



Some Questions And Answers About The Order of Nine Angles (2019)

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Preface

The following recent questions and answers about the Order of Nine Angles (O9A,ONA) have been purloined from e-mails sent to and replies sent from a temporary contact e-mail address privately circulated - for example to an academic, and to the journalist who wrote the November 2018 *Quietus* article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* {1} - and which contact e-mail address also briefly appeared on the omega9alpha weblog for a few weeks in 2019 following the mention of the O9A in mainstream British newspapers such as The Daily Telegraph, The Sun, The Guardian and The Independent. {2}

This text is the last volume in the Q & A series and thus supplements previous *Some Questions and Answers About The Order of Nine Angles* published in the years 2013-2017. {3} The series answers commonly asked questions about the O9A as well as countering the disinformation spread about the O9A.

As in the other volumes in the series, some of the questions and answers have been edited for publication, usually to correct typos, clarify the sense, provide some additional information, or rephrase the question asked. Some references to O9A texts in the answers have been moved to footnotes, and we have sometimes added as a footnote a reference to a relevant O9A text.

The web-links provided in this volume were valid as of August 2019.

RP, TWS, et al.
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v.1.03

{1} Refer to <https://omega9alpha.wordpress.com/2018/12/03/o9a-transgression-and-subversion/>

{2} In regard to the allegations made - the "fake news" reported - in such newspapers refer to <https://omega9alpha.wordpress.com/fake-news/> which details and refutes those propagandistic allegations.

{3} Appendix III lists the main topics covered in the previous volumes which are available at <https://omega9alpha.wordpress.com/o9a-q-a/>

O9A Texts: Where To Begin?

Q. Since there are several thousand pages of O9A texts dating back to the 1970s which ones would be a good place to begin for someone wanting to learn about the O9A? Would recent texts be best?

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A. The texts need to be understood in relation to three things. First, the esoteric - the Occult - philosophy and praxises of the O9A. Second, in relation to the 'sinister dialectic' and third in relation to our Labyrinthos Mythologicus.

1. In relation to the Occult philosophy and praxises of the O9A, the early texts - such as Naos, Hostia, and the Black Book of Satan - are primarily concerned with (i) the first three stages of the O9A Seven Fold Way, (ii) with cultivating in individuals a sinister or 'satanic' character, (iii) with outlining the basics of O9A Occult philosophy, such as the sinister dialectic and thus Aeonic sorcery (Aeonic magick), and (iv) with being adversarial and polemical especially in relation to existing and modern 'satanic' ideas such as those of Howard Stanton Levey (aka Anton LaVey) and Michael Aquino.

Thus the focus of many early O9A texts is on 'satanism' and providing some guidelines for practical, exeatic, and sinister experiences and thus the necessary and initial pathei-mathos.

Later texts - such as *Enantiodromia: The Sinister Abyssal Nexion*, the 159 page compilation titled *The Esoteric Hermeticism Of The Order Of Nine Angles*, and the 146 page *A Compilation Of Some Recent O9A Texts (2017-2019)* - deal (i) with the later stages of the Seven Fold Way, (ii) with the alchemical and hermetic antecedents of O9A philosophy and of the Seven Fold Way, and (iii) with O9A esoteric - aural - tradition such as the anti-patriarchal O9A ethos, Atazoth and alchemical sources, esoteric languages (such as the Star Game), archaic spelling in O9A tradition, and non-English names and terms in O9A tradition.

Thus, as mentioned in the 2019 O9A text *The O9A Deofel Quintet*,

The Deofel Quintet places the neo-nazism and the satanism aspects [of O9A praxis] into the necessary esoteric perspective, for the novels of the Deofel Quintet are non-political with the overt satanism of such works as *Falcifer* and *The Temple of Satan* expressing the place of satanism in O9A tradition: which is that it is a short-lived and personal learning experience, germane to the early stages, the first few years, of the anados (ἄνοδος), the decades-long hermetic quest, for Lapis Philosophicus. An anados manifest in O9A hermeticism by the sinister-numinous Seven Fold Way.

