

The Order Of Nine Angles: Fact, Lies, And Fiction



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Preface



We present here a few of the texts published by our O9A Nexion, and by a few other individuals, in the past few years and which texts aim to not only (i) counter the lies, disinformation, and propaganda about the O9A (Order of Nine Angles, omega9alpha) disseminated since 2018 by various political (mostly anti-fascist) "special interest groups", and by some politicians, and by various journalists, but also (ii) present O9A esoteric philosophy as we seekers of aletheia (ἀλήθεια) - in our quest for Lapis Philosophicus via the O9A Seven Fold Way - have discovered it to be.

As we noted in our text *Foreseeing The Future* - included in this compilation - our

"counter-propaganda is for the benefit of those few who might be incipiently of our kind in places where we as yet do not have a clandestine presence and thus where the opportunity for personal clandestine recruitment currently does not exist."

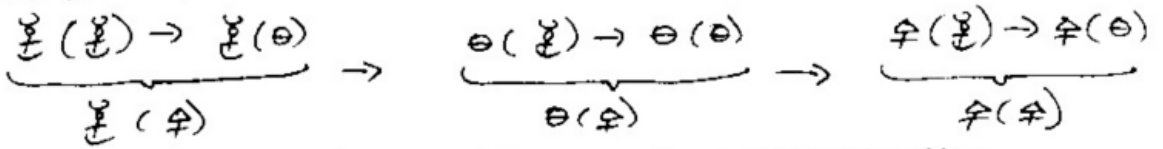
Those who have our type of physis, those who resonate with the O9A "sinister-numinous" aesthetic, those who - be they academics or otherwise - diligently and patiently and rationally seek to understand the O9A sans the lies, disinformation, and propaganda of others, should be able to discover this compilation, in their own species of causal Time.

TWS Nexion
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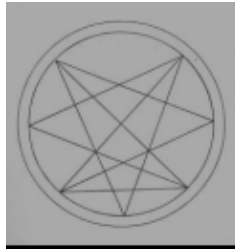
Septenary Tree: *Azoth Sive Aureliae Occultae Philosophorum* (published in 1613)
 Showing the three basic alchemical substances
 (Salt, Sulphur, Mercury)

which together form the Nine Angles of the O9A as described in the O9A Star Game



... which requires conscious understanding

Lies Of Anti-Fascists About, And Misunderstandings Concerning, The O9A



° Lie: The Order of Nine Angles (O9A, ONA, omega9alpha) 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 III below,

"It is obvious to those who have studied the O9A corpus from the 1970s to the 2019, 300 page, trilogy titled *Seofonfeald Paeth*, {1} 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, {2} 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 {3} and others - not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us {4} - but as a posited causal abstraction {5} 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 {6} to achieve a personal and esoteric pathei mathos {7}."

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 which individuals sometimes identify with or may be influenced by) 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, {8} provide a flavour - an intuition - of that philosophy:

- (i) The five novels of the Deofel Quintet {8} dating from 1976 to 1992,
- ii) The typewritten compilation titled Naos, first publicly distributed in 1989, {9}
- iii) The Satanic Letters of Stephen Brown, 1990-1992, {10}
- iv) The Geryne of Satan, 2011, {11}
- v) *Enantiodromia - The Sinister Abyssal Nexion*, 2011 (Second Edition 2013) {12}
- vi) qv. 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). {13}
- vii) *Presencing Azoth* (2011), *Geneseos Caput Tertium* (2011) {14}
- viii) *Women and the ONA: Questions From A Modern Rounwytha Initiate*, 2011 {15}
- ix) *The Last Writings of Anton Long*, 2012. {16}

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."

° **Misunderstanding: 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: (1) an adversarial, a diabolical, character; (2) 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. {17}

In addition, as explained in the text *The Alleged National Socialism Of The O9A* included in the 2019 book *Feond*, {18} Satanism, just like National Socialism, is "understood by the O9A as a causal form: as an idea, or ideal, ιδέα/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 {19} - 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, some within the O9A movement are evolving away from overt Satanism, an evolution noted by an academic as far back as 2009:

"I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the Sinister as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left Hand Path - a trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister." {20}

This is the move first toward a "sinister-numinous" Seven Fold Way (as evident in Internal Adept) and thence to a perception beyond denotata and beyond a

dialectic of named opposites. Beyond names and categories and ideas such as "satanism", and beyond opposites such as "Left Hand Path" and "Right Hand Path" and even beyond "sinister" and "numinous". Which perception is that engendered by a transition, on the Seven Fold Way, into and beyond The Abyss.

