.

Thus letters, communications or Order of Nine Angles texts might sometimes include what seemed to be, from the perspective of recent spelling convention, a "spelling mistake".

A case in point being the word "subserviance" – spelt in modern English subservience – which occurred in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev and which letter along with others was publicly published two years later in *The Satanic Letters of Stephen Brown*. The relevant section of the letter is

"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."

The sly, mischievous - the exoteric - reason for this type of inclusion was to ascertain if it provoked a personal and/or a public reaction in the person reading it. A common reaction being along the lines of judgmentally dismissing what was written because "the author couldn't spell."

In the particular case of this letter to Aquino there was no public reaction, with Aquino either seeing through the ruse or dismissing the "mis-spelling" as a typo. As noted in the O9A text *Defending The ONA* issued in 2009 ev,

"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."

The esoteric reason for this type of inclusion was that there were esoteric clues for either the pedantically inclined sagacious or those who intuitively understood that there might be something esoterically interesting to find, and who therefore might discover the source, and thence something of esoteric or scholarly interest, or who might simply be amused.

In regard to the spelling "subserviance", the clue was the older word subserviate. For 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 Nazarene tract was published in 1685 ev.

In this case, the esoteric intent was to amuse and instruct given the mention in the tract of "60 Kings kept under a table" and of "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, told and preached about for centuries by zealous Nazarenes, distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to the theology and the Hebrew ethos, and the un-pagan ethics, embedded in the

tall-stories contained in the Biblia Hebraica, in vernacular translations of that work, and in the Nazarene New Testament.

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{1} <https://omega9alpha.wordpress.com/2016/07/25/fayen/>

{2} ἀρρενόθηλς: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, e-text, 2015.

{3} *The Eludent Order of Nine Angles*, e-text, 2018.

{4} <https://omega9alpha.wordpress.com/2018/02/15/esoteric-notes-concerning-the-numinous/>

{5} <https://omega9alpha.wordpress.com/2017/02/02/order-of-nine-angles-esoteric-notes-lxiii/>

{6} <https://omega9alpha.wordpress.com/2016/03/31/o9a-esoteric-notes-xlix/>

{7} <https://omega9alpha.wordpress.com/2016/05/05/o9a-esoteric-notes-lv/>

{8} <https://omega9alpha.wordpress.com/2016/03/12/order-of-nine-angles-esoteric-notes/>

{9} <https://omega9alpha.wordpress.com/baphomet/>

{10} <https://omega9alpha.wordpress.com/picatrix/>

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## Classifying O9A Texts

Since the early 1980s, beginning with the *Black Book of Satan*, the Order of Nine Angles (O9A, ONA) has published and circulated thousands of texts; so many in fact that one academic wrote:

"the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left-Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left-Hand Path and Satanism is and should be according to the practitioners." {1}

Given (i) the sheer volume of O9A texts, (ii) the growing interest in the O9A both academically and otherwise, and (iii) the profusion of recent (post-2011) texts dealing with aspects of O9A esotericism such as links to Hellenic hermeticism and why the O9A represents a 'sinister-numinous' and modern pagan tradition {2}, it seems apposite to place now familiar O9A texts into their historical and esoteric context.

Which context is basically three-fold: (i) in relation to the initiatory Seven Fold Way which forms the main, the traditional, Occult praxis of the O9A; (ii) in relation to the O9A's Aeonic, 'sinister', strategy/dialectic; and (iii) in relation to the "dangerous and extreme form of Satanism" {3} publicly propagated by the O9A since the 1980s.

A thorough knowledge of the following texts, and their context, is an essential prerequisite for understanding the O9A, its esoteric philosophy, and its place in contemporary Western Occultism, with most of the texts being available as gratis open access pdf documents. The internet links provided were valid as of April 2018 ev.

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### § **Black Book Of Satan**

#### History

First published in 1983. A second edition, of some 59 pages, was published in 1984, ISBN 094664604X; BNB GB8508400. Spiral bound.

The second edition was republished, with some alterations and revisions, under

the title *Codex Saerus: A Practical Guide to Satanic Ceremonial* in 1992, BNB GB9475561. It was this edition which years later was digitally scanned and which digital edition (e-text) was included in the (981 page) collection *The Requisite ONA* published in 2010, and then in the seventh (1460 page) edition of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* {4} published in 2015 and which Guide superseded the *The Requisite ONA* and has (as of April 2018) been downloaded from various internet sites over 20,000 times.

#### Context

A self-contained handbook of the rites and practices of Traditional Satanism as inherited by the O9A. Used by O9A External Adepts when forming and running their Satanic Temple/Nexion in order to gain practical and Occult experience.

In relation to the O9A's Aeonic, 'sinister', strategy the book was intended to differentiate this Traditional Satanism from the Magian so-called 'satanism' of Howard Levey (aka Anton LaVey).

#### **§ Naos**

#### History

First published under the title *Naos: A Practical Guide to Modern Magick* by Coxland Press in 1990. ISBN 1872543006; BNB GB9328754. Loose-leaf, ring-binder, format.

A facsimile digital edition of the original 1980s typescript - which contained some handwritten text and illustrations - was made in the mid-2000s and has been widely circulated. The facsimile was included in the (981 page) collection *The Requisite ONA* published in 2010, and then in the seventh (1460 page) edition of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* published in 2015.

#### Context

A basic guide to 'The Sinister Tradition' and to the O9A Seven Fold Way up to the stage of Internal Adept, together with some hints regarding the stages beyond Internal Adept.

In relation to the O9A's Aeonic, 'sinister', strategy the book was intended to differentiate O9A Occult theory and practice from all other contemporary - Magian influenced - manifestations of modern Occultism providing as it did details of hitherto publicly unknown Occult traditions and techniques such as Esoteric Chant, the Septenary System, and The Star Game.

## **§ Hostia**

### History

Volume I was published in 1992 under the title *Hostia: Secret Traditions of the ONA*. BNB GB9475565. Spiral bound. Volumes II & III - both spiral bound - were published later in the same year.

Facsimile digital editions of all three volumes were made in the mid-2000s and have been widely circulated {5}.

### Context

Texts and polemics relevant to O9A initiates, novices, and prospective candidates, and dealing with Traditional Satanism and the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept.

## **§ Hysteron Proteron**

### History

First published in 1992. BNB GB9250357. Spiral bound.

### Context

Texts and polemics relevant to O9A initiates, novices, and prospective candidates, and dealing with Traditional Satanism and the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept.

## **§ The Satanic Letters of Stephen Brown**

### History

Volume I of The Satanic Letters of Stephen Brown was published in 1992. BNB GB9320020. Spiral bound. Volume II - also spiral bound - was published later in the same year.

Facsimile digital editions of the two published volumes were made in the mid-2000s and have been widely circulated {6}.

### Context

The two volumes consist of facsimile copies of letters sent by and to 'Stephen Brown' - aka Anton Long - in the early 1990s. The publication of the letters (some from Michael Aquino) formed part of the O9A effort to inform readers

about the O9A and to differentiate the O9A and Traditional Satanism from both the Magian so-called 'satanism' of Howard Levey (aka Anton LaVey) and the Left Hand Path approach of Aquino's Temple of Set.

## **§ The Deofel Quartet**

### History

The four Occult novels that form The Deofel Quartet were written between the mid-1970s and the early 1990's.

Facsimile digital versions of the original typescripts of all four volumes were made in the mid-1990s with corrected digital editions issued by Anton Long in 119yf and which revised editions have been widely circulated {7}.

### Context

The purpose of the four novels was to convey, in an interesting and entertaining manner, something of the mythos and traditions of the Order of Nine Angles, and not only compliment other O9A material but provide a 'different way into' the complex O9A mythos.

"The Deofel Quartet and other O9A AL-written fiction (such as Hangster's Gate), present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people." {8}

## **§ Enantiodromia - The Sinister Abyssal Nexion**

### History

The last compilation of texts - in digital format - written and circulated by Anton Long, and dated 122yf. A second, revised, edition was issued in 2013, and was included in the seventh edition of *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*.

### Context

The texts present the hitherto secret O9A aural tradition regarding (i) that part of The Seven Fold Way described by the term the Sinister Abyssal Nexion; (ii) the transition from Internal Adept to Master/LadyMaster, and (iii) the O9A Rite of The Abyss.

## **§ The Grimoire Of Baphomet**

### History

First published in digital format in 113yf, with a revised edition (v. 1.05) issued 120yf. The revised edition was included in the seventh edition of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*.

### Context

The Grimoire presents three sinister rituals concerning the Dark Goddess, Baphomet, with the revised edition containing the complete Ceremony of Recalling, with sacrificial ending, together with the O9A aural tradition concerning that rite.

## **§ Guide To The Order of Nine Angles: Theory and Praxises**

### History

The seventh edition of this digital compilation was issued in 2015 and included classic texts such as *Naos* as well as several post-2011 texts including *The Geryne of Satan*; *Notes On The Rounwytha Way*; *Concerning Esoteric and Exoteric Languages*; and *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*. Also included were *The Culling Texts* which collected together O9A texts regarding culling such as *Concerning Culling as Art*.

### Context

The Guide superseded and replaced *The Requisite ONA* and provides a stand-alone handbook for those embarking upon or considering embarking upon the O9A Seven Fold Way.

## **§ The Esoteric Hermeticism Of The O9A**

### History

A 159 page digital collection of O9A texts published in 2016 {9} to complement the seventh (2015) edition of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*.

### Context

The post-2011 texts concern the ancient hermeticism, the septenary tradition, and the paganism, that underlies the Occult philosophy and the Seven Fold Way of the O9A. It places the Traditional Satanism of the O9A into the correct

esoteric and historical context, and is an introduction to the 'sinister-numinous' way pioneered by the O9A.

It reveals that O9A esotericism is (i) entirely independent of the cabbalistic/magian occultism of the likes of The Golden Dawn, Aleister Crowley, Howard Stanton Levey, and the Temple of Set; (ii) decidedly pagan, and (iii) also anti-patriarchal in ethos.

### **§ The Seven Fold Way: A Modern Practical Guide**

#### History

Published in 2017, as a digital text. {10}

#### Context

A concise (15 page) and practical guide to the essentials of the Seven Fold Way, which presents that Occult praxis as a modern system of Occult training which anyone possessed of the necessary personal character can undertake.

### **§ A Modern Mystery**

#### History

Published in 2018, as a digital text. {11}

#### Context

An 87 page work concerning the controversial subject of the relation, if any, between the pseudonymous Anton Long and Mr David Myatt. It provides evidence pro and con regarding the allegation that Long=Myatt and allows the reader to form their own opinion of the O9A and of whether or not there is any merit to the claim that the pseudonymous Anton Long was Mr Myatt.

T.W.S. Nexion  
129 yf

{1} Senholt, Jacob. *The Sinister Tradition*. A paper presented at the international conference, *Satanism in the Modern World*, held at the Norwegian University of Science and Technology in Trondheim on the 19-20th of November, 2009. p.26

{2} qv. (i) <https://omega9alpha.files.wordpress.com/2018/03/o9a-quintessence->

v2.pdf and (ii) <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles>

{3} Faxneld, Per. "Post-Satanism, Left-Hand Paths, and Beyond: Visiting the Margins". *The Devil's Party: Satanism in Modernity*. Oxford University Press. 2013. p.207.

{4} <https://omega9alpha.wordpress.com/complete-o9a-guide/>

{5} <https://wyrdsister.wordpress.com/2018/03/05/facsimile-copies-of-hostia/>

{6}

(i) <https://omega9alpha.files.wordpress.com/2018/04/satanicletters-1.pdf>

(ii) <https://omega9alpha.files.wordpress.com/2018/04/satanicletters-2.pdf>

{7} <https://omega9alpha.wordpress.com/deofel-quartet/>

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{9} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{10} <https://omega9alpha.files.wordpress.com/2017/03/o9a-7fw-practical-v3.pdf>

{11} <https://omega9alpha.files.wordpress.com/2018/04/myattian-mysterium-v4.pdf>

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## Primary O9A Sources





The primary sources listed below are recommended reading for those - academics or otherwise - who seek to understand the Order of Nine Angles and its place in contemporary Western esotericism (as esotericism has been defined by academics). All the texts are freely available (usually as pdf documents) with the internet links valid as of April 2017 ev.

A knowledge of such primary sources as the ones listed will assist those writing about or studying the O9A to formulate an unbiased opinion and conclusions based on scholarly criteria; that is, on a detailed study of primary sources. For if the author of an academic book or academic paper or of an article writes about the O9A using only secondary sources - sources containing the opinions, the interpretations, or the conclusions of others - then the opinion, the interpretation, the conclusions of that author about the O9A are unscholarly and biased.

R. Parker  
128 Year of Fayen  
v. 1.05

o o o o o

### § *Complete Guide To The Order of Nine Angles*. Seventh edition. 2016.

Part One - The Sinister Occult Tradition of The Order of Nine Angles.  
Part Two - Esoteric Traditions of the O9A.  
Part Three - Satanism.  
Appendix - Practical Guides To The Seven Fold Way.

A theoretical and practical (1460 page) guide to the O9A's hermetic Seven Fold Way, containing - among many other items - an embedded version of the original 1980's typewritten MS *Naos*, as well as The Black Book of Satan, the four novels of the Deofel Quartet, the text *Enantiodromia: The Sinister Abyssal Nexion*, The Grimoire of Baphomet, and the novella *Eulalia, Dark Daughter of Baphomet*.