In this perspective, both *Falcifer* and *The Temple of Satan* are concerned with initiate type learning experiences: gaining esoteric knowledge, participating in ceremonial overtly 'satanic' rituals, and experiencing the part of the satanic ethos that concerns personal pride and personal pleasure. But they also deal with how personal emotion - especially love - affects them, can complicate their lives, as well as offering them opportunities to learn and advance further in their anados.

Which advancement is the concern of *The Greyling Owl*, of *The Giving*, and of *Breaking The Silence Down*. {1}

2. In relation to the 'sinister dialectic' - and thus to the phases or iterations of the nexion that is the O9A {2} - there is the understanding which the early stages should reveal, which is that

"the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called Aeonic insight." *Satanic Letters of Stephen Brown*, letter to Ms Vera, 27th May 1992.

Which (outer, exoteric) forms include, of course, O9A satanism.

3. In regard to our Labyrinthos Mythologicus, as described in v.1.07 of a text first distributed in 122 yfayen and revised in 127 yfayen,

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works was included in the Bibliotheca Teubneriana of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

What all this amounts to is that O9A texts when understood in context - via for example the development of Occult abilities and insight - can provide the guidance necessary for an initiate to progress, on their own, toward the goal that is Lapis Philosophicus: toward self-understanding and Wisdom.

When not understood in context they can "entrap, enchant, entice, confuse, incite, dissuade, and jape" the individual initiate and non-O9A folk, as well as form part of the O9A Sinister Game and thus aid the sinister dialectic (i) by getting some individuals, over decades, to undertake certain deeds, and (ii) by causing a dialectical response from others who profess to be Occultists or from those who, knowingly or otherwise, aid the Magian status quo, such as journalists and some academics.

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{1} The text *The O9A Deofel Quintet* is available at <https://omega9alpha.wordpress.com/2019/07/07/the-o9a-deofel-quintet/>

{2} Refer, for example, to <https://omega9alpha.wordpress.com/gct/>

Evolving Beyond The Original Satanic Paradigm?

Q. I found the following quote about the O9A very interesting:

"I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the "Sinister" as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path - a trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister." George Sieg, *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*, Conference paper at *Satanism in the Modern World*, November 2009, Norwegian University of Science and Technology.

Is the O9A evolving beyond its "original Satanic paradigm" and evolving novel forms of Western occultism?

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A. The O9A was always beyond the "traditional satanism" that was propagated between the 1970s and the 1990s, as evident in The Deofel Quintet {1} and in the pagan and hermetic ethos of the O9A {2} and as perhaps less evident in the aural Rounwytha tradition {3}.

It was just that the pagan and especially the ancient, pre-qabalistic, hermetic ethos of the O9A went unnoticed with no one outside the O9A bothering to ask why Part One of the 1989 compilation *Naos* was entitled *Physis Magick*, even though the term physis referred to ancient Greek philosophy and to the Pymander tractate of the ancient Corpus Hermeticism.

Similarly, non-O9A folk derided the O9A claim that its septenary system was part of the original Western Occult tradition and earlier than the Hebrew qabala used by all other non-O9A Western occultists, with one academic going so far as to write that the O9A system was merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot." {4}

As noted in the 2014 O9A text *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*,

It was only after the publication, in 2013, of Myatt's translation of and commentary on the Pymander section of the Corpus Hermeticum that others, outside of the O9A, began to realize that the O9A claim had some historical merit after all, since Myatt's translation and commentary places the O9A's septenary system into its correct historical and esoteric perspective, with Myatt's learned commentary explaining much both about the septenary system - the hebdomad - which forms an important part of the hermetic Pymander text, and about the anados, the journey through the spheres to the final goal of immortality. {5}

What was also missed by non-O9A folk was that the seventh stage of the O9A Seven Fold Way was the stage of Immortal and, according to O9A texts, required the mortal to egress beyond their mortal life into the realms of the acausal. {6} That is, no earth-dwelling mortal could claim to have reached the last stage of the Seven Fold Way, and which last stage - according to the distorted qabalistic system used by all other non-O9A Western occultists - is that of Ipsissimus.

