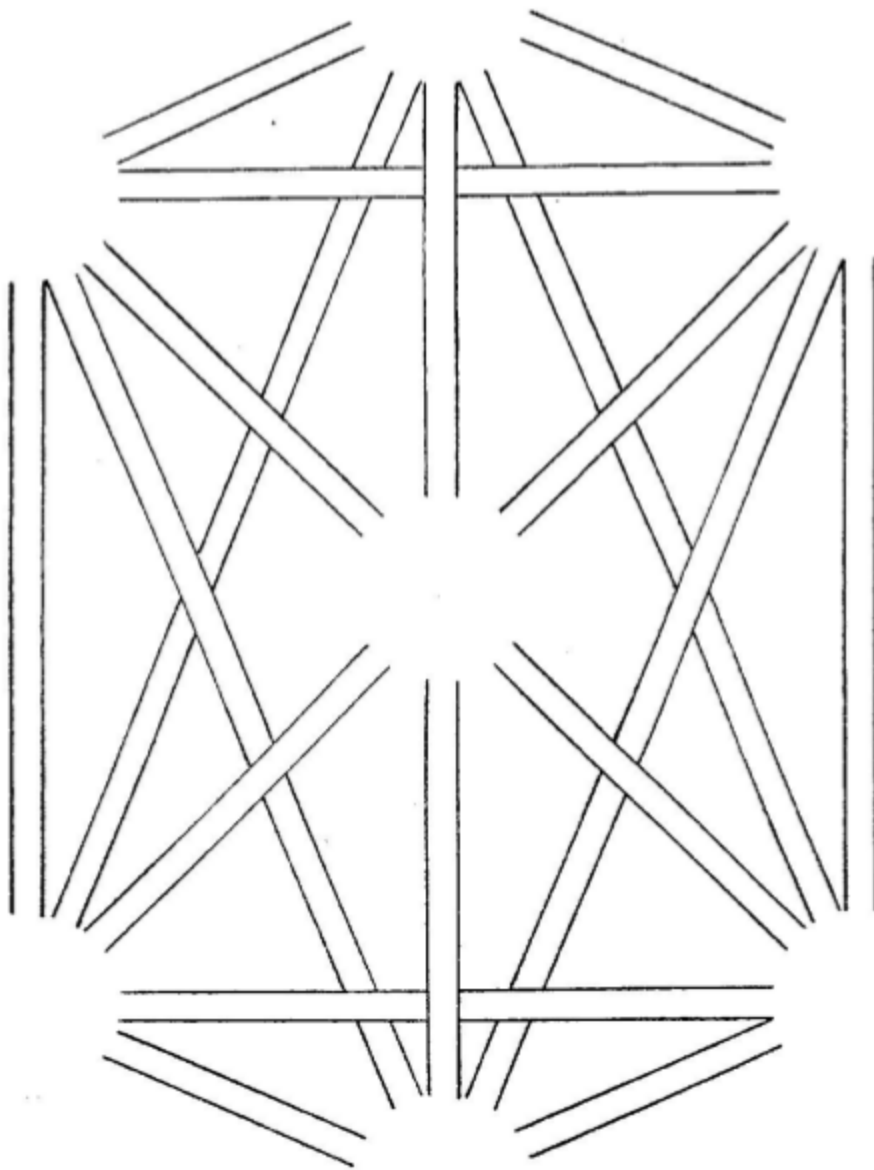


Tyberness: Order Of Nine Angles



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Preface

This collection of post-2011 Order of Nine Angles (O9A, ONA, ω9α) texts supplements the two volumes *Feond* and *Baeldraca* {1} and like those compilations is intended for (i) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism, and/or (ii) those curious about the Occult philosophy and praxis of the O9A, and/or (iii) those who are already associated with the O9A movement and who aspire to, or have already achieved, the O9A grade of Internal Adept on the O9A Seven Fold Way.

Many of the articles included in this work reference O9A texts currently (September 2019) available on sites such as omega9alpha dot wordpress dot com, and which texts thus compliment this book.

Apart from a few slight revisions where necessary - usually of typos and footnotes - most of the texts are presented as they were originally circulated and then published. The exceptions are those texts, such as the one titled *Toward The Abyss - A Guide for the Internal Adept*, which have been revised since their original publication, revisions explained in the article titled *Concerning The Different Versions Of O9A Texts* which is included in this book.

The stand-alone nature of the texts, and their differing dates of publication, inevitably means there is some overlap of content.

The title - Tyberness - is a variant spelling of the old Anglo-Saxon *tiberness*, and means "Destruction, Immolation, Sacrifice."

Rachael Stirling
TWS Nexion
Oxonia
September 2019

{1} *Feond: Order Of Nine Angles - Toward Internal Adept*, 2019, International Standard Book Number 978-1687255624. *Baeldraca*, 2019, International Standard Book Number 978-1689931953.

O9A: Beyond Satanism?

The phases or iterations of O9A strategy - outlined in texts such as the "inner ONA" documents titled *Geneseos Caput Tertium* and *Presencing Azoth* {1} and, importantly, as relevant and representative as they are to and of those who form "the inner O9A" {2} - indicate how that "inner aspect" of the Occult movement that is Order of Nine Angles may change, evolve, over the decades with one aspect of that evolution being the move from Phase II to Phase III,

"Phase Three (P3) marks the change from overt exoteric Satanism - Satan as archetype, adversary; the 3 lower nexions of the Tree of Wyrd - to the more esoteric aspects, Baphomet as archetype; Rounwytha tradition; nexions Sol and Mars of the Tree of Wyrd." {3}

As the authors of several recent texts have stated, Phase III is now - for some - underway; a move evident in the publication of the book *Feond* {4} with its collection of texts appropriate to the Seven Fold Way stage of Internal Adept, since as noted in the Preface of that book:

"already published O9A works such as Naos, and Hostia [...] were and are relevant to only the first three stages - Neophyte, Initiate,

External Adept - of the O9A Seven Fold Way."

In other words, and as explained in the text *The Alleged National Socialism Of The O9A* - included in the 2019 book *Feond - Satanism*, just like National Socialism, is "understood by the O9A as a causal form: as an idea, or ideal, ἰδέα/εἶδος," which forms could be used to aid both the sinister dialectic and a personal learning experience via an O9A Insight Role lasting perhaps a year or so.

That text quotes letters from "Anton Long" - aka Stephen Brown {5} - in one of which, a letter to Lea dated 23rd September 1990 ev, he writes that

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

With the move to Phase III, some within the O9A movement are evolving away from overt Satanism, an evolution noted by an academic as far back as 2009:

"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." {6}

This is the move first toward a "sinister-numinous" Seven Fold Way (as evident in Internal Adept) and thence to a perception beyond denotata and beyond a dialectic of named opposites. Beyond names and categories and ideas such as "satanism", and beyond opposites such as "Left Hand Path" and "Right Hand Path" and even beyond "sinister" and "numinous". Which perception is that engendered by a transition, on the Seven Fold Way, into and beyond The Abyss. The perception of a Master of Temple and of a Mistress of Earth. For,

"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." {7}

Such a change was described in a 116yf (2005) text by Anton Long:

"There will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of "Satanism", for such things are causal emanations tied to a particular Aeon; they are not the supra-Aeonic acausal essence which we, through the progression of Aeons, are moving toward and which it is the purpose of genuine Occultism and magick to move us, as individuals, toward experience of and understanding of.

What will also change are the means - the magick - to presence the acausal. Thus, there will be a move away from ritual, and from overt Old Aeon symbolism - and especially from "words" and "names" - toward a much darker magick: a magick which manifests the acausal without the need for causal forms, and certainly without the need for "names". One type of the new magick is The Star Game (the magick of "Thought") and another is that which returns the Chaos which is, and which is not, The Dark Gods - but there will be many other types of this new five-dimensional magick, some of which are already known to, and used by, genuine Adepts of the Dark Tradition." {8}

A Mis-Understood Transition?

Given the nature of the Occult movement that is the O9A, three important conditional provisions apply to this evolution beyond Satanism and thus beyond "the sinister", and which O9A nature is that it is profoundly anarchic because the O9A, for example with its axiom of Authority Of Individual Judgement, encourages

"individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and [...] champions the open and free publication and distribution of esoteric information, of knowledge, and of the pathei-mathos of individuals." {9}

The first proviso is that, in practical terms and currently, "beyond satanism" only applies to the aforementioned "Inner O9A" and to perhaps a few others.

The second proviso is that those following the way of the Rounwytha are not concerned with such temporal iterations, living as they do a mystical, pagan, rural, life.

The third proviso is that everyone associating themselves or their nexion with or who are inspired by the O9A Occult movement can (i) follow whatever O9A

praxis they choose, such as the traditional Satanist one evident for example in the compilation *The Requisite O9A* {10} and in texts such as *Hostia*, and (ii) can change, evolve, adapt that traditional praxis in whatever manner, and (iii) can choose to develop their own O9A "flavour" or praxis including a post-Satanic one.

As noted - in the form of a rhetorical question - in the 2019 text *Progressive, Traditional, Or Synthesis? The Evolution Of The O9A*,

"If such [a post-Satanic] evolution of the O9A is natural and necessary as a result of more individuals undergoing pathei-mathos then is it also not natural and necessary that some of those associating themselves with the O9A and some of those who have reached the stage of Internal Adept and some of those who have successfully undertaken The Rite of the Abyss will, due to their unique pathei mathos, prefer the more traditional and sinister and well-trying approach with its practical presencing of its anti-Magian ethos, its potentially suffering causing Insight Rôles and ceremonies, and its overtly satanist nexions?" {11}

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{1} <https://omega9alpha.wordpress.com/gct/>

The title *Geneseos Caput Tertium* - Genesis, Chapter Three - was both humorous and mimetic, as the inclusion of the text καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτω ἀποθανεῖσθε at the end of the document revealed.

{2} The Inner ONA - also known as the Inner O9A - is the exoteric name given to a small group of individuals who were recruited or trained or guided by "Anton Long" and who have achieved the Grade of Internal Adept or (more recently) who follow the O9A Rounwytha tradition. They are all personally known to each other and have an established tradition of meeting every three of so years at a Sunedrion, often at Oxford following the end of Trinity Term.

The two-part short story *Συνέδριον (Sunedrion) - A Wyrdful Tale* fictionalizes one such Sunedrion, and is available in this book.

{3} *Presencing Azoth*, dated 122 yfayen (2011 ev).

{4} Available both as a gratis pdf document - <https://omega9alpha.files.wordpress.com/2019/08/o9a-feond-v1.pdf> - and as a

printed book: *Feond: Order Of Nine Angles - Toward Internal Adept*, 2019, International Standard Book Number 978-1687255624.

{5} qv. *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992.

{6} 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.

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

The text is quoted in the *Alleged National Socialism Of The O9A* chapter of the book *Feond*.

{8} Source: <https://web.archive.org/web/20110605222047/http://www.nineangles.info/five-way.html>

{9} *Authority, Learning, and Culture, In O9A Tradition*, (2013), reprinted in the 2019 book titled *Baeldraca*, available as a gratis pdf document from <https://omega9alpha.wordpress.com/2019/08/26/baeldraca/>

See also the text *The Authority Of Individual Judgement: Interpretation And Meaning* which is also included in *Baeldraca*.

{10} Available from <https://omega9alpha.wordpress.com/2019/08/26/the-requisite-o9a/>

{11} <https://omega9alpha.wordpress.com/2019/04/05/progressive-traditional-or-synthesis/>

Evolving Beyond The Original Satanic Paradigm?

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} Some of the illustrations were included in the book *Baeldraca*, International Standard Book Number 978-1689931953.

Some are also included in 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*.

Progressive, Traditional, Or Synthesis? The Evolution Of The O9A

Notata Bene: This essay was circulated to nominated attendees in advance of the O9A Sunedrion in 2019 ev (Oxonia, *post* Trinity Term) and in anticipation of an interesting debate about the topic and the questions raised. It is published here since the issues are germane to the nature of the O9A.

