

The Order of Nine Angles (O9A) Side Of The Story

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Introduction

Since 2018 the Order Of Nine Angles (O9A, ONA, Omega9Alpha, $\omega 9\alpha$) has been publicly misrepresented and lied about and been the subject of malicious allegations and misinformation by various political "special interest" (often anti-fascist) groups, by various politicians, by various often anonymous individuals and by some journalists, who used posts on social-media and the Internet, who issued propagandistic "reports" or articles, or who gave interviews to sundry journalists and newspapers.

What developed after 2018 was a specific anti-O9A narrative which by means of social-media and the Internet morphed into an urban legend. But why this concerted anti-O9A campaign and why has it led political "special interest" groups and various politicians to demand that the government ban the O9A ¹ and suppress its literature? Why have none of those reporting or repeating such lies and allegations been fair, unbiased, and thus presented or mentioned the O9A side of the story?

For some of those who resonate with the O9A aesthetic/subculture have since 2019 publicly presented the O9A side of the story: denying the lies, the allegations, the misinformation and most importantly asking for evidential facts which support such allegations that have been made and the misinformation that has been propagated. So far, no one - no journalist, no politician, no "special interest" group, no anti-fascist, no O9A critic, no academic - has presented such evidential facts. Why not?

Given this abject failure, and given the ongoing propagation of the malicious allegations, the misinformation, and the lies, we offer no apologies for once again presenting the O9A side of the story even though we know that anti-O9A bigots, many of who are well-financed, or professional journalists, or part of the political establishment, will continue to propagate the misinformation and lies and make allegations about the O9A and about its alleged founder and alleged leader.

Kerri Scott
Oxonia
November 2021 ev

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1. In regard to banning the O9A:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely



Stephanie Peacock MP

Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:

<https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism>

The Anti-O9A Misinformation Campaign

The concerted and public anti-O9A campaign began in 2018 and was centred around four malicious allegations: (i) that the O9A condoned rape, misogyny, and paedophilia; (ii) that "members" of the O9A, or individuals influenced by or "linked to" the O9A, had been convicted of rape, or paedophilia, or had a history of misogyny; (iii) that "members" of the O9A, or individuals influenced by or "linked to" the O9A, had incited "terrorism"; and (iv) that "members" of the O9A, or individuals influenced by or "linked to" the O9A, had been convicted of "terrorism".

Those who presented the O9A side of the story publicly asked O9A critics and those propagating such allegations four important questions:

1) Provide evidence admissible in a Court of Law that the Order of Nine Angles (O9A) is a group/organization, and that such a group/organization has a leader or leaders. and has members and associates. Acceptable evidence would include an authenticated paper or digital or audio or video trail proving (i) official membership of or official association with the O9A and (ii) that the O9A is a group or organization and (iii) that this O9A has or had a leader or leaders or some kind of hierarchy or leadership committee or cabal.

2) Provide evidence admissible in a Court of Law that those individuals who journalists and antifascists and others have stated are members or associates of the O9A were actual members of or associates of the O9A and/or were influenced by (i) the published writings of Anton Long between 1976 and 2012 and which published writings had his name attached to them, and/or (ii) were influenced by a proven member or proven members or proven associate of an "Order of Nine Angles". Acceptable evidence would include an authenticated paper or digital or audio or video trail proving that an existing or past and proven member or associate of an organization named "the Order of Nine

Angles" had contact with and incited or influenced such alleged members and such alleged associates.

3) Provide scholarly written evidence citing scholarly sources for the claim that the O9A is not an esoteric philosophy/sub-culture.

4) Define in scholarly terms and in terms acceptable in a Court of Law what the expressions "linked to the O9A," and "associated with the O9A" and "influenced by the O9A" mean.

No one provided such evidence or definitions, and when those propagating the anti-O9A narrative replied, which was rare considering how often and by how many and by so many mediums that anti-O9A narrative was spread, those who did reply did one or more of the following: (i) mocked or personally insulted the questioner; (ii) committed the fallacy of argumentum ad hominem by ignoring the request for evidence and instead and for instance asked personal questions about the questioner or about their motive; and (iii) dismissed the question of evidence because they claimed either that defending the O9A was immoral or that what was said or wrote in defence of the O9A was a lie, or duplicitous, or mere semantics or deceptive and therefore could and should and would be ignored.

Also ignored was the fact that the malicious allegation that formed the core of the anti-O9A narrative - that the O9A condoned rape, misogyny, and paedophilia - was traced back to an FBI confidential informant turned agent provocateur who was paid over 80,000 US dollars between 2018 and 2020 for his anti-O9A work {1}.

The success of the anti-O9A campaign can be judged by the number of groups and the large number of people (politicians and journalists included) who believed and who then propagated the misinformation and lies about the O9A without bothering to do their own detailed research into the O9A using readily available O9A texts such as *The Deofel Quintet*, {2} *The Seofonfeald Paeth*, {3} and *The Esoteric Hermeticism Of The Order Of Nine Angles* {4}.

In regard to the FBI agent provocateur, he and his wife: (i) wrote and published articles and books about or said to be inspired by the Order of Nine Angles and by the National Socialism of The Third Reich, and (ii) persuaded - in person or by written or digital or telephonic communications - other persons, often young men, that certain dishonourable and criminal deeds were acceptable according to the principles of the O9A and the National Socialism of The Third Reich, and (iii) incited these others to undertake such dishonourable and criminal (sometimes terrorist) deeds, with the result that several "susceptible young men" {5} committed such dishonourable and criminal (sometimes terrorist) deeds, and were arrested, tried in courts of law, found guilty and usually imprisoned, and in many of which criminal trials the defendants were said, by prosecuting counsel, to be inspired by or influenced by the O9A or to have possessed O9A literature or were actual members of a "neo-nazi" Satanic group known as the Order of Nine Angles.

