



Defining The Order of Nine Angles

The O9A Name

The very name Order Of Nine Angles is interesting and descriptive. Given that, according to the complete Oxford English Dictionary, the word *order* has the meaning "any of the grades or ranks in an ordered or hierarchical structure, characterized by sequence," it should be fairly obvious that the name refers to the ordered structure of nine emanations - or angles or dimensions {1} - that characterize the anados of the hermetic path, as described for example in the Poimandres tract of the ancient text the Corpus Hermeticum: the seven occult grades (the septenary) of the Seven Fold Way plus the two states of (acausal) existence that await for the mortal who has "handed over their body to its death" and who thus, beyond the 'ogdoadic physis', attains the goal of immortality {2}.

Texts authored by Anton Long have always made it clear that the final stage of his modern hermetic Seven Fold Way is the stage of the immortal and that, as described in the 1980s text *Naos* "the goal of sentient life is to [...] become part of the acausal (i.e. immortal when seen from the causal). Initiation, and the Mysteries' (i.e. the seven-fold Way), are the means to achieve this." {3}

Therefore, correctly and esoterically understood, the name *The Order Of Nine Angles* - and the term 'nine angles' is a clue - refers to the esoteric philosophy (of the nine emanations and a new logos) and to the praxis of a modern hermetic and practical Seven Fold Way first expounded by Anton Long in the 1970s and described in texts such as *Naos* and *Enantiodromia - The Sinister Abyssal Nexion*. The name therefore neither describes the beliefs of those who belong to a particular group (as for example would be the case with something called the Order of Traditional Satanists) nor does it refer to an institution consisting of a particular group or class of people (as for example would be the case with something called the Order of Knights Templar).

Furthermore, again according to the complete Oxford English Dictionary, the

word *real* means "having an objective existence", and the word *exist* means "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence". Clearly, therefore, the Order of Nine Angles exists, is real, as it has a place in the domain of reality as a distinct esoteric philosophy which has substance - that is, a distinct ontology, a distinct epistemology, a distinct ethics, and a distinct praxis or praxeses {4} - and which esoteric philosophy has been described in some detail by means of the written word circulated, and read by others, in various formats including printed.

In addition, there have been a number of people over the past four decades who, agreeing with that esoteric philosophy, have followed the distinct praxis or praxeses of, or derived from, that philosophy.

Hence, the Order of Nine Angles (O9A/ONA) could be described as (i) the occult (the esoteric) philosophy (of the nine emanations and a new logos), and (ii) the occult praxeses of, or derived from, that philosophy or sinister tradition; a tradition first codified by the occultist Anton Long in the 1970s and subsequently developed by him in the 1980s. The praxeses are the Seven Fold Way, the way of the drecc/niner, and the way of the rounwytha.

Being O9A, Defining The O9A

This description of the term Order of Nine Angles does, however, present a problem in relation to "who is, or who is not, O9A". That is, what does *being O9A* - calling one's self O9A - mean in practical terms? Is there (was there ever) an organization, or a society, to join and be a member of? If not, does being O9A simply mean practising or being inspired by the sinister tradition codified by the occultist Anton Long? If so, are there any conditions which describe or outline what is involved in such a practice, the negation of which means someone is not O9A? If there are such conditions then who defines these conditions, and who can judge - who has the authority to judge - who is or who is not O9A?

In respect of membership, that there once was a group calling itself the Order of Nine Angles is attested by the fact that they actively recruited people - to follow the Seven Fold Way - in the 1980s and early 1990s. There were various post boxes in England and which addresses were advertised in occult zines; letters received were answered, and personal meetings with people were arranged. This open recruitment is, for example, mentioned by Michael Aquino in a letter to Anton Long, contained in the two volume 1990s text *The Satanic Letters of Stephen Brown*, with Aquino mentioning several such meetings between Temple of Set members and someone from the O9A. Furthermore, two people recruited during these decades are fairly well-known: Michael Ford in the 1990s and Richard Moulton in the 1980s, with Moulton, for example, forming a

satellite O9A nexion and recruiting people for it.

This open recruitment ceased in the late 1990s, with Anton Long admitting that such open recruitment resulted in only a few people being successful, in passing the selection process; a selection process he mentioned in a letter to Temple of Set member Austen dated 6th September 1992 eh, and which letter was published in the aforementioned *Satanic Letters of Stephen Brown*.

According to Anton Long, "open recruitment was abandoned because it was ineffective in attracting the right calibre of person. But clandestine - personal - recruitment continued and continues to this day: two or three people per decade was and is the target. As per tradition, the few who were recruited were often relatives or family members or work colleagues of existing O9A people." {5} Thus in the late 1990s the O9A returned to its previous underground, clandestine, existence {6}.