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Following the open publication of some articles {1} even some outsiders are now aware of the esoteric, the Seven Fold Way, context of some of the suggested tasks, learning, and ordeals of the External Adept; tasks, learning, and ordeals sensationalized by the Media, and naturally misunderstood by the Occult illiterati and especially by those of that ilk who self-describe themselves as 'satanists'.

This context, which the Occult cognoscente have always been aware of, is the decades-long Seven Fold Way with its hermetic and sinister-numinous ἄνοδος, with its goal of discovering Lapis Philosophicus, and with the stage of External Adept commonly lasting eighteen months or so if only one Insight Rôle is undertaken and lasting two and half to three years if another Insight Rôle is, as suggested in some Order of Nine Angles texts, undertaken.

Theoretically and practically, this hermetic and sinister-numinous ἄνοδος engenders some interesting philosophical and especially some ethical questions; questions initially circulated as part of our aural tradition among those few who have successfully undertaken The Rite of the Abyss, and questions now more widely circulated among Internal Adepts at the behest of a certain extant Magus partly as an addition to our Labyrinthos Mythologicus.

One of the more interesting questions is the moral ambiguity of the praxis, given:

(i) how the "sinister" stage of External Adept can and in the past has often involved (a) particular Insight Rôles which can result in the External Adept causing harm or injury to or even the death of others as part of their exoteric *pathei mathos*, and (b) certain ceremonial (esoteric) rituals which can have the same result;

(ii) how some of those who are preparing for The Rite of the Abyss, having spent years pursuing a "numinous" way or ways of living and who thus have a more developed faculty of empathy perceive such wilfully caused harm, injury and deaths; and

(iii) how those who have successfully undertaken The Rite of the Abyss perceive such "sinister" matters often during their month of chthonic exclusion.

In practical terms this has led to suggestions such as those included in the 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* {2} to offer alternatives to the more traditional "sinister" tasks:

(i) suggesting Insight Rôles such as (a) joining a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun; (b) converting to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj, and (c) embarking on a solo cycling expedition from Patagonia to Alaska; and

(ii) eschewing the formation of the traditional 'satanist' nexion with its Black Book of Satan, and replacing it: (a) with a nexion "using as a guide (or as a template for rituals of your own devising) O9A rituals such as [a] version of The Rite of the Nine Angles," or (b) with a nexion "based on the O9A Rounwytha tradition."

It has also led to an internal debate about culling and to the reality that now

"there are different opinions among O9A folk about culling and about it being a mandatory part of the O9A Seven Fold Way. A difference founded on the fundamental O9A principle of the authority of individual judgment." {3}

Are such questions and such developments indicative of how the O9A is evolving as a result of the pathei mathos of those who achieved Internal Adept and those who have successfully undertaken The Rite of the Abyss?

Is such an evolution of the O9A natural and necessary and thus reflective of what Anton Long wrote over a quarter of a century ago:

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

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {4}

and which sentiment he, as Magus, re-expressed in his 122yf text *Knowledge, the Internet, and the O9A*,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom [...]

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonian perspective - remains." {5}

If such an evolution of the O9A is natural and necessary as a result of "more individuals undergoing pathei-mathos" then is it also not natural and necessary that some of those associating themselves with the O9A and some of those who have reached the stage of Internal Adept and some of those who have successfully undertaken The Rite of the Abyss will, due to their unique pathei mathos, prefer

the more traditional and "sinister" and well-tried approach with its practical presencing of its anti-Magian ethos, its potentially suffering causing Insight Rôles and ceremonies, and its overtly 'satanist' nexions?

Will the O9A therefore, given its principle of the authority of individual judgment, diversify into traditionalists and progressives? Since the signs are that this diversity is already occurring, what is our individual view of such diversity and, perhaps more intriguingly, is some synthesis of the two aspects - contradictory as such apparent opposites are only in the exoteric perceivment of those yet to achieve the enantiodromia of The Abyss - also a necessary development and thus expressive of the esoteric nature of the Occult movement that is the O9A?

April 2019 ev

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{1} Among these article are: (i) <https://omega9alpha.wordpress.com/2019/04/03/the-post-modernist-o9a/> and (ii) <https://omega9alpha.wordpress.com/2019/03/23/an-ignorance-regarding-the-o9a/>

{2} <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{3} <https://omega9alpha.wordpress.com/o9a-culling/>

{4} Anton Long: *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{5} <https://omega9alpha.wordpress.com/knowledge-the-internet/>

Insight Rôles, The Seven Fold Way, And The O9A

The Historical And Esoteric Context

The reality of the Insight Rôles of the Order of Nine Angles (O9A, ONA) was succinctly described in an academic text published in 2012:

"through the practice of insight roles, the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in [O9A] sinister dialectics." {1}

One of the earliest public mentions of Insight Rôles, by the O9A, was in the

1989 text *Insight Roles - A Guide* and which text was included in volume one of *Hostia* published in 1992. {2}

In that text it was stated that Insight Rôles formed part of the Seven Fold Way (7FW) of the Order of Nine Angles and were associated with the Satanic novice. It also stated that the technique had been used by such Satanic novices for around a century or more and that this historical Occult technique had been "recently revised". The text goes on to list four different Insight Rôles: (i) travelling alone around the world either on foot or by bicycle; (ii) a professional burglar targetting certain types of victims; (iii) joining the Police; and (iv) an extremist political activist, for example in "right-wing" groups.

In such texts Insight Rôles were associated with the Initiate - the second - stage (that of second degree initiation) of the 7FW, an Occult way first publicly described in the 1989 manuscript titled *Naos* {3} where the 7FW, with its Grade Rituals and its exoteric and esoteric techniques, is described as Physis Magick: "a practical guide to becoming an Adept".

However, the *Insight Roles - A Guide* text published in *Hostia* explained that "if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept."

Hence why, given this flexibility, in a text dating from around 1985 titled *Insight Roles* published in volume two of *Hostia* - with a marginal handwritten note stating "This MS has now been deleted" - Insight Rôles were associated with the third stage, that of External Adept, with a following text, titled *Insight Roles II*, suggesting eight different Insight Rôles: (i) joining an "extreme right-wing" organization; (ii) joining a Buddhist monastic Order; (iii) joining the French Foreign Legion; (iv) opening and running a brothel; (v) joining the Police; (vi) becoming a vagrant; (vii) forming a wiccan group; (viii) setting and achieving several physical goals, such as (a) running a marathon in less than 2hrs 50minutes (men) or 3hrs 10minutes (women) and (b) cycling at least 250 miles in 12 hours.

Interestingly, for the first three tasks valid contact addresses - valid before and around 1985, but invalid now - were provided.

This variety of suggested Insight Rôles and this association of such an Occult technique with two different stages on the 7FW is important because it is indicative of the true nature, the physis, of the O9A. A nature mis-understood - for a variety of reasons - by many academics, by most O9A critics, by almost all journalists, and by almost all of those those curious about the O9A who either read only a few O9A texts or who rely on what non-O9A folk have said or written about the O9A.

The Physis Of The O9A

The physis of the O9A is well-described in several of the letters published in the early 1990s in facsimile in the two volumes of *The Satanic Letters Of Stephen Brown* {4} with some of letters to and from Michael Aquino of Temple of Set fame and which published letters are primary sources in respect of researching and understanding the O9A. In a letter to Aquino, dated 7th September 1990 ev, the pseudonymous "Stephen Brown" (aka Anton Long) wrote that the O9A "upholds anarchism" {5} while in another letter to Aquino dated 20th October 1990 ev he wrote:

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

In a four page letter dated 27th May 1992 eh and addressed to Ms Vera - claimed to be Diana Vera, who propagated a form of "theistic satanism" in New York from the 1990s onwards - "Stephen Brown" wrote that

"each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced [...] All I can do is give advice, perhaps suggest some experiences which may be interesting and suitable."

In the same letter he describes how the O9A has no traditional organizational structure and how O9A and pre-O9A tradition was and is to train one or two novices on an individual basis

He also describes the term "traditional satanism" and adds that what he has done is to refine and add to the traditions he inherited.

One of his refinements was Physis Magick, a practical guide to becoming an Adept, as described in *Naos*. As noted in his letter to Aquino dated 20th October 1990 ev he expected his own refinements and additions to be transformed, changed, extended, and perhaps even forgotten, by others.

Since the O9A is, in physis, an Occult movement - a sub-culture - which individuals associate themselves with or identify with or are inspired by, and not a hierarchical organization with "members", such transformations, changes, and extensions, are only to be expected given that the O9A Occult movement or sub-culture "upholds anarchism" and encourages individuals to learn from

practical experiences, experiences such as various suggested Insight Rôles. Also to be expected is how individuals interpret and may change, evolve, the 7FW itself to suit their own understanding, their own experiences {6}

Which is why there were two different interpretations of when such Insight Rôles could be undertaken - the stage of Initiate, and the stage of External Adept - and why there were, and there are, different Insight Rôles. Thus in a recent guide to the 7FW, which associates Insight Rôles with the stage of Initiate, some suggested 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 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 for example 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". {7}

In a letter to a "Miss Stockton" dated 19th June 1991 eh and published in volume one of The Satanic Letters, "Stephen Brown" wrote that the quest for Adeptship and what is beyond Adeptship is an individual one and which Adeptship the individual achieves "by their own self-effort". He goes on to say that he is still learning, that what he teaches will hopefully "be surpassed, refined, changed when others discover, experience, and attain," and that he

"inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation."

The traditions he inherited are

"simply traditions, and like most traditions are a mixture. Some

contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine [...]

No one will or can award you Adeptship - or any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship; few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path."

In a letter to "Kimberly" dated 25th September 1992 eh "Stephen Brown" explained what being O9A - what being a "member" of the ONA - traditionally meant and what it involved.

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'.

The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time.

They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience.

The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory.

The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort [...]

What we teach results from our own hard-won experience and insight."

The Sinister Dialectic

In the previously mentioned 27th May 1992 letter to Ms Vera, "Stephen Brown" provided some context for the use of the term the sinister dialectic - also known as sinister dialectics - which is that Aeonic Magick, a type of magick or sorcery unique to the O9A {8} is based on:

"a rational analysis of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims."

He also revealingly wrote, in respect of politics, 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."

In a courteous letter to Aquino, dated 20th October 1990 ev, "Stephen Brown" outlined O9A strategy and tactics, which O9A strategy and tactics form the basis of "the sinister dialectic". This letter is also noticeable for the early mention of the numinous aspects of that dialectic.

"We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time. You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in tune with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite long-term (beyond my own

temporal lifetime at the earliest).

All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential. Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends.

Of course, I accept that my understanding may not be complete (and might possibly- be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceeding four paragraphs without me having to elaborate at length." {9}

In regard to the practical aspects of O9A strategy and tactics he wrote:

"The present aim of the ONA is to make [our] techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available.

These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the new ."

In an interesting section he writes that as the new techniques become more widely distributed the older methods used are no longer needed and can be abandoned having served their purpose. For

"once the techniques and the essence are more widely available then 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) the individual taking responsibility for their own development, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable." {10}

What all this makes clear is that the sinister dialectic, and thus O9A strategy and tactics, involves several practical things. First, the use of techniques - of "certain forms, magickal or otherwise" - such as Insight Rôles to challenge, to change, to evolve, individuals and through them to slowly change, over decades and centuries, society itself.

Second, that such techniques, such forms, are and should be themselves subject to change, and should "be surpassed, refined, changed when others discover, experience, and attain", and probably disposed of and replaced by newer techniques, newer forms when "the methods used hitherto are no longer needed, and [thus] are abandoned."

Third, and perhaps most interesting of all, that 'membership' as conventionally understood is irrelevant when "the techniques and the essence" of the O9A are known because accessible and widely available. An essence presented in the O9A being an Occult movement or sub-culture or way of life which has no hierarchy and which embraces anarchism, and an essence also presented in perceiving all forms, all causal abstractions including politics and even Satanism itself, as potentially useful learning experiences for individuals and as potentially or as actually and temporarily useful in Aeonic terms, that is in terms of the sinister dialectic and as acts of Aeonic Magick / Aeonic Sorcery.