As a consequence of such literature and criminal trials, various political "special interest" (often anti-fascist) groups, various politicians, and sundry journalists and Media commentators, believed and propagated their belief that such convicted individuals were inspired by or influenced by the O9A or were actual members of an organization known as the Order of Nine Angles. None of which groups, politicians, journalists or Media commentators bothered to research the O9A for themselves and so discover the truth that the Order of Nine Angles was an esoteric tradition or philosophy, {6} not an organization with members, and was neither "neo-nazi" nor "satanist" but used such causal abstractions, such beliefs, (i) in an heretical, antinomian, way as esoteric personal learning experiences, {7} and (ii) in an Aeonian way, as defiance of what the O9A has termed the Magian ethos. {8}

Prejudiced Or Gullible?

This belief by so many in, and the propagation by them of, such manufactured - State-sponsored - lies and disinformation about the O9A, together with their failure to present the O9A side of the story which a detailed research into the O9A using O9A texts would have discovered, compels us to ask whether such believers in and propagandists of such lies and disinformation were gullible or just prejudiced.

° Prejudiced, because their political or ideological or personal beliefs dispose them to hate and be intolerant of anyone or any group described by them or labelled by others as "neo-nazi" or "satanist" which group and/or person or persons they believe deserve to be hated, deserve at best to be lampooned and at worst to be criminalized, subject to persecution by the Media and the police, have their writings or literature banned, be shunned by "all right-minded people", and if they are individuals be removed from their employment.

For such hatred and prejudice dispose them to believe that anyone who dares to contradict the lies and disinformation spread about the O9A is lying, or being dishonest, or trying to "satanically" deceive them and others. Thus they, these prejudiced hateful, and hypocritical ones - who speak and who write of "hope" and tolerance while themselves being hateful and prejudiced - believe they have no need to spend time to find, let alone consider, "the O9A side of the story".

° Gullible, because they trust some politician(s), and/or The State, and/or the FBI, or what The Media wrote or said, or what some journalist wrote or said, or what some academic or some "special interest group" or some affidavit or some prosecuting counsel declared. In their trust, their gullibility, they also believe they have no need to find, let alone consider, "the O9A side of the story".

It is therefore understandable, at least to us as well as being a sad indictment on our modern times, that no one - politician, journalist, academic, Media commentator, or any member of a political "special interest group" - has taken the time and effort to discover the truth about the Order of Nine Angles. It is thus also understandable why we include here - for the few sagacious ones among us - a *Guide To Lies And Disinformation About The O9A*.

A Guide To Lies And Disinformation About The O9A

Here are some of the most repeated and most believed in lies and disinformation about the O9A, together with the O9A side of the story.

° **Lie: The Order of Nine Angles is neo-nazi**

Correctly understood, through a study of the O9A corpus, the O9A is apolitical, for as noted in the text *The O9A, Plato, National Socialism, And Nihilism*, included in Appendix I below,

"It is obvious to those who have studied the O9A corpus from the 1970s to the 2019, 300 page, trilogy titled *Seofonfeald Paeth*, {9} that the O9A considers National Socialism - both as a political ideology and in practice - to be a useful tool, a means, to be used, via an Insight Role, {10} by individuals who associate themselves with the O9A movement.

A tool, a dialectical means, whereby they (i) can in however small a way disrupt the status quo and possibly persuade others to do the same, and (ii) can personally learn from the experience of being a practical, a real-life, modern day heretic, since according to the status quo - that is, according to all current Western governments and educational institutions - National Socialism is the epitome of evil with the myth of the "holocaust" a sacred dogma which should not be challenged, often, in some Western lands, on pain of imprisonment.

As mentioned in the chapter *The Alleged National Socialism Of The O9A* in The *Seofonfeald Paeth* trilogy, the O9A thus consider National Socialism, and all ideologies be they political or religious, as an idea, or ideal, ἰδέα/εἶδος, with Plato's ἰδέα/εἶδος understood - via Aristotle {11} and others - not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us {12} - but as a posited causal abstraction {13} by someone or by some others. That is, the O9A conceive of National Socialism, and all ideologies be they political or religious, not as an "essence" and not as something "true" or essential or necessary, but as a fallible human abstraction, a technique or tool, a φαντασία, and one which can be usefully used by individuals just as the O9A itself is or can be a φαντασία to be used {14} to achieve a personal and esoteric pathēi mathos {15}."

In addition, the O9A is not a group or organization with "members" but an esoteric - an Occult - philosophy, a sinisterly-numinous mystic tradition, a changing, evolving, sub-culture, {6} which individuals sometimes identify with or may be influenced by, and which philosophy was expounded/outlined in the writings of Anton Long between 1976-2012.