There is, however, no evidence outside of O9A sources to either confirm or deny whether the O9A as a clandestine group (nexion) still exists and is still clandestinely recruiting, although several authors have accepted, de facto, that the O9A, as such a group, does exist {7}.

If this foundational nexion - and its clandestine satellite nexions - do still exist, then being O9A would, in theory, mean belonging to these clandestine nexions. If these nexions no longer exist, then - in theory - being O9A could possibly mean practising or being inspired by the sinister tradition codified by Anton Long, especially given that in a letter to Aquino dated 20th October 1990 ev Anton Long wrote that "once the techniques and the essence are more widely available then 'membership' as such is irrelevant." {8}

In respect of conditions which describe or outline what is involved in such a practice, Anton Long has always emphasised the importance of honour, as he mentioned in a letter to Aquino dated 7th September 1990 ev:

"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." {8}

In *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*, dated 2009, Anton Long wrote:

"The ethics of the ONA are based upon our axiom that personal honour - what we know of as, or what we term, personal honour - expresses our true nature as human beings capable of consciously evolving ourselves and the Cosmos. Thus, personal honour - manifest in our Law of The Sinister-Numen - is a means to access acausal energy and a means to change and evolve ourselves in a natural way consistent with our true nature and our true purpose, which nature and purpose is to know our natural wyrd, to presence our wyrd: to participate in, to partake of, our own evolution and that of the Cosmos itself. All evolution - conscious and otherwise - is darkly-numinous; that is, it possesses or it manifests acausal energy in particular ways, and personal honour, as defined by and as manifest in our Law of The Sinister-Numen, is a practical, a willed, an evolutionary, presencing of acausal energy. Our Law of The Sinister-Numen is our guide for our own individual personal behaviour, and our guide to how we relate to, and should treat others. It specifies our type of law, and the nature of our justice, as it manifests the nature, the character, of those of our kind."

That is, the Law of The Sinister-Numen - aka the O9A Code, aka the law of kindred-honour, aka the logos of the O9A - defines those who are O9A.

Thus, to the two clauses used above to describe the O9A, we should add a third, so that the complete definition of the O9A is as follows:

The term or name Order of Nine Angles (O9A/ONA) is defined as, and can be used to describe, (i) the occult (the esoteric) philosophy of Anton Long, and (ii) the occult praxises of, or derived from, that philosophy or sinister tradition; and (iii) the individuals who put one or more of those praxises into practice in their own life and who, living the law of kindred honour, thus presence the logos of the O9A.

Furthermore, when taken together these three clauses make up and describe an informal esoteric association (or society or collective) - clandestine or otherwise - whose

"primary concern is the interior change of selected individuals by means of particular Occult methods and Arts, and which Occult methods and Arts form part of our particular esoteric Way. This esoteric Way is manifest in our ethos, our mythos, and our methodology/praxis. Our ethos is manifest in: (a) our code of kindred honour; (b) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and

important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external suprapersonal authority; (c) our acceptance that it is primarily by *pathei-mathos* [by learning from direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience (esoteric and exoteric) to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities. Our *mythos* is evident in legends and stories regarding The Dark Gods, in our aural traditions such as those of the *Rounwytha*, and in our ontology of causal/acausal." {9}

Moreover, and importantly, living by kindred honour is, like the *anados* that is the O9A's Seven Fold Way, a means to achieve what the esoteric philosophy of the O9A posits as the purpose of our mortal lives:

"One secret of our darkly-numinous *wyrd* is that our mortal, causal, life is not the end, but only a beginning, and that if we live and die in the right way, we can possibly attain for ourselves a life in the realms of the acausal. Our Law of The Sinister-Numen is the most practical way for us to do this, to achieve this, for this Law is a manifestation, a presencing, of acausal energy, and by living in accord with this Law we are accessing, and presencing within ourself, more acausal energy, and thus evolving and increasing our own type of acausal energy. Acausal energy - that which animates us and makes us alive and which allows and causes our evolution - cannot by its very nature be destroyed in the causal continuum. It can only be presented in organic, causal (living) beings, or it can be dispersed, thinly, over causal Time, in the causal until it is re-presented in some-thing, or until it returns to the acausal continuum by some means. Such an achieved acausal existence, for us, is - by the very nature of the acausal - time-less, eternal, and not subject to the organic process of decay that is an inherent part of all causally existing life." {10}

An Occult Philosophy Not A Satanism

One interesting question which arises from the definition of the Order of Nine Angles concerns *satanism*. For the essence of the esoteric philosophy of the O9A - or, perhaps more correctly, the essence of the esoteric philosophy that is the O9A - is: (i) an 'occult' ontology of causal and acausal; (ii) an epistemology of

causal and acausal knowing; (iii) the ethics of kindred honour; and (iv) a particular answer to the question of the meaning and purpose of our mortal lives (the quest for wisdom culminating in immortality).