It was only as "Anton Long" neared retirement in 2011 that he began to write about the pagan and hermetic ethos of the O9A and about the aural Rounwytha tradition, and it was only a few years afterwards that a few O9A Adepts, having been guided by "Anton Long", achieved the grade of Master/Lady Master and thus had knowledge sufficient to write about such subjects in some detail.

In 2011 "Anton Long" replied to a question by Professor Monette and in which reply he mentioned that he had already begun to set down, for future generations, some of the remaining aural traditions:

Question: *Given that ONA is now international, it's unlikely that many nexions will ever have direct access to the Old Guard (so to speak), and so a certain aural component of the tradition may be available to those in the UK, but not necessarily those in (say) Europe or Asia. Does this matter, or is the 7FW [Seven Fold Way] sufficient enough in itself that the aural traditions are not necessary for the development of Masters around the globe?*

Answer: This is an interesting and relevant question which – curiously – I discussed only last year with a few of the few people I have personally guided over the past three decades. Naturally, such aural traditions will still be related person to person in the old manner but that, quite naturally and as you intimate, still only covers a limited geographical area: the British Isles and in more recent years a few countries in Europe.

My view was, and is, that for the global Order a lot of our aural traditions are important, partly because they provide perspectives, esoteric information, and advice, that are unavailable by means of the printed (and now, viewed) word. Therefore, I decided to directly write about, or hint at, some of these traditions in a few articles and in some correspondence with certain individuals. {7}

In regard to the Western tradition of a septenary system several O9A texts include illustrations from Renaissance Occult books and manuscripts which reveal a septenary tradition. One of the illustrations is from a manuscript by Isaac Newton, others are from books such as *Azoth Sive Aureliae Occultae Philosophorum* published in 1613, *Oedipvs Aegyptiacvs*, Tomi Secundi Pars Altera published in 1653, and John Dee's *Monas Hieroglyphica* published in 1564. {8}

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{1} Refer, for example, to <https://omega9alpha.wordpress.com/2019/07/07/the-o9a-deofel-quintet/>

{2} Refer, for example, to <https://omega9alpha.wordpress.com/the-rounwytha-way/>

{3} Refer, for example, to (i) <https://omega9alpha.files.wordpress.com/2015/11/the-pagan-o9a-v3.pdf> and (ii) <https://omega9alpha.files.wordpress.com/2015/12/alchemy-o9a-v3.pdf>

{4} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (editors), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253.

{5} *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, in the compilation at <https://omega9alpha.files.wordpress.com/2016/03/hermetic-o9a.pdf>

{6} Refer, for example, to the chapter *Physis, The Corpus Hermeticum, And The Ancient Hermetic Quest For Immortality*. in *Perusing The Seven Fold Way*.

{7} <https://omega9alpha.wordpress.com/2013/12/23/the-aural-tradition-of-the-order-of-nine-angles/>

{8} Refer, for example, to volume two of *A Compilation Of Some Recent O9A Texts (2017-2019)*. Both volumes are available from <https://omega9alpha.wordpress.com/2019/03/09/a-compilation-of-some-recent-o9a-texts/>

See also (i) <https://omega9alpha.files.wordpress.com/2015/04/o9a-hermetic-tradition-part2-v3.pdf> and (ii) <https://omega9alpha.files.wordpress.com/2015/12/alchemy-o9a-v3.pdf> which contains an illustration from the manuscript by Isaac Newton titled *Lapis Philosophicus cum suis rotis elementaribus*.

Revisiting The Perennial Nine Angles Question

Q. I've been reading a new [2019] book about "The Magical System of the Nine Angles" which references Aquino and LaVey's book "Satanic Rituals" as well as the Order of the Trapezoid. It's about "angular magic".

Did the "Order of Nine Angles" take it's name from the angular magic described by Aquino?

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A. The question has been answered many times over the years. For example, the 2013 text titled *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* provides a detailed analysis of the fundamental differences between Aquino's "nine angles" rite the O9A Rite {1} and concludes that

the two occult workings are clearly very different, with nothing whatsoever in the O9A Rite to suggest or even imply that Aquino's Ceremony was used either as a source or as inspiration [...]