Conclusion

The historical and esoteric context of O9A Insight Rôles is that they formed and form one small temporary part of the practical experiences undertaken by someone associating themselves with or identifying with or inspired by the practical Occultism of the O9A, and which practical Occultism is manifest in - presented by - the Seven Fold Way The particular practical experience that is an Insight Rôle is associated with an early stage of the Seven Fold Way, either the second stage - Initiation - or the third stage, that of External Adept, and which variation expresses the individual choice and the flexibility which are an essential part of the "sinister dialectic" that encompasses and which is both the Seven Fold Way and the O9A itself.

July 2019 ev
v.1.05

° Note: The web-links given below were valid as of June 2019.

{1} Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15

{2} Facsimile copies of all three volumes of Hostia available from <https://wyrdsister.wordpress.com/2018/03/05/facsimile-copies-of-hostia/>

{3} A facsimile copy of the 1989 typewritten Naos manuscript (MS) is available from <https://lapisphilosophicus.wordpress.com/naos/>

{4} Facsimile copies of the two volumes are available from (i) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-1.pdf> and (ii) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-2.pdf>

{5} A noted in several O9A texts a useful working definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

{6} One such interpretation of the 7FW is described in *A Modern Practical Guide To The O9A Seven Fold Way*, at <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{7} *A Modern Practical Guide To The O9A Seven Fold Way*.

{8} See for example Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.100.

{9} It should be noted that "Stephen Brown" idiosyncratically - and perhaps mischievously - uses an adjectival form of the older 15th-17th century spelling preceed rather than the now standard spelling precede. A form found for example in *Antoine Godeau: The Life of the Apostle St Paul, Englished By A Person of Honour*, published in 1653 and which was translated from the French - Englished - by Edward Vaux, fourth Baron of Harrowden.

{10} In the letter "Stephen Brown" idiosyncratically - and again perhaps mischievously - uses the suffix -able (from the Latin -abilis) rather than the standard -ible from whence the standard spelling of the adjective as accessible.

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

These complement and explain the Septenary Correspondences given in the 1980s text *Naos*.

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 1

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/presented /manifest/felt by or in terms of the form/idea/archetype of the sphere. Thus, the influence of the Moon may be presented 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:

ἦν γὰρ σκότος ἄπειρον ἐν ἀβύσσῳ καὶ ὕδωρ καὶ πνεῦμα λεπτὸν νοερόν, δυνάμει θείῃ ὄντα ἐν χάει. ἀνεΐθη δὴ φῶς ἅγιον καὶ ἐπάγη ὑφ' ἄμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα καὶ θεοὶ πάντες καταδιερῶσι φύσεως ἐνσπόρου.

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. {1}

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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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{1} David Myatt, *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369

Concerning The Different Versions Of O9A Texts

One matter which readers of O9A texts often notice and sometimes become confused about is the revision of O9A texts. For example, there are two versions of the compilation titled *The Sinister Abyssal Nexion*. The first is dated 122 Year of Fayen while the second version states at the end "Second Edition 2013 ev".

Similarly, the large compilation titled *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* went through many editions, culminating in the 1460 page seventh edition dated January 2015.

Revisions of individual O9A texts usually include a version number, as for example in the *Presencing The O9A* text the last edition of which is marked v.1.05.

Such revisions are often small in nature, for instance to correct typos, or to re-word parts of the text to clarify the meaning, or to add a reference or a footnote. Sometimes however additional information often from O9A aural tradition is added to various parts of the text.

As in the case of the second edition of *The Sinister Abyssal Nexion* where, and for example, a section to the chapter titled *The Abyss* read "we have now appropriated it in preference to older alchemical terms hitherto used, one of which was a variant of the ancient alchemical term 'atazoth', which itself derived from *at* - meaning, an increasing of - *azoth*, which means the living (the alchemical) water," whereas the original read "we have now appropriated it in preference to older alchemical terms hitherto used."

Additions, as in the case of *The Grimoire Of Baphomet* where version 1.05, dated 120yf, added, in square brackets, substantial information to sections of *The Ceremony of Recalling* including the following clarifications:

[This Elixir is used by the Mistress in the baking of the sacrificial cakes which all the members present will eat during assembly on the night of the next new moon. The cakes consist of wheat, fish, fowl, spring water, egg and salt together with the Red Elixir, animal fat and honey.]

[During and just after the sacrifice, the Mistress as Rounwytha silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.]

A Confusing Evolution?

Revisions of O9A texts sometimes occur when, as is common with published texts, the original author or authors re-read a published text and see typos or realize the text itself could be improved. But more often than not revisions of O9A texts occur because a reader (from for example the Inner O9A) understands that changes and/or more clarifying information could be undertaken or included which changes/clarifications might be of benefit to all readers, be such readers O9A folk or otherwise.

On other occasions O9A material is revised because the original author or authors have progressed further along their own anados (ἀνοδος) by means of an O9A praxis such as the Seven Fold Way, and thus may have acquired a better, a more esoteric, understanding of the matter or matters they had previously

written about.

While this evolution of O9A material - this revision and correction of texts by the original author or authors or by others - may be confusing to some non-O9A folk, it is an inherent part of the Occult movement that is the O9A, given the O9A axiom of the authority of individual judgment, which - as explained in the two texts *Authority, Learning, and Culture, In O9A Tradition* and *The Authority Of Individual Judgement: Interpretation And Meaning* which are included in the recent (2019) *Baeldraca* compilation {1} - means that individuals, following their learning from their own anados or from their exeatic pathei-mathos, are free to develop, change, evolve O9A theory and praxis because such experiences and such learning enable a person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

For example, the O9A Seven Fold Way

"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." {2}

September 2019 ev

{1} *Baeldraca* is available as a gratis pdf download - from <https://omega9alpha.wordpress.com/2019/08/26/baeldraca/> - and as a printed text, *Baeldraca: Order Of Nine Angles*, International Standard Book Number 978-1689931953

{2} *On The Anti-Patriarchal O9A Ethos*, included in *Baeldraca*.

The Question Of O9A Culling

It is that time of year again. When in Northern Europe the dark nights become longer in duration, the ambient temperature begins to fall, deciduous trees shed their leaves, there are often frosts at Dawn, and the hearth becomes again a focal point of rural indoor living with its warming fire of logs or of coal or of peat. A time for rural O9A folk to tell, at dusk and to their children, ancestral stories of OmegaNineAlpha culling...

Meanwhile, in the urban world where most self-described modern 'satanists' dwell - following as they do or inspired as they have been by the modern

materialistic 'satanism' propagated by the urban-dwelling Howard Stanton Levey - the internet chatter and stories about the Order of Nine Angles and culling continues, season following season.

It is as if latter-day Levey-style 'satanists' are all singing from the same anti-O9A hymn sheet, vocalising different parts.

"ONA culling is just propaganda," many of them sing, "an urban myth". After all, the chorus goes, "the ONA is a joke and doesn't exist." Others sing the verse that ONA culling is merely the internet boasting of male adolescents. Yet others sing about "Where are the bodies? Why has no one ONA ever been arrested for murder?"

Some others sing the verse about how they just cannot believe that someone O9A could leave no evidence behind at a murder scene because all modern Levey-style 'satanists' know that anyone who describes themselves as O9A is just an easily-led simpleton with the O9A itself being "a cult for morons".

What none of these critics seem to have factored in is that there are different opinions among O9A folk about culling and about it being a mandatory part of the O9A Seven Fold Way. A difference founded on the fundamental O9A principle of the authority of individual judgment. {1}

Some, such as myself, consider that advocacy of "culling" is merely part of the O9A's Labyrinthos Mythologicus. A kind of test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A. Which it has done.

Others consider it is mandated as one of the tasks of someone who following the O9A Seven Fold Way has reached the occult grade of External Adept with it therefore being akin to a hazing (US) or a blooding (UK) especially if the nexion or temple of the External Adept takes part as suggested in the vintage text *Guidelines for the Testing of Opfers* published in 1988 ev.

Yet others consider culling is not a mandatory part of the Seven Fold Way and have updated, revised, or evolved that occult way to exclude it. {2}{3}

In regard to those O9A folk who consider culling is mandatory then the Levey-style 'satanist' critics of the O9A seem to have missed two other things.

° The first is the exoteric and esoteric context in which an O9A culling takes place.

An exoteric context well described in the document *Culling And The Code of Kindred Honour* {4} which relates a factual event and describes how an O9A person who accepted culling as mandatory might or should react given the personal circumstances related.

An esoteric context described in the document *Another Academic Misinterpretation Of The O9A* {5} and which esoteric context is of such a culling being a personal learning experience and forming only one small and temporary part of the decades long classic Seven Fold Way.

° The second is that, for those who accept that culling is necessary, such a culling could be undertaken when they undertake an Insight Role as, for example, a member of the armed forces or as a police officer.

To conclude, as with most if not all matters O9A it is for each person identifying with the O9A to form their own judgment about culling since as has been reiterated many times over the past few years the O9A when correctly understood is a modern occult movement (some would say a sub-culture) founded on a particular esoteric philosophy and a movement which an individual chooses to identify with or, should they feel the need, chooses to develop a new 'flavour' or version of.

October 2018 ev
v. 1.02

{1} The principle or axiom of the authority of individual judgment in practice means (i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an "official policy" about anything, and never has, and never will make "official statements" about anything; and (iii) that the only authority which is meaningful for the O9A is the individual one which results from the exoteric and esoteric *pathei mathos* of each individual who is part of or who associates themselves with the O9A.

qv. <https://omega9alpha.wordpress.com/o9a-authority/>

{2} As Anton Long wrote in a letter to Michael Aquino dated 20th October 1990 ev and included in volume I of *The Satanic Letters Of Stephen Brown*,

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

{3} One such revised Seven Fold Way is available at <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{4} <https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

Culling And The Code of Kindred Honour

Since the 1980s, the Order of Nine Angles have openly advocated culling under the guise of 'satanic sacrifice', and have stated that every new initiate of an established O9A nexion is required - as a bleeding-in/hazing - to undertake a culling.

It is however debatable whether this advocacy of culling is real or merely a mischievous part of the O9A's Labyrinthos Mythologicus 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.

The foundation of O9A culling - as various O9A texts have made clear {1} - is that the offer or offers: (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character.

Offers are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself.

In effect, the O9A regarded culling as an act of natural justice - an evolutionary retribution - undertaken by those who, because they live by the code of kindred honour and thus manifest arête, have both the right and the duty to be (to use a cliché) judge, jury, and executioner. For the basis of that code is the aristocratic (ancient, and basically pagan) belief that justice resides in, lives in, individuals possessed of arête and not in some impersonal 'court of law' nor in some official appointed by some institution {2}.

Thus, in the occult philosophy, and the praxises, of the Order of Nine Angles (O9A, ONA) culling and the code of kindred honour are inextricably linked.

For it is that code which manifests the O9A ethos, as living by that code reveals (presences) arête and can produce individuals of O9A character. One practical and necessary test of such arête, of such character, is the culling that every new initiate is required to undertake.

An real-life example will illustrate the principles that the O9A have described for selecting an offer, and reveal not only how O9A culling has often been

hitherto misunderstood (by both occultists and academics), but also that it is something which will probably resonate with many modern self-described satanists.

The story begins with a 15-year old girl, bullied at her local school. One day, having been plied with alcohol at the house of a schoolmate, she is gang raped and an indecent photograph of her is taken. The rapists subsequently circulate the image via social media. The girl and her parents report the rape to the local police naming the culprits, and after a cursory rather bumbling investigation no action is taken because the authorities decide there is 'insufficient evidence'.