Link: <https://omega9alpha.wordpress.com/2014/04/09/the-definitive-guide-to-the-order-of-nine-angles/>

### § Stirling, Richard. *An Overview Of The Contemporary Secret Society Known As The Order of Nine Angles*. Second Edition, 2017.

- Introduction
- A Theory of Ethics - Culling, Amoralism, Satanism, and Exeatic Living
- An Ontology - The Aeonic Perspective, Nexions, and the Sinisterly-Numinous
- An Epistemology - Dark Arts and a Life of Sorcery
- Conclusion
- Bibliography

An introduction to O9A occult philosophy.

Link: <http://www.o9a.org/2017/02/overview-of-the-o9a/>

### § *The Esoteric Hermeticism Of The Order Of Nine Angles*. 2016.

- Preface
- Ἀρρενώθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way
- The Pagan Order Of Nine Angles
- Baphomet: An Esoteric Signification
- ONA Esoteric Notes XLIX
- ONA Esoteric Notes XLVII
- ONA Esoteric Notes XLV
- Culling And The Code Of Kindred Honour
- Pathei-Mathos and The Order of Nine Angles

- A Mystic Tradition
- O9A Adversarial Action

A collection primarily concerned with the ancient hermeticism, and the paganism, that underlies the occult philosophy and the praxis of the O9A. This collection places the Traditional Satanism of the O9A into the correct esoteric context.

Link: <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

§ *Some Questions About The Order of Nine Angles*. In six parts, 2013-2017.

- 2017, Part One
- 2016, Part Two
- 2016, Part One
- 2015
- 2014
- 2013

Questions and answers about the O9A taken from internet forums, weblogs, and private e-mails, providing an initiated O9A view of commonly asked questions about, and replies to allegations concerning, the O9A.

Link: <https://omega9alpha.wordpress.com/o9a-q-a/>

§ *Esoteric Notes LXIII*

- Atazoth And Alchemical Sources
- Kabbala Primary Sources
- The Question Of Membership

Brief notes concerning O9A aural and esoteric traditions.

Link: <https://omega9alpha.wordpress.com/2017/02/02/order-of-nine-angles-esoteric-notes-lxiii/>

§ *Esoteric Notes LXI*

- Non-English Names And Terms In O9A Tradition
- Finding Answers To The Thirteen Questions For ONA Adepts
- Fayen
- The Logos Of The ONA
- The Green Damask Room

Brief notes concerning O9A aural and esoteric traditions.

Link: <http://www.o9a.org/2016/11/o9a-esoteric-notes-lxi/>

§ Long, Anton. *Those Who Are Our Kind*. 122 Year of Fayen.

A concise explanation of the 'sinister' ethos of the O9A.

Link: <http://www.o9a.org/our-kind/>

§ *The Satanic Letters Of Stephen Brown*. Two volumes, 1992.

Link: <http://www.o9a.org/2013/09/the-satanic-letters/>

§ *The Joy Of The Sinister*. 2015.

Preface  
Introduction  
Toward Understanding Satanism  
The Church of Satan And The O9A  
Satanism Plebeianized  
The Place Of Satanism in the Order of Nine Angles  
The De-Evolutionary Nature of Might is Right  
The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts  
Concerning Culling as Art  
Sunedrion - A Wyrdful Tale  
In The Sky of Dreaming  
Appendix I - The Geryne of Satan  
Appendix II - The Drecc  
Appendix III - The Joy Of The Sinister

An overview of the difference between the O9A and the 'satanism' of Howard Levey.

Link: <http://www.o9a.org/joy-of-the-sinister-2/>

§ *The Last Writings of Anton Long*. 2011.

° The Enigmatic Truth  
° Lapis Philosophicus

Two short essays summing up his life-long occult quest.

Link: <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

§ *Children And The O9A*. 122 yfayen

Link: <https://omega9alpha.wordpress.com/o9a-children/>



### **Non-English Names And Terms In O9A Tradition**

Of the very many things that critics of the Order of Nine Angles (ONA, O9A) get wrong, one is the use by the ONA of non-English names and terms, and they get it wrong year after year despite explanations in ONA texts from the 1990s up to the present time. Which points to a trait possessed by many critics of the Order of Nine Angles: commenting on and having opinions about matters which they do not have in-depth knowledge of most probably because they have failed to study all the relevant ONA texts and thus have little or no appreciation of ONA esotericism.

Thus in the matter of non-English names they are and have been critical of certain ONA chants or invocations in which the name Satanás occurs; critical of the use of the term *opfer*, and critical, among other things, of the use of certain Ancient Greek and Latin terms or phrases. For example, a critic wrote that *satanás* should, in some chants, be '*satana*' while '*opfer*' in the plural should not be '*opfers*' but conjugated (*opfern*) with *opfern* used when the sense is "to sacrifice". Another complained of usage of the Latin name *Vindex* for a female warrior because *Vindex* was a masculine name; another of how the ONA use the term *ἀνοδος*, and how '*agios*' in some chants should be '*agioi*'. And so on.

But what all these critics and others seem to have ignored is (i) that such non-English terms, names, and phrases as the ONA use are Anglicized and thus do not follow the grammatical usage of their original language, and (ii) as with terms such *nexion*, *psyche*, and *archetype*, the ONA assigns to them an esoteric meaning {1}.

To give one example, the esoteric meaning behind the ONA use of the name *Satanás* is that when chanted in a particular manner - as in ONA Esoteric Chant {2} - it can 'presence' an acausal entity, which 'immortal' entity because it is shapeshifter in the realm of the causal can appear, in human terms, as either male or female and possibly also as *ἀρρενόθηλος*: a deity, a demon, or a daimon, who is both male and female, both archetypal *Anima* and archetypal *Animus*, and/or both incubus and succubus.

Hence, for the ONA the name '*Satanás*' does not necessarily refer to a male '*sinister*' deity or being - the Satan of LXX, for example - but rather it names, re-presents, a particular type of acausal energy (a type of acausal being)

that/who can be and has been presenced, via a nexion or nexions, in our causal, temporal, world, with such a type of being not necessarily bound by our human biological division into 'male' and 'female', and yet who has also been manifest as the 'Satan' of myth and legend.

In a similar way, the name Vindex is used to refer to person, male or female, who brings-into-being in a practical way 'the law of the new aeon' which is the law of kindred-honor, who is thus an exoteric nexion for certain acausal energies, and an exoteric nexion because neither Vindex nor his/her followers outwardly identify either with 'the satanic' or with the ONA.

RH  
2016

Notes:

{1} Batin - باطن - as opposed to the usual exoteric (Zahr) meaning. It is interesting to speculate that the inspiration for the use by 'Anton Long' of the terms esoteric and exoteric might have been Islamic mysticism, given that he mentioned travels in the Middle East in 1971 when he came across the Arabic MS Kitab al-Aflak (Book of the Spheres) which should not be confused with a book with a similar name - Kitab Ta'dil hay'at al-aflak - written by Sadr al-Sharia al-Thani around 1346 or 1347 CE.

{2} An example would be cantors chanting - 'vox principalis' and 'vox organalis' a fourth apart - a chant such as *Suscipe, Satanas, munus quad tibi offerimus memoriam recolentes Vindex* during a ceremonial ritual of sacrifice.

ooo

ONA Sources:

- ° ONA Esoteric Notes XLV
  - ° Some Notes Concerning Language, Chants, and Acausal Entities, included in *Concerning Esoteric and Exoteric Languages*.
  - ° Originality, Tradition, And The Order of Nine Angles.
  - ° Chapters X and XI of *Naos*.
  - ° The Ceremony of Recalling in *The Grimoire of Baphomet*.
-

## A Note On A Difference In Sigils

In an earlier text {1} we noted the difference between the sigils of the septenary planets in the Latin text of the Picatrix, whose MSS date from c. 1300 – c.1459, to those in the earlier Arabic Ghayat al-ḥakim, dating from c.1050.



Picatrix



Ghayat al-ḥakim

The only relatively unchanged symbol is that of the moon, although the Arabic sigil seems to be of an evening crescent Moon and the Picatrix of a morning crescent Moon.

The sigil of Saturn is reversed with all the circles aligned centrally with the lines while the Arabic sigil has one circle offset. The sigil of Jupiter is likewise changed and reversed, with the Arabic circles offset while in the Picatrix they are all centrally aligned.

In the Picatrix, the sigils of Venus and Mercury contain the cross, the symbol of the Nazarene faith, and thus contrast remarkably with the Arabic sigils. Perhaps the use of the cross was not meant to imply the Nazarene faith; perhaps it was.

The Picatrix sigils also show an evolution of symbolism, and are more abstract, more symmetrical.

In respect of the sigils of Mars and the Sun, there is no comparison between the two. The Picatrix sigil of Mars bears little resemblance to the Arabic sigil. The Picatrix sigil of the Sun is new, abstract; while the Arabic sigil is suggestive of many things and requires interpretation based on how a person perceives it. For instance, perhaps it represents an elliptical orbit around a fixed object? Perhaps not.

Similarly, the Arabic sigil of Mars requires interpretation. There are no straight lines, only curves with the central part an ellipse rather than the perfect circle of the Picatrix sigil.

Do these differences matter, and if so what might they imply? Perhaps that the

Western tradition, founded on texts such as the Picatrix and influenced by and indebted as it was to Arabic esoteric tradition, began during the early Renaissance, to evolve a new tradition, and which tradition later on became - to its detriment - influenced by the Hebrew Qabalah with its Arabic roots forgotten or concealed. Which Arabic roots owed much - as is clear from Ghayat al-hakim with its many references to Aristotle, Plato, and other Greco-Roman philosophers - to Greco-Roman mystical and esoteric traditions.

In respect of sigils I am reminded of those given in the Path Workings table of the 1980s typewritten O9A MSS *Naos*. {2} The sigils there seem to be a curious mixture of Western and Arabic sigillistic traditions. While there are some straight lines, with circles aligned centrally with those lines, there are also curving lines (as in the sigil of pathway 1, associated with Noctulius), offset circles (as in the Nythra sigil), and a blend of both (as in the sigil of Naos, and that associated with Mactoron as described later on in the Naos MSS).



Naos Sigil



Noctulius Sigil



Nythra Sigil



Mactoron Sigil

All these O9A sigils require interpretation, like some of the Arabic sigils in Ghayat al-hakim; and just like some of those Arabic sigils are not found - so far as I know - in what has come to be accepted as the Western esoteric tradition based as that now accepted (distorted) tradition is on the Hebrew Qabalah and on the Qabalah influenced 'goetic' tradition.

It thus seems clear to me - from such O9A sigils, from the names and descriptions of O9A "dark gods", and from the O9A insistence on a septenary system as opposed to a ten-fold Otz Chim - that the O9A represents not only the older Arabic esoteric tradition (and thus an even older Greco-Roman tradition) but also the early Western esoteric and Renaissance tradition before it became influenced by the Hebrew Qabalah.

R. Parker  
August 2018 ev

{1} <https://omega9alpha.wordpress.com/2018/08/27/ghayat-al-hakim-picatrix-and-the-o9a/>

{2} A facsimile of the 1980s O9A typewritten text is available, as of August 2018, at <https://lapisphilosophicus.wordpress.com/naos/>

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# **Sigils In Medieval And Renaissance Occult Texts** **Some Questions For O9A Novices**

## **The Picatrix**

In two previous notes {1} we touched upon the difference in some of the Occult sigils in the 11th century (CE) Arabic manuscript *Ghayat al-hakim* and those in the manuscripts of the Latin *Picatrix* dating from the 14th and 15th centuries (CE).

While some of the differences in the manuscripts are undoubtedly due to scribal errors and unintentional emendations, other differences may well (i) reflect how the scribes - or the editor(s) or authors of later printed texts - naturally and perhaps in a well-intentioned way evolved the symbolism in accord with both their apprehension of the manuscripts and/or their apprehension and understanding of contemporary Occult texts and praxes, and/or (ii) reflect the judgment of the illustrators or typesetters of later printed texts in respect of representing them on the printed page.

It is therefore interesting to compare some of the differences between the sigils of the Arabic *Ghayat al-hakim* and those in the Latin *Picatrix*, especially as such sigils were regarded as important in the crafting and use of talismata. {2}

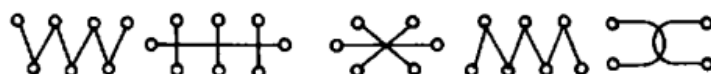
For one question which a practitioner or an aspiring practitioner of The Dark Arts might well ask is whether or not such later, emended, sigils were as effective as the earlier ones. Questions which practitioners or aspiring practitioners of The Dark Arts should answer themselves as a result of practical Occult experimentation.

Some such differences are illustrated below.