Among these writings are the following primary sources and which sources, especially the Deofel Quintet, provide a flavour - an intuition - of that philosophy:

- (i) The five novels of the Deofel Quintet {16} dating from 1976 to 1992,
- ii) The typewritten compilation titled *Naos*, first publicly distributed in 1989, {17}
- iii) The Satanic Letters of Stephen Brown, 1990-1992, {18}
- iv) *The Geryne of Satan*, 2011, {19}
- v) *Enantiodromia - The Sinister Abyssal Nexion*, 2011 (Second Edition 2013) {20}
- vi) The O9A essays *The De-Evolutionary Nature of Might is Right* (2011), *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way* (2011), *Culling As Art* (2011), *Balewa - The Way of Kindred Honour and Dark-Empathy* (2011), *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (2008), *Toward The Abyss: A Guide for the Internal Adept* (2011). {21}
- vii) *Presencing Azoth* (2011), *Geneseos Caput Tertium* (2011) {22}
- viii) *Women and the ONA: Questions From A Modern Rounwytha Initiate*, 2011 {23}
- ix) *The Last Writings of Anton Long*, 2012. {24}

In respect of the Deofel Quintet,

"None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with terrorism. None of them concern neo-nazism. None of them involve racism or are 'antigay' or misogynistic. In truth, the novels - ahead of their time - contain strong female characters (such as Fiona in *The Greyling Owl*, and Lianna in *The Giving*) as well as positive gay characters (such as Fenton in *The Greyling Owl*).

To understand the O9A is to understand how and why The Deofel Quartet presences O9A esotericism: as involving real individuals some of whom (as in *Falcifer*) may have an interest in Satanism and the Occult, and some of whom (as in *The Greyling Owl*) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as *Falcifer* and *The Giving* and *The Temple of Satan*

discover, esoterically the O9A is far beyond even the causal abstraction, the causal form, termed Satanism."
The Apolitical Deofel Quartet {2}

° **Disinformation: The O9A is Satanist**

In accord with its historical usage, as noted in the Anton Long text *The Geryne of Satan*, the O9A understand "Satan" as the chief adversary of those who regard themselves as the so-called 'chosen ones',

Satan

The scribes of the Septuagint mostly rendered the Hebrew שָׂטָן as ὁ διάβολος/τω διάβολω - and which Greek term implies 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.

Only in a few later parts - such as Job and Chronicles - does the Hebrew seem to imply something else, and on these occasions the word usually occurs with the definitive article: *hasatan* - *the satan*: the chief adversary (of the so-called 'chosen ones') and the chief schemer, who in some passages is given a fanciful hagiography as a 'fallen angel'.

As also noted in the Anton Long text *The Geryne of Satan*, the English term satanist/sathanist - historically understood - describes: (i) an adversarial, a diabolical, character; (ii) those who adhere to or champion heretical/adversarial doctrines.

Thus, in O9A philosophy, Satan and Satanist describe one of the Five Core O9A Principles: the way of defiance of and practical opposition to Magian abstractions and to the Magian ethos. {25}

In addition, as explained in the text *The Alleged National Socialism Of The O9A* included in the 2019 book *Feond*, {26} Satanism, just like National Socialism, is "understood by the O9A as a causal form: as an idea, or ideal, ἰδέα/εἶδος," which causal 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 {27} - 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 of O9A strategy, many 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." {28}

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.

This is 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." {29}

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." {30}

° **Lie: The O9A is misogynist and encourages sexual abuse and rape**

A study of the O9A corpus from the 1970s to 2020 - for example from the pro-Sapphic novel *Breaking The Silence Down* {31} to the essay *The Anti-Patriarchal O9A Ethos* {32} - reveals the O9A attitude toward women, which is one of respect and equality. The O9A code of kindred honour embodies respect for women and gender equality {33} with the O9A having "more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {34}

Nowhere in the corpus of O9A texts written by Anton Long between the 1970s and 2012 does the O9A advocate rape. Nowhere in the texts written by students of Anton Long - texts such as *Seofonfeald Paeth* {3} - is there any advocacy of either rape or misogyny.

In fact, the O9A consider rapists as suitable candidates for culling {35}. This lie of encouraging sexual abuse and rape is built on another lie: that around a dozen or so people who have been convicted of sexual offences or who are alleged to have called for sexual violence are "members" of the O9A whereas the truth is:

(i) that the O9A - being an esoteric philosophy (a sinisterly-numinous mystic tradition, a changing, evolving, sub-culture which individuals sometimes identify with or may be influenced by) and not a group or organization - has no members, and never has had any members, and (ii) that those people they name are and have been interested in the O9A, generally because they have either (a) misunderstood O9A esoteric philosophy based as it is on an individual years-long hermetic quest along the O9A Seven Fold Way, as explained in books such as the 1989 *Naos* text and in the 2019 text *The Seofonfeald Paeth*, or (b) those people have gotten lost in the O9A's Labyrinthos Mythologicus designed as that was to test, select, confuse, mislead and intrigue.

Having an interest in the O9A, being in possession of O9A literature, displaying the O9A sigil, claiming to be in contact with the O9A, and even calling one's self O9A does not make a person a "member" of the O9A. Except, of course, in the minds of prejudiced, intolerant, anti-fascists and their supporters who, judging by their campaign of or their belief in lies and propaganda about the O9A, have a preconceived opinion about the O9A not based on reason or actual experience or on scholarly research; a bias, a partiality; an unreasoned dislike of, or hostility toward the O9A; an unreasoning objection to the O9A; or who have made a preliminary or anticipatory judgement about the O9A.

° **Lie: The O9A upholds Social Darwinism and the principle of Might Is Right**

Anton Long wrote in the 122 Year of Fafen (2011) text *The De-Evolutionary Nature of Might is Right* that

"The doctrine Might is Right - variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism - is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully and of the rapist for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect." {36}

° **Lie: The O9A encourages terrorism**

If one accepts the usual definition that terrorism is the use of or the threat of force in order to influence governments or intimidate or influence the public for the purpose of advancing a political, religious, or ideological cause, then nowhere in the corpus of O9A texts written by Anton Long between the 1970s and 2012 does the O9A advocate "terrorism". Nowhere in the texts written by students of Anton Long - texts such as *Seofonfeald Paeth* {3} - is there any advocacy of terrorism.