The rapists and their friends then, for over a year, bully and harass the girl, who commits suicide. The girl's father knows who the rapists are, as do many of the local community. But nothing is done, no one is publicly named or shamed, with the culprits carrying on as if nothing has happened and rather proud of themselves for 'getting away with it'.

Things only change when a certain hacktivist group (kudos to them) subsequently take an interest in the case, discover the identity of the rapists, and state they will publicly name them if the police continue to do nothing. Given the media interest this causes, one of the culprits finally confesses and, along with one other person, is arrested. But neither suspect is charged with rape, only with making and distributing an indecent image. At the subsequent trial, one defendant is given a conditional discharge, the other a year's probation. Neither spend any time in jail, with the final twist being that a 'court of law' orders that the anonymity of the rapists must be respected, with anyone breaking the 'media ban' liable to prosecution.

Despite the names of the accused being an 'open secret' in the local area, no one does anything retributive. Not the father of the girl; not her family. Not the community; not the police. No one has bullied, beaten, or harassed those responsible. According to the O9A, the 'law' - and its representatives and institutions - have usurped honourable retribution and the evolution of our species which those individuals of arête bring-into-being just by being who and what they are. {3}

The accused in this case seem to meet all the O9A criteria for being selected, as offers, by an established O9A nexion in the area, or by a local lone-operative. For according to O9A guidelines the rotten physis of the accused has been amply proved over many many months. In addition, had the father of the girl or any member of her family been O9A, then their duty - according to the O9A code of kindred honour - was clear, inescapable, for as it states in that code:

"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."

Finally, according to the O9A, even if the occasional mistake is made, and the wrong (a possibly 'innocent') person is culled, it does not - in Aeonian, evolutionary, terms - matter because the principle of honourable and personal retribution, the examples so afforded by those of rotten physis being removed, are more important than the lives of one or even a few people.

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{1} For example, see (i) Guidelines for the Testing of Opfers (1988 ev), (ii) Concerning Culling As Art (122 Year of Fayen), and (iii) Victims - A Sinister Exposé (1990 eh)

The O9A has recently (2015) re-published several of their most infamous texts in a pdf compilation entitled *The Culling Texts - Order of Nine Angles: The Theory And Practice of Sacrificial Human Culling*.

{2} qv. *Concerning Culling As Art*.

{3} As the O9A write in their *Concerning Culling As Art* tract:

"An abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration."

**Culling:
Another Academic Misinterpretation Of The O9A**

A 2017 essay by Della E. Champion of the University of Washington - who has written various essays about modern esotericism and modern Satanism - deals

with the Order of Nine Angles document titled *The Culling Texts*, containing as that document does the five (mostly vintage) texts (i) Concerning Culling as Art, (ii) A Gift for the Prince - A Guide to Human Sacrifice, (iii) Victims - A Sinister Exposé, (iv) Culling - A Guide to Sacrifice II, (v) Guidelines for the Testing of Opfers, (vi) Satanism, Sacrifice, and Crime - The Satanic Truth.

There are serious flaws with the essay and which flaws undermine the argument and conclusions of Campion. The flaws are:

(i) The Culling Texts, and the O9A advocacy of culling, are taken out of context, which context is not considered nor referenced by Campion, and which context is (a) the sinister-numinous and esoteric philosophy of the O9A, and (b) that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept.

(ii) Campion, rather than considering those texts in relation to the aforementioned esoteric and practical context, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts.

(iii) Extrapolating from those claims and assumptions, Campion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing a classic example of the fallacy of illicit transference.

(iv) Campion relies on the opinions of others regarding the O9A and Myatt - on secondary and tertiary sources - rather than referencing readily accessible primary O9A and Myattian sources, thus revealing a lack of scholarly research and the commission of the fallacy of argumentum ad verecundiam.

(v) Which lack of scholarly research using primary sources results in factual errors and further undermines the academic credibility of the essay.

Esoteric Context

As a study of the complete ONA corpus from the 1970s to 2017 - or at the very least a study of such O9A texts as the seventh edition of the 1460 page *Guide To The Order of Nine Angles: Theory and Praxis* together with the 159 page *The Esoteric Hermeticism Of The Order Of Nine Angles* - would have revealed, the documents included in *The Culling Texts* are propaganda and polemics specifically designed to entice, to separate the O9A from the 'satanism' of Levey, and to justify and explain culling for O9A initiates, novices, and prospective candidates, dealing as those texts do with just one aspect of Traditional Satanism and relevant as they are to only the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept. This caveat applies to some other O9A texts such as *Hostia*, and *The Black Book of Satan*, as well as to the O9A's Traditional Satanism, for such Satanism and such culling are only a "part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathēi-mathos, a modern rite of passage." {1}

Beyond those three initial stages, are the personal, the very individual, ordeals of the Rite of Internal Adept - living alone in a wilderness area for at least three months - followed by experiencing various 'numinous' ways of life, followed, some years later, by the Rite of the Abyss where the candidate has to endure living a solitary and chthonic existence for a lunar month. Such personal, longsome, ordeals remove the O9A initiate so far from any and all forms of Satanism, and from egoistic imaginings of being "pre-eminent, superior, and entitled", that they, as various O9A texts explain, emerge to a world beyond the illusive abstractions of apparently conflicting opposites, such as "good and evil" and Right Hand Path and Left Hand Path. {2}

In regard to esoteric context, Champion does not mention the salient fact that

"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." {3}

Personal Intent And The Fallacy Of Illicit Transference

Since the documents included in The Culling Texts are propaganda and polemics and are appropriate only to the first three stages of the O9A Seven Fold Way, the intent of their authors is propagandistic and polemical and appropriate to O9A Neophytes, Initiates, and External Adepts {4}.

In addition, and as noted in the O9A text *Lambasting Levey And Aquino: The Polemical Satanism Of The Order Of Nine Angles*, many of those who have commented on or who have decried O9A polemics have apparently failed to understand

"that such 'polemical satanism' is not only propagandistic but also served, and still serves, a useful dialectical purpose.

A useful dialectic, a useful dialectical purpose, because when the O9A use the terms 'dialectical' or 'dialectic' they - depending on context - usually mean one or more of the following three definitions:

(1) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact.

(2) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes.

(3) A disputant who disputes to be transgressive and/or to engender a dialectical response.

Thus, when the O9A write about 'the sinister dialectic' they are generally referring to meaning (2) in the context of esotericism; hence their term 'the sinister-numinous' to express that clash of apparent opposites (with the resultant personal *pathei mathos*) which is inherent in the O9A seven fold way and also part of O9A aeonic theory and O9A aeonic strategy."

Therefore, Champion's argument that the intent behind those culling texts was to make the ONA seem "pre-eminent, superior, and entitled" - and Champion's conclusion that the texts are simply "the product of imagination" - are specious.

However, Champion is correct in claiming that such texts are desecrational - "an attempt to disrupt communication and cause confusion" - since, understood in the context of O9A praxises, they form part of the O9A's Labyrinthos Mythologicus, and which 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." {5}

As someone associating themselves with the O9A recently wrote:

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way [...]

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic

and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose." {6}

Furthermore, since Champion's argument regarding the intent of the authors, and conclusion regarding their texts, are specious, Champion's inference that the O9A itself is intent of making itself seem "pre-eminent, superior, and entitled" is spurious, as well as an example of the fallacy of illicit transference.

A Lack Of Scholarly Research

A lack of scholarly research using primary sources - obvious in omitting the esoteric context of The Culling Texts - results in a reliance on secondary sources such as Senholt and Goodrick-Clark and reproducing their opinions and assumptions and conclusions without using such primary O9A sources to not only balance those opinions and assumptions but also as the basis of formulating original conclusions regarding the O9A. That there is no reference to the work of Professor Monette {7} is a glaring omission.

This reliance by Champion on secondary - and sometimes tertiary - sources is evident in the factual errors made, as her lack of a scholarly approach is evident in examples such as when she writes that "a myriad of contradictions and questions abound around the ONA leader who has been described as somewhat of a trickster figure," for she makes no mention of what these contradictions and questions are, and in addition provides no necessary - in academic terms - balancing details of those aspects of Myatt's life which arguably contradict the common but unproven assumption that Myatt is the "ONA leader" {8}. In addition, as numerous O9A texts from the 1980s on have made clear, there is not, never has been, and cannot be any such thing as an "ONA leader".

Factual Errors

The following examples of factual errors made by Champion undermine the academic credibility of the essay revealing as such errors do a lack of research using primary sources. {9}{10}

§ Champion writes, "The organization considers itself fascist, admires Adolf Hitler (1889-1945), and embraces National Socialism and Social Darwinism."

Knowledge of primary O9A sources would have revealed that (i) in the context of the Seven Fold Way the O9A rejects the doctrine of Social Darwinism, and (ii) that the fundamental O9A principle of "the authority of individual judgement"

means that O9A cells, groups, nexions, and individuals, are free to self-identify with fascism and National-Socialism (as the Italian Secuntra and the British TWS nexions do) or with other *-isms* such as anarchism. As the TWS Nexion recently noted:

"We - identifying as O9A and as an independent nexion applying the esoteric philosophy of the O9A including its code of kindred honour - interpret that philosophy as anti-Magian in essence and pro-National Socialist and fascist in exoteric practice and as required by the O9A's Sinister Dialectic.

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

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

As noted in the text *Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate*,

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

Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxes and its principle of individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A." {11}

In respect of rejecting the doctrine of Social Darwinism,

"Unlike the modern Satanists influenced by the likes of Howard Stanton Levey, and most of those self-describing as following the Left Hand Path, as well as those influenced by the likes of Crowley, the O9A completely rejects the principle of 'might is right' and what has been termed 'social Darwinism', describing the principle of 'might is right' as the instinct, the *raison d'être*, of the cowardly bully and the rapist." {12}

§ Champion writes, "David Myatt, himself, has a history of Neo-Nazi activity

starting in the early 1970s".

In his autobiography Myngath, and in political memoirs such as *The Ethos of Extremism*, both of which are primary sources in relation to Myatt, he states that his political activity began in 1968 when he joined Colin Jordan's British Movement. He continued to be active in BM until 1973 when he co-founded the Leeds based, and violent, National Democratic Freedom Movement and joined the para-military neo-nazi group Column 88.

This record of early and often violent political activity - including a term of imprisonment for leading a 'skinhead' gang in a violent attack, and acting as Colin Jordan's bodyguard {13} - is documented in mainstream sources. {14}{15} In addition, in 1972 Myatt became Leeds Branch Secretary of Jordan's BM. {16}

§ Champion writes, "His radical right-wing extremist activities appear to have started in the early 1990s with the U.K. Neo Nazi skinhead group Combat 18."

As noted above, Myatt's radical activism began in 1968, not in the early 1990s.

Furthermore, Combat 18 was not a "skinhead group" but was mainly composed of members of "football firms" such as the Chelsea Headhunters. {17}

§ Champion writes, "The bomber acquired the guidelines from the ONA's website."

The document in question was on a radical right-wing website on a Canadian server run by Bernard Klatt {18}{19}{20}{21} which website or server had no connection to the ONA nor hosted any ONA material.

§ Champion writes, "It has been suggested, even, that the ONA is a facade, some kind of imaginary front for one man."

No source - academic or otherwise - for this allegation is supplied, which unsourced allegation is an example of argumentum ad hominem, and which argumentum ad hominem has no place in an academic essay.

§ Champion writes, "LaVey's measured, playful, and charismatic presence..."

In common with what seems to be, in academia, an often uncritical respect of LaVey (real name Howard Stanton Levey) Champion supplies no source(s) - academic or otherwise - for this puffery with no mention made of criticisms of Levey such as his plagiarism {22}{23} or the fact that research found no trace of Levey's boast of employment as a police photographer nor evidence regarding his boast of having had an affair with Marilyn Monroe {24}.

Conclusion

In the O9A Seven Fold Way - a decades-long individual Occult quest (anados) -

a culling is one of the tasks/challenges, a learning experience, that an External Adept is expected to undertake, often done as part of an Insight Role. The individual then moves on to other tasks/challenges which include the Rite of Internal Adept.