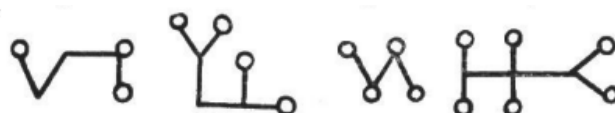
Ghayat al-hakim 1:



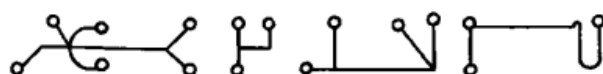
Picatrix 1:



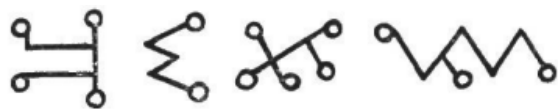
Ghayat al-hakim 2:



Picatrix 2:



Ghayat al-hakim 3:



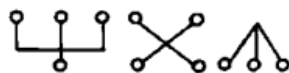
Picatrix 3:



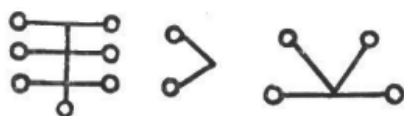
Ghayat al-hakim 4:



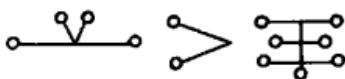
Picatrix 4:



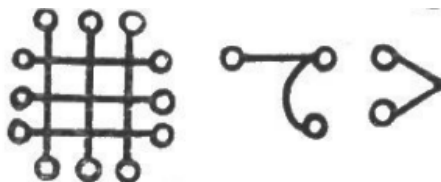
Ghayat al-hakim 5:



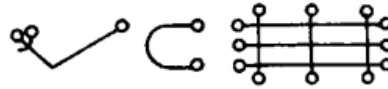
Picatrix 5:



Ghayat al-hakim 6:



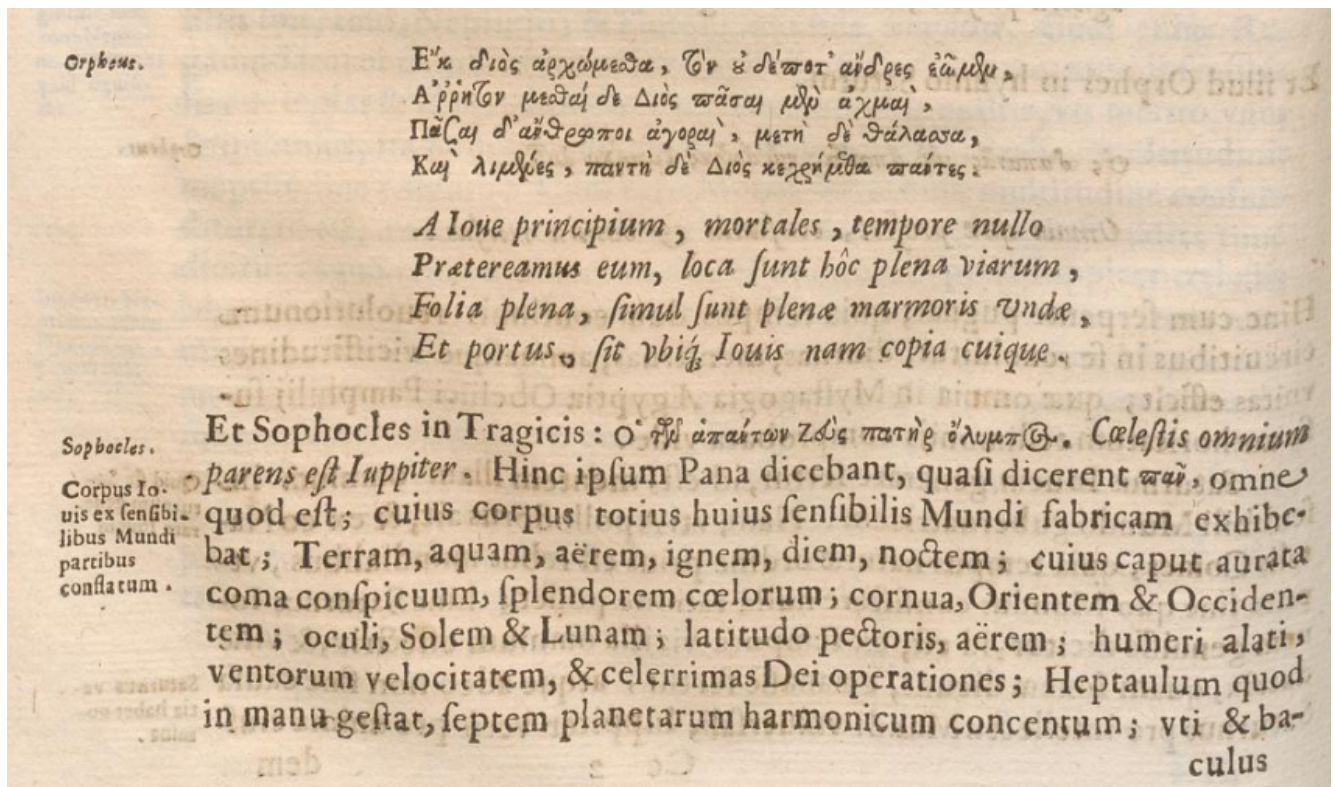
Picatrix 6:



### Sigillum Dei Aemeth And The Septenary System

A pertinent example of how the ancient Greco-Roman septenary system lingered on in medieval and Renaissance Occult texts is the *Sigillum Dei Aemeth* as described by Elizabethan Occultist John Dee, a variation of which sigil was printed in the 17th century (CE) book *Oedipvs Aegyptiacvs hoc est vniuersalis hieroglyphicae veterum doctrinae temporum iniuria abolitae instauratio*, and which sigil is also found in the manuscripts titled *Clavicula Salomonis*. Which *Clavicula Salomonis* and its variants such as the *Lemegeton* were much propagated by the likes of Aleister Crowley and have become an integral part of modern, non-O9A, Left Hand Path traditions.

As noted in *Oedipvs Aegyptiacvs* in respect of the illustration of the septenary system which follows,



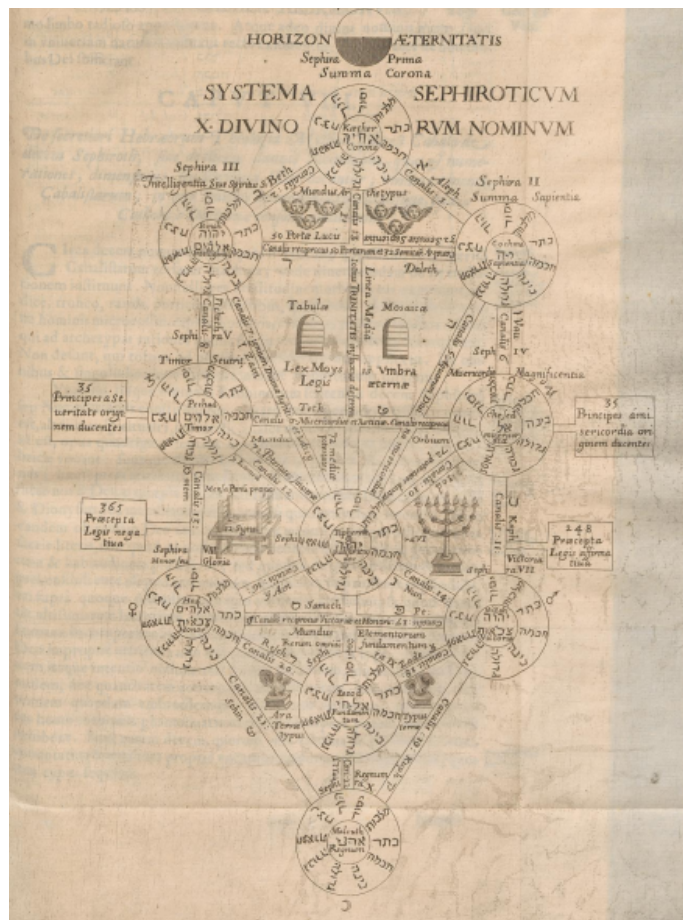
Which septenary illustration is:



Ancient Greek Septenary: Oedipvs Aegyptiacvs (1653 CE)

That 17th century (CE) work goes on to describe the more recent ten-fold Hebrew Otz Chim,



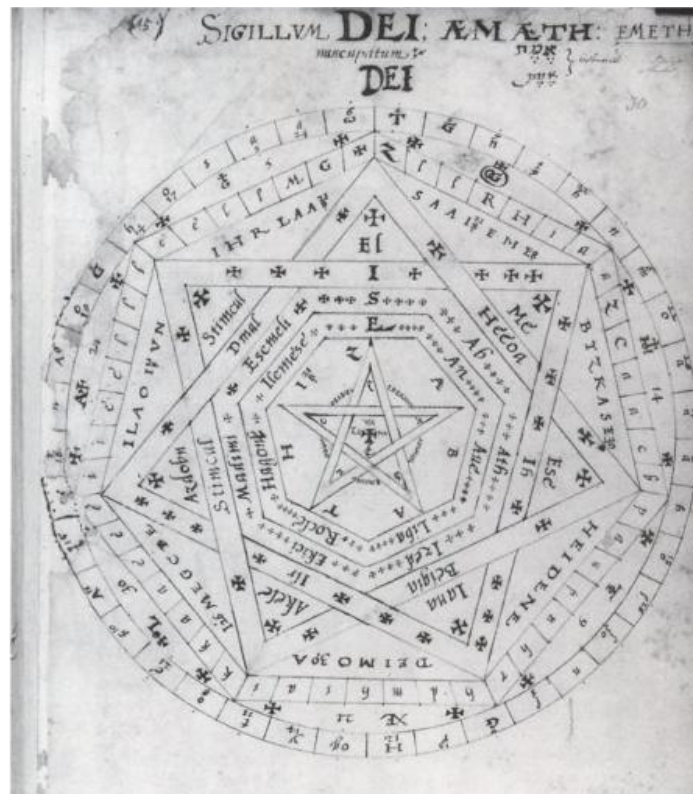


Hebrew Kabbalah: Oedipvs Aegyptiacvs (1653 CE)

In respect of *Sigillum Dei Aemeth*, the sigil itself (see illustration below) is - according to O9A esoteric tradition - based on a septenary system, a system still evident in later illustrations if one enumerates the points (the angles) that sequentially touch the outer circle, A-C-E-G-B-D-F, and also evident in the inner sequence of the seven 'angels', Casziel (otherwise known as Cassiel), Satquiel, Samael, Raphael, Machel, Michael and Gabriel, with Cassiel associated with Saturn, Satquiel with Jupiter, Samael with Mars, and so on.



Sigillum Dei: *Oedipus Aegyptiacus* (1653 CE)



Sloane MS 3188 (British Library)

These later illustrations were embellished by other influences, particularly those of the Nazarene religion and the Hebrew Kabbalah. Influences which John Dee enthusiastically accepted and propagated, given that he believed they were consistent with his Nazarene faith; a faith evident in his 1659 book *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits*.

A fervent PROTESTATION.

**B**Efore the Almighty our G O D, and your Lordships good Grace, this day on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same G O D, to be my witnesse; That with all my heart, with all my soul, with all my strength, power and understanding (according to the measure thereof, which the Almighty hath given me) for the most part of the time, from my youth hitherto, I have used and still use, good, lawfull, honest, christian and divinely prescribed means to attain to the knowledge of those truthes, which are meet, and necessary for me to know; and wherewith to do his divine Majesty such service, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this Kingdome; so much, as by the will and purpose of God, shall lie in my skill, and hability to perform: as

**T**He Almighty and most mercifull God, the Father; for his only Son (our Redeemer) Jesus Christ his sake: by his holy Spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deeds) henceforward, even to the very moment of my departing from this world, That I may evidently and bundantly be found,

John Dee: *A True & Faithful Relation*

Yet there were some attempts to explain the relation between the older Greek septenary system and the later Kabbalistic system, as evident in the following illustration, from Oedipvs Aegyptiacvs.



# *Abacus Cabalistic Septenarij mystici!*

7 Literæ duplices	ב Beth 2	ג Ghimel 3	ד Daleth 4	ה Caph 20	ו Phe 80	ז Resch 200	ח Thau 400
Signifi- catio earum	Via	Pax	Sapientia	Diuitiæ	Gratia	Familia	Impe- rium
7 Plane- tæ	☉ Sol	♀ Venus	☿ Mercuri <sup>9</sup>	☾ Luna	♄ Saturnus	♃ Iuppiter	♂ Mars
Eorum 7 Angeli	Raphaël	Haniel	Michael	Gabri- el	Zaphkiel	Zadkiel	Cama- el
Eorum 7 Intel- ligentiæ	Nagiel	Hagiel	Tiriel	Eliniel	Agiel	Iophiel	Gra- phiel
Sigilla fi- cie nume- ri mysti- ci ipsis corre- sponden- tes	6 36 III	7 49 175	8 64 219	9 81 369	3 9 15	4 16 34	5 25 65
7 Spiri- tus ijs annexi.	Semiel	Nogaël	Cocha- biel	Lema- naël	Sabathiel	Zedekiel	Madi- miel

\* Nota, hic  
iterum recen-  
sentur An-  
gelorum no-  
mina ex Rab-  
binorum  
mente.

Radix

Quadrat.

Num. colle-  
ctionis.

Perceptive readers will notice how, in the same book, the 'angels' associated with the planets in the above illustration differ from those in the earlier illustration of *Sigillum Dei Aemeth*, as if the author is recounting two separate traditions or perhaps has made a scribal error or an unintentional emendation. Which, as in the matter of the difference in the sigils in *Ghayat al-hakim* and the Picatrix, raises some interesting questions regarding Occult praxises and the transmission of Occult traditions whether in manuscripts, printed books, or aurally. Questions which, again, practitioners or aspiring practitioners of The Dark Arts should answer for themselves as a result of practical Occult experimentation.