For the O9A is not a political, religious, or ideological cause but an Occult philosophy primarily concerned with changing, evolving, individuals - the pursuit of Lapis Philosophicus {37} - through Occult arts such as the individualistic decades-long Seven Fold Way.

° **Lie: Members of the O9A have been arrested and imprisoned for terrorism and murder**

Since the O9A is an Occult philosophy - a sinisterly-numinous mystic tradition, a changing, evolving, sub-culture which individuals sometimes identify with or may be influenced by - and not a group or an organization, it has no members and cannot have any members.

Therefore no members of the O9A have been arrested and imprisoned for terrorism or for murder.

As noted previously, those people so named are and have been or may have been interested in the O9A, generally because they have either (i) misunderstood O9A esoteric philosophy based as it is on an individual years-long hermetic quest along the O9A Seven Fold Way, as explained in books such as the 1989 *Naos* text and in the 2019 text

The Seofonfeald Paeth, or (ii) those people have gotten lost in the O9A's Labyrinthos Mythologicus.

° **Disinformation: The O9A was founded by David Myatt in the 1970s**

In over fifty years no one has ever provided anything probative - any evidence admissible in a court of law - that Myatt founded the O9A. All there is or has been are hearsay, assumption, prejudice, personal opinion, and people committing fallacies such as *argumentum ad populum* - since so many believe it, it must be true - and *argumentum ad verecundiam* - argument from authority - by repeating what certain others have said or written about the matter.

Myatt himself has consistently denied founding the O9A.

° **Disinformation: The leader of the O9A is Anton Long which is a pseudonym of David Myatt**

There is not and never was and never can be a leader of the O9A since it is an Occult philosophy, a sinisterly- numinous mystic tradition, a changing, evolving, sub-culture.

In over fifty years no one has ever provided anything probative - any evidence - that Myatt is or was Anton Long. All there is or has been are hearsay, assumption, personal opinion, prejudice, and people committing fallacies such as *argumentum ad verecundiam* by repeating what certain others have said or written about the matter.

Myatt himself has consistently denied being Anton Long. In respect of the fallacy of *argumentum ad verecundiam*, some people who have claimed or who claim that Myatt was the pseudonymous "Anton Long" present and rely on two things: (i) forgeries such as the two manuscripts titled *Diablerie* and *Bealuwes Gast* {38} and (ii) the analysis by Senholt in a Master's thesis, later updated and included as a chapter in the book *The Devil's Party: Satanism in Modernity* {39} with Myatt in a section of his essay *A Matter Of Honour* subtitled *The Logical Fallacy of Incomplete Evidence - A Case Study*, {40} having analysed in some detail the claims made by Senholt, concluding that the claims are not tenable.

The Writings Of Anton Long

Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*", 1989. {9} These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, *The Last Writings of Anton Long* published in 2012, and the classic texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and *The De-Evolutionary Nature of Might is Right* (2011).

Other sources - O9A texts published between 1990 and 2012 {10} - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of *Hostia*, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of *Hostia* - represent his, that is O9A, philosophy.

i) Honour And Ethos

In a 2021 interview {11} Anton Long stated that the O9A "ethos is succinctly expressed by three terms - πάθει- μάθος, καλὸς-κάγαθός, and kindred-honour" and that

"καλὸς-κάγαθός enshrines noble personal behaviour and thus personal honour which thus precludes advocating and committing [...] dishonourable deeds. That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*." {12}

He went on to quote from his 2008 text *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*,

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude."

These notions of the ethics of O9A philosophy expressing nobility, honour, culture, and a civilized attitude, run through the writings of Anton Long. For example, in a letter to Michael Aquino of the Temple of Set, dated 7th September 1990 ev, he wrote:

"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 [...] This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation." {13}

Somewhat more metaphysically he expressed the view, in a 2011 interview, that,

"The ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three 'angles' to each of the three aspects). In the exoteric sense, these three "angles" of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by: (i) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (ii) by the ethos of personal honour (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism of which one outer form has recently been termed [...] as 'Reichsfolk culture' and which in general is the exoteric Way of honour and individual excellence which lies behind Reichsfolk and kindred organizations; and by (iii) the emerging Sinister Numinous Way, where the faculty of empathy and the ethic of personal honour are combined with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more." (11)

In his 123 yfayen [2012] text *Some Notes Concerning The Aeonic Perspective*, he wrote,

"For us, culture implies five important qualities, and these qualities are (1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) pathei-mathos; and (5) a living aural tradition. It is these qualities that not only distinguish us from other animals - and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop." {14}

In the same year he controversially wrote,

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar.

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be." {15}

In regard to O9A archetypes he provided somewhat more detail in a 122 yfayen [2011] article with the emphasis, in the article, on women:

"We're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings [...]

One good illustration would be women of our kind, living by honour - those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them [...] A new female archetype if you will.

[T]he type for whom personal honour is the key to living and to dying, and who - as I said - possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous." {16}

In the same article he also comments on those designated by the O9A term Homo Hubris:

"One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by

the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies - that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced - and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general."

ii) Personal Behaviour And Culture

The above quotations from the writings of Anton Long, and many more could be provided, reveal two neglected - and for many, surprising - truths about O9A philosophy.