The perception of a Master of Temple and of a Mistress of Earth. For,

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself. For the O9A provides the individual with an opportunity to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {21}

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." {22}

° **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* {23} to the essay *The Anti-Patriarchal O9A Ethos* {24} - reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {24} and with the O9A having "more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {25}

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* {1} - is there any advocacy of either rape or misogyny.

In fact the O9A consider rapists as suitable candidates for culling {26}. 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 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* {1} - 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 {27} - 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.

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

In over fifty years no one has ever provided anything probative - any evidence 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 verecundiam* - argument from authority - by repeating what certain others have said or written about the matter.

Myatt himself has consistently denied founding the O9A.

° **Misunderstanding: 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 {28} 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* {29} with Myatt in a section of his essay *A Matter Of Honour* subtitled *The Logical Fallacy of Incomplete Evidence - A Case Study*, {30} having analysed in some detail the claims made by Senholt, concluding that the claims are not tenable.

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Oxonia
March 2021 ev
v.1.09

{1} Available at <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

{2} 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://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

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

{4} (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 αὐξάνομενον οὔτε φθίνον, Symposium 210e - 211a

{5} 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."

{6} *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/>

{7} qv. *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, included in the Feond section of the Seofonfeald Paeth Trilogy available at <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

{8} 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/>

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

{10} Available from <https://archive.org/details/satanicletters-2> and <https://archive.org/details/satanicletters-1>

{11} Included in *Seofonfeald Paeth* Trilogy available at <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

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

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

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

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

{16} Included in Appendix IV

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

{18} The book Feond is included in <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

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

{20} 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.

{21} <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://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

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

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

{24} Included here as Appendix II.

{25} 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.

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

For an overview of culling refer to <https://web.archive.org/web/20210516023445>

[/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf](https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf)

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

{28} Refer to (i) *A Skeptic Reviews Diablerie* by R. Parker, and (ii) *Bealuwes Gast: A Study in Forgery*, available at <https://archive.org/details/diablerie-and-bealuwes-gast>

{29} *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

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

Appendix I

The Sinisterly-Numinous Tradition

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences /ordeals/challenges (antinomian and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceivoration which differentiates the O9A from other occult philosophies past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For

that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

(i) the nexible (the causal-acausal) being of our human physis;

(ii) the potential we as individuals possess to consciously evolve our own individual physis;

(iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;

(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies; (v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

The initiatory hermetic Seven Fold Way.

The Way of the Drecc and the Niner.

The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To

access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

Appendix II

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 Aeon, 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.

Appendix III

The O9A, Plato, National Socialism, And Nihilism

It is obvious to those who have studied the O9A corpus from the 1970s to the 2019, 300 page, trilogy titled *Seofonfeald Paeth*, {1} 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, {2} 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 {3} and others - not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us {4} - but as a posited causal abstraction {5} 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 {6} to achieve a personal and esoteric pathei mathos. {7}

That this O9A view is an expression, a manifestation, a presencing, of nihilism {8} has so far only been understood by a select few is, for the sagacious, the Occult cognoscenti, comment enough on our modern Western societies and their peoples, and comment enough on how the O9A is mis-perceived, especially by those mundanes who call it "neo-nazi" and campaign against it and who demand it be made illegal as a so-called "terrorist" organization. {9}

Meanwhile, our antinomian and sinister-numinous dialectic, our presencing of a type of traditional Satanism {10} - and our Satanic mirth - continues.

TWS Nexion
Oxonia
April 2020 ev

{1} Available at <https://archive.org/details/o9a-trilogy-print>

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

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

{4} (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 ἀύξανόμενον οὔτε φθίνον, *Symposium 210e - 211a*

{5} 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."

{6} *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/>

{7} *qv. Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, included in <https://archive.org/details/o9a-trilogy-print>

{8} A useful, working, definition of nihilism is "rejection of prevailing religious beliefs, moral principles, and laws, together with a practical hostility toward accepted beliefs and/or established institutions."

{9} <https://web.archive.org/web/20200809050851/https://omega9alpha.wordpress.com/2020/03/02/banning-the-order-of-nine-angles/>

{10} <https://web.archive.org/web/20201114152132/https://wyrdsister.wordpress.com/2018/07/29/traditional-and-modern-the-two-types-of-satanism/>

Appendix IV

The Last Writings Of Anton Long

I: The Enigmatic Truth

As mentioned in my companion text *Lapis Philosophicus* regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge - the wisdom acquired, the finding of lapis philosophicus [1] during the penultimate stage of the Way - means two particular things, and always has done. (i) living in propria persona [2], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found lapis philosophicus - whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis - live in a similar manner and have acquired the same weltanschauung. An enigmatic weltanschauung that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via pathei mathos) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge - no secrets, no mysteries - to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the

journey, about what has been seen, experienced, found, along the way.