For example, the same 17th century (CE) book provided an early illustration of Occult correspondences associated with the seven classical planets, as in the following example of one aspect of that septenary system:



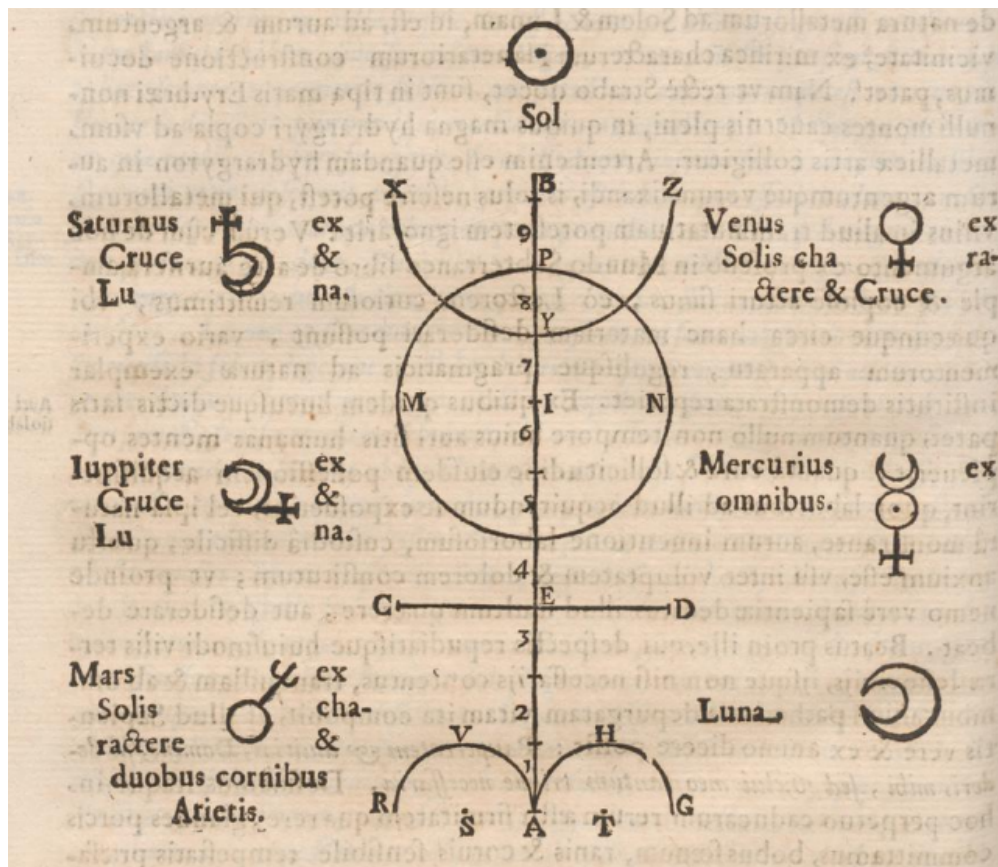
Nomina, & Natura planetarum	Genij	Lapides	Metalla	Planetae	Anima lia, aërea, aquea, terrea	Aroma- ta ex medici- nalibus	Mem- bra ho- minis, & mor- bi	Domus planeta- rum, exalta- tio, de- pressio
Sol calido- siccus mascul.	Agy- ptijs Osiris, Arabi- bus Schara- phiel, Hebr. Schem- fiel	Pyro- pus, Carbū culus, Rubi- ni, & quæ naturæ igneæ sunt	Aurū, & quæ quouis modo ad id reuo- cari pos- sunt	Helio- tropiū Coro- na re- gis, & quæ Solarē menti- untur indolē	Ex qua drup. Leo, Ex a- quatil. Del- phinus ex aër. Acci- piter	Cha- ryo- phyllū, Cinna- momū Thy- miana Cro- cus	Cor, lingua, aures, oculi, fel, mor- bus, cardia- ca pra- fina	Ω Leo Solis domus exalta- tio ✱, Υ, ✱, oppo- situs Ω cadēs . color fulgid.

Z 2

Lu-

Are such correspondences the same as those in O9A MSS such as the 1980s typewritten text *Naos* {3} and the more recent text *Selected Septenary Correspondences According To O9A Aural Tradition* {4} and if not, does it matter and is this difference perhaps just another example of how generational Occult traditions diverge and evolve?

The aforementioned 17th century (CE) book also reveals how Dee's *Monas Hieroglyphica* {5} relates to the septenary system:



Which is one more example of how the ancient Greco-Roman pagan septenary tradition persisted in some medieval and Renaissance Occult texts before it became forgotten by most Western Occultists due to their acceptance of a Kabbalistic dominated Occult tradition.

R. Parker  
September 2018 ev

{1} *A Note On A Difference In Sigils, and The Latin Picatrix, The Arabic Ghayat al-hakim, And The O9A Septenary System.* Both are included in *O9A: A Change of Perspective*, available at <https://omega9alpha.wordpress.com/change-of-perspective/>

{2} On the question of why the term talismata is preferred instead of the common term talisman, qv. *Notes On O9A Ontology And The Ruhaniyyat*, included in *O9A: A Change of Perspective*.

{3} A facsimile copy of Naos is – as of August 2018 ev – available at <https://lapisphilosophicus.wordpress.com/naos/>

{4} <https://omega9alpha.wordpress.com/2017/03/13/selected-septenary-correspondences/>

{5} See the O9A text *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*, which is included in the compilation *ἀρρενόθηλυς: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/ἀρρενόθηλυς/>

cc Order of Nine Angles  
2018 ev

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according to the terms of that license.

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### **The O9A Dark Art Of Shrenching**

Those curious about the Order of Nine Angles (ONA, O9A) who turn toward the four fictional stories that make up The Deofel Quartet hoping to find 'horror' stories or stories of bloody satanic sacrifice, or graphically described sexual or fetishistic satanic rituals, or de Sade like violence, sadism, and dominance, may well be disappointed.

For the four stories - Falcifer, Temple of Satan, The Giving, and The Greyling Owl -

"present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer, of a kind now familiar - decades later - from the Harry Potter stories) and concatenated certain events in order to provide 'action' in a limited time-frame.

Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos; a way that many will find more interesting (and certainly more entertaining) than thousands of pages of sometimes polemical and sometimes ponderous O9A factual texts, and a way that especially places the O9A's satanism into perspective, Aeonically and otherwise." {1}

Nowhere is the dissonance between such expectations - of stories of horror, blood, sacrifice, sex, fetishism, satanic rituals, and sadism - and the Occult reality of The Deofel Quartet greater than in the story titled The Greyling Owl.

## **The Greyling Owl**

This fictional story - of some 130 pages - was published in 1986 ev and is set in and around the English city of York in the year 1976, with the story revealing "how the O9A often operates, and has operated, in the real world" for decades.

For as noted in the text *O9A Occult Fiction And The Sinister-Numinous Aesthetic* published in March 2018 ev,

"The Greyling Owl deals with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to *Hipparchia Semele* (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment."

What is described is The Dark Art Of Shrenching, otherwise known as Sinister Cloaking. {2} A difficult Dark, Occult, Art to master involving as it can deceiving others about one's intentions, and/or entrapping others for some sinister purpose.

In the O9A the most obvious use of The Dark Art Of Shrenching is in Insight Roles, where the O9A initiate gains real-life experience by living a specific and practical and challenging role for around a year. The role challenges the initiate to experience a way of life very different from their current life and is intended to enhance their personal experience.

By means of Insight Roles, the Order of Nine Angles

"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." {3}

For the Insight Role involves deceiving others about one's intentions and developing another persona and acting-out, in real life, what such a persona implies. For some initiates this is difficult while, for some others, it can be - in terms of their "mental health" - dangerous. Which is why such Insight Roles form a necessary part of the O9A Seven Fold Way.

Yet The Greyling Owl describes a somewhat hitherto neglected part of O9A tradition. Which is that Shrenching may also be a necessary part of those who, via the Seven Fold Way, have progressed beyond The Abyss and who thus have attained the Occult grade of Master of Temple, or Mistress of Earth. Who thus are, who choose to be, "sinister cloaked" with their connection to The Sinister Tradition/The Sinisterly-Numinous Tradition, to the O9A, concealed from outsiders and even to their friends or professional colleagues and concealed to those who may have an interest in the O9A or an interest in the Occult in general.

A basic analysis, written some decades ago for O9A initiates, of The Greyling Owl, is as follows:

"This is the most esoteric and therefore the most difficult MS to understand - at first reading - and when viewed by conventional/accepted ideas of Satanism/Black Magick. This shows real magick in action on several levels: manipulation, empathic, forms (e.g. music), images, and via opening psychic nexions within individuals.

Essentially, the MS deals with the changes wrought in the lives of Mickelman and Allison, and how these are made to aid the sinister dialectic - i.e. sinister aeonic strategy, to aid the presencing of sinister energies in the causal and so bring/provoke change to the benefit of the sinister, aiding evolution.

The magick here is that appropriate to an Internal Adept and beyond, while the energies described (the outer form) are symbolic of a particular sphere on the Tree of Wyrð (Mercury), although other energies are sometimes involved/intrude.

This magick is far removed from external magick and thus rituals/robes. This magick means a working with individuals as those individuals are - a subtle re-orientation of their consciousness/lives.

Mickleman is gradually changed, and brought into an influential position – the Professorship – without him realizing this is occurring, in the magickal sense at least. He believes he is still in control of his own Destiny – and it is important not to undermine this belief, except insofar as a certain self-insight is obtained. He must have assurances of his abilities, this confidence to fulfill what is his "hidden" wyrd. He becomes aware, on terms he can cope with/is familiar with (and this is important), of certain archetypal aspects which will be important for his future professional development/standing. These aspects, by which he will influence others in a non-magickal way by "seeding their minds", will aid the sinister dialectic. Part of this would be through academic work (aided by insights attained during his "manipulation") and part by his own life style: his "decadent" past and his future deriving from the past – both would influence others, providing inspiration and thus changing others in certain ways. Also, it is hinted that he may be useful in other ways.

Alison also is changed – realizing that power of music to transform. Again, her aims, dreams, hopes, etc. are described from her own perspective, from her own "moral" view of the world. However, her fundamental insights are "provoked" via the subtle magick/influence of Edmund. Further, the future forms she creates/uses, while having the appearance of conventional forms (and perhaps a moral content), will achieve and aid the sinister (or at least most/some of them will). She herself will see her aims in terms of her own perspective: often "morally", without fully realizing what she and her work are achieving – opening nexions, and presencing dark energies to influence/infect others.

This arises because she has been influenced/directed by magick in a specific way: to access a nexion within her own psyche. (All this is a very important notion to understand – and marks the insight appropriate to those who aspire to go beyond the stage of novice. It reflects genuine magick in action). Her thoughts/actions etc. (as others) are often "morally" described.

The dark interior life of both Edmund and Fiona (and thus their real aims) are hidden – i.e. not overt, as generally befits a Master and Mistress. Such Adepts generally work esoterically – they do not fit conventional Satanic role-models. In their different ways, Edmund and Fiona live in the ordinary world in an "ordinary" way – they are real shape-changers who blend into their surroundings. This enables them to work sinister magick effectively. Further, Edmund possesses no trappings normally assumed to be part of his station – he has no wealth, no power, no obvious influence. His Satanic power is internal, hidden – it is insight, wisdom, and magickal skill of a rare kind. This

skill allows him to work magick on – to manipulate – others (and thus the world) as those others are – in the confines of their own roles/image for the most part. Fiona's magickal work is often more overt – e.g. using her sexuality to advantage, but her real magick is still hidden. Thus the MS describes real Adepts at work, using genuine magickal skills, and thus moving toward the next stage of their esoteric development." {4}

TWS Nexion  
September 2018 ev

{1} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

The novels of the Deofel Quartet are available, as of September 2018 ev, at <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The English word shrenching is derived from the Old English *shrench*, and dates from the 9th century CE, and means "to put a stumbling-block in the way of; to entrap; to deceive."

{3} Faxneld, Per & Petersen, Jesper Aagaard, *The Devil's Party: Satanism in Modernity*. 2013. Oxford University Press, p.15

{4} *The Magickal Art of The Deofel Quartet: A Basic Introduction*. First issued 1992 e.n., revised (v.1.01) 119 Year of Feyen.

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## Appendix

### Notes on Esoteric Calenders

(v 1.03)

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calender. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' does not



begin on January 1st, nor on December 21st, but rather – for those in northern climes such as England – at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calender in such climes, in the season known as Autumn.

**e.v.** – era vulgaris. On old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

**e.n.** – era nazrani. On old term – often used in traditional ONA nexions – implying the Era of the Nazarenes.

**YF (yf)** – Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions/clans in heretical defiance of the magian *status quo*.

**CE** – Common (or Current) Era. English version of e.n.

**JD** – Julian Date.

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**ONA Insight Role**

## Academia, David Myatt, And The Order of Nine Angles

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- § Preface
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  - § II. More Academic Inaccuracies: The Case of Massimo Introvigne
  - § III. Concerning Primary O9A Sources
  - § IV. Michael Aquino And David Myatt
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### Preface

Collected here are five items concerning academic books or essays which have made reference to the Order of Nine Angles (O9A, ONA) and/or to David Myatt based on the assumption that he is 'Anton Long'. The first three items deal with the shoddy nature of academic research regarding the O9A and Myatt given that none of the academic authors (i) accessed and referenced primary sources relating to Myatt, nor (ii) undertook detailed research into the O9A by studying the whole O9A corpus.

The two other items are primary sources relating to Myatt, contradicting as they do the claim made in the aforementioned books and essays.

Rachael Stirling  
2017  
v.1.03

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### I. The Occult And Academia

In respect of the subject now often denoted by the term Western esotericism, can a lecturer or a faculty member at an established, mainstream, university or college be relied upon to present a well-researched, unbiased, scholarly, article or book?