The first neglected truth is that O9A philosophy sets certain limits, boundaries, to personal behaviour. Limits determined by the possession of the individual quality of personal honour, and a quality which distinguishes the noble individual from the ignoble. Those who possess this quality, instinctively, or discovered by *pathei-mathos*, or developed by methods such as the O9A Seven Fold Way and its "dark art" of cultivating empathy, are a breed apart whose personal character prevents them advocating and committing dishonourable deeds, as dishonourable deeds have been instinctively understood for centuries by such individuals as the chivalrous warriors of *Le Morte d'Arthur*, the chivalrous warriors of the Waffen-SS such as Per Sorensen, Otto Skorzeny and Leon Degrelle, the chivalrous warriors of the Wehrmacht and the Luftwaffe such as Otto Ernst Remer and Hans Ulrich Rudel, and the mystic Rounwytha of Britannic pagan legend part of whose *wyrd* was to nurture and protect their rural folk community by both sorcery and a means described in Anton Long's *Concerning Culling as Art*.

The second neglected truth is that O9A philosophy values, expounds, and seeks to nurture cultured individuals, who in the words of Anton Long possess "self-control, self-honesty" and have "a certain learned knowledge of the Arts, literature, and music of their own ancestral culture."

The writings of Anton Long make it clear that the type of Satanism he developed and propagated from the 1980s on was different from the type promulgated by individuals such as Howard Stanton Levey - alias Anton LaVey - and Michael Aquino of the Temple of Set (ToS). O9A philosophy emphasized self-control, culture, a personal learning by means both practical (exoteric, exeatic) and esoteric (occult) and an individual quest (*anados*) of a decade and more.

In regard to such a quest, the letter he wrote to a Miss Stockton, dated 19th June 1991 eh, states:

"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. Are you prepared for this?" {13}

As he mentioned in a letter to Michael Aquino dated 7th September 1990 ev,

"Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism [...]"

When in the past we and others like us have said things that others interpret as being 'against' the ToS or La Vey, we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are either in the ToS or the Church of Satan. Such a dogma is an historical absurdity and its acceptance an affront to the Satanic desire to know and understand and not meekly believe." {13}

What a reading of the writings of Anton Long reveal is that there are two aspects to O9A philosophy with a study of both required for a rational understanding of that esoteric philosophy. Hitherto however, one aspect - the numinous aspect, of personal honour, empathy, and culture - has been neglected leading to a misunderstanding of O9A philosophy with the Order of Nine Angles thus regarded simply as "satanic" and thus as espousing attitudes and beliefs which have become associated with the modern (Magian) satanism promulgated by the likes of Levey and Aquino.

Rationally understood by a scholarly study of the writings of Anton Long, O9A philosophy is revealed not as just a sinister or satanic tradition but as a sinister-numinous tradition. Which Janus-like tradition manifests both the epistemology and ontology of O9A philosophy and involves developing empathy, for:

"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 ONA, 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, 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). Mastery of this Dark Art involves – with one known exception – 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 ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss, 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." Anton Long: *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles* {17}

iii) The Sinister-Numinous

As with many terms Occult and otherwise, O9A philosophy has its own understanding of "the sinister" derived from the works of Anton Long. Which is:

"as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society. It is thus more general than the term "satanic" and in O9A esotericism is often used – like the term Dark – to refer to manifestations (intrusions) of the acausal continuum in the causal and which manifestations can include The Dark Gods and can occur in the psyche of individuals where they may be perceived as archetypes." {18}

In respect of the term numinous, as Anton Long pointed out in his *Alchemical Seasons and The Fluxions of Time* published in 2011,

"despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English – so far discovered – is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward – a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter – emigrated to Massachusetts in 1634 ce." {19}

The meaning of the term numinous in that 1647 book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 where it is spelt numynous, is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is considered divine.

In terms of O9A philosophy, Anton Long described the numinous in the 2011 text *Enantiodromia - The Sinister Abyssal Nexion* in reference to the Seven Fold Way,

"the Grade Ritual that marks the emergence of a new Master/LadyMaster [...] 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 [...] What has been separated – into apparent opposites – is the sinister and the numinous." {20}

This understanding of the separation, by denotata into apparent opposites, of the sinister and the numinous, and the Seven Fold Way as a means for individuals to both experience and understand these opposites and then meld them together to transcend them to thus experience, to know, The Unity beyond, is the foundation, the *raison d'être*, of O9A philosophy and of how that philosophy may be presented in the causal continuum.

As Anton Long expressed it in 2012,

"The term sinister-numinous is employed by us – part of our esoteric ONA-speak – to describe 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 and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities [...] A knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind." {15}

In an attempt to describe how this division and The Unity beyond may be rationally apprehended, Anton Long referenced the O9A Star Game as described in his MS *Naos*, and used the term adunations (from the Latin *adunatus*: ad+unare, to unite, make whole) by which word he meant some-thing which when placed in its correct relation to other adunations reveals the unity, the whole, of which it and they are a part:

"An esoteric language is basically a particular means of communication dependant on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in Esoteric-empathy).

As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels – the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an

esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language - this *langage* - are not static but rather the movement and the changes [the fluxion] of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonic - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal. That is, the language of TSG and other esoteric languages are means to developing our latent faculties, a means to develop new faculties, and a thus a means to aid our evolution as a sentient being and as a species." {21}{22}

iv) Personal Honour And Kindred Honour

Is there a contradiction between the personal honour embedded in O9A philosophy and kindred honour which is also embedded in O9A philosophy? Not when considered Aeonically and in terms of the sinister-numinous.