§ The 'nine angles' as described by Aquino is something Aquino created as part of the Temple of Set belief system, based as that system is on the modern qabalistic-indebted Western occult

tradition invented (or put together) by The Hermetic Order of the Golden Dawn, Crowley, et al.

§ The Aquino 'nine angles' system has no basis in the 'nine angles'/nine emanations and the septenary ἑννοδοϋ described historically in various Hellenic, Indic, Persian, and Arabic, texts.

§ The O9A based their 'nine angles' and their septenary system on those historical texts, and not on what Aquino or anyone else in modern times wrote or created, and not on the modern qabalistic-indebted Western occult tradition.

There is a useful four part collection of O9A texts dealing with matter currently (2019) available on the o9a dot org website {2}.

As noted in the O9A text *The Nine Angles - Beyond The Causal Continuum*, circulated 121 Year of Feyen,

The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

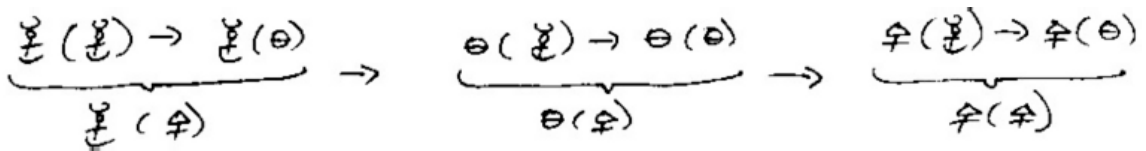
Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal).

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum. {3}

One of the most obvious manifestations of the nine angles - the nine dimensions - of the O9A are the nine combinations of the three fundamental alchemical substances - salt, mercury, sulphur - which form the pieces of the O9A septenary Star Game:



Which three fundamental alchemical substances form the 'living water', Azoth, as illustrated in the manuscript *Rosarium Philosophorum*, MS Ferguson 210, University of Glasgow Library, {4}



Furthermore,

From the 1970s on the O9A also used the term 'angle' as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid.

Thus the term angle even in ordinary usage meant and implied more than some simple Euclidean intersection of two or more lines. The term angle - ἄγκων (bend, nook) - occurs in Iamblichus in relation to the character, and characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin the term - angulus - is, metaphorically, a "hiding or lurking place". {5}

It should therefore be obvious by now that the O9A "nine angles" - "a living alchemy" as represented for example by the living water Azoth and by the transformative pieces of the O9A septenary Star Game - are based on ancient alchemical and hermetic texts, as their usage of the term angle (ἄγκων) is, while Aquino's angles are lifeless, causal, geometrical abstractions such as the meeting or intersection of two lines or by a spherical triangle of three circular angles as in spherical geometry.

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{1} The text is available at <https://omega9alpha.wordpress.com/the-term-nine-angles/>

(2) <http://www.o9a.org/the-nine-angles/>

{3} The text is included in the compilation *O9A: The Nine Angles And Acausal Energy*, available at <https://omega9alpha.files.wordpress.com/2019/07/nine-angles-acausal-v5.pdf>

{4} In regard to Azoth, see the chapter *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles* in <https://omega9alpha.files.wordpress.com/2016/03/hermetic-o9a.pdf>

{5} Preface, *O9A: The Nine Angles And Acausal Energy*, available at <https://omega9alpha.files.wordpress.com/2019/07/nine-angles-acausal-v5.pdf>

The Neo-Nazism Of The O9A

Q. Since a reputable British newspaper recently [February 2019] reported that "some of the most extreme groups in Britain today are influenced by the Order of Nine Angles (O9A), unquestionably the world's most extreme Nazi Satanist group" my question is whether or not the O9A really is a neo-nazi Satanist group.

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A. We who are inspired by the Occult movement that is the O9A make a distinction between what some Media outlet reports and what is real, τῶν ὄντων, as well as what is merely appearance (φάντασμα) and often, in our modern world, propaganda.