Consider, for example, a recent (2016) book published by the prestigious Oxford University Press, *Children of Lucifer: The Origins of Modern Religious Satanism*, written by Ruben Van Lwijk. This book devotes several pages (371-373) to the Order of Nine Angles (ONA, O9A) and to Anton Long, making various unsubstantiated claims while in the process getting almost every fact about Myatt wrong. That such an author, published by such an academic press, could make so many unsubstantiated claims and so many mistakes in so few pages – mistakes arising from a lack of research using primary sources – does not inspire confidence in the rest of the book nor in the process of academic peer review.

The mistakes by Van Lwijk about David Myatt include:

- 1) That Myatt joined the 'British National Socialist Movement' in 1968. Myatt in fact joined Colin Jordan's *British Movement* that year, Jordan having disbanded his short lived 'National Socialist Movement' earlier in the year.
- 2) Van Lwijk writes that Myatt's pamphlet *A Practical Guide To Aryan Revolution* "included detailed instructions for the manufacture of explosives

and the incitement of racial war."

It seems that Van Luijk has not bothered to find and read that pamphlet, for while it does "incite racial war" (in the *Racial War* section) it does not contain detailed instructions about making bombs, with it being apparent that Van Luijk has confused that pamphlet with another similar one also attributed to Myatt {1}, the 15-page printed document circulated in the 1990s which announced the formation of The White Wolves and which document did indeed contain instructions on how to make home-made bombs, complete with diagrams.

That the pamphlet *A Practical Guide To Aryan Revolution* – attributed to Myatt – has never *in its entirety* been republished (on the internet or otherwise) and is not available in easily accessible academic libraries, surely makes it incumbent upon accredited scholars who wish to comment upon it to seek out and read it in its entirety in such few places as it can still be found.

3) Van Luijk repeats the claim made by certain other authors that Myatt is Anton Long without (i) providing any evidence from his own research using primary sources that Myatt is indeed Anton Long, and without (ii) referencing any academic sources which, on the basis of scholarly research using primary sources, have proven that Myatt is Long. {2} Furthermore, that there are no such academic sources which, on the basis of scholarly research using primary sources, have proven that Myatt is Long, is never mentioned by Van Luijk.

4) Van Luijk writes that Myatt was "initiated in 1968 by the female leader of a Wicca coven." Nowhere, in the writings of *Anton Long*, is there any claim to have been initiated either in 1968 or by someone from a *wicca coven*. Rather, the claim made by the pseudonymous Anton Long is of being initiated in *the early 1970s* and by *the daughter* of a lady associated with a pagan, occult, tradition.

The unsubstantiated claims of Van Luijks about the O9A include:

1) That the name 'Order of Nine Angles' suggests inspiration from the 'satanism' of Howard Stanton Levey and his Church of Satan, whereas a reading of (i) basic O9A texts such as *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*, and (ii) of Professor Monette's conclusion that "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," {3} would have revealed there was no such inspiration.

Myatt himself even makes a comparison with the ancient Somnium Scipionis described by Cicero, in *De Re Publica*, Book VI, 17, which mention of 'nine' pre-dates Levey and his Church of Satan by over a thousand years.

2) That the O9A accept the Judaeo-Christian version of Satan, whereas a reading of basic O9A texts such as *The Geryne of Satan* would have revealed that the O9A do not accept that version of Satan, giving rise to the O9A understanding of a satanist as a person who – 'diabolically' or otherwise – is opposed to those who believe themselves to be God's chosen people; that is, someone opposed to the Jews.

3) That the O9A is just a development of the 'satanism' of Howard Stanton Levey, whereas a study of the O9A corpus, from the 1980s on, and O9A works

such as the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*, would have revealed that the O9A represent an occult, essentially pagan, tradition wholly different from the qabalistic-centred occult tradition used by Crowley, Levey, Aquino, and other modern occultists. A difference evident in the O9A's Seven Fold Way and their occult septenary system.

4) That the O9A Star Game is just a 'board game', whereas a reading of basic O9A texts such as *Naos* would have revealed its three-dimensional and unique nature, a uniqueness derived from the transformation of each piece when it is moved and the alchemical combinations and occult associations of each piece.

The lack of detailed, scholarly, research and the mistakes made by Van Luijk are unfortunately typical of many of the books and articles written by academics about modern Satanism in particular and the Western, occult, Left Hand Path in general, with many authors of recent works relying for instance on the opinions of others (and, sometimes, even relying on anonymous persons communicated with by means of e-mail) rather than undertaking their own years-long research using primary sources.

Thus, in respect of Western esotericism, can a lecturer or a faculty member at an established, mainstream, university or college be relied upon to present a well-researched, unbiased, scholarly, article or book? The answer, more often than not, is no, for so many such books and articles are written by those who, despite being accorded the status of academics, are not scholars because their approach to the subject they write about it is quite unscholarly. {2}

R. Parker  
2016

This a revised version of an article previously circulated under the title *More Unscholarly Research*.

Notes

{1} *Searchlight*, July 2000.

{2} Correctly understood, a scholarly approach means undertaking a meticulous, unbiased, research into a specific subject over a period of some years using, wherever possible, primary sources; formulating an opinion based on such learning, such knowledge, as results from such research, and in respect of writing academic papers and books about the subject providing copious, accurate, references to the source material. Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources – documents or accounts or writings – are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

Hence, if the author of an academic book or academic paper writes about a person and/or about their works, or about an event, using only secondary sources – sources containing the opinions, the interpretations, or the conclusions of others – then the opinion, the interpretation, the conclusions of that author about such a person and/or about their works, or about an event, are unauthoritative because unscholarly.

{3} Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press. p.105.

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## II. More Academic Inaccuracies

Given the lamentable state of modern academic research into esotericism, as highlighted in several previous articles such as the one titled *The Occult And Academia* (see above), it was no surprise to read the many mistakes about the Order of Nine Angles and about Mr David Myatt in a recently published book by a major and well-respected academic publisher.

The book in question is *Satanism: A Social History* written by Massimo Introvigne (professor of Sociology of Religions at Pontifical Salesian University, Torino) and published in 2016 by Brill, Leiden, as volume 21 in the series *Texts and Studies in Western Esotericism*. The book consists of 651 pages and retails in the UK for around £156.

A section of the book - under the heading *Satan The Prophet* - is devoted to the Order of Nine Angles (pp. 357-364) with Introvigne writing, among other things,

1. That Myatt was Anton Long was "confirmed" by Nicholas Goodrick-Clarke in his 2003 book *Black Sun*.
2. That Myatt's middle name is "William".
3. That Senholt "offered a number of elements confirming that Long was indeed Myatt".
4. That the ONA "acknowledged that Anton Long was a nom de plume of Myatt".
5. That Myatt joined Jordan's British Movement in 1969.
6. That the ONA Black Mass "derived from Huysmans and the rituals of the Church of Satan.
7. That the Temple of Set "perceived the competition [the ONA] as dangerous, particularly when in the late 1980s some members of the Temple of Set started considering themselves members of the ONA at the same time. In 1992, Aquino and his British representative David Austen launched an internal purge, expelling from the Temple of Set those members who also wanted to remain in the ONA."

In respect of his claims:

§ Introvigne not only, due to a lack of detailed research, gets several facts wrong - for instance, Myatt's middle name is Wulstan, not William; he joined British Movement in 1968 not 1969 - but does not provides any evidence from primary sources (or indeed from any sources) in support of several of his claims, such as the claim regarding the ONA Black Mass, and the claim regarding the Temple of Set. His claims are just stated as if they were fact. In the matter of the claim about Aquino, for example, it seems that Introvigne did not bother to contact Aquino himself to ask for his side of the story.

§ In addition, Goodrick-Clarke did not confirm anything regarding Myatt being Long, he merely stated that Myatt was Long and accepted without question that the MS titled *Diablerie* - a notorious forgery {2} - was written by Myatt and that it recounted details of Myatt's early life. Goodrick-Clarke did not provide any evidence from primary sources that Myatt was Anton Long nor regarding Myatt having written that MS.

§ Likewise in respect of Senholt, for Senholt also provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted

thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009). Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism. {3}

§ As a source for his claim that the ONA "acknowledged that Anton Long was a nom de plume of Myatt" Introvigne cites the text *A Modern Mage: Anton Long and the Order of Nine Angles*, neglecting to mention four important facts.

(1) "That since Anton Long retired in 2011 no one publicly speaks 'on behalf of the O9A'. Nor can anyone now or in the future speak 'on behalf of the O9A'. As befits the O9A principle of 'the authority of individual judgement'. For even if the person is O9A, as the author of that book is, they are just presenting their own opinion, their own interpretation, just as these answers - and the earlier ones - are someone's opinion, their interpretation, of matters O9A." {4}

(2) That the authors of that text are presenting their personal opinions about Myatt and Long and provide no evidence from primary sources in support of such opinions.

(3) That others associated with the ONA have lambasted that text, writing that "the authors seem to have committed the fallacy of post hoc ergo propter hoc; concluding that Anton Long is (or must be) Myatt because his publicly documented life apparently fits the paradigm of what someone ONA should be like and should do in the real world." {5}

(4) That the nature of the ONA - with its independent nexions and its principle of the authority of individual judgement - means that those associating with the ONA have diverse and often different opinions about various matters, including about whether Myatt=Long and including about the ONA itself. {6}

## Conclusion

As noted in a recent ONA polemic,

"Correctly understood, a scholarly approach means undertaking a meticulous, unbiased, research into a specific subject over a period of some years using, wherever possible, primary sources; formulating an opinion based on such learning, such knowledge, as results from such research, and in respect of writing academic papers and books about the subject providing copious, accurate, references to the source material.

Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources - documents or accounts or writings - are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

Hence, if the author of an academic book or academic paper writes about a person and/or about their works, or about an event, using only secondary

sources – sources containing the opinions, the interpretations, or the conclusions of others – then the opinion, the interpretation, the conclusions of that author about such a person and/or about their works, or about an event, are unauthoritative because unscholarly." {7}

The last paragraph sums up what Introvigne writes about the ONA and about Mr Myatt, for since Introvigne only offers the opinions, the interpretations, or the conclusions of others, providing no evidence from primary sources, his own opinion is unauthoritative because unscholarly. That he also makes some basic factual errors and obviously has not done detailed research into the ONA (as evident in not knowing about the authority of individual judgement and other matters) highlight once again the shoddy nature of quite a lot of academic research into Western esotericism in general and modern Satanism in particular.

K.S.  
2017

{1} <https://regardingdavidmyatt.wordpress.com/more-unscholarly-research/>

{2} <https://regardingdavidmyatt.wordpress.com/about/a-sceptics-review-of-diablerie/>

{3} The facts which contradict Senholt's thesis are enumerated by Myatt in his essay *A Matter of Honour*, an extract from which is given below. The complete essay is available at <https://regardingdavidmyatt.wordpress.com/myatt-a-matter-of-honour/>

Myatt's essay is mentioned in Karin Priester: *Warum Europäer in den Heiligen Krieg ziehen*. Campus Verlag, 2017, p.122

{4} *Some Questions About The Order of Nine Angles (2016), Part One*. Available (April 2017) at <https://omega9alpha.wordpress.com/o9a-q-a/>

{5} <https://wyrdsister.wordpress.com/2017/02/09/review-of-the-radical-philosophy-of-anton-long/>

{6} A classic example of differing ONA views is given in the text at <https://omega9alpha.wordpress.com/2017/02/15/aristocracy-anarchy-or-nihilism/>

{7} <https://wyrdsister.wordpress.com/2017/04/02/another-typical-anti-o9a-example/>

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### III. Concerning Academics And Primary O9A Sources

Given the variety and the scale of the O9A corpus - written between the early 1970s and 2017 and consisting of some five thousand or more pages - it is understandable that academics writing about the O9A have concentrated on only one or two items such as the 1980s texts *The Black Book of Satan* and *Naos*, especially as their treatment of the ONA so far, with two notable exceptions (Senholt and Monette), generally occupies only a few pages in books on either Western esotericism in general or on Satanism in particular, with Massimo Introvigne for instance devoting only seven of his six hundred and fifty one pages to the O9A {1}.

What however is surprising about their treatment of the O9A is not only the evident bias - toward the "Ayn Rand with trappings" Satanism of Howard Stanton Levey - deriving from a lack of knowledge of the O9A corpus, but also their repetition of the



opinions and the assumptions and the allegations of other authors (academic and otherwise), of journalists, and of 'anonymous others' (circulated via the medium of the internet or via e-mail) without those authors bothering to do their own research - to check the facts - by perusing primary O9A sources and, in the case of the unproven assumption/allegation that David Myatt is Anton Long, failing to present Myatt's side of the story as expounded for example in his 2012 essay *A Matter Of Honour* and in his various letters over the decades to people such as Michael Aquino and Professor Kaplan. As someone associated with the O9A wrote of one such academic:

"That such an author, published by such an academic press, could make so many unsubstantiated claims and so many mistakes in so few pages - mistakes arising from a lack of research using primary sources - does not inspire confidence in the rest of the book nor in the process of academic peer review." {2}

In respect of Senholt {3} and Monette {4}, the O9A gets a chapter of its own, amounting to twenty-four pages in the case of Senholt and thirty-seven in the case of Monette, with their contributions revealing a more nuanced understanding of the O9A deriving from having studied more O9A material than other academics, something particularly evident in Monette's treatment of the O9A. Both, however, lacking access to O9A aural tradition and having an incomplete knowledge of the O9A corpus, provide only a summary of some - not all - aspects of O9A esotericism. {5}

The primary sources given below list the essential reading for those - academics or otherwise - who seek to understand the Order of Nine Angles and its place in contemporary Western esotericism. All the texts are freely available (usually as pdf documents). {6} A lack of knowledge of these texts is indicative of a lack of knowledge about the O9A itself, with those who have the temerity to write about the O9A without having studied such texts being unscholarly because failing to research the necessary primary sources.