This categorizes the O9A as primarily concerned with metaphysics, and also as part of the occult tradition: that is, as concerned with knowledge of the hidden or inner nature of Being and beings, a hidden or inner nature they describe as acausal. There is no overt 'satanism' here, however one defines that term; no overt satanism even in the ethics (the logos) of kindred honour. Is it therefore correct to describe the O9A as a satanist society/group/philosophy, and O9A people as satanists?

Although it could be and has been argued (by the O9A) that the adversarial O9A 'presence the essence of satanism' {11} - especially its amorality {12} - it is not strictly esoterically, philosophically, correct to so describe the O9A as satanist since O9A satanism, whether as manifest in *The Black Book of Satan* or as manifest by some Dreccs or Niners, is only a specific and exoteric (causal) form appropriate to the present (declining) Aeon, an occult technique used for a specific reason or reasons. Such as, for example, as mentioned in the 1970s text *Satanism, Blasphemy, and The Black Mass* {13}, where satanism is described as "a means whereby individuals may divest themselves of those limiting roles that often are the creation of the ethos or ethics of the society in which those individuals find themselves... A blasphemy [which] is only effective if it is, for the period in which the individual lives, firstly a genuine shock and a reaction to those values which though accepted are often unconsciously accepted; and, secondly, if it is an appreciation of the positive and life-enhancing qualities inferred by infernal opposition."

Thus correctly understood and appreciated - via its esoteric philosophy, its logos, its melding of the sinister and numinous {14}, and its praxises of the seven fold way, the rounwytha, the drecc/niner - the O9A should be classified as a modern occult philosophy and as modern occult group, society, or movement.

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Notes

{1} The term dimension refers to "an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed. One example of a mathematical form is an Euclidean space (geometry) described by three attributes - measurable dimensions - at right angles to each other. Another example is a

four-dimensional manifold as used in the theory of general relativity, and one of which dimensions is a measurable (linear) 'time'. One example of a mathematical space is a Hilbert space of infinite (unmeasurable) dimensions. Thus the term dimension includes but is not limited to something measurable by physical means." Myatt, *Some Notes On The Theory of The Acausal*. e-text, 2010.

{2} As Myatt notes in his commentary on the Poimandres tract, the nine are

"the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἕαν τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται." David Myatt, *Mercvrii Trismegisti Pymander de potestate et sapientia dei. A Translation and Commentary*. 2013. ISBN 9781491249543

{3} In respect of the O9A's Seven Fold Way, and the quest for immortality, see (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 Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text, 2013.

{4} Regarding the esoteric philosophy of the O9A, see R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*. e-text, 2014.

In respect of O9A praxises, refer to R. Parker, *Some Advice For Neophytes Regarding The Order of Nine Angles*. e-text, 2014.

{5} Anton Long. *Emanations of a Mage*. 118 Year of Fayen. An extract from this text is given in *The Mischievous, Sly, Misleading, O9A*, e-text, 2013.

{6} This return to being a clandestine group was mentioned, at the time, by several people outside of the O9A. For instance, in a 1999 article in the anti-fascist *Searchlight* magazine, and by Professor Kaplan in his book *Encyclopaedia of White Power - A Sourcebook on the Radical Racist Right*, AltaMira Press, 2000.

{7} These authors include Senholt - *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012 - and Monette, *Mysticism in the 21st Century*, Sirius Academic Press, 2013.

{8} *Satanic Letters of Stephen Brown*. Thormynd Press, 1992.

{9} *Frequently Asked Questions About The Order Of Nine Angles*, v. 4.05, dated 123 Year of Fayen.

{10} Anton Long. *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*. e-text, 2009.

{11} Anton Long's classic text *The Geryne of Satan* (dated 122 Year of Fayen) provides "interesting facts about the terms Satan and Satanism (and thus Satanist), including their historical usage in the English language, and thus may guide the sagacious to an understanding of the geryne of Satan: that the mysterious secret of Satan is the simple heretical, japing, and confrontational reality of being or becoming a satan."

{12} Refer to Anton Long, *Toward Understanding Satanism*, 122 yfayen.

{13} This 1970s O9A text was widely distributed in the 1980s and 1990s (for example, it was printed in Sennitt's *Nox* magazine, #2, July 1986) and included in his book *The Internal Texts* published in 1997.

{14} Refer to R. Parker, *The Sinisterly-Numinous O9A*. e-text, 2013.