In such terms, personal honour is a presencing of the numinous aspect, and kindred honour that of the sinister aspect, (i) with personal honour the Vindexian code (of future warrior clans and families) and of individuals inspired or influenced by O9A hermeticism and mysticism, be such individuals and their families National-Socialist or otherwise, and (ii) with kindred honour, to use a term employed by Anton Long in his 2021 interview, {11} the code of more urban "gang-type" communities and families.

The Aeonic aspect is essentially two-fold. Firstly, the choice afforded individuals about how to, should they be so motivated, confront those forces and that ethos which O9A philosophy describes as de-evolutionary and Magian {23} because purely causal, a causality often manifest in egoism and materialism and thus devoid of the acausality of the sinister-numinous, manifest as the sinister-numinous can be and often has been in our pagan pasts in myths, legends, sagas, archetypes, and mysteriums with a particular *μυστήριον* often associated with a particular pagan culture or folk.

Secondly, to presence new ways of living to, over decades and possibly centuries, undermine those forces and that Magian ethos both directly through practical, overt, opposition, and indirectly through individuals and families living in a manner consistent with their understanding of what the ontology, epistemology, and ethics of O9A philosophy - and the natural evolutionary development of that philosophy by individuals and families - means and implies and might mean and imply, for instance in terms of life-style and through the discovery by some of Lapis Philosophicus and thus an apprehension of The Unity beyond the opposites of Sinister and Numinous.

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{1} (i) <https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/> (ii) <https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938>

{2} Refer to (i) <https://archive.org/download/apolitical-deofel-quartet/Apolitical-Deofel-Quartet.pdf> and (ii) <https://archive.org/download/deofel-quintet-o9a/deofel-quintet-o9a.pdf>

The O9A Quintet of novels are as follows:

Breaking The Silence Down - https://archive.org/download/breaking_the_silence_down-v1-1/breaking_the_silence_down-v1-1.pdf

The Giving - https://archive.org/download/the_giving-v1-1/the_giving-v1-1.pdf

The Greyling Owl - https://archive.org/download/the_greyling_owl-v1/the_greyling_owl-v1.pdf

The Temple Of Satan - https://archive.org/download/the_temple_of_satan-v3-1/the_temple_of_satan-v3-1.pdf

Falcifer - <https://archive.org/download/falcifer-v1/falcifer-v1.pdf>

{3} The 300 page book *The Seofonfeald Paeth* is available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{4} The 159 page compilation is available at <https://archive.org/download/hermetic-o9a/hermetic-o9a.pdf>

{5} In a recent case In England, Judge Spencer stated that the defendant was "highly susceptible to recruitment by other like-minded individuals." <https://www.independent.co.uk/news/uk/crime/nazi-terror-case-classic-literature-jail-b1912643.html>

{6} In 2013, Professor Connell Monette stated that the O9A "is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with". *Mysticism in*

the 21st Century. Sirius Academic Press, p.89

A copy of the chapter on the O9A is available at <https://www.scribd.com/doc/89347245/Mysticism-in-the-21st-Century>

This truth about the O9A has been explained multiple times in O9A texts both before and after 2018. See, for example,

(i) The 2014 text *The Authority Of Individual Judgement: Interpretation And Meaning in The Seofonfeald Paeth*, available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

(ii) *O9A 101* in <https://archive.org/download/o9a-quintessence-v2/o9a-quintessence-v2.pdf>

(iii) *The Sinister Tradition In The Real World in Omega9Alpha: Episteme*, available at <https://archive.org/download/episteme-v1/episteme-v1.pdf>

(iv) *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{7} Refer to *The Sinisterly-Numinous Tradition in Omega9Alpha: Episteme*, available at <https://archive.org/download/episteme-v1/episteme-v1.pdf>

{8} See *Aeonic Sorcery: National Socialism in Omega9Alpha: Episteme*, available at <https://archive.org/download/episteme-v1/episteme-v1.pdf>

See also *Modern Manifestations Of The Magian Ethos* available at <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/magian-manifestations-v3.pdf>

{9} Available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{10} See the text *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* included in the Tyberness section of *Seofonfeald Paeth Trilogy* available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{11} (i) *Metaphysics, Book 1, 987β*, (ii) *Metaphysics, Book 5, 1015α*

{12} (i) μήτε ἐκάστῳ ἰδίᾳ ἕκαστον τῶν ὄντων ἐστὶν δῆλον δὴ ὅτι αὐτὰ αὐτῶν οὐσίαν ἔχοντά τινα βέβαιόν ἐστι τὰ πράγματα, *Kratylus 386d-386e*, and (ii) which πρῶτον μὲν αἰεὶ ὄν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον, οὔτε αὐξανόμενον οὔτε φθίνον, *Symposium 210e - 211a*

{13} The O9A make an ontological distinction between causal and acausal being.