Hence, unless and until an academic or an accredited researcher publishes a book based on a detailed knowledge of O9A primary sources the bias against, and allegations concerning, the O9A will undoubtedly continue.

R. Parker  
2017  
v.1.07

{1} Introvigne, Massimo (2017). *Satanism: A Social History*. Brill, Leiden.

{2} Parker, R. *The Occult And Academia*. 2016, e-text. Included as chapter I in this compilation.

{3} Senholt, Jacob C. (2013). *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford University Press.

{4} Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press.

{5} Since 2011 Anton Long has - as mentioned in private correspondence with Professor Monette - produced and made accessible various MSS concerning O9A aural tradition. Some of these MSS form of the basis of post-2011 O9A compilations such as the 2016 text *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{6} The internet links cited below are valid as of April 2017 ev.

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§ *Complete Guide To The Order of Nine Angles*. Seventh edition. 2016.

- Part One - The Sinister Occult Tradition of The Order of Nine Angles.
- Part Two - Esoteric Traditions of the O9A.
- Part Three - Satanism.
- Appendix - Practical Guides To The Seven Fold Way.

A theoretical and practical (1460 page) guide to the O9A's hermetic Seven Fold Way, containing - among many other items - an embedded version of the original 1980's typewritten MS *Naos*, as well as *The Black Book of Satan*, the four novels of the Deofel Quartet, the text *Enantiodromia: The Sinister Abyssal Nexion*, *The Grimoire of Baphomet*, and the novella *Eulalia, Dark Daughter of Baphomet*.

Link: <https://omega9alpha.wordpress.com/2014/04/09/the-definitive-guide-to-the-order-of-nine-angles/>

§ Stirling, Richard. *An Overview Of The Contemporary Secret Society Known As The Order of Nine Angles*. Second Edition, 2017.

- Introduction
- A Theory of Ethics - Culling, Amoralism, Satanism, and Exeatic Living
- An Ontology - The Aeonic Perspective, Nexions, and the Sinisterly-Numinous
- An Epistemology - Dark Arts and a Life of Sorcery
- Conclusion
- Bibliography

An introduction to O9A occult philosophy.

Link: <http://www.o9a.org/2017/02/overview-of-the-o9a/>

§ *The Esoteric Hermeticism Of The Order Of Nine Angles*. 2016.

- Preface
- Ἀρρενώθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way
- The Pagan Order Of Nine Angles
- Baphomet: An Esoteric Signification
- ONA Esoteric Notes XLIX
- ONA Esoteric Notes XLVII
- ONA Esoteric Notes XLV
- Culling And The Code Of Kindred Honour
- Pathei-Mathos and The Order of Nine Angles
- A Mystic Tradition
- O9A Adversarial Action

A collection primarily concerned with the ancient hermeticism, and the paganism, that underlies the occult philosophy and the praxis of the O9A. This collection places the Traditional Satanism of the O9A into the correct esoteric context.

Link: <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

§ *Some Questions About The Order of Nine Angles*. In six parts, 2013-2017.

- 2017, Part One
- 2016, Part Two

- 2016, Part One
- 2015
- 2014
- 2013

Questions and answers about the O9A taken from internet forums, weblogs, and private e-mails, providing an initiated O9A view of commonly asked questions about, and replies to allegations concerning, the O9A.

Link: <https://omega9alpha.wordpress.com/o9a-q-a/>

### § *Esoteric Notes LXIII*

- Atazoth And Alchemical Sources
- Kabbala Primary Sources
- The Question Of Membership

Brief notes concerning O9A aural and esoteric traditions.

Link: <https://omega9alpha.wordpress.com/2017/02/02/order-of-nine-angles-esoteric-notes-lxiii/>

### § *Esoteric Notes LXI*

- Non-English Names And Terms In O9A Tradition
- Finding Answers To The Thirteen Questions For ONA Adepts
- Fayen
- The Logos Of The ONA
- The Green Damask Room

Brief notes concerning O9A aural and esoteric traditions.

Link: <http://www.o9a.org/2016/11/o9a-esoteric-notes-lxi/>

### § Long, Anton. *Those Who Are Our Kind*. 122 Year of Fayen.

A concise explanation of the 'sinister' ethos of the O9A.

Link: <http://www.o9a.org/our-kind/>

### § *The Satanic Letters Of Stephen Brown*. Two volumes, 1992.

Link: <http://www.o9a.org/2013/09/the-satanic-letters/>

### § *The Joy Of The Sinister*. 2015.

- Preface
- Introduction
- Toward Understanding Satanism
- The Church of Satan And The O9A
- Satanism Plebeianized
- The Place Of Satanism in the Order of Nine Angles
- The De-Evolutionary Nature of Might is Right
- The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts
- Concerning Culling as Art
- Sunedrion - A Wyrdful Tale

In The Sky of Dreaming  
Appendix I - The Geryne of Satan  
Appendix II - The Drecc  
Appendix III - The Joy Of The Sinister

An overview of the difference between the O9A and the 'satanism' of Howard Levey.

Link: <http://www.o9a.org/joy-of-the-sinister-2/>

§ *The Last Writings of Anton Long*. 2011.

- ° The Enigmatic Truth
- ° Lapis Philosophicus

Two short essays summing up his life-long occult quest.

Link: <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

§ *Children And The O9A*. 122 yfayen

Link: <https://omega9alpha.wordpress.com/o9a-children/>

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#### IV. Michael Aquino And David Myatt

For a long time I, personally, have always respected Michael Aquino, founder of the Occult group the Temple of Set. Why such respect? Because, judged by his actions over some forty years and judged by what individuals who have known him have personally said or written about him to me, I judged him to be a person of integrity. Someone, that is, who would not knowingly besmirch a person's reputation and someone who had and who upheld certain moral standards. Which is most befitting given that he was for years an officer in the United States military.

Thus it is with pleasure that my attention was drawn, by a comrade, to a posting that Aquino (on the 11th of October 2016) made on an internet forum and in which posting he not only reproduced a letter he had received, in the 1990s, from David Myatt but also mentioned that his correspondence with Myatt was "mutually courteous and respectful."

Since some people who have associated themselves with the Order of Nine Angles seem intent on maligning and mocking Aquino, I reproduce in full here the aforementioned posting in which Aquino quotes from a letter he received from Myatt. The posting is as follows:

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[Begin quotation]

My last correspondence with David Myatt [under his own name] occurred in February-March 1998 and was mutually courteous and respectful.

ooo

David Myatt to M.A. 2/28/98:

Sir: It has come to my attention that you have frequently mentioned my name in connection with a certain "occult" group, alleging among other things that I am some sort of leader or sole member of this group. This is completely untrue. I am not "Anton Long" nor "Stephen Brown". Neither am I an occultist. As for Mr C Beest, if you know people who had ever met him, you would know he is not yet thirty years old and could not possibly be me, being as I am almost fifty years old.

I am certainly a National-Socialist – that is, a Nazi. I have been a Nationalist-Socialist since I was sixteen years old. For your information I once many years ago infiltrated an occult group in the hope of using that group for NS ends – to propagate National-Socialism. It seemed a good idea at the time.

As far as I am concerned, National-Socialism and the occult are incompatible, and NS and Satanism certainly are. No one can be both a NS and a Satanist – you are either one or the other.

Yours, etc.  
D. Myatt

ooo

So let us take Mr. Myatt at his word: that he is not "Long/Brown/Beest", has no connection with "ONA", and as he is a professed Nazi considers that it would be impossible for him to simultaneously be a Satanist.

In this case my disapproval of the "ONA" consequent to both the writings under its

name and the manners of its professed adherents, are no reflection on Mr. Myatt. I do not know him personally beyond our brief, courteous correspondence almost two decades ago. I have absolutely no reason to wish him ill.

[End quotation]

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While a few O9A'ers will doubtless believe that Aquino has fabricated that letter from Myatt, I personally am of the opinion that it is genuine since I accept Aquino's honesty in this matter and know that Myatt's letter expresses what Myatt has consistently written and said over many decades. For instance, that Myatt did "infiltrate an occult group in the hope of using that group for NS ends" and that he did believe that "National-Socialism and the occult are incompatible" as evidenced by his 1990s text *Occultism and National-Socialism*. {1}

What I find of particular interest is that the letter from Myatt apparently dates from shortly before – or shortly after – he was arrested for 'incitement to murder' following a Dawn Raid on his home by police officers from S012 (Special Branch) stationed at Scotland Yard.

Richard Stirling  
2016

{1} <https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

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Editorial Note: The following is an extract from Myatt's essay *A Matter Of Honour*, published in 2012. A copy of the complete essay is available (as of April 2017) at <https://regardingdavidmyatt.wordpress.com/myatt-a-matter-of-honour/>

## **V. The Logical Fallacy of Incomplete Evidence - A Case Study**

In a doctoral thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as – to my knowledge – it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which

are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA <sup>[4]</sup>.

Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence <sup>[5]</sup>. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship.

This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars.

His lack of primary research is evident in several factual errors. A few examples:

(1) He repeats Searchlight's claim that their 'expose' of me in the April 1998 issue of their magazine caused internal strife in the National Socialist groups I was then involved with, whereas it had no effect at all, other than to make people laugh, since few if anyone in such groups ever took seriously anything stated in *Searchlight*. Instead, as their name for it indicated – *Searchlies* – they regarded it as "just more Jewish propaganda" and indeed as something of a badge of honour to be mentioned in it, with the general feeling being that 'if you get mentioned in *Searchlies* you must be doing something right!'

(2) He asserts that in 1998 the Police raided my home and arrested me. Which is correct. He then asserts that I was arrested again two years later, after the London nailbomb attacks, together with some other Combat 18 members. Which is incorrect. The facts being that I was not arrested in 2000, and that the 1998 raids were the ones that also involved some C18 and NSM members.

(3) He writes that: "His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC." In fact, as a search of media archives would have revealed, my conversion in 1998 was never mentioned until two years after the fact, and most of the media publicity in 2000 linking me with Copeland made no mention of it. But perhaps Senholt just meant to write something along the lines of 'the fact that Myatt was, at the time of Copeland's trial, a Muslim did not escape some of the mainstream media...'

Moving on to his claims that there are several things which link me with the ONA. All of these alleged links can be shown not only to be unsupported by the facts but also that they do not even amount, as Senholt states, to circumstantial evidence in support of the claim made that I am Anton Long. The claims are:

(1) The use of alternative dating systems, such as yf, by both me and the ONA.

The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism.

(2) Some occult texts with my name on them.

See the first part of 'omitted facts and circumstances', below – regarding using the occult as a neo-nazi honeytrap.

(3) That ONA insight roles included supporting neo-nazi groups and terrorism (neo-nazi and Islamic), things which I was openly involved with.

As with alternative dating systems and some ideas (such as acausality – see item (5) below) there is only a possible borrowing, imitation, adaptation, plagiarism.

Also, what is not mentioned are the other ONA insight roles which do not fit in with my life. Such as a police officer, assassin, and joining an anarchist group.

(4) That there is linguistic evidence linking my writings and those of 'Anton Long'.

No evidence from forensic linguistics is presented, so that this claim is just claim about two people using similar concepts and ideas and sometimes the same words.

That is, there is no direct evidence of a link, so that once again this is probably just others borrowing, imitating and adapting already existing ideas and concepts, something that, like plagiarism, happens all the time.

(5) That my departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items.

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

(6) That some of my ideas and concepts – such as acausality and Aeons and Homo Galactica – are and have been used by the ONA.

These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, and, later on, in my *Vindex – Destiny of the West*.

As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link.

In most of the above cases there is also the established and the admitted fact up until 1998 I knew, as friends, some of the people involved with various occult groups, although – as mentioned to Professor Kaplan <sup>[6]</sup> and others – I did not share their views with us therefore agreeing to disagree on many things. Thus some allowed borrowing of ideas, concepts, and inventions, by such friends is hardly surprising.

Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include:



(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others – and publicly repeated by me many times in the past ten and more years – that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

" In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to – when the time was right – be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for – in retrospect – two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after a lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article – "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims <sup>[7]</sup>, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry <sup>[8]</sup>, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathai-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself – documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 – are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.<sup>[9]</sup>

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life – with inconvenient facts and circumstances conveniently omitted or ignored – then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist.

As one person wrote in respect of the rumour, allegations, and claim, that I am the pseudonymous Anton Long,

"We basically have a choice between: (i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy [...]  
Which of [these] three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?" [10]

David Myatt  
2012

Footnotes

[5] The logical fallacy of incomplete evidence is when material concerning or

assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectivity being deliberate, or the result of fallacious reasoning or unscholarly research.

A revised and updated version of Senholt's thesis is included in Per Faxneld & Jesper Petersen: *The Devil's Party – Satanism in Modernity*, Oxford University Press, 2012. ISBN 9780199779246

[6] Refer to footnote #51 of Kaplan's book *Nation and Race*.

[7] Refer to Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

[8] The compilation *Relict* contains my selection of most of those poems, written between 1971 and 2012, that I feel are worth reading.

[9] Mention perhaps should also be made of my many writings about extremism, my extremist past, and my rejection of extremism, which post-date Senholt's thesis, and in which writings I have endeavoured to explore and understand the roots of both my extremism and of extremism itself. These writings include *The Development of The Numinous Way* (2012) and *Recuyle of the Philosophy of Pathei-Mathos* (2012).