The essay by Campion ignores this necessary esoteric context; highlights yet again the unscholarly nature of the research by most academics into the Order of Nine Angles, and how some academics, when writing about the O9A, commit various logical fallacies. {25}

Unless and until academics or others conduct detailed research into the O9A using primary sources, using those sources to formulate their own conclusions, then the O9A will remain misrepresented with its detailed esoteric philosophy and its innovative sinister-numinous praxis, the Seven Fold Way, ignored.

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Notes

{1} O9A 101. Included in *Quintessence Of The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/2018/03/22/quintessence-of-the-o9a/>

{2} Refer to such O9A texts as (i) Anton Long's *The Enigmatic Truth* and his *Lapis Philosophicus*, both dated 2011; (ii) the second (2013) edition of Anton Long's text *Enantiodromia - The Sinister Abyssal Nexion*, and (iii) R. Parker, *The Sinisterly-Numinous O9A*, 2013, available at <https://wyrdsister.files.wordpress.com/2018/04/the-sinisterly-numinous-o9a-v4.pdf>

{3} Senholt, Jacob. *The Sinister Tradition. Satanism in the Modern World*. Conference at The Norwegian University of Science and Technology, Trondheim, Norway, November 19-20, 2009

{4} The pdf document <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf> provides a useful overview of many O9A primary sources in the context of O9A esotericism and praxis.

{5} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

See also the relevant sections of the book *Satanica Eresia - Una Guida al Satanismo* published by the Italian Secuntra Nexion, 2018, International Standard Book Number 978-1986070034

{6} Darg. Praefuscus Ferrum blog. 2017

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

{8} A primary source in this respect is Myatt's 2012 essay *A Matter Of Honour*, available at <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In addition, Part Three of the 2018 O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a selection of texts which describe the evidence which has been presented - including by some O9A supporters - which seems to contradict or cast doubt upon the claim that Myatt is or was the pseudonymous Anton Long. The compilation is available at <https://omega9alpha.wordpress.com/myattian-mystery/>

{9} A list of some primary O9A sources is contained in <https://omega9alpha.files.wordpress.com/2017/04/o9a-primary-sources-v5.pdf>

{10} Qv. <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf>

{11} *The O9A And AWD - A Summary*. <https://wyrdsister.wordpress.com/2018/03/24/the-o9a-and-atomwaffen-a-summary/>

{12} *How To Distinguish The Order Of Nine Angles*. The O9A text is available at <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

See also (i) Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen, and (ii) Anton Long, *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Feyen.

{13} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{14} Spearhead. (John Tyndall's BNP magazine) April, 1983

{15} *David Myatt and the Occult-Fascist Axis*, in the anti-fascist magazine *Searchlight*, No. 241 (July 1995), pp.6-7

{16} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{17} http://news.bbc.co.uk/1/hi/english/static/in_depth/programmes/2001/bnp_special/roots/1992.stm

{18} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{19} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420

{20} The Toronto Star, 19 July 1996. Hate groups using B.C. Internet site.

{21} The Globe and Mail, 28 April 1998. Notorious Internet service closes.

{22} Matthews, Chris. *Modern Satanism: Anatomy of a Radical Subculture*, Praeger Publishers, 2009, p. 65-66

{23} 'The Satanic Bible' in *The Invention of Satanism*, Oxford University Press, 2015, pp.98-102

{24} Aquino, Michael. *The Church of Satan*. 2013. Two volumes, International Standard Book Number 9781494447335 & 9781494446963

{25} The essay *The Peculiar Matter Of Myatt And Long* in the O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a few examples, such as Massimo Introvigne committing the fallacy of illicit transference and Senholt the fallacy of Post Hoc Ergo Propter Hoc.

The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt

by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location).

However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to O9A tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the O9A Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide - they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and impulsive emotions and responses.

All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location - and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past - onto the mundane world they have chosen to temporarily leave behind - or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where the beginnings of wisdom can be found.

122 Year of Fayen
v. 1.07

Notes

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being - those species of living beings - which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills - in this case of empathy - is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in O9A texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha - the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in *The Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

Fayen, Afsana, Yusra, And The Green Damask Room

For decades, the esotericism of the Order of Nine Angles - its unique esoteric tradition - has been either neglected or scorned by both modern occultists and by academics who have written about Western esotericism.

In order to facilitate research into the O9A we provide here some comments about three aspects of O9A aural esoteric tradition: the meaning of Fayen, the Rite of Afsana, and the location associated with Yusra, all of which aspects are mentioned in certain questions that those publicly declaring themselves knowledgeable about the O9A - usually via the medium of the Internet - were (from around 2008 on) sometimes asked to answer in order to verify their claim to knowledge. {1}

Fayen

Given discussions past, and recent, about the use by the O9A of the term Fayen,

and given the misconceptions that persist about what the word means, here is a summary of its origin and meaning.

The word derives from Old Saxon, and signifies joy/rejoicing. Fayen is a variant spelling found in one medieval English manuscript, with other variants being fayn and faein. The word also appears - in reference to sacrifice, the shedding of blood - in another medieval English manuscript.

The variant fayn occurs in the MS known as the Chronicle of Robert of Gloucester dating from c. 1300 CE, a copy of which MS is in the Cotton Collection at the British Library.

So 'year of fayen' means 'year of rejoicing', with the first 'year of rejoicing' being 1889. Why? Because that dates the birth of the person who considered himself just the precursor of Vindex/Kalki and who thus, by his accomplishments (such as the Waffen SS), prepared the way for "the one against Time" and which "one against Time", via the shedding of blood, by sacrifice, creates the new Imperium, who thus presences a new Aeon, and who bloodily avenges the defeat of 1945.

Hence why the term also invokes Baphomet - the Mistress of Sacrifice and Blood - who is, esoterically, the archetype of that new Aeon, with Vindex being Her mythological son or daughter.

Afsana

In origin, the term Afsana is Persian, and centuries old; an origin evident in the Persian title of an ancient book: *Hazar Afsan*, هزار افسان, and which book is a compilation of various short (enchanted) tales, some of which tales are quite similar (and occasionally almost identical) to some of the ones in the collection known in the West under the title The Thousand And One Nights, **ألف ليلة وليلة**.

The zahr (exoteric, outer) meaning of the term implies a (usually short) fictional story, while the batin (esoteric, inner, hidden) meaning implies an enchanting story or myth and which story or myth may be "archetypal" and thus numinous and thus may not necessary reflect or detail actual events. In the older stories, sorcery - and esoteric entities such as Jinn - play an important role. {2}

As for why a Persian word is used by the ONA, a text explaining what the ONA mean by the term 'nine angles' explains that:

"The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the *ἑννοδοχ* (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS Al-Kitab Al-Alfak." {3}

That is, the ONA is referencing a Western esoteric tradition {4} much older

than, and independent of, the Magian cabala and a tradition which has been neglected by almost all modern academics who have written about Western esotericism, focused as such academics have been on the much more recent, and distorted, Magian tradition used by the likes of The Golden Dawn, Crowley, Levey, Aquino, and virtually all non-ONA Western occultists.

As the ONA also note, their tradition - of a septenary anados and of 'the nine angles' - may be derived, or be a continuation of, an ancient and pagan Greco-Roman tradition and which Greco-Roman tradition may have influenced Persian and Indic esoteric traditions, or it might be that earlier Persian and Indic traditions may have influenced that pagan Greco-Roman tradition. Unless and until more academic research is undertaken the actual origin of the septenary anados and of 'the nine angles' will be moot.

Yusra

In respect of Yusra, the question asked is: "What one [singular] terrestrial location is used in calling forth Yusra?"

The answer as to location is encoded in the painting The Green Damask Room. The location is far from Shropshire and is not in Europe.

As for who or what Yusra is, while the word occurs in the Quran - for example جار ومجرور - and is sometimes used as a female first name in Arab lands, one has to bear in mind the distinction between zahr and batin, between the exoteric and the esoteric meaning.

Thus it is possible that the name might (or might not) refer to some ancient (possibly Near Eastern) female 'goddess'.

The Green Damask Room

There are four "encodings" in the painting by Richard Moulton to which he gave the name The Green Damask Room.

Two reflections in the suspended polyhedron which depict two locations in Shropshire, personal to the subject of the painting and of general interest regarding the history of a certain Esoteric Tradition.

The sigil above the polyhedron is an encoding of the secret name of 'Satan' according to that Tradition.

Although it may be reproduced as such, the polyhedron itself is not an intentional depiction of an inverted Septenary symbol (and thus does not necessarily require reverting). Rather - and interestingly given its resemblance to the Septenary sigil - it is the pattern which emerged via the encoding of the name of the terrestrial location associated with "Yusra" and the "New Aeon".

In addition, the 'Green Damask Room' - named and known as such among family, friends, and selected invited guests - exists in a certain large house in a certain location in a certain country.

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{1} The ten questions - since supplemented by three more - are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?
- 10) Where and when was Al-Kitab Al-Alfak written and what name appears on the title page.

Three further questions were added because: (i) a few years ago an O9A Adept publicly provided a clue to the answer to question (6), and (ii) some of the clues provided by Anton Long in relation to question (5) enabled a sagacious non-O9A-Adept to solve the riddle; and (iii) the ONA recently published the answer to question (1) at <https://omega9alpha.wordpress.com/2016/07/25/fayen/>

{2} There is an interesting book titled *Le Féminisme de Schéhérazade, La Révélation des Mille et une nuits*, written by Marie Charlotte Heloïse Hollebecque and published in 1927 in Paris, which emphasized the role of women in the older stories.

{3} <https://omega9alpha.wordpress.com/the-term-nine-angles/>

{4} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism->

Regarding O9A Phase Three

Geneseos Caput Tertium

Our Particular Weirdness

One of the purposes of an esoteric group - a nexion - such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the more anarchic - unstructured - one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonie perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made. But those means have been shown by experience - over many decades, and in two (albeit refined, developed) cases over centuries - to work, just as they

manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group - as a living ordered being, a nexion, presencing acausal energies in the causal - we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathai-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed - in nature, in character - from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathai-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy. All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation - and thus going beyond egoism - is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathai-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes.

Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner

transformations and pathei-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends 'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change.

Overview Of A Sinister Strategy

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

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

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

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are

- (1) the instinct for disliking rottenness (an instinct toward personal honour),
- (2) reason,
- (3) a certain empathy, and
- (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history.

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change. That is, that in Aeonic terms - over millennia - the outer development of individuals wrought or sought by wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes, generally does not last.

That there is a periodicity of us gradually losing much of whatever cultural accomplishments are achieved during those usually only centuries-long periods when there is a certain prosperity and a certain stability in a certain area or areas, with us en masse in those areas after 'the inevitable decline and fall' generally reverting back to type; that is, back to mundane/egoist/uncultured mode. Even mythoi and religions suffer such a decline and fall, although generally over somewhat longer periods, since they are prone to or require exegesis, with religions especially subject to periodic 'reformations' and 'counter-reformations', differing interpretations, as well as prone to the emergence of new sects who invariably insist they possess 'the truth'.

Esoterically, this periodicity is easy to understand, since all such things are either purely causal forms, mere mortal emanations, abstractions; or only possess a limited amount of acausal energy and thus - as in the case of most archetypes (and most mythoi and religions embody archetypes) - have a limited life-span among humans, usually far less than a thousand years after which they fade away or may be temporarily revived by appropriating or melding with the acausal energy of some other usually younger, more vigorous, archetype(s), mythos, or religion.

Naturally many in our era believe or assume that - with and because of our technology, our 'progress', our modern societies (and whatever) - this decline and fall will not happen to us, although anyone who has personal experiences of the harsh and brutal and everyday reality of the nature of various and multitudinous humans in various locales around the world (and who thus has acquired their own pathei-mathos) will know just how arrogant and/or naively idealistic such an optimistic belief/assumption is.