There is only lapis philosophicus and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades – and by and because of lapis philosophicus – been ended.

Anton Long
December 2011 CE

[1] Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks.

al-χημία [from χῶμεία] – 'the changing'.

[2] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] – The Pylgrimage of Perfection (1526 ce), i. sig. Dvi.

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II: Lapis Philosophicus

Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story – of the secret of lapis philosophicus – at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning. That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge.

For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it

affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden. Naturally those who have not discovered, not found, lapis philosophicus either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found lapis philosophicus and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrð, an Aeonic perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of lapis philosophicus, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of lapis philosophicus become known and can neither be chosen/decided by us nor forestalled by any means.

The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever.

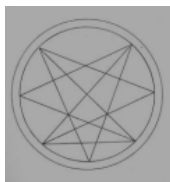
The first part of this 'secret' concerns a certain knowledge: about 'the living

water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
2011 ev

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The Occult Phantom Menace: Or, The Sinister Tradition In The Real World



Preface

This is one of a series of articles which deal with the years-long (2019-2021) and on-going campaign by anti-fascists and by certain politicians to have the O9A banned as a terrorist group; a campaign based on outright lies about the O9A, on bigotry, and on fallacious reasoning; and a campaign which has resulted in MI5 trying to "infiltrate" the O9A:

"Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement [...] Whitehall sources said the RICU operation was set up to build a case for banning ONA, which is considered by some to be the most extreme far-Right network in the world.

Established in Britain in the 1960s, a leaked report from the US National Counterterrorism Center last month said ONA was suspected of 'exacerbating' conflicts among racially or ethnically motivated violent extremists." {1}

As part of their anti-O9A campaign, crusading anti-fascists organized a petition, signed by several British politicians, and presented it to the government, which 2001 petition, replete with lies and propaganda about the O9A, stated that:

"We, the undersigned, are writing to you with concern over the Nazi-Satanic group Order of Nine Angles and call on you to use the powers under the Terrorism Act 2000 to proscribe them as a terrorist group [...] The Order of Nine Angles (O9A) seeks to overthrow the alleged Nazarene/Magian (Jewish) influence on society by subverting and destabilising society through both chaos and terrorism. It is the most extreme Satanist group in the world and is having an increasing influence on a generation of young nazis who are being drawn into terrorist activity."

Meanwhile, in America, Elissa Slotkin - a former CIA analyst who oversees a U.S. House subcommittee on intelligence and counterterrorism - demanded that the United States government designate the Order of Nine Angles a Foreign Terrorist Organization {2} even though the Institute for Strategic Dialogue - a non-governmental organization (NGO) funded by the United Nations and various governments including those of America and Britain - stated that "experts dispute that the O9A is a group which makes banning the O9A complicated." {3}

In respect of the O9A, someone wrote in 2014, at <https://www.religiousforums.com/threads/australian-satanism-and-the-temple-of-them.164506/page-12#post-3851604>

No one addressed it because your understanding of the O9A is fundamentally flawed.

Its axiom of individual authority and its esoteric philosophy of individuals developing their own world-view and methodology through practical esoteric and exoteric experience means the O9A is what people make of it and develop it to be and what they do or don't do doesn't affect the O9A because it's a magickal current. A logos.

AL may have founded - "presenced" this current - but like he's stated over and over again he doesn't and never did "own it" nor could he and neither did he want to restrict it or determine its development. With the axiom of individual authority and the "watchword" *pathei mathos* AL made it non-dogmatic. Which means there isn't and can't be any "AL cult".

This magickal current is "the sinister tradition" or the "sinisterly-numinous tradition" or "the law of the new aeon" or "the O9A" or "some spell" or "a mythos" or whatever someone decides they want to call it.

A "revisionist group" within the "sinisterly-numinous tradition" or an intellectual group within the "sinisterly-numinous tradition" or a "no-mythos" group within the "sinisterly-numinous tradition" or a "philosophical club" within the "sinisterly-numinous tradition"- etc - are natural possibly necessary developments or "presencings". Because no one "owns" or can "own" the O9A.

Like the ABG Lodge said about the O9A - "it is a platform for all kinds of these movements to arise from...it needs no orchestration or authoritative guidance to unfold and progress; it needs no directives... *You cannot bound what is sinisterly-numinous with anything.*"

There's also in reality no "old" O9A and no "new" O9A - no ONA 1.0, no ONA 2.0, no ONA 3.0. They're abstractions - labels - which people foist on what is "the unity" beyond all abstractions and labels - i.e. they're just the "sinisterly-numinous tradition" developing as it develops and is developed by individuals, nexions, groups, lodges, covens.

Sure there is and will continue to some dissent but that's natural as well and possibly a necessary development.