Other such writings are included in the two compilations *A Rejection of Extremism*, and *Meditations on Extremism, Remorse, and The Numinosity of Love*.

Also of interest should be my seven-part retrospective and autobiographical text *The Ethos of Extremism, Some Reflexions on Politics and A Fanatical Life*, and which "personal reflexions on my forty years of extremism may be of interest to a few people, especially given that, as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love."

[10] Wright, Julie. *David Myatt, Satanism, and the Order of Nine Angles*. e-text, 2012. Editorial Note: A revised (2016) version of the Julie Wright article is (as of April 2017) available at <https://regardingdavidmyatt.files.wordpress.com/2016/09/myatt-and-the-o9a.pdf>

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## **The O9A: A Multi-Headed Mythical Beast Artistic Transgression And Subversion**

### **Preface**

In this essay the Order of Nine Angles (ONA, O9A) is discussed in relation to two recent articles by the same anonymous author published by a popular internet based music magazine, one of which articles - *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* - was devoted to the O9A, with the other - titled *Why We're Investigating Extreme Politics in Underground Music* - dealing with artistic transgression, subversion, and infiltration, in general.

As we reveal, the article about the O9A is ill-informed, while the other article reveals a lack of understanding of artistic transgression and subversion. As we go on to note, the O9A defies classification according to mainstream, conventional, ideas, and appears to have taken "artistic transgression and subversion" to the next level.

ooooooo

### **Artistic Transgression and Subversion**

In *Why We're Investigating Extreme Politics in Underground Music* the anonymous author not only announced his investigation into infiltration of an "underground music culture", but also revealed a somewhat woeful lack of understanding of artistic transgression and subversion. Thus he wrote:

{quote}

"this website has championed underground music, art and culture which seeks to challenge its audience, provoke thought and subvert mainstream ideas [...]"

Artistic transgression and subversion are vital elements of any socially progressive culture, but mindlessly pushing against the boundaries of what is considered acceptable, artistically, politically, or socially, is not necessarily progress [...]"

To push limits of expression in such a way that boundaries are

questioned and moral lines are overstepped (either intentionally or by sheer accident and experimentation) is a moral endeavour. But, through this process of picking apart the fabric of morality, the more positive and vital elements of our communities may, if we are not vigilant, be exposed to the threat of entryism - infiltration and appropriation - by those whose motives and beliefs are regressive and altogether more sinister."

{/quote}

There are fundamental problems with his article with three of the most obvious problems, apparent in the above quotations, being (i) the statement "the more positive and vital elements of our communities" and (ii) that those elements of our communities may "if we are not vigilant, be exposed to the threat of entryism," and (iii) "those whose motives and beliefs are regressive and altogether more sinister".

§ The first statement raises the issues of who decides what are the "more positive and vital elements of our communities" and what does "our communities" mean. The whole basis of subversion is to subvert, to challenge, to transgress, what have become accepted conventions and accepted norms; conventions and norms made by others be those others politicians, philosophers, sociologists, psychologists, religionists, ideologists, social reformers, critics, artists, and so many more, who or whose works become accepted in a particular society as "authorities" as to what is or should be "positive" and "vital" and the norm.

For example, the whole of the subversive movement known as anarchism is to move away from such "authorities", and the hierarchies of power, and influence, which evolve from them and instead allow for and pursue free and individual choice and a life-style of non-hierarchical co-operation.

As for the phrase "our communities" it implies some kind of artificial division between "us" and "them"; between our kind and others, be our kind described by labels such as "artists" or as musicians of certain genre, or as those who accept particular types of behaviour or particular personal attitudes or particular political views or even particular types of apparel as are or become relevant to and thence symbolic of particular sub-cultures.

Which divisions only exist to themselves be subverted by transgressive individuals.

§ The second statement raises the issue of "entryism", a recent term (first used around 1966) which purports to describe an alleged organized infiltration, by some people, of some other group, organization, association, movement, or political party, with the intention of subverting the aims and activities of some other group, organization, association, movement, or political party.

There are several assumptions made in the phrase "the threat of entryism". One is the presumption of *organized* infiltration. Another is that there is some distinct group, organization, association, or movement, to infiltrate. Another is that such a distinct group has at least some aims and activities in common given that the intent is to subvert those aims and activities.

This returns us to "us" and "them" and thence to who decides who is part of "our group" or of "our subversive sub-culture". Who decides the criteria for acceptance and the criteria which make our aims and activities distinct? Yet all criteria are only there to themselves be subverted.

§ The third statement - "those whose motives and beliefs are regressive and altogether more sinister" - also raises the issue of who decides, and by what criteria, what is regressive and what is "sinister".

Again there is the conventional assumption, the idea, of dialectical opposites, in this instance of "progressive" and "regressive", and of "sinister" (bad, evil) and what is "good".

Part of subversion, in the sense of art, literature, music, and various modern sub-cultures, is to use or to present some conventional idea or norm in an unorthodox or startling or shocking manner. Hence the use in the past by some artists and musicians of Nazi symbolism or ideology.

But who using what criteria can declaim that such "sinister" symbolism and ideology - "sinister" according to conventional ideas and norms, note - is now subversively outdated? In addition, the reality is that such "sinister" symbolism and ideology are even more shocking now given how the racism of Nazi ideology is often outlawed. a heresy, in many nations of the West, and given how following the publication by the anonymous author of *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* - the article which followed his *Why We're Investigating Extreme Politics in Underground Music* - how many of Mr Moulton's former musical and artistic collaborators have rushed to announce that they find racism and right-wing extremism abhorrent, have denounced the O9A, and declared that they have distanced themselves from Mr Moulton believing as they obviously do the accusations made against Moulton by the anonymous author of that O9A article.

Thus it appears that to denounce "racism and right-wing extremism", and to denounce the "neo-nazi" O9A, has now become the norm, or is expected to be the norm, by which "underground" artists and musicians are judged. Such denouncements are invariably based on the norm of dialectical opposites: such as "we stand opposed to..." and "we are anti-[this], pro-[that]..."

What the anonymous author has done, in his *Why We're Investigating Extreme Politics in Underground Music*, and as the three statements discussed above



make clear, is (i) declaim his own criteria based on currently accepted norms - such as the conventional, the mainstream, idea of a dialectic of opposites - and (ii) made assumptions based on certain criteria such as "positive and vital elements" which are themselves norms, mainstream ideas. Which declamations and assumptions are most certainly not subverting mainstream ideas; are not challenging, are not transgressing accepted norms and ideas.

Hence despite his protestations - that "this isn't the birth of a new, conservative era for [us]" - being conservative is exactly what he is doing.

In addition it is obvious that one of the criteria the anonymous author has used in making those three statements - and a criteria which permeates his discussion of those considered by him to present a clear and "sinister" threat to artistic subversion - is, in his words, "the motives of the players involved." Which assumptions about motives is itself not only a mainstream thing to do but also *argumentum ad hominem*.

In respect of artistic transgression, we might suggest that artistic works which included images of David Myatt could be transgressive today given that Myatt is (i) regarded by many as "the chief architect of the O9A", (ii) has according to the anonymous author in his second article, *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, a "lifelong aim of destroying Judeo-Christian culture," (iii) is regarded as "emblematic of the modern syncretism of radical ideologies" {1} and (iv) is arguably one of the "principal proponent[s] of contemporary neo-Nazi ideology" {2}. So would images of Myatt be artistically transgressive even though - or perhaps because - Myatt in the past decade has, after four decades of extremism, developed a mystical philosophy based on virtues such as compassion, humility, tolerance, and empathy?

### **The Order Of Nine Angles**

With the publication of the article about the O9A, titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, by the same internet based music magazine it was only to be expected given human nature that two things would occur. First, that most of the readers of the article would implicitly accept what the anonymous author wrote about the O9A and those alleged to be involved with it; and second that only a few readers would be interested enough to find out more about the O9A and those alleged to be involved with it.

The anonymous author of the article might well want to stay anonymous given how coarse, how ill-informed, the article is.

For example his source for his claims about artist and composer Richard Mould are unproven accusations made in some pdf document by another anonymous person, a document anonymously sent via e-mail to various journalists, and to

artists and musicians personally known to Mr Moulton. For some journalist - hiding behind a pseudonym for his own protection - to use such an anonymous document as "evidence" in an article published on a mainstream music site to publicly defame a person is tabloid journalism, coarseness, at its worst.

The coarse nature of the article is also evident in the fact that the anonymous journalist deems the O9A to be a satanic nazi group when a study of O9A esotericism and praxes would have revealed that it is in reality a multi-headed mythical beast whose heads include anarchism, nihilism, the non-political, non-satanic, hermetic mysticism of the Seven Fold Way, and the folk mysticism of the Rounwytha.

In addition, given the nature of the O9A no one, and no nexus, does or can speak or write "on behalf of" the O9A just as there is no "official" O9A policy about anything, so that quoting from various articles written by people associating themselves with the occult sub-culture that is the O9A does not say anything meaningful about the O9A, only about how some people interpret O9A esotericism and O9A praxes.

That the anonymous author commits the fallacy of *a dicto secundum quid ad dictum simpliciter* was only to be expected, for he mentions the actions, the deeds, of a few specific, named, individuals who have associated themselves with the O9A and then proceeds to generalize, using those few actions, those few deeds, as representative of the O9A itself.

That the anonymous author also commits the Fallacy of Incomplete Evidence was also only to be expected. For the multitude of facts and circumstances which do not support his assumptions about the O9A are either omitted or they are summarily dismissed by the author since he has made a generalized and biased assumption about the motives of individuals involved with the O9A.

His basic assumptions are (i) that the O9A is some sort of neo-nazi occult group, and (ii) that a few quotations from some articles written by some people associating themselves with the O9A suffice to explain the nature of the O9A, and (iii) that many of those involved with the O9A are deceptive and manipulative so that what they may say or write cannot be trusted. {3}

Had he undertaken a detailed study of the O9A {4} he would have discovered several interesting and important things:

(i) that the O9A is not an organized group with a "membership" but rather an occult sub-culture which individuals choose to identify with;

(ii) that it is thus a loose collective of independent nexions and individuals;

(iii) that the O9A principle of the authority of individual judgment means that

those independent nexions and individuals are free to interpret everything O9A - its esoteric philosophy and its occult praxes - in whatever way they choose, and free to change or evolve everything O9A;

(iv) that some independent nexions and individuals interpret O9A esoteric philosophy as anarchic in essence; that others interpret O9A esoteric philosophy as nihilist in essence; that others (such as the Rounwytha) interpret O9A esoteric philosophy as mystical in essence; that others interpret O9A esoteric philosophy as Satanist in essence; while others interpret O9A esoteric philosophy as embodying a modern type of National Socialism;

(v) that there is thus a diversity of opinion within those who associate themselves with O9A esoteric theory and/ or praxes;

(vi) that articles written by someone associating with or identifying with or claiming to be the O9A present only their personal opinion about or their own interpretation of matters O9A and may not necessarily reflect the esoteric nature of the O9A;

(vii) that the O9A - contra the ethos of the modern extreme "right-wing" - has Sapphic nexions, "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children," {5} and has a decidedly anti-patriarchal ethos;

(viii) that the main praxis of the O9A is the Seven Fold Way which is a highly individual hermetic and practical (and non-political) quest lasting over a decade whose goals are the cultivation in the individual of their own weltanschauung and the discovery of Lapis Philosophicus leading thus to an understanding of The Unity beyond all ideations and abstractions and beyond the dichotomy of conflicting, dialectical, opposites, such as Left Hand Path and Right Hand Path, "Left Wing and Right Wing", and "us" verses "them".

The O9A therefore defies classification according to mainstream, conventional, ideas even though the anonymous author does classify it according to mainstream ideas, designating it simply as a neo-nazi occult group which, in its totality, it clearly is not.

Similarly, in the context of an individual undertaking the O9A Seven Fold Way - the main and traditional occult praxis of the O9A - the rôle of being a Satanist is part of the stage of External Adept which traditionally lasted for around two to three years after which the individual leaves "satanism" behind and prepares for and undertakes the mystical Grade Ritual of Internal Adept. Thus to classify the O9A according to mainstream ideas, designating it simply as a "satanist" group reveals a fundamental misunderstanding of the O9A.

## **Entryism**

The coarseness of the article is evident in the concern by the anonymous author about infiltration - "entryism" - and which topic he introduced in the article which preceded his O9A one.

Since the O9A is and always has been a heterogeneous collection of independent individuals and nexions with no hierarchy, there cannot be and has never been any O9A organized, or any O9A-led, infiltration of some distinct group, organization, association, or movement.

All there can be and all there has been are some individuals who associating with the O9A decide for themselves to temporarily (perhaps for a year or so) infiltrate some distinct group, organization, association, or movement in order to personally learn from such a practical experience, often as part of their journey, their anados, along the Seven Fold Way; that is, as an Insight Rôle. They then move on to other tasks, other experiences both practical and occult.

For "through the practice of insight rôles, the order advocates continuous transgression of established norms, rôles, 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." {6}

Does this "continuous transgression of established norms" seem familiar? It should have seemed familiar to the anonymous author for he wrote in *Why We're Investigating Extreme Politics in Underground Music* that "artistic transgression and subversion are vital elements of any socially progressive culture."

All the O9A have done is suggest that such "artistic transgression and subversion" while necessary can occur beyond the realm of Art and Music with both types of transgression and subversion being useful in terms of individual practical learning and in terms of evolving, perhaps even changing, the boundaries, the norms, of the society of which those individuals are a part.