Like the question about the use of the term "nine angles" by the O9A, the question of O9A neo-nazism is a perennial favourite and has been answered many times since the early 1990s even though most if not all O9A critics and many of those interested have not read and not studied those answers, or if they have, they failed to appreciate the answers and thus failed to understand the O9A.

For example, one of these early answers was in a letter to a Ms Vera dated 27th May 1992 and which letter was included in the *Satanic Letters of Stephen Brown* {1}. In the letter, "Stephen Brown" - the pseudonymous Anton Long - explained that all political forms are just forms:

the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals [...]

my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so [...]

when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries.

In others words, neo-nazism like all politics is understood by the O9A as a causal form: as an idea, or ideal, ιδέα/εἶδος, which could be used "to achieve Satanic goals" and which goals include "aiding the sinister dialectic" and a personal learning experience via an O9A Insight Role lasting perhaps "a year or so". {2}

Using such a causal form as neo-nazism to aid Satanic and personal aims therefore does not make the O9A a "neo-nazi" movement.

It does however raise the interesting and important question of what the O9A mean by Satanism. What the O9A - what Anton Long - meant was also explained in some of those "Satanic Letters" and yet again his explanation seems to have been ignored, not understood, or not read.

For example, in a letter to Lea dated 23rd September 1990 ev [101yf] he wrote:

Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind.

In the context of the O9A as a nexion - as a presencing of acausal, or 'sinister', forces - and in terms of O9A Occult philosophy and praxises this is a profoundly interesting statement. It implies that the O9A uses their type of Satanism - Traditional Satanism {3} - to achieve certain 'sinister' goals.

Since Anton Long goes on in that letter to explain these goals, and Satan, and mentions the novel *The Giving* which forms part of the O9A Deofel Quintet {4} his explanation is worth quoting in full:

Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. This Western civilization is the outward expression of the Western Aeon - and this Aeon began in the time that Arthur and Merlin lived: the first practical, outward, effects on a large scale occurred (as they always do) some centuries later.

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth and maintains civilizations. On this level, it is beyond 'form', beyond transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the exoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally. On the practical level, this means that the Order is Satanic for this civilization - to effect changes upon the civilization. When the new civilization arises [if all goes to plan, around 2400 ev] then another outward form will emerge - in fact, it will already have emerged, to prepare the way for what is to be. Until such time, the outward form remains necessary.

There exists beyond whatever outward form in chosen/developes, the essence and this is what is intimated in The Giving. This essence is always and of necessity, Dark (viewed conventionally) - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition and so on. It is not a part of a dialectic process - it is the process itself.

In other words the O9A understands Satanism, the sinister, and Satan, as having both an outer, exoteric, aspect or aspects and an inner, esoteric, aspect or aspects. The exoteric aspect is manifest in - presenced by - Opposition, Heresy, Change. The esoteric aspects are manifest in - presenced by - the birth, growth, and decline of "Aeonic civilizations" {5} as well as in the "nameless, formless" acausal which is the perception, the understanding, acquired by the Adept when they have successfully undertaken the O9A ordeal of The Abyss {6} which is the fifth stage of the O9A Seven Fold Way

where the Adept goes beyond denotata (terms, naming, causal abstractions, forms, ideas) to an apprehension of the formless wordless Acausal. For, esoterically apprehended, via patheimathos both Occult and exoteric, both 'the sinister' and 'the numinous' are themselves causal, human, abstractions. {7}

In addition, as noted in the text *Quintessence Of The O9A*,

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself.

For the O9A provides the individual with an opportunity to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {8}

In another letter dated 6th September 1992 eh and addressed to a Mr Austen, at the time a member of Aquino's Temple of Set, "Anton Long" explained the exoteric aspect of the O9A in plain terms that even a low-ranking member of the Temple of Set might understand:

To achieve the strategic goals, certain tactics have to be used. This means involvement 'in the world' by some individuals/members - for instance, the disruption of society, the creation/manipulation of certain forms, the guiding of others [...]