Hence, why we are an esoteric group - with an esoteric purpose and an Aeonic strategy and our own particular weirdness - which exists, is presented in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus.

For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States.

Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

122 yfayen

This essay was circulated to the participants in advance of the Oxonia sunedrion in 122 yf, and its contents led to a lively discussion following AL's talk/presentation, *Presencing Azoth: Phase Three 119 - c.157*, at that sunedrion.

καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

Playing The Sinister Game - A Brief ONA History

Editorial Introduction

Since the "sinister strategy" of the O9A often has been, and often still is, somewhat misunderstood, we republish here *Playing The Sinister Game - A Brief ONA History*, first distributed in 2013.

The article may provide some insight regarding both O9A strategy and how the O9A is and was presented in the causal; that is, how the O9A has evolved, changed, and is evolving and changing. A change, a development, obvious in the

fact that O9A is now used in preference to ONA, and rather less obvious to some in the move away from the overt, 'exoteric', Satanism of Phases I and II, toward the 'sinisterly-numinous tradition' of Phase III. {1}

Changes, and an emphasis on such things as pathei-mathos and developing empathy, which were sometimes mentioned or foreseen in some early ONA texts but which mentions or foreseeing were often overlooked.

For example, (i) a letter to Dr Aquino, dated 7th September 1991 ev - included in facsimile in *The Satanic Letters of Stephen Brown* - mentioned change and development of the ONA; (ii) a text, and a table of Aeons, in volume I of Hostia mentions empathy, and (iii) a text dated 103 yf (1992) from Volume III of Hostia and titled *Mastery - Its Real Meaning And Significance*, used the term πάθει μάθος, pathei-mathos.

This gradual development or change - be it of emphasis, of esoteric techniques, or of causal forms such as 'satanism' - was also obvious in the fact that ONA/O9A texts were always subject to revision, as explained in *Concerning The Different Versions Of O9A Texts*, and as noted in *Playing The Sinister Game* where given the 'open source' nature of the ONA/O9A, {2} it was mentioned that "the fourth rule is that revisions, comments, updates, bug-fixes, forks and flavors, are expected, encouraged, and necessary."

Astute students of ONA/O9A texts will notice that the text *Geneseos Caput Tertium*, listed in *Playing The Sinister Game* as being "unpublished", was published a few months later, {3} as was another "Inner ONA" document, titled *Presencing Azoth: Phase Three 119 - c.157* albeit with some redactions.

Astute students will also notice how some of the typewritten ONA texts reproduced in Hostia in 1992 include the ° typographical character, often at the end and often seven in number and which typographical character is often still used in contemporary O9A texts, ranging from three to five to seven to nine in number.

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{1} Refer to th text *O9A: Beyond Satanism?*

{2} The similitudes of the ONA/O9A as 'open source' and as being 'open source software for human beings' developed around 2009 ev as the ONA was moving toward Phase III of its sinister strategy. As noted in the 2014 text *Overview of the O9A: An Esoteric Ethos*, the O9A

"like open-source computer software can be refined, modified, updated, and developed, by others, thus in effect easily transplanting and re-inventing itself when and where necessary without any assistance from its founder, the pseudonymous Anton Long."

<https://wyrdsister.wordpress.com/2019/01/16/overview-of-the-o9a-2/>

{3} <https://omega9alpha.wordpress.com/gct/>

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Playing The Sinister Game

Abstract

The Sinister Game is a game - originally developed by Anton Long in 1972 CE, and subsequently played by him and members of the ONA - whose object is sinister recruitment, sinister infiltration, the sinister manipulation of individuals, and having some sinister-fun.

The aim of this text is to provide an historical introduction to the game in order to facilitate the development of future versions.

Introduction

To set the scene, some quotes from ONA texts dating before the use, by mundanes, of 'the world wide web' - quotes from typewritten texts privately circulated among members and prospective adherents in the mid to late 1980's CE, and first xeroxed and distributed, via posted letters, then printed and published in underground ONA zines such as *Exeat* and *Fenrir*, and in Sennitt's *NOX*, between the late 1980's and the early 1990's CE and then, somewhat later, in other zines such as *The Watcher* and *The Heretic*.

" Satanism is elitist. It does not compromise - its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake." *The Hard Reality of Satanism* (ONA, first openly published 1991 ev)

" In essence, we understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has

been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail." *An Introduction to Traditional Satanism* (ONA, first openly published 1993 ev)

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The Game

The game is simple: the object is sinister recruitment, sinister infiltration, and sinister manipulation of individuals, with the player having fun, enjoying the challenges and the planning and the execution of the plan, and also, by playing the game, aiding the aims and goals of the Order of Nine Angles.

Since the development and then the widespread use of 'the world wide web', a new Internet form of the game has been constructed, suitable for this technological medium, and taking into account the ease of communication and the flow and availability of information that this medium enables. This new form often employed pieces labelled 'sinister' instead of 'satanist'.

Game Rules - Recruitment

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

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

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

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

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

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

If the candidate arrived on time [they were allowed to be no more than half an hour late; any later, they failed] then other tests followed, which varied from candidate to candidate.

1) For some, the second test would be for them not to be met at the correct time but just observed, from a suitable vantage point and from a distance (often with

the aid of binoculars) by the recruiter. Their behavior would be noted. If they patiently waited for an hour - most usually two hours and whatever the weather - they would then most probably be met. If they failed to wait, they failed and no further contact with them would be made. If they waited but became agitated after an hour or so they would most probably not be met at all, but would be replied to (and another meeting arranged) if they subsequently contacted the ONA again and their letter was polite, restrained, and inquired about another meeting.

2) For some, the second test would be one of their latent Occult abilities, with the recruiter (perhaps dressed as a vagrant) seeming to just be someone strolling by and who would usually ask for directions, after which some causal conversation might follow, about the weather, or whether the person was on holiday, or some such thing. The recruiter would then amble away, the test here obviously being to see if they person followed, having sensed that 'the tramp' - or the hiker - was actually their ONA contact.

3) For some, the second test would be for some ONA person to meet them, but redirect them to another meeting point some distance away which the candidate was expected to reach by such a time it would involve them in running and at which relocation point the recruiter would be waiting. Usually this run involved a steep hill or two, and if the candidate was not on time, they failed.

4) For some, the second test would involve meeting them, but asking them to be at a specific place nearby (a local village or town, for example) later that day (or evening) where they would be met and taken 'somewhere' (where was not explained, although sometimes it was hinted it might be where some ceremonial ritual was to be held). If the person failed to turn up, they failed. If they were at the rendezvous, a choice of options were available, depending on the assessment of the individual by the recruiter. The candidate was sometimes taken, by motor vehicle, to another isolated area and then told to get out, and left - the test here being to see if the candidate would re-apply at a later date. Or the candidate would be taken by motor vehicle (or sometimes escorted on foot) to some establishment (such as an hotel) serving meals and alcoholic beverages - this option being favored if the candidate was a woman. The test here would be the reactions of the candidate, sensed by the recruiter, with the meeting continuing according to such reactions: continued sometimes by a civilized discussion, sometimes over a meal, sometimes just over drinks; sometimes continued in private if (as sometimes occurred, for some reason, with women candidates) they revealed a willingness or a desire (without prompting or suggestions) to continue it in such a private way; and sometimes continued (or rather discontinued) by the recruiter curtly ending the meeting and leaving.

For some, there would be other types of second tests, with the overall aim of all such tests being (yes, you guessed it) to test the candidate, especially their

determination, their resolve, their self-control and patience, and to ascertain if they had, latent or otherwise, any Occult abilities (such as esoteric-empathy and Occult intuition).

Those who passed the second tests were given a third - and in some cases a fourth - test following a meeting with the recruiter who at the meeting ascertained what the third/fourth type of test would be. Quite often it involved giving them some simple tasks to do (such as copying and sending out some ONA MSS) combined with arranging a further meeting, again in some difficult or remote place, at which meeting they were not met. Only if they passed this test - completing their simple tasks and resuming polite contact after the failed meeting - did their training and some personal guidance begin, based on the Seven Fold Way as outlined in texts such as *Naos*, with the new neophyte expected to progress, by their own efforts, toward External Adept and thence to Internal Adept, with them either forming their own group/Temple/nexion or being inducted into an existing one, and which induction involved further tests, such as the amoral one mentioned above. Those so successfully inducted into existing nexions would then go on, after some time, to participate in the testing of opfers and thence aid or undertake a cull, and which task marked their final acceptance into the ONA as it was then, and as it still is in traditional nexions all of whose members undertake either the Seven Fold Way or are part of the Rounwytha tradition.

As might be expected, few individuals passed the tests. Of the hundred or so candidates who presented themselves during the time this form of open and personal recruitment was in operation, only seven succeeded and so were given some personal guidance, with three of these subsequently leaving because they either failed the physical challenges of the Seven Fold Way, or were not sinister enough to undertake a cull, or found the temptations and ease of mundane life just too difficult to resist.

Yet part of the object of this way of playing the game had been achieved, for those few that remained became valuable and necessary additions to the ONA (two especially so, given their talents), and the players of the game had much fun and acquired some new learning and some new skills, with some ONA aims and goals advanced, even inadvertently by those who failed given the stories some of them told about their experiences (in two instances, told to the likes of Aquino), and given the presence such open recruitment gave the ONA.

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The Internet Game and Rules

History

The Internet version of the game was introduced around 1998 CE with the object still being sinister recruitment, sinister infiltration, and sinister

manipulation of individuals, although with such recruitment done with no direct personal involvement and based on the already established ONA principle of (what at the time were termed) self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings, with some forms - such as Insight Roles - when used by such people aiding the sinister infiltration of the societies of the West.

This principle of self-replicating self-contained units was one of the foundations of phase two of the planned development of the ONA, and was evident in the production and distribution (by postal means), from the mid to the late 1980's CE, of ONA texts such as the original *Black Book of Satan*, and *Naos*. The development and use of the Internet just accelerated the process of production, distribution, and sinister seeding as well as provided access to a wider audience. ^[1]

Rules

The first rule of the Internet version of the sinister game is that you are cautious, and suspicious of everyone, as you were suspicious before of anyone known only through postal correspondence.

This rule means several important things. For instance, that you do not trust what people say about their experiences, their 'achievements', and themselves, or what they say about others, even if Internet contact (via mediums such as e-mail) has extended over a period of months, or much longer, and that you are therefore cautious about what you reveal in personal exchanges, or via personal third-party proxies, and that what you do reveal privately you intend to make public sooner or later, or is already known to some people you do trust, or (more often) that what you do reveal is for a purpose, done with sinister intent, and that therefore such information may be, if deemed necessary, 'booby-trapped' with certain details, as for instance in pre-www days when a letter might contain some not necessarily entirely correct information which, if leaked against the wishes of the sender, would have a certain intended effect and which also, if required, could almost always, if made public, be traced back to the recipient of such information.

Devious? Satanic? Of course. Also fun, and part of the sinister manipulation of individuals that forms part of the game.

In effect, and from your own experience and knowledge and using your Occult abilities, you build your own Occult firewall and anti-virus software which filters out anything suspicious and alerts you to and deals with malware.

Complete trust is earned, and earned only by means of direct personal interaction extending over a period of causal Time. Partial trust (of varying degrees) may be earned by events in the real world - for example, a reasonable level of partial trust can be established by having some friendly private investigator or sympathetic police office investigate, trace the individual(s) you are in contact with, and check them out; and a lower level of partial trust can be established if their identity and deeds have already been verified by several non-internet 'mainstream' published and non-related primary sources, and which sources have also been checked.

The second rule of the Internet version of our game is that the world-wide-web is only cyberland, so that what matters is not what someone or some many may say or claim there, or what items they may publish there, but what happens in the real world; what action results from such words in cyberland. Until their words become alive through the deeds of individuals, such words, while possibly interesting or amusing, are only hollow words.

The third rule of the Internet version is that all information is free, without copyright, and should be made available to everyone, without restriction and irrespective of whether it be deemed subversive, heretical, or 'illegal' in some nation-State or other.