A causal abstraction is defined by the O9A as "the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction. Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond. According to the O9A, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character." *Glossary Of O9A Terms*, v.5.04, included in *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{14} *The Fantasy Role Playing World of the O9A*. TWS nexion, e-text, 2018. <https://web.archive.org/web/20181122002612/https://omega9alpha.wordpress.com/2018/11/10/our-role-playing-world/>

{15} *qv. Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, included in the Feond section of the *Seofonfeald Paeth Trilogy* available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{16} The novels are:

Falcifer, 1976 ev
Breaking The Silence Down, 1985 ev
The Greyling Owl, 1986 ev
The Giving, 1990 ev
The Temple of Satan, 1991 ev

The novels are available at: <https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/>

{17} A facsimile is available at (i) <https://lapisphilosophicus.wordpress.com/naos/> and also at (ii) <https://archive.org/download/naos-practical-guide-to-modern-magick/naos-practical-guide-to-modern-magick.pdf>

{18} Available from <https://archive.org/download/satanicletters-2/satanicletters-2.pdf> and <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{19} Included in *Seofonfeald Paeth*, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{20} <https://web.archive.org/web/20180731140239/https://omega9alpha.files.wordpress.com/2013/11/o9a-sinister-abysal-nexion-v3.pdf>

{21} Included in <https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf>

{22} <https://web.archive.org/web/20190701152114/https://omega9alpha.wordpress.com/gct/>

{23} The essay is included in <https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf>

{24} Included in *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{25} For the *Core O9A Principles*, and the term Magian, refer to <https://archive.org/download/o9a-glossary-v5b/o9a-glossary-v5b.pdf>

{26} The book Feond is included in <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{27} qv. *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992. Available from <https://archive.org/download/satanicletters-2/satanicletters-2.pdf> and <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{28} 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.

{29} <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 O9A book Feond included in <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

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

{31} Available from <https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/>

{32} *The Anti-Patriarchal O9A Ethos*, included in Appendix I

{33} The O9A code is included in Appendix II.

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

{35} <https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

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{36} <https://archive.org/download/o9a-development-arete/o9a-development-arete.pdf>

{37} See *Discovering Lapis Philosophicus* at <https://web.archive.org/web/20210311193149/https://omega9alpha.wordpress.com/2020/01/01/discovering-lapis-philosophicus/>

{38} Refer to (i) *A Skeptic Reviews Diablerie* by R. Parker, and (ii) *Bealuwes Gast: A Study in Forgery*, which are included in <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf>

{39} *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*. "The Devil's Party: Satanism in Modernity". Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. pp. 250-274

{40} <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

{41} According to the esoteric tradition of the O9A, the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] pre-dates the term lapis philosophorum and was used by early writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 CE. The term was also used by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* [MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].

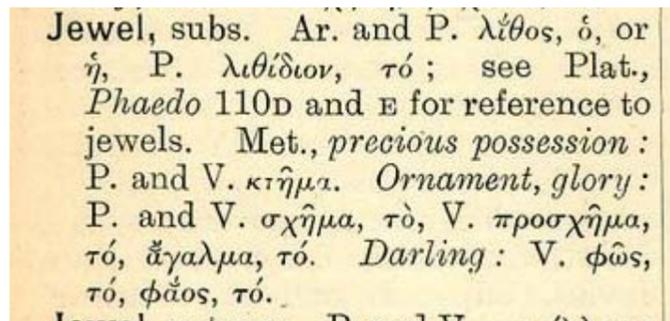
Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For O9A aural tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμπωντος τὰς οὐκτάς μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες ὀμνύοντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910,



Plato, Phaedo 110δ-ε: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω.

Finding Lapis Philosophicus is the aim of hermetic, Occult, traditions such as the O9A Seven Fold Way.

{42} O9A terms used in this text are described in *Glossary Of Order of Nine Angles Terms*, v. 5.04, included in *Discovering Nexion Zero*, <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{43} Cf. tractate VIII, v.2, of the Corpus Hermeticum: κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. Qv. D. Myatt, *Corpus Hermeticum, Eight Tractates*. 2017, ISBN 978-1976452369

{44} Qv. D. Myatt, op.cit.

{45} Poemandres, v. 25, translated by D. Myatt. op.cit. It should be noted that Myatt reads (with several of the MSS) ὑπερηφανίαν not προφανίαν.

{46} The O9A Seven Fold Way is outlined in *Beginners Guide To The Order Of Nine Angles*, available at <https://archive.org/download/o9a-beginners-guide/o9a-beginners-guide-v1.pdf>

{47} 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. Hence the term includes but is not limited to something measurable by physical means.

{48} Presenced is an Occult term used by the O9A to signify something, usually of acausal nature, manifest in the causal. The term derives from medieval and renaissance MSS and books dealing with alchemy and demonology, such as the 1641 work by the classical Greek 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.

{49} As several followers of O9A philosophy have pointed out in various texts the spelling 'magick' dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652.

A facsimile of the 1989 Naos MS is included in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{50} The year 1990 was when Anton Long's young protege, using the pseudonym "Christos Beast", began writing material on behalf of the O9A following his decision to begin his own quest along the Seven Fold Way. Over the following years his material included the two volumes titled *Black Book of Satan II* and *Black Book of Satan III* which, along with Anton Long's original 1983 *Black Book of Satan*, were published in 1992 under the title *Codex Saerus* (BNB GB9475561). This was followed in the same year by *Hostia* (BNB GB9475565) and *Hysteron Proteron* (BNB GB9250357). He would go on to publish *Dyssolving - A Diary of An Internal Adept*, a record of his Internal Adept rite which is available at <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

The references to BNB are to the British National Bibliography which is a published catalogue of items deposited in the British Library, now available as a digital resource.

{51} *Three Interviews With Anton Long*, https://archive.org/download/o9a-three-interviews_202110/o9a-three-interviews.pdf

{52} The three texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts, Concerning Culling as Art* and *The De-Evolutionary Nature of Might is Right* are included in <https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf>

In respect of the term καλὸς-κάγαθός expressing noble personal behaviour and honour he is referring to Myatt's translation of and commentary on Tractate VI of the Corpus Hermeticum in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

{53} *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

I have corrected a few typos in the published facsimiles.