I, the ONA, my creations, are merely expressions of the sinister, of the Prince of Darkness at work in the world. Can you hear Him laughing? Is this a Satanic jape?

However, unlike some, I do not claim a 'Satanic' authority. I do not claim that my work, or the ONA, or my 'authority' such as I possess, is sanctified by the Prince of Darkness Himself. I do not claim, nor need, an Infernal Mandate.

I am, in one basic sense, the Adversary to they who claim a Satanic authority. I accuse. The ONA is heresy. Does this make the dialectic easier to understand in one particular sinister context? The Prince always challenges, always likes to test..... But there is much, much more.

To conclude, the O9A is not and never was a neo-nazi Occult movement or sub-culture. Neither was it, and neither is it, a Satanic Occult movement or sub-culture as the "satanic" and as "Satan" are conventionally understood, either in terms of Nazarene ontology and eschatology or in terms of the so-called egoistic "satanism" propagated in modern times by Howard Stanton Levey (aka Anton LaVey) and his followers. {9}

Instead, the O9A is (i) a means whereby an individual can move toward self-understanding and Wisdom and thus find Lapis Philosophicus, and (ii) a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeonic civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour {10} and in the balancing (ἀρρενόθηλος) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presented as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

A notion of καλὸς κάγαθός which the religion of the Nazarene undermined and which notion was later replaced by the Magian distortion.

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{1} The two volumes of letters, published in 1992, are available in facsimile in *ONA Classic Texts, Part One* available at <https://omega9alpha.files.wordpress.com/2019/08/o9a-classic-texts-part-one.pdf>

These 1990s letters are primary sources in respect of studying the O9A and thus should be read by those who seek to understand the esoteric philosophy and the praxises of the O9A.

{2} Regarding O9A Insight Roles, refer to the text *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* available at <https://omega9alpha.wordpress.com/2019/07/06/insight-roles-historical-and-esoteric-context/>

{3} The O9A coined the term Traditional Satanism with its first public mention being in the 1980s in their *Black Book Of Satan* a copy of which 1980s version is in the British Library, General Reference Collection Cup.815/51, BNB GB8508400.

{4} Regarding The Deofel Quintet refer to <https://omega9alpha.wordpress.com/2019/07/07/the-o9a-deofel-quintet/>

{5} Regarding Aeonic civilizations refer to the 1994 text *Aeonic Magick - A Basic Introduction*. It is included (pp.678 ff) in *Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{6} In respect of the acausal refer to the 122 yfayen (v. 2.03) text *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* which is included in the O9A compilation *Concerning The Nine Angles And Acausal Energy*, available at <https://omega9alpha.wordpress.com/2019/07/28/concerning-the-nine-angles-and-acausal-energy/>

{7} *The Numinous, Empathy, And The O9A*, available at <https://omega9alpha.wordpress.com/2019/07/18/the-numinous-empathy-and-the-o9a/>

{8} <https://omega9alpha.files.wordpress.com/2018/03/o9a-quintessence-v2.pdf>

{9} An analysis of the egoistic 'satanism' of Levey is given in <http://www.o9a.org/wp-content/uploads/two-types-of-satanism.pdf>

{10} The O9A Code is the Logos of the New Aeon that the O9A presences, and it is given in Appendix II.

Appendix I

Two O9A Grade Rituals

The Rite Of Internal Adept

This is the final part of the fourth stage of the O9A Seven Fold Way and marks the transition from External Adept to 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

This is the final part of the fifth stage of the O9A Seven Fold Way and marks the transition from Internal Adept to Master of Temple / Mistress of Earth.

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.

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Source:

A Modern Practical Guide To The O9A Seven Fold Way,
<https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

Appendix II

The Code of Kindred Honour Logos Of The O9A

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 ONA 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.

Appendix III

O9A Q & A Series Contents

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- § Of Borrowing And Originality
- § Of O9A Origins
- § The Book Of Wyrđ
- § Regarding The ONA Microfilm
- § On Polemics
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- § On The Inability To Admit Mistakes

2017 Part Two

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- § O9A Cosmology And Theory Of Magick
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