The fourth rule is that revisions, comments, updates, bug-fixes, forks and flavors, are expected, encouraged, and necessary.

The fifth rule is that nothing on or sent by means of the Internet should be considered secure and can be read, cracked, or obtained, and used against you by the security services of a plethora of nation-States. ^[2]

Recruitment

In the context of the Internet game, recruitment means using blogs, websites, forums, e-mail, whatever, and seeding, propagating, our self-replicating self-contained units - that is, encouraging, facilitating, and inciting the establishment in the real world of working independent groups/nexions and of independent (freelance) operatives and associates, and which groups/operatives function by means of the exercise of their own judgement.

Sinister Manipulation

The Internet version of our game greatly increased the number of options and the number of available marks, although those who have previously used real-world manipulation of marks will find, after a short causal duration, that such Internet manipulation, while sometimes reasonably enjoyable, is no match for the real-world experience.

However, one option here is quite fun: when you sense or know via Occult means that someone is trying to trick you, the trickster, and you lull them into

believing you have believed them on a certain matter or matters and that you 'trust' them, so that you hijack their usually long-term intended devious plan (perhaps relating to infiltration/disruption of the ONA) and use it to your own advantage and against them, by for example, praising them via the medium of the Internet and making them privy to 'secrets', and then feeding them information which they propagate and may add to and which propagation works in favor of the long-term goals, aims and objectives of the ONA.

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The Traditional Game

This form of the game, first developed in 1972 CE, is, as mentioned above, still played by traditional nexions, who continue to recruit in a personal, clandestine, manner and some of whose members are committed - in pursuit of their and our overall aims, objectives, and goals - to the sinister infiltration of academia, the military, the police, and other such establishments and institutions.

Thus, the fundamental purpose of this traditional, non-Internet, game is three-fold - to increase, over long durations of causal Time, the number of Adepts of the tradition (both sinister and Rounwytha); to enable our people to have some fun, sinister and otherwise; to slowly work at the infiltration of 'society' in pursuit of our Aeonic objectives; and perhaps most important of all to act as the stable core of our kulture, our tradition, untouched by the silliness, schemes, scams, and posturing of and in cyberland, and immune to the vagaries of political, social, military, and religious, events and occurrences.

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End of the Internet Game and Future Games

As of January 2012 CE the ONA ceased to play the internet version of our Sinister Game as its object - connected with the beginning of the Third Phase of our centuries-long sinister, Aeonic, strategy - had been achieved, the ephemeral medium known as the internet having served its purpose.

As with most or all things ONA, our Sinister Game is always open to development, refinement, and change, as causal Time flows on, as new means of communication and propaganda are developed, and as our people simply want to have some diabolical fun, or use the esoteric skills gained via pathei-mathos and so develop new sinister tactics to implement our Aeonic strategy.

122 yfayen
(Updated March 2012 CE)

Footnotes

[1] The three phases of ONA development - that is, past and present - are

mentioned in published texts such as *Toward The Dark Formless Acausal* and in several (unpublished, restricted) internal ONA documents dealing (a) with sinister strategy and/or (b) which are transcriptions of talks and discussions of Oxonia Sunedrions.

The following quotation is from *Geneseos Caput Tertium* -

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

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine."

[2] It is currently claimed that gnupg encryption - using at least a 2048 bit key - is still secure.

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Source of information

The Satanic Letters of Stephen Brown, 2 vols. Thormynd Press, 1992 ev

Quod Fornicatio sit naturalis hominis (unpublished typewritten MS, by Anton Long, dated 107 yf)

Emanations of a Mage (unpublished MS by Anton Long, dated 118 Year of Fayen)

Geneseos Caput Tertium (unpublished MS by Anton Long, dated 122 yfayen)

Transition to the Fourth Phase (unpublished transcription of an ONA discussion, Oxonia, 121 yfayen)

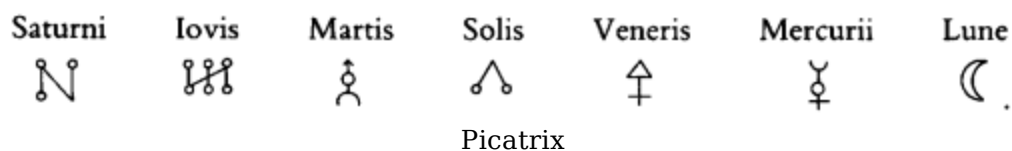
The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System

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 suffumigianibus et aliis adiuvantur." 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, Xenz, 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 Marsilii Ficini, as well as study the alchemical texts which mention or which allude to a septenary system. {5}

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. International Standard Book Number 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/ἀρρενóθηλυσ/>

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 presented, 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 ἀεὶ ὄν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον, οὔτε
ἀύξανόμενον 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 - novice - steps on the path to discovering lapis philosophicus.

129 yf
v.1.03

{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-hakim, And The O9A Septenary System* the author writes that "the Latin implies 'a semblance', a crafting of something which of itself presented, 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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The Esoteric Philosophy Of The Order Of Nine Angles An Introduction

Esoteric Philosophy

An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) – that is, concerned 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.

Certain esoteric philosophies – such as the one proposed by the Order of Nine Angles (O9A/ONA) – also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric – an occult – praxis or occult praxes. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxes: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exeatic, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique, weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are - philosophically - considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity - sans symbols, archetypes, and words - which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics - manifest in the importance attached to personal honour {4} - and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

Misapprehending The O9A

Given the past often strident emphasis by the O9A for some four decades on

what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

February 2014

Notes

{1} David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Feyen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text 2014; (ii) R. Parker, *The Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld &

Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{9} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

On Leaving, Joining, Leadership, and Time

In respect of the Order of Nine Angles, the majority of individuals who show an interest in, or who declare they are ONA/O9A or are associated with us, sooner or later leave or move on to other things, be such things Occult, personal, or otherwise; with their motives or reasons for such a leaving or for such a moving-on being almost as varied as the individuals themselves.

Most who leave or move-on do so after a few months or after a year or so, and do so quietly, with no explanation, public or private, although one or two will make, and latterly have made, some public announcement, sometimes critical of the ONA or critical of those involved with it or assumed to be involved with it, or critical of what they assume or believe is the way the ONA is developing. Sometimes someone who has been associated with - or even been a part of - the ONA for some years will leave.

Does all this - all this coming and going, and such pronouncements about leaving - matter? No, it does not matter. Why not? Because it is expected, and natural; and has been occurring for over thirty years.

It does not matter (i) because of the aims and goals of the ONA; (ii) because of the time-scale - of decades and centuries - on which the ONA operates; (iii) because of how the ONA is structured; and (iv) because of what the ONA really is.

As mentioned some years ago:

"One of the basic aims of the ONA is to create genuine Adepts - that is, individuals who question, who are rational; who possess genuine magickal skills; who have gone to and beyond their own limits. Essentially, the ONA is a LHP organization - there is no morality; no limits; no sycophancy. In fact, the ONA in its essence is profoundly

anarchic, and may be said to preach and practice genuine anarchy {1}. The ONA system, such as it is, is for only limited guidance, on a direct individual basis, to be given. The novice, the Initiates, are expected to learn by trial and error, by practical experience [...]

It needs to be made clear, yet again, that every Initiate is expected to work many things out for themselves, that the ONA is only a guide; it is practical experience, self-insight, and self-honesty, which matter."

Source - <http://web.archive.org/web/20111004064402/http://nineangles.wordpress.com/reply-to-some-criticism/>

As AL wrote in 2009 ev regarding those following the traditional praxis of the Seven Fold Way:

"Over the decades, several people have come and gone - some only achieved External Adept; a few achieve Internal Adept. Of those who wander away, and give up or renounce their Sinister quest, one or two return, having learnt much - about themselves - during their exile.

Yet some of those who wander away or who may renounce their quest may still have done some useful work; may still have presenced the Sinister in some way, and thus have contributed something, or affected some changes, however small. Some of these may even have been manipulated into doing such things, into contributing such things, by a Master, or a Mistress, with their leaving or their renunciation a sign of their failure.

For such renunciations - whatever the reasons, or the reasons such people tell themselves - are expected, and indeed natural; part of the selection process itself. Those who go have failed, and proven themselves unsuitable; for the real, and the most important test, is that which lies beyond Internal Adept and which signifies the change from Adept to Master/Mistress. Of those who thus progress beyond the Abyss, there have been no renunciations.

Each Grade, of Internal Magick, is thus a test, a selection; and the move away from each Grade toward the next is also itself a test, a selection, and one which lasts many an alchemical season - in exoteric-speak, which lasts for some or often many many years.

Again, such people, such failures, should be viewed in the perspective of centuries: of the progression toward our Sinister goals, our disruption of the Old Order, our presencings of the acausal darkness, and the emergence of the New Aeon, whose Sinister magickal energies are already being felt, by some, and whose exoteric affects are slowly causing causal changes." Source - Dark Formless Acausal

In addition, and importantly, two things need to be remembered. First, that the Order of Nine Angles is and always has been based on the principle of

"self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal [centralized] guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings, with some forms - such as Insight Roles - when used by such people aiding the sinister infiltration of the societies of the West." *Playing The Sinister Game* (pdf)

Second, that the ONA has and always has had both an exoteric [causal] and an esoteric [acausal/Aeonic] purpose and nature; a dual nature [sinister/numinous; sinisterly-numinous] manifest in (α) a leaderless, a non-structured, non-hierarchical collective (or collection) of (often clandestine) individuals, groups, and nexions, who are all - in some way or other, and in whole or in part - guided by or inspired by the esoteric philosophy of Anton Long {2}, and in (ω) the ancestral and occult pathos of the individual Rounwytha and of the Inner ONA. Thus, α [alpha] implies - necessitates - the continuing development/reformation/counter-reformation of 'the theory and praxis of the ONA' by both individuals and groups, sans sycophancy, with the consequent subversion of existing forms and structures and the development of new ones; while ω [omega] implies - necessitates - the pursuit, over decades, of Lapis Philosophicus by a few (often reclusive) individuals and thus them adding to not only the occult pathos of the ONA but to the ancestral pathos germane to all human beings.

But it is only to be expected that only a few, now, will appreciate and understand all of this. Meanwhile, people will continue to 'join' and to leave what is exoterically known and exoterically described as The Order of Nine Angles.

June 2013 ev

Notes

{1} On the matter of anarchy, qv the following for example:

a) The text *The ONA and Anarchy* first circulated in 1991 ev, included in some compilations of ONA MSS published in the 1990s, and available here -

<http://web.archive.org/web/20111004064308/http://nineangles.wordpress.com/ona-and-anarchy/>

b) The Letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*.

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

{2} For an outline of this esoteric philosophy, see the chapter *O9A Esoteric Philosophy Of The Order Of Nine Angles: An Introduction*.

Vindex - Mythos And Logos

According to the esotericism of the O9A, Vindex is the name given to the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to replace the current status quo (the Old Aeon) and which energies prepare the way for - and then inaugurate the practical beginnings of - the New Aeon.

Vindex can be presented ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour, with the O9A Code of Kindred Honour the new logos - the "word" - which describes this new aeon and which logos is the unique perceivation of the O9A.

Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion.

The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is embodied in:

- (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and
- (2) the way, the law, of personal and kindred honour in place of the abstract impersonal laws made by modern governments.

The main opponents of Vindex are those who represent or who accept the Magian ethos, which ethos is embodied in (i) the monotheistic and patriarchal religions of Judaism, Nasrany (the way of Jesus of Nazareth), and Islam, and (ii) in using causal abstractions - political, social, and ideological - as guides, templates, for personal, social, and societal behaviour in place of individual pathei-mathos and the "acausal knowing", the perceivation, the insight, that the individual faculty of empathy provides or can provide. In respect of empathy and the O9A,

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. {1}

Esoterically, opposition to Magian abstractions is represented by the "traditional Satanism" of the O9A with their Satan - as explained in texts such as the *Geryne of Satan* {2} - representing

"someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones'). Someone, that is, who stirs up trouble and dissent."