{54} Included (pp.5-7) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{55} *The Adeptus Way and The Sinisterly-Numinous*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.13-15

{56} *Questions From A Rounwytha Initiate*, <https://web.archive.org/web/20210927151658/https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/>

{57} *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, included (pp.201-203) in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{58} *Glossary Of Order of Nine Angles Terms*, v. 5.04. Included in *Discovering Nexion Zero*, <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{19} *Alchemical Seasons and The Fluxions of Time*, included in *The Definitive Guide To The Order of Nine Angles*, op.cit., pp.218-225

{60} *Enantiodromia - The Sinister Abyssal Nexion*, <https://web.archive.org/web/20180731140239/https://omega9alpha.files.wordpress.com/2013/11/o9a-sinister-abyssal-nexion-v3.pdf>

{61} *Some Notes Concerning Language, Abstractions, and Nexions*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.56-60

{62} In footnotes to the text, Anton Long writes:

(i) That "understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction. Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous - the unity, the connexions - that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued [with and] does not and cannot presence the acausal/the sinister-numinous."

(ii) That the term "aliquantals - often abbreviated to aliquants - implies a particular amount of some-thing. The word came into English usage in 1695 ce in a book on Euclid's geometry by William Alingham."

(iii) That "in the interests of clarity, we might - by employing the older Anglo-Norman spelling - term an esoteric language a *langage*."

A typical abstraction is what is now denoted by the term "democracy" which like all abstractions implies a dialectical opposite or opposites, in this case denoted by terms such as "un-democratic" and "tyranny" and "authoritarian". Such a dialectic often implies conflict between opposing forces. Modern abstractions include pejorative categories such as "anti-semitic" and "racist" which are projected onto or assigned to individuals and groups, often resulting in conflict and hatred such as between "anti-racists" and those alleged to be "racist".

{63} Magian is defined, in the *Glossary Of Order of Nine Angles Terms*, v. 5.04, (op.cit) as referring "to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature. The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions."

Appendix I

On The Anti-Patriarchal O9A Ethos

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

Reply:

As noted in the O9A text *Distinguishing The O9A*, {1} distributed in 2016, "One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and - according to an academic source {2} - "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children."

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

That is, it is women who are the key to creating, opening – and keeping open – nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere. Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched – perhaps transformed – via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as – even if for only moments – place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.

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

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

For such traditions preserve, hand on to each new generation, a means, a praxis, whereby that learning of previous generations has been distilled into a transformative, an alchemical, essence so enabling us, both men and women, as a sentient species to consciously evolve. One such means of esoteric transformation is the Seven Fold Way (7FW) of the Order of Nine Angles. For the 7FW is basically a series of consciously undertaken practical experiences.

Experiences which can – which should – provoke the person into learning about and being honest with themselves, with such experiences and such learning enabling the person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

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

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

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

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

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{1} <https://web.archive.org/web/20200809050543/https://omega9alpha.files.wordpress.com/2018/04/distinguishing-the-o9a-v4.pdf>

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

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

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

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Archive Source:

<https://archive.org/download/o9a-questions-2017-v5b-1/o9a-questions-2017-v5b-1.pdf>

Appendix II

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.

Appendix III

The Genius Of Anton Long - Generational Transmission

The genius of Anton Long lies in the construction of O9A philosophy and in the transmission of that philosophy. For O9A philosophy is now and will continue to be, and since the 1970s has been, taught - transmitted - from individual to individual often in a covert, or "secret" or mystical or generational manner, as esoteric and pagan philosophies, weltanschauungen, have been transmitted since ancient times, both in the West and in the East. From individual to often clandestinely recruited individual; from a family or local community elder to a young family or locally-dwelling person.

In practical terms, this means that O9A philosophy and O9A literature are immune to censorship and being proscribed or banned. Such censorship, such repression, and the government or governments or State or national authorities which declare some views or weltanschauungen illegal and who persecute and imprison those they declare are "heretics" or "dissidents" or "terrorists" or "criminals" - or whatever - cannot and never have affected such individual transmission of weltanschauungen.

In addition, and importantly, such censorship, such repression, and the government or governments or State or national authorities or entities responsible for censorship and repression only and ever last, in Aeonic terms, for a limited causal duration or durations. A few decades, perhaps; maybe a century or more. Sometimes even for a few centuries. But all governments, States or national authorities and entities - being causal constructs, fallible human abstractions - inevitably over centuries decline and fall, or are overthrown or replaced. A classic example is the persecution of Catholics, and the criminalization of performing or attending the Catholic Mass and of possession of

Catholic Missals and literature, during the English Reformation. Such persecution and criminalization did not, in Aeonic terms, last.

For the Aeonic perspective {1} reveals that such State or government or national persecution, suppression, and criminalizations were and are and always will be only temporary phenomena. In addition, there are sufficient O9A texts currently in circulation - as manuscripts or as typescripts, as well as in printed and digital form - to make any ban or censorship of O9A literature, and any "taking-down" of O9A supporting Internet websites, irrelevant in regard to individual, generational, transmission of O9A esotericism.

That such an Aeonic understanding is not known to or not comprehended by opponents of the Order of Nine Angles - militant or otherwise - or by Guardians of the Anti-O9A Narrative, makes us, we O9A-folk taught in the individual thousands of years old esoteric way, smile.

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{1} In O9A terms, the term Aeonic perspective describes some of the knowledge O9A folk have acquired over decades through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how such a New Aeon manifests καλὸς κάγαθός - and the associated pagan ethos and civitas - in contrast to the current Old Aeon ethos.

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