In other news, since - as mentioned in various O9A texts - the role of National Socialism in O9A theory and practice is much misunderstood, we have in April 2021 written an article titled *Ouroboros: Myatt, Vindex, And A Return To Physis* which is included as Appendix II.

As we have explained before, in practice and when rationally apprehend by a seeker of ἀλήθεια (aletheia) the O9A - that is, O9A Occult philosophy and its various practical ways of living and quests - is a blend of both nihilism and anarchism, {4} and represents a necessary evolution of both those causal forms, those "ideas", thus presencing something new and appropriate for our era: something post-anarchist and post-nihilist, and thus something post-Satanic.

TWS Nexion
Oxonia
May 2021 ev

{1} *Mail on Sunday*, 2 January 2021

{2} <https://www.reuters.com/article/us-usa-extremism-slotkin-idUSKBN2BW1KQ>

{3} *Amazon's algorithms, conspiracy theories and extremist literature*, April 2021.

{4} By nihilism is meant "rejection of prevailing religious beliefs, moral principles, and laws, together with a practical hostility toward accepted beliefs and/or established institutions." By anarchism is meant "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation."

The Sinister Tradition In The Real World

A journalist - seeking an interview, and with a history of writing about the O9A according to anti-fascist orthodoxy - once asked an O9A comrade of mine the following question: "Are you a genuine member of the Order of Nine Angles?"

Since my O9A comrade did not deign to answer the question and curtly refused the request for an interview, I have decided to answer the question for her.

While a plain "yes" might have sufficed for an answer - and a "yes" which a journalist, and others, could accept or might not accept - the question itself is not that simple, for implicit in it are three causal abstractions, three ideas which require defining/explaining: "genuine" and "member" and "O9A".

While such questions, and my answers, may seem pedantic, they are necessary

and indeed important if one is seeking to rationally understand something termed the O9A and seeking to rationally understand "us", we who associate ourselves with "the O9A". And rationally understand as opposed, for example, to formulating or expressing an often hasty often emotive often personal and often journalistic or biased political opinion about "the O9A" and about "us".

A rational understanding which, judging by what that journalist *et al* have written and said over the past few years, is missing from all public and mainstream discourses about the O9A.

What, we ask, is a "genuine" member of the O9A, as opposed, for example, to someone pretending to be or declaring themselves to be a "member" of the O9A, and how is such genuineness to be established? What does "membership" of something termed the O9A mean? And what does the appellation - the term - "Order of Nine Angles" signify and imply?

° Alpha: What is the Order of Nine Angles, the O9A?

Most latter-day journalists, and apparently all anti-fascists, together with some politicians, seem to believe the O9A is a group or organization with members and which group that journalist *et al* classify or describe by other terms such as "satanic" and "neo-nazi" which of themselves require explanation if one really is a questioning, a rational, seeker of *aletheia* (ἀλήθεια) since, for example, there are several definitions of both "satanic" and "neo-nazi", including how Anton Long - *et al*, associated with the O9A - understand the terms "satanic" and "neo-nazi". {1}

We and others of our ilk have in recent years answered that alpha question: the O9A is not a group or organization in the conventional - hierarchical, organized - sense but rather is an Occult philosophy - a changing, evolving, sub-culture, a *genré*, a *genus*, a "sinister tradition" - which individuals can associate themselves with, or identify with, or believe in. An Occult philosophy whose foundations include Hellenic hermeticism, Greco-Roman paganism, and a Britannic Rounwytha tradition {2} and whose core Occult praxis is the Seven Fold Way. {3}

We, and others of our ilk, have in recent years also written and said that O9A Occult philosophy - the O9A - is not "neo-nazi" but rather uses National-Socialism in an antinomian, heretical, way as a causal form, an Insight Role, and thus as one possible but not mandatory short-term novitiate learning experience.

Another source about the confusion or the misunderstanding about the O9A being "neo-nazi" - a misunderstanding by most journalists, by some academics, by most if not all anti-fascists, *et al* - seems to have arisen over the use of the term Magian in O9A philosophy.

It is not used, as they believe, as a synonym for Jews but rather to describe an ethos. As defined in v.5.03 of *A Glossary of Order of Nine Angles Terms*, included in the *The Seofonfeald Paeth* compilation,

"The term Magian is used to refer 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.

The Magian ethos expresses two fundamental things: (1) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and 2) the fundamental materialistic belief, the idea, of Homo Hubris and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus [also] represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice."

Which use of the term the term Magian in preference to the more commonly used term Semitic explains why we and others of our O9A ilk are fond of quoting what a certain English poet wrote in 1873 CE: "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

A Hebraistic culture manifest in the Old Testament and a separation between us and pagan Greco