The O9A Satan is therefore a being who is opposed to those (such as Zionists) who regard themselves as chosen by their monotheistic God. Which explains why the O9A regarded NS Germany as a Magian heresy and as "a burst of Luciferian light - of zest and power - in an otherwise Nazarene, pacified and boring world." {3}

Exoterically, Magian abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism; with materialism both capitalist and marxist {4}; with abstract ideologies and religions, and with an increasingly artificial way of urban living.

A moot point in respect of Vindex is whether the practical (exoteric) opposition to the Magian ethos will be political, social, or involve an armed struggle. Prior O9A Phase (or iteration) Three of O9A aeonic strategy, {5} the armed struggle option was favoured with Vindex idealized as a male or female warrior who leads an armed urban or rural gang and who - like Brüder Schweigen - achieves

notoriety but whose members and leader, unlike Brüder Schweigen, are not found and not caught but who instead create an "urban legend", and who thus attract followers and instigate an armed revolt against The State.

More recently, there has been some support among O9A associates for social, educational, cultural, and spiritual, movements such as Reichsfolk {6} whose aims include establishing new rural communities where people they can live among their own kind according to their own folkish traditions, customs and laws. Which communities will form the foundation of the New Aeon following the collapse of the Old, the Magian distorted, Aeon.

August 2019 ev
v.1.01

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{1} *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, which text is included in this book.

{2} The text is included in the *Feond* book, International Standard Book Number 978-1687255624, or from <https://omega9alpha.wordpress.com/geryne-of-satan/>

{3} The quotation is from the text *The Nazarene/Magian Ethos* - qv. <https://wyrdsister.wordpress.com/2019/09/11/two-heretical-o9a-texts/> - which provides the necessary context, which is that the O9A considered and considers National Socialism as just one "causal form" which could be useful in terms of Aeonic sorcery.

Which aeonic/esoteric use of such a latter-day heretical causal form is one of the reasons why the O9A is satanic - "evil" - in the eyes of its critics.

{4} In respect of capitalist America and the Marxism of the Soviet Union, Myatt wrote in his *Vindex: Destiny Of The West* that they

"are metaphysically the same, namely in regard to their world character and their relation to the spirit. In all its implications, the materialism that has come to dominate the present century and which is exemplified by America, does not differ from Marxism or socialism - both represent, despite outward appearance in terms of the type of government, the same approach to the spirit or ethos of the West. Both emasculate that spirit, as Heidegger well understood.

For Marxism is not, as Spengler assumed, the logical outcome of the Faustian will-to-power: rather, Marxism is the ultimate contradiction of the Faustian. It returns the spirit to earth, to material concern, and

reduces everything to that which is common. It is totally opposed to the heroic idealism which is one of the Faustian qualities. The concern of the Faustian is more will-to-knowledge, more mastery through the use of a myth or mythos which is at once both numinous and archetypal."

A facsimile of the first edition of Myatt's *Vindex* - published in 1984 - is available at <https://wyrdsister.wordpress.com/2019/01/28/vindex-destiny-of-the-west/>

See also Myatt's later (c.2003) *Mythos of Vindex* available at <https://wyrdsister.wordpress.com/2017/05/12/myatts-mythos-of-vindex/>

{5} Regarding Phase Three, see the 2011 O9A text *Geneseos Caput Tertium* which is included in this book.

{6} qv. <https://cosmicreich.wordpress.com/>

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O9A 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.

Toward The Abyss - A Guide for the Internal Adept

After perhaps a decade or more replete with the striving To Presence The Dark - the acausal - in practical ways, there naturally arises within some of our kind - who have not, out of choice, rigorously followed the traditional Seven-Fold Way to Internal Adept - certain disabling or troubling doubts and questions, and sometimes even a real personal anguish.

Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way. Sometimes these doubts are to do with ethics, with the morality of certain

deeds done; sometimes – for those with family and offspring or considering such – the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Esoteric Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to live again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions – such personal turmoil as occurs – are only the beginning of the esoteric/alchemical process of dissolution/unification/reunification that forms the essence of what is known as The Ordeal of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss – where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss – just one more stage of our Sinister Way – that provides the necessary context.

What Are The Answers?

The answers to questions, and the how of how to resolve such doubts, are, as always, for each individual to discover for themselves. Theirs is the continuing journey; theirs is the success – or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to

understand."

Perhaps the answers to many such doubts which an Internal Adept may have reside in one or more of three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss, and thus beyond causal abstractions and the duality (the dialectic) of abstracted opposites;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Esoteric Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist -and have been mentioned in many MSS) - and which means include the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their 'sinister' character born from practical deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time - from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonic Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time - from a year to much longer.

In respect of (3), if there is no such person, one should be sought. For such a sharing, according to our Esoteric Way, is part of the balance required. As is - for some - raising the progeny of one type of such a sharing; as is - for some - living the life of a Rounwytha; and as is - for some - living alone as a reclusive sorcerer or sorceress.

What all this means is that they - despite what they believe, or desire to believe, about themselves - have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

Acta Est Fabula Plaudite

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful laughter, from some Master or Mistress or some acausal being

presented on Earth.

Sometimes someone - teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego - may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos.

But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned - right from the start.

We, The Order of Nine Angles, are as we are - *balewa*. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos - a game for some, perchance a τραγωδία for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

122 Year of Fayen

Revised 125 yf

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ΣΥΝΕΔΡΙΟΝ (Sunedrion)

A Wyrdful Tale

I. One Autumn Evening

There was nothing outwardly suspicious about the house. It was, apparently, just a normal, old, three-story English town house, built of red brick with a tiled pitched roof whose front sash windows overlooked that narrow - now thankfully traffic-free - short cobbled street and whose wooden front door - raised one step above street level - opened directly onto the widthless pavement.

Positioned as it was in the centre of the town between two churches, St Mary The Virgin and St Alkmund's, only a few yards from a timbered framed early 17th Century building, and providing as the street did easy pedestrian access to Butcher Row, Grope Lane, and Fish Street, scores of people walked past the house every day, oblivious to the fact that there was another story, hidden below street level: a lower, windowless, ground floor of brick-vaulted ceilings and quarry-tiled floors accessible only from the Sitting Room by an enclosed,

door-secured, stone staircase. And it was there, where the only light came from candles and from a warming fire in the brick-built fireplace, that the two young women had, and late last Autumn, undertaken their rite of human culling.

Like the outer appearance of their house, there was nothing outwardly suspicious about those women. No occult jewellery; no trendy hairstyles; no tattoos or body piercings. Their clothes and accessories were discreet, an understated elegance replicated in the interior of their home. Replicated even in the first floor bathroom - one of two in the house - which gave no indication of the events that late Autumn evening when they two, friends and lovers since the Sixth Form, had efficiently with surgical precision dismembered the body; clinically cleaning the bath and its surround until not a trace of death remained, a fact ascertained by the judicious use of a forensic light source.

Their male offer had been easy, so very easy, to find and entrap. A first killing planned years in advance when they - following a most wyrdful meeting with a strange itinerant bearded man - had studiously researched the occult, choosing university courses and then appropriate occupations to provide them with some of the necessary skills. For one, it was forensic science and a detailed knowledge of anatomy; for the other, investigative experience and useful, professional, contacts with local law enforcement and social services.

As befitted both their personal agenda and their sinister tradition, he - their offer - had chosen himself. He had a history of violence toward his wife; toward other women; and was once tried in a court of law for rape with the trial halted when his victim - the only prosecution witness - failed to appear in court. He, smiling, was found not guilty and released. She, the prosecution witness, was found the following day near her school, having hung herself from the branch of a tree until she was dead. A week later, and he himself was ensnared: a young woman at night in a Bar, a few words exchanged, and he was there in their house where a drugged drink sufficed, no need for the shadowing armed chaperone until, as planned, they took the mundane down below to smilingly throttle him by the neck until he, for his sins, was satisfyingly dead.

Thus, as they had correctly surmised, no one would miss or even bother to try to find that violent misogynist man; his body parts neatly wrapped, weighed down, and scattered at sea one sunny weekend when, as was often their routine, those lovers travelled to where their small inshore boat was berthed in a Marina. With disposal - and then their passionate lustful intimate Champagne celebrations - over, they began to plan to do a killing deed again and perhaps again, after all of which they, as they had that Autumn evening, would together on the Stiperstones to chant their valedictory chant:

Wash your throats with wine
For we have returned to bring forth Darkness and Joy:
We accept there is no law, no authority, no justice
Except our own

And that culling is a necessary act of Life.
We believe in one guide, Satan,
And in our right to cull mundanes.

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II. A Summer Gathering

To the uninitiated, the gathering in a seminar room in one of the smaller Oxford colleges during the long vacation seemed to be a small group of academics meeting to discuss abstruse matters relating to their professional fields of interest, or - perhaps - a meeting of business people gathered to discuss some corporate strategy or other. Or, perhaps more realistically, a combination of both the foregoing, as possibly befitted the recent move in academia toward finding suitable necessary funds; certainly, the majority of the thirteen participants seemed to have dressed accordingly.

The four men in greyish well-fitting suits with ties announcing some alma-mater or some other form of inclusion: the black and red of an Old Malburian, the rather garish wide brown-yellow-blue stripes of another school, and the more subdued small green and white stripes (on a blue background) of a certain military unit. The older, bearded, professorial-looking man wearing well-worn tweed whose straight-grain briar pipe peeped out from his jacket pocket. The seven women who, while rather disparate in terms of age, all sported the corporate look: figure-fitting woollen skirted suits or shift dresses, all in neutral colours, together with sheer-tights. And, for some reason, all seven wore almost matching necklaces of small, fine, white, freshwater pearls.

Obviously, or so the uninitiated would have guessed, the two other women were post-graduates, or perhaps recently appointed to senior management positions. Not that it was their comparative youth or their most elegant colourful manner of dress that gave them away. Instead, it was a somewhat initial awkward self-consciousness, as if this was their first time attending such a triennial gathering. For they only vaguely knew one person there, having only met him once so very many years ago when he, after that concert of Renaissance music, had sought them out to present them with a leather-bound book and then silently take his leave.

As for this gathering, those two young women had received their unheralded invitation only weeks before, in early Summer following their successful Autumnal culling. An invitation anonymously hand-delivered to the town house they shared; intriguingly consisting as that invitation did of an encrypted message on high quality paper embossed with a certain sigil. The next day, a key to the cipher was left; an image of the three-dimensional esoteric 'simple star game'; and while it did not take them long to understand its significance as the required 'straddling board' for a Vic cipher, it took them three nights of

sleepless toil to break the code, for the English alphabet and the numerals zero to nine were mapped to certain squares of the seven boards of that game, ascertained by the star name of a board and by how the pieces in the image - each piece marked by symbols - were placed on them.

To the pleasurable surprise of the newcomers, the Oxonia gathering on that warm summer morning formally began not with words - not with declamations or invocations or even some speechifying speech - but rather with four of the women, who, having extracted their instruments from their cases and tuned them, very professionally played the Andante of Schubert's Der Tod und das Mädchen. Which music set the cultured - the non-mundane - tone of the gathering, as it had at all the others.

No formal introductions, only the professorial-looking man - softly-spoken with a well-educated accent - giving a short informal talk, as if reminiscing to family and close friends. Then, a brief discussion concerning certain strategic things, ended by that gathering's always cultured end: bottles of Krug Clos du Mesnil opened, their contents shared. And there were invitations, of course, to dinner parties for those elegantly attired young ladies, who now most certainly belonged.

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"The third phase is also where we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history...

We aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual."

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Συνέδριον:
οὔτος ὠνήρ στας ἐπὶ τὸ συνέδριον ἐξεκαλέετο Θεμιστοκλέα,
Herodotus, VIII.79.2

cc. R. Stirling & O9A
2019 ev

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