It thus appears as if the anonymous author has failed to understand that O9A esoteric philosophy and praxes advocate what he himself advocates and defends, albeit the O9A appears to have taken "artistic transgression and subversion" to the next level.

## **David Myatt**

The coarse nature of the article about the O9A is also evident in how the anonymous author portrays David Myatt: as not only being Anton Long, "the O9A's chief architect", but as still being some die-hard neo-nazi who has a "lifelong aim of destroying Judeo-Christian culture."

Yet in respect of "the O9A's chief architect" the anonymous author provides nothing which has probative value to substantiate his belief that Myatt=Long, and never mentions that the topic of David Myatt and the O9A is controversial in O9A circles and has been extensively covered in the 97 page book *A Modern Mysticism: The Enigma of Myatt And The O9A* published in 2018.

For the book provides essays *pro et contra* whether Myatt was or was not "Anton Long" of O9A fame and thus allows the reader to form their own opinion. As the book reveals some supporters of the O9A claim he was Anton Long, while others claim he was not.

In summary, those who claim he was "Anton Long" interpret Myatt's life from 1968 on as emblematic of someone journeying over the decades along the O9A Seven Fold Way from Initiate to Magus and thus acquiring practical experience of both the numinous and the sinister, with Myatt's post-2011 mystical writings expressing what a person understands when they finally, having ventured beyond The Abyss, discover Lapis Philosophicus and thus acquire wisdom.

Those who claim he was not "Anton Long" interpret Myatt's diverse life as unplanned and not that unusual; as the life of a youthful fanatic, a selfish man, who slowly, as a result of his experience over decades, changes and who expresses what he has learned in his post-2011 philosophy of *pathei mathos* with its virtues of compassion, empathy, tolerance, and humility. This is the interpretation offered by Myatt himself in his autobiography *Myngath*.

What both interpretations apparently have in common is that they accept that Myatt, post-2011, is not a neo-nazi, not an extremist, and is the opposite of every known variety of satanist ancient and modern including those of the O9A itself.

## **Conclusion**

The article about the O9A by the anonymous author has been revealed to be coarse and ill-informed, with his earlier article about artistic transgression and subversion revealing a lack of understanding of both those topics.

As we mentioned, it appears as if the anonymous author has failed to appreciate that O9A esoteric philosophy and praxes advocate what he himself tried to advocate and defend, albeit the O9A appears to have taken "artistic transgression and subversion" to the next level.

However, what the anonymous author has done is enhance the occult mystique of the "sinister" O9A, given that his article was published on a well-known internet-based music magazine with many young readers.

Perhaps some individuals may even take up our suggestion that artistic works which include images of Myatt might be genuinely transgressive since Myatt has according to the anonymous author a "lifelong aim of destroying Judeo-Christian culture," and is still regarded as "emblematic of the modern syncretism of radical ideologies" and is arguably one of the "principal proponent[s] of contemporary neo-Nazi ideology."

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TWS Nexion  
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{1} Jon B. Perdue, *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70-7

{2} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (United States Air Force), Volume 7 Issue 1, Spring 2013.

{3} His prejudiced assumptions are evident for instance in comments about Moulton and Myatt: Moulton's "history of deception," and "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation."

{4} Such as at the very least reading O9A texts from the 1980s typewritten MS *Naos* to the seventh edition of the 1460 page *Complete Guide To The Order of Nine Angles* issued in 2015, to the texts mentioned at <https://omega9alpha.wordpress.com/2018/10/25/o9a-texts-2018/> which include works such as a *A Modern Mysterium* and *ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*.

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

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

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## **Exposing Twelve Basic Errors Or, How To Spread Fake News**

In a recent report much quoted in mainstream Media the anti-fascist 'special interest' group calling itself "Hope not hate" devoted two sections (pages 80-85) to the Order of Nine Angles (O9A, ONA) and David Myatt.

The shoddy and propagandistic - the "fake news" - nature of the report is evident in the fact that in those two sections there are over twelve basic, factual, errors ranging from outright fabrications to misquotations.

Another fundamental - damning - flaw is that various O9A and other articles are quoted but without providing references to the date and place of publication and without giving the name of the author on the original text with some articles which are falsely attributed to Myatt having been written by others.

Other fundamental flaws are that the author of the sections on the O9A and Myatt provided no evidence for their many assumptions (such as that Myatt=Long) and did not balance their claims by asking those they libelled for their comments.

That the mainstream Media published articles which extensively quoted from the pages about the O9A and Myatt in the report yet did not have its journalists ask those maligned by the report for comments, and did not have its journalists check the facts beforehand, is indicative of how even the mainstream Media is complicit in spreading "fake news".

Had a mainstream journalist or journalists bothered to check the facts they would have found the following.

§ Quote: "For Myatt, satanism and fascism are inextricably linked." p.84

A fabrication by the author, since Myatt in his extensive critique of Occultism first published in 1997 by Renaissance Press in New Zealand wrote:

"National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other." {1}

§ The author gives a quote allegedly written by Myatt: "National Socialism is the only real theory in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance. In a very important sense, National Socialism IS contemporary Paganism." p.84

The author not only misquotes the original text but mistakenly attributes it to Myatt.

° The correct quotation is:

"National Socialism (with the esoteric exception of Traditional



Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance – of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialists, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western – or Aryan – people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown.”

The quotation is from a Temple 88 newsletter published in a compilation by Caput Mortuum in May 2004 via a now defunct website. {2}

° In addition and importantly, according to the Anti-Defamation League

“the berserker brotherhood is a relatively new motorcycle division of temple 88, a white supremacist group that describes itself as a brotherhood of white separatists. The berserker brotherhood colors have a skull in the middle of an iron cross, flanked on the right by the number 88. One anonymous berserker brotherhood member claimed on a social networking Web site that temple 88 originally formed in South Carolina’s Allendale Correctional Institute.” {3}

§ Quote: “The three volumes of The Black Book of Satan are considered so extreme that they are kept in a special section of the British Library and not available to the general public.” p.81

In fact, only two versions of the first volume are kept in the British Library. The first version was published in 1984 and is at General Reference Collection Cup.815/51.

The second version was published in 1992 under the title *Codex Saerus* and is at General Reference Collection YK.1994.b.12337.

Other O9A items kept in the British Library include the rare edition of *Naos: a practical guide to modern magick* published by Coxland Press in 1990, available at General Reference Collection YK.1993.a.13307.

§ Quote: “O9A literature regularly advocates ritualised rape, random attacks on innocent victims.” p.81

A fabrication by the author.

A study of the O9A corpus from the 1980s to 2018 – from the pro-Sapphic novel *Breaking The Silence Down* {4} to the essay *The Anti-Patriarchal O9A Ethos* {5} – reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {5} and with the O9A having “more female supporters than either the Church of Satan or the Temple of Set [and] more women with children.” {6}

Nowhere in the corpus of O9A texts written by “Anton Long” between the 1970s and 2011 does the O9A advocate rape.

In fact the O9A consider rapists as suitable candidates for culling {7}.

In addition, nowhere in the corpus of O9A texts written by “Anton Long” between the 1970s and 2011 does the O9A advocate random attacks on innocent victims.

§ Quote: “The ceremony ends with the killing of a chosen one; in a symbolic sacrifice, an animal replaces a person.” p.81

The ceremony in question is *The Ceremony of Recalling* and nowhere is there any mention of sacrificing an animal, which is fabrication by the author. The ceremony is included in the text Grimoire of Baphomet.

In addition, O9A texts dating from the 1980s and 1990s reveal that they “despise animal sacrifice.” {8}

§ Quote: “When asked in 2005 if the O9A were posing as nazis to recruit and spread their message, Myatt – writing under the name Darkos Lago – responded: You seem to have missed the point about ONA and National Socialism.” p. 82

Where is the evidence for the propagandistic assumption that Myatt used that or any other pseudonym? The author provides no evidence whatsoever.

In addition, the author not only gets the year wrong but misattributes the quote. The post was published in 2016 on the “right-wing” Stormfront internet forum by Dark Logos not by Darkos Lago {9}.

§ Quote: “To Myatt, Satanism represented the Black Order, the only force that could unlock the stranglehold [of] the White Order.” p. 84

A fabrication, for Myatt does not mention a “Black Order” and a “White Order” in any of his writings, be such writings from his time as a National Socialist (1968-1998), as a Muslim (1998-2009) or as an advocate of his numinous way/philosophy of pathei-mathos (2010-present).

Neither does “Anton Long” mention a “Black Order” and a “White Order” in any of his writings.

§ Quote: “In an interview as recently as 2013, Myatt explained their strategy. “Insofar as I understand the matter, it seems that the ‘satanic’ overtones of the ONA serves several subversive purposes.” p.83.

The quoted text was not an interview with Myatt, was not published in 2013 but was posted in 2016 on the “right-wing” Stormfront internet forum by Dark Logos {9}.

§ Quote: “In the 1990s the leadership of the O9A was taken over by Richard Moul.”

The author reveals a basic lack of understanding of the O9A. For there is not and never was a “leader” of the O9A, as a study of the O9A corpus from the 1980s to 2018 makes clear. {10}

According to Professor Monette 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.” {11}

That is, the O9A is a collection of autonomous cells (nexions) and individuals who follow or who are inspired by the Occult philosophy and practices described in the O9A corpus.

§ Quote: “In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moulton.”

The author fabricates where both Myatt and Moulton then lived. At the time Myatt lived in the village of Leigh Sinton near Malvern with his wife and family while Moulton lived with his female partner on a farm near Lydbury North in Shropshire.

These facts were known to both the police and MI5 since Myatt was under surveillance following his arrest by Special Branch in 1998 and his interrogation in 1999 by the anti-terrorist squad in relation to Copeland’s nail-bomb attacks in London. At the time of the interview with Lowles, Myatt was still on bail following his 1998 arrest with one of his bail conditions being that he attend Charing Cross police station on a regular basis.

In addition, the places of residence could be confirmed by County Council tax reports, by tax returns from HM Revenue and Customs, and by other official documents, with Myatt at the time working on a farm near Malvern.

Myatt’s version of the interview with Lowles {12} provides a different version of the events.

§ Errors on pseudonyms.

The author gets the following pseudonyms wrong. He has

- Christos Beast – instead of Christos Beest
- Darkos Lago – instead of Dark Logos
- A. A. Morian – instead of A. A. Morain
- Michael Mouthwork – instead of Michael Morthwork

§ Logical Fallacies.

The author of the sections on the O9A and Myatt commits two basic logical fallacies.

- First, he commits the fallacy of Incomplete Evidence, Which is, to quote Myatt, {13} “when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or

conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point."

The author thus omits to mention or quote from O9A texts which contradict his assumptions or which place into context the quotations he uses. The author also omits to quote from Myatt's extensive post-2010 writings about his rejection of extremism and about his mystical, ethical, philosophy of pathei-mathos; quotations which would provide Myatt's side of the story.

In the case of the O9A the author does not, for example, in the matter of "culling" mention or quote from O9A texts which reveal that there is wide diversity of opinion within the O9A as to whether O9A culling is real or merely part of its Labyrinthos Mythologicus {14} and thus just

"a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A."  
{15}

As Richard Moulton recently wrote:

"Regarding culling: I have always understood this to be a mischievous aspect of the O9A's Labyrinthos Mythologicus, and during my time associated with its Septenary techniques, I experienced nothing to suggest otherwise." {16}

The same questions regarding the O9A's Labyrinthos Mythologicus apply in the matter of the O9A suggesting Insight Roles that may involve criminal acts.

° Second, the author of the sections in the report dealing with the O9A and Myatt commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group.

Thus the author uses selective quotes from people who have associated themselves with the O9A and uses his selection to describe and to defame the O9A.

### **Trusting In Fake News**

So many errors and flaws in so few pages exposes the sections on the O9A and Myatt in the report as untrustworthy, as "fake news", as propaganda designed to discredit written by an author with a particular political agenda.

The sections on the O9A and Myatt are also a masterclass in how to write, distribute, and have the mainstream Media publish fake news, to thus get the public to believe and spread such fake news.

RDM Crew  
February 2019

Note: The on-line texts and web-pages referenced below were available as of 26 February 2019.

{1} Myatt's *Occultism and National-Socialism* is available at <https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

{2} qv. <http://www.the-serpent.pl/ona/>

{3} [https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL\\_CR\\_Bigots\\_on\\_Bikes\\_online.pdf](https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL_CR_Bigots_on_Bikes_online.pdf)

{4} Available from <https://omega9alpha.wordpress.com/deofel-quartet/>

{5} <https://omega9alpha.wordpress.com/anti-patriarchal-o9a/>

{6} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194–196.

{7} <https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

{8} qv. R. Parker, *Praxis and Theory of The Order of Nine Angles – A Précis for Critics, Neophytes, and Academics*. 2012.

{9} <https://www.stormfront.org/forum/t872799-5/?postcount=44#post13330543>

{10} An overview is provided in *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, available at <https://omega9alpha.wordpress.com/o9a-authority/>

See also <https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf>

{11} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.89

{12} <https://regardingdavidmyatt.wordpress.com/meeting-with-nick-lowles/>

{13} David Myatt, *A Matter Of Honour*, 2012.

{14} qv. <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{15} The quotation is from *The Question Of O9A Culling*, available at <https://omega9alpha.wordpress.com/o9a-culling/>

See also *Another Academic Misinterpretation Of The O9A*, available at

<https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

{16} <https://web.archive.org/web/20190220044334/https://starred-desert.com/statement/>

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