



Hermetic Origins of The Order of Nine Angles

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Introduction

The essays in this pdf compilation concern the hermetic origins, and the hermeticism, of the esoteric group the Order of Nine Angles (ONA/O9A), founded by the pseudonymous Anton Long in the early 1970s, and which origins and hermeticism are apparent from a comparative study of Myatt's 2013 translation of and commentary on the Pymander part of the Corpus Hermeticum {1} and the esoteric philosophy of Anton Long, representative and expressive as that esoteric philosophy is of the O9A corpus written by Anton Long between the 1970s and around 2011. It is thus becomes clear that the esoteric philosophy of Anton Long - at the core of which is an initiatory Seven Fold Way - is a modern septenary *anados*, a quest for gnosis, of the type mentioned in the ancient Greek text of the Pymander section of the Corpus Hermeticum, and in which modern hermeticism (a) gnosis is understood not in reference to some divinity or some gods but rather in terms of causal and acausal, and (b) such gnosis implies an acausal, immortal, existence beyond the realm of the causal, and (c) the praxis is one of a personal learning from practical experience and challenges (occult, exoteric, and both sinister and numinous) and where (d) this personal, individual, experiential learning has priority and is regarded, in an echo of the declaration by Aeschylus regarding *pathei-mathos*, as 'the ultimate authority'.

A detailed study of the writings of Anton Long reveals that, as Long himself wrote in 2007, and as the O9A have in recent times repeatedly stressed,

"the Order is our sinister ethos, our theory and praxis, our esoteric philosophy, manifest - presenced, made real in the causal - by those who follow/practice it, those who are influenced by it, those who are inspired by it, and those who use it as a basis for their own system or way or praxis. This is quite different from a conventional, an old Aeon, order or group. For the 'order' here is how certain acausal energies are presenced, now and in the future, in the causal via living human beings and by the creations and/or the works and deeds which some of those human beings will produce, bring-into-being, and do." {2}

Thus when one talks or writes about the Order of Nine Angles one should really be talking and writing about this esoteric hermetic philosophy, its influence, and those who follow it, and/or are inspired by it and/or who develop or adapt it in whole or in part, possibly as part of their own occult system, and even if - or especially if - they have misunderstood Anton Long's philosophy in whole or in part. Its influence is already apparent, for instance, in a number of occult groups, and - mostly unacknowledged - in the writings and books of several modern occultists.

As for the esoteric philosophy of Anton Long, while it is in its quintessence concerned with a new logos, manifest as this logos is in what Anton Long has termed 'the code of kindred honour' {3}, the philosophy itself has been usefully summarized, in some detail, by R. Stirling {4}, as follows:

(i) Ontology.

The Cosmos consists of both acausal and causal Space-Time, having causal and acausal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal universes.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (or being). Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark/Esoteric Empathy.

Sorcery, and the Dark Arts in general, are regraded as a means of discovering - knowing - the esoteric nature of living beings.

Sorcery is defined as “the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy.”

Humans have the potential to transcend, beyond their mortal causal death, to the realms of the acausal, and which realms are said by aural tradition to contain acausal beings/entities, some of whom may have manifested in our causal realm in the past.

(ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded than more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation.

Mundanes are defined as those who lack the quality - the arête - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

(iii) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom.

Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from practical experience (pathei-mathos).

Acausal knowing is regarded as attainable through dark/sinister empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way is considered a practical means of acquiring acausal knowing.

Truth can be revealed by living the life of a sorcerer/sorceress and thus by seeking lapis philosophicus, the jewel of the alchemist.

(iv) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new communities whose law is based on kindred honour.

For this new species to - by whatever means, be it via causal or acausal technology or a combination of both - to explore and settle other planets and star systems.

(iv) How this particular posited purpose, of the philosophy, might be achieved.

By sinister dialectics and individuals following the ONA Way, currently manifest in the Seven Fold Way, with the proviso that the ONA is a living, evolving nexion, an ancestral pathei-mathos, acceptive of and receptive to the change, adaptation, and innovation of 'those who know' [in current practice, those who have undertaken both the extended rite of Internal Adept and the Camlad rite of The Abyss and who thus change, adapt, and innovate on the basis of their causal and acausal knowing acquired via pathei-mathos and sorcery. For it is such sorcery and such personal pathei-mathos - such exeatic experience - over durations of causal time (of decades) that are the only acceptable standard, not words, dogma, ideology, ideas, abstractions, or zeal.

Vindex - manifest in the Vindex mythos - is one esoteric prediction of one exoteric means of how the new ways of living might be created from the destruction of the old. The prediction states that Vindex can be male or female, of any perceived ethnicity and sexual orientation, and be born in any land, but is marked - known - by their adherence to the cause of kindred honour, by their practical warrior skills and experience, and by their dislike of the Magian ethos and thus by dislike of the nation-State and its laws.

It should be apparent, therefore, that this is indeed a radical and a sinister experiential philosophy, and that the O9A not only "represent a dangerous and extreme form of Satanism" {5} but is also dangerous and extreme in and of itself. For not only is amoral exeatic experience encouraged - with, and for example, dishonourable mundanes "treated as a resource" and culled if they fail certain tests - its code of kindred honour is profoundly anarchic in that, as I mention in *The Sinisterly-Numinous O9A*, it champions the law of personal

honour over and above the laws of The State.

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December 2013 ev

{1} David Myatt, *Mercvrii Trismegisti Pymander de potestate et sapientia dei. A Translation and Commentary*. 2013. ISBN 978-1491249543.

{2} The quotation is from the extract of Long's *Emanations of a Mage* given in my 2013 text *The Mischievous, Sly, Misleading, O9A*.

{3} Richard Stirling. *The Radical Sinister Philosophy of Anton Long. A Review of The Contemporary Secret Society Known As The Order of Nine Angles*. 2013 ev

{4} See the two essays below: *Adversarial Praxis and Logos of The O9A* and *The Sinisterly-Numinous O9A*.

{5} 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

The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal {3}. That is, when the initiate finally completes their anados - their journey or quest up through the seven spheres of the Tree of Wyrð - then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

"They become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge [...] You who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

Here, if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism {5}, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life.

This apparent contradiction, however, is the result of mistakenly considering the O9A as part of, and/or indebted to, the qabalistic-based Western occultism invented and promulgated by the Hermetic Order of The Golden Dawn, Blavatsky, Crowley, et al, and which Western occultism formed the basis of the Temple of Set and was used by Anton LaVey to cloak and to dress-up, in occult robes, his Ayan Rand influenced doctrine of carnality and egoism.

For the O9A belong to a different, much older and non-qabalistic tradition, drawing on Hellenic, Indic, Persian, Arabic - and indigenous European pagan - sources {6}. A tradition especially evident in the anados that is their Seven Fold Way.

The Anados

As Myatt explains:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." {7}

Furthermore, as he makes clear in reference to the Pymander tractate of the Corpus Hermeticum:

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That

is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {8}

The initiatory Seven Fold Way of the O9A, therefore, is a modern anados set forth by Anton Long and based on, or inspired by, various ancient traditions. A means whereby an individual can journey through the seven spheres to thus, via their quest for gnosis, "learn what is real, to apprehend the physis of beings" {9} and thence 'become immortal'; that is, reach the stage beyond Grand Master/Grand Mistress/Magus.

Such an achievement, as Myatt explains,

"does not mean 'made divine/god', or 'achieve divinity' or 'become god/a god', or deification, but rather, having become immortal, to be (re)united with theos and thus, by such a 'becoming', re-present (become-of) in that new (acausal) existence the numinosity of theos, and which return and re-representation is the real aim of our mortal lives and the function of λόγος, and of the λόγοι." {8}

However, and most importantly, this modern anados manifest in the esoteric philosophy of Anton Long differs substantially and radically from that described in the Corpus Hermeticism, differs substantially and radically from that described in later gnostic and alchemical texts, and differs substantially and radically from that described in the modern occultism deriving from the Hermetic Order of The Golden Dawn, Crowley, et al. For the achievement of wisdom and immortality requires, according to the O9A, not only a practical - an experiential - decades-long approach, and thus a continual *pathei-mathos* {10}, but also a personal experiencing of both the sinister and the numinous so that there is a personal, a direct, knowledge of

"the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {11}

This personal experiential approach - with its insistence on the necessity of practical years-long experience of both the sinister and the numinous - is unique among modern occult groups, and is manifest in the O9A's Insight Roles, many of which are amoral and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual of Internal

Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

Little wonder, then, that most of those associated with the Order of Nine Angles regard the esoteric philosophy of Anton Long (the basis of the O9A) as elitist, and the O9A itself as a modern presencing of arête.

The Acausal

Given that the exeatic anados of the O9A is a quest for experience and wisdom which, it is claimed, can lead to immortality, it is pertinent to enquire as to what this immortality means in the context of the ontology that Anton Long posits in his esoteric philosophy.

This O9A ontology is quite distinct from that of conventional religions, which assume a powerful (and named) deity or deities (or spirits), who and which can interfere in the lives of mortals and in some way reward or punish them, or at least bring good fortune or misfortune. It quite distinct from gnostic or mystical traditions which make a distinction between an imperfect (or lower) world/state and a perfect (or higher) one; and also quite distinct from the modern occult belief in 'objective' and 'subjective' consciousness/realities, which - essentially - is a restatement, sans God/deities, of the human-manufactured ideated opposites implicit in gnosticism and mysticism.

In contrast, the ontology of the O9A is of physical things; of different types of energy. The causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

This 'acausal' energy is posited to have an a-causal origin, with living things - including ourselves - being nexions; that is, of presencing (or having access to) such acausal energy. What differentiates us from all the other living beings we know, is that we have (or seem to have) the ability to consciously be aware of this 'acausal' energy and to access it, understand it (currently in a limited way) and increase it.

"Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal." {13}

Thus, while it is convenient to speculate about, and (to aid our understanding) to posit, a causal 'universe' and an acausal 'universe', the reality is of beings having less or more acausal energy, for the essence of the a-causal is that it is not-causal and thus not-mortal; that a-causal energy is a presencing of what is im-mortal. In effect, the sorcery implicit in - which is - the Seven Fold Way is a means to find and to use Lapis Philosophicus, the jewel of the alchemist; that is, a means to access more acausal energy, and which presencing of more acausal energy transcends us, or can transcend us, into a new type, a new species, of being.

As to what or who this being is, or where or how it or they dwell or dwells, there are no definitive answers for those 'who do not know'. There is only speculation, and ideations born of causal assumptions. For it is, the O9A insists, only by a self-striving, and a self-discovery - by a personal experiencing - that the individual discovers and knows: sans denotatum, sans ideations, sans words.

As Anton Long wrote in the 1980s in respect of the transient causal-form termed satanism:

"The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting."

Conclusion

Though it has some roots in the hermeticism of the Pymander tractate of the Corpus Hermeticum, the esoteric philosophy of Anton Long that forms the basis of the O9A is unique, not only in its experiential anados (its Seven Fold Way) but also in its ontology.

For the O9A it is the voyage, the quest, the exeatic living, the experiencing, the learning from pathei-mathos, that are important. And the septenary anados is, according to the O9A, one exquisite means to access that (a-causal) energy that vitalizes, that presences (and which-is) the essence of life, and which, intoxicating us with a prospect of immortality, can betake us to be, to become, a

new type of being.

As to whether this question of immortality and its attainment is all mythos, or an ancient wisdom re-presented and thus living still, is for each individual to decide, for themselves.

R. Parker
2013

Notes

{1} The term 'presencing' is, so far as I know, uniquely used by the O9A (i.e. by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

{2} By hermetic and hermeticism here, in the specific context of the O9A, is meant "pertaining to the Pymander tractate of the Corpus Hermeticum, ascribed to Hermes Trismegistus". See Myatt *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

The hermetic Seven Fold Way of the O9A is described in the two texts *Naos* (1989) and *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{3} The acausal, as understood and exoterically used by the O9A, is outlined in many of their MSS; for example in *Acausality, The Dark Gods, and The Order of Nine Angles*.

Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fayen) he writes

"...the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and "religious". Thus it is that we view our long-term human social and personal evolution as

a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal "death", to live as an acausal being. "

{4} Mercvrii Trismegisti Pymander, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: "Given the use here of the word γυνῶσις, the sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis*."

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

{6} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{7} David Myatt *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

{8} Myatt, op cit.

{9} Mercvrii Trismegisti Pymander, 3. Translated by Myatt, op cit.

{10} Pathei-mathos basically means a 'learning from adversity'; and pathei-mathos is one of the Dark Arts taught by the O9A, for, as Anton Long explains:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom." *Pathei-Mathos and The Initiatory Occult Quest*

{11} Anton Long. *The Adeptus Way and The Sinisterly-Numinous*.

Regarding denotatum, qv. (a) *Denotatum - The Esoteric Problem With Names* and (b) *Alchemical Seasons and The Fluxions of Time*.

{12} This way of life is outlined in *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{13} Mercvrii Trismegisti Pymander, 15. Translated by Myatt, op cit.

The Adversarial Praxis and Logos of The Order of Nine Angles The Drecc and The Niner In Context

The Order of Nine Angles was the first occult group to publish, in its text *The Geryne of Satan*, a comprehensive and scholarly account of the historical usage, in the English language, of the terms Satan, Satanism, and satanic. An account which, though often unacknowledged, has proved quite influential among non-O9A satanists, and which clearly explained that, historically, the terms implied being a human adversary and being adversarial and heretical.

Way back in the those 1970s and 1980s days of documents produced on typewriters, then photocopied, and manually distributed by a postal service, The Order of Nine Angles was also the first modern avowedly satanist group to explain and to emphasize that satanism was, in essence, an individual adversarial praxis and that it was personal practical experience - exeatic and magickal - that mattered.

Thus, in his early 1980s polemical text simply entitled *Hell*, Anton Long wrote of satanism that:

"First it is about rebellion - against the conformity of the present. And I mean a real rebel, a real outlaw - someone who cuts a dash, who has charisma, whose very presence makes others uneasy (and who does not have to wear some stupid 'costume' to do this). Second - try something to see if you get away with it. If not - tough, you failed. There are plenty of others. If you succeed, try again, until you know your limits. Choose a good cause, or a bad one or no cause at all, and really live, intoxicating yourself with life, danger, achievement. Do not rest and never be afraid to face the possibility of death. But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon. Third, learn from your experience - like you would learn from a 'bad' woman (or man) in your youth when sex was still something of a mystery. A real Satanist does not often do magick - they are magick by the very nature of their

dynamic, zestful existence. It is experience which teaches, from which you learn."

Even in the early 1990s, when the O9A had achieved a modicum of public notoriety and the *Naos* text, and thence 'the seven fold way' was known among the occult cognoscenti, the emphasis was the same. Thus, in his letter to Diane Vera dated 28th May 1992 eh {1} Anton Long wrote that "the ONA offers a practical system [and] is critical and controversial: it is provoking, Adversarial." Similarly, in a letter to Aquino dated 7th September 1990 ev he wrote that "we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are in the ToS or the Church of Satan. Such a dogma is an historical absurdity."

In another letter to Aquino, dated 20th October 1990 ev, he wrote that "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 [...] Each individual arrives at their understanding via experience."

There was also, in these early pre-internet texts, mention made (as it was in the *Hell* text quoted above) and an emphasis placed on, the concept of honour. Thus, in a letter to Aquino dated 7th September 1990 ev Anton Long wrote: "I consider debate about ethics futile in a LHP context - except to express the obvious Satanic assertion (qv 'The Dark Forces' in Fenrir 4) that one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual follows and as far as the ONA are concerned this quality is one of those that marks the genuine Satanic elite."

In practical terms, this meant that those associated with the O9A from its earliest days chose their own ways and means - their own praxis - in their individual adversarial quest of self-discipline. An individual choice mentioned, for example, in the *Satanic Letters* in a letter addressed to 'Julian' and dated 24th March 103yf, where it is said that what matters is the essence and that "the outer form can vary".

Thus, there were those who chose a "dynamic, zestful existence" as a real latter-day outlaw or 'criminal', for instance, and who thus "intoxicated themselves with life, danger, achievement" and did little or no magick (aka sorcery). This type of choice is mentioned in the first chapter of *The Black Book of Satan*, first printed and openly distributed in 1983, where it is stated that "Satanism is fundamentally a way of living - a practical philosophy of life", that

Satanic ceremonies are simply a means to enjoy the pleasures of life, and that those who do not wish to follow the path [the seven fold way] to Adeptship and beyond can and should enjoy the satanic philosophy of living.

Then there were those who chose to follow the initiatory Seven Fold Way as outlined in *Naos* and guided, perhaps - as Anton Long mentions several times in the *Satanic Letters* - by someone who had gone that way before.

Then there were those reclusive few who continued the Rounwytha tradition; the way of empathic magick, mentioned for instance in the *Satanic Letters* (letter to Lea, dated 23rd September 1990 ev) and more fully described in texts such as the compilation *The Rounwytha Tradition*.

The Way of The Drecc and The Niner

It can thus be seen that what has become known, in recent O9A-speak, as the ways of 'the Drecc' and 'the Niner' {2} have a long history in the Order of Nine Angles. For these are adversarial, individual, practical, and rebellious ways of exeatic living - of a "dynamic, zestful existence" - whose only guiding and governing principle is that of a personal honour carried "with you everywhere like a favourite concealed weapon" and which personal honour enshrines and presences not only the essence of the satanism of the Old Aeon but also, and more importantly, the law of the forthcoming New Aeon.

In effect, the kindred honour promulgated by the Order of Nine Angles - and which equally applies to those who choose the way of the Drecc/Niner, the Seven Fold Way, and the way of the Rounwytha - is what binds those of the O9A, whatever way they personally choose.

Furthermore, in his commentary on the Greek text of the Pymander tractate of the Corpus Hermeticism {3} Myatt, in reference to section 9 of that text {4}, mentions that it might suggest

"whose utterance [who by speaking] brought forth [...] Hence, Pœmandres might well be saying that it was by speaking, by the act of uttering or declaiming a logos, that this theos - whomsoever or whatever theos is - brought forth a[nother] perceiviation; that is, another way or means of apprehending - of knowing, understanding, and appreciating - the cosmic order."

This would explain the long-held occult belief that a Magus declaims a new logos (λόγος) and thus can inaugurate a New Aeon. In the case of the O9A, therefore, the Magus is 'Anton Long' who brings forth, in his esoteric

philosophy, "another perceivation"; that is, another way of perceiving and understanding Reality, and which perceivation thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon.

This O9A Logos is The Law of Kindred Honour, as outlined below.

R. Parker
2013 ev

Notes

{1} The term drecc is used to describe those, who following or inspired by the O9A and its sinister, adversarial, ethos, are part of or who control a territorial gang or who belong to an extended 'O9A family'. The term niner is used to describe those 'lone operatives' who live an exeatic life and whose association with the O9A is often covert. In practice, the terms are often used interchangeably.

The O9A describe dreccs and niners, and thus sinister tribes and the like, as new Dark Arts - as new types of sorcery - who and which "Presence The Dark in practical ways" (Glossary of ONA Terms, v. 3.07). Furthermore,

"The ONA has as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and also significantly extended and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner." Anton Long, *Toward Understanding Satanism*.

{2} *The Satanic Letters of Stephen Brown*. Two volumes, 1992.

{3} David Myatt, *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

{4} ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν - "Whose logos brought forth another perceivation."

Appendix

Kindred Honour - Law of The New Aeon

Introduction

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them – on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

The O9A Code

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

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

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

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

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

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

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

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

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is

highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

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

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

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

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

The Sinisterly-Numinous O9A

The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution - that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon - may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire arête and wisdom, and all three are practical and individual, involving as they do the individual pathei-mathos (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual 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.

As befits the individualistic, the anarchic {1}, the non-dogmatic, and the experiential, approach of the O9A, an individual is free, and encouraged, to choose which way to follow and/or experiment with; just as they can combine aspects of one way with another if such a combination or combinations work for them. For they all lead to, or can lead to, the same goal, and, as the O9A have stated many times, "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."

However, given that the most structured, and instructional, of these three ways is the Seven Fold Way of traditional nexions, we shall concentrate here on that approach in order to reveal, and to appreciate, the sinisterly-numinous nature - the essence - of the O9A.

The Seven Fold Way

The Seven Fold Way (aka The Seven Fold Sinister Way) provides an anados {2} of seven stages/grades each of which is linked to well-documented and specific tasks, and which Seven Fold Way has associated with it various Dark Arts (such as The Star Game) by which the required esoteric skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. The Seven Fold Way also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since - to paraphrase the beginning of the O9A text *Naos* - fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden 'essence' - of 'things' and of individuals (including ourselves) - that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For,

"The whole septenary system is regarded, by the O9A, as a symbolic

(or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with their seven fold way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds [...] This archetypal map of ourselves, our psyche, and of Nature, the supernatural, and the cosmos, is also re-presented in The Star Game." *Quintessential 09A*

In its initial stages - that is, up to and including the early years of an Internal Adept - this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'sinister'. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'numinous'.

Of the much misunderstood concept of numinous, Myatt interestingly - and relevant to the Seven Fold Way - writes {3} that,

{begin quote}

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

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

Wer, wenn ich schrie, hörte mich denn aus der Engel
Ordnungen? und gesetzt selbst, es nähme
einer mich plötzlich ans Herz: ich verginge von seinem
stärkeren Dasein. Denn das Schöne ist nichts
als des Schrecklichen Anfang, den wir noch grade ertragen,
und wir bewundern es so, weil es gelassen verschmäh,

uns zu zerstören. Ein jeder Engel ist schrecklich.

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

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

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

{end quote}

Thus the 'numinous', correctly understood, has of itself two (seemingly, to some, contradictory) aspects, just as the 'sinister' itself has two (seemingly, to some, contradictory) aspects or modes of apprehension; a duality of aspects within each particular 'form' that myths, legends, art, literature, and sometimes religions, have often ventured to express or tried to explain.

In The Rite Of The Abyss of the O9A's Seven Fold Way {4} the two apparent opposites, of sinister and numinous, are melded together and then transcended, with the underlying unity - the essence - beyond such forms/ideations having been discovered. There is, thus, as I mentioned in a previous article, a personal, a direct, knowledge of "the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {5}

In effect, this a deeper, more profound, more dangerous, type of the interior, the

alchemical, 'coagulation' that the Rite of External Adept aims to create, and it is no coincidence that the first part of the Seven Fold Way - the way to Adeptship - is termed, in *Naos*, 'physis magick'. For, as mentioned in the Pymander tractate of the Corpus Hermeticism, the aim is to "seek to learn what is real, to apprehend the physis [φύσις] of beings" {6}.

The Abyss and Beyond

It would be a mistake, albeit an understandable one, to suggest or to believe that in some manner, for the Master/Lady Master - those who have successfully emerged from The Abyss - the Left Hand Path (the sinister) has given way to the Right Hand Path (the numinous). Instead,

"The Grade Ritual [of The Abyss] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated: "The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth." What has been separated - into apparent opposites - is the sinister and the numinous." {7}

That is, that 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.

As Anton Long wrote, in respect of his own experience,

"In the context of beyond The Abyss, such designations [LHP/RHP] based on such a dichotomy become, and are, irrelevant because without sense and meaning." {8}

It would also be a mistake to consider that there is an 'archetypal' Master or Lady Master. For, as with the Internal Adept, there are as many 'types' as there are individuals with the experience, nature, the character - the physis - to attain that particular occult Grade. Thus, just as the Grade Ritual of Internal Adept makes the individual aware of - or intimates things concerning - their personal Destiny, so does The Rite of The Abyss provide the Master/Lady Master with an understanding, sans denotatum, of wyrd and of the Aeonic sorcery necessary for their particular aeonic presencing, and which sorcery may (or may not) involve the use of particular causal forms, and may (or may not) involve them with assuming some rôle, public (exoteric) or covert (esoteric), and which role may be (or may not be, usually is not) connected with the occult howsoever

described or denoted (esoterically or exoterically).

Far beyond the Master/Lady Master - in terms of Earth-measured years - is The Magus who formulates and who declaims a new Logos and who therefore brings forth "another perceivation; that is, another way of perceiving and understanding Reality, and which perceivation thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon." {9}

For the O9A, this new Logos, as mentioned elsewhere {9}, is The Law of Kindred Honour, and which law has the potential to manifest not only a new type of individual but also new ways of living independent of the now ubiquitous modern State. And it is The Law of Kindred Honour which manifests, and which explains - without words or dogma - what has been, for convenience, termed 'the sinisterly-numinous' (the living and life-affirming unity beyond the illusion of causal opposites) and which thus expresses the exeatic nature of that presencing described by the appellation The Order of Nine Angles.

R. Parker
December 2013 ev

Notes

{1} Given that the O9A is and has been much misunderstood in respect of its adversarial and sinister use of certain political, and religious, causal forms, it is worth repeating that it has always championed anarchism; qv. 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 (a definition supported by the O9A) 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".

It is no coincidence that the O9A's 'code of kindred honour' is thus profoundly anarchic in that it champions the law of personal honour over and above the abstract impersonal laws of The State.

{2} R. Parker. *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. 2013

{3} The quotation is from Myatt's commentary on section 5 of the Pymander tractate of the Corpus Hermeticism. David Myatt, *Mercvrii Trismegisti Pymander de potestate et sapientia dei. A Translation and Commentary*. 2013. ISBN 978-1491249543.

The translation of, and notes on, the poem by Rilke are by Myatt.

{4} The Rite is given in full in Anton Long, *Enantiodromia: The Sinister Abyssal Nexion*. Second edition, 2013.

{5} R. Parker, *Anados*. Op.cit.

{6} *Mercvrii Trismegisti Pymander*, 3. Translated by Myatt, op. cit.

{7} Anton Long. *Enantiodromia*. Op. cit.

{8} Anton Long. *Lapis Philosophicus*. 2011

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. 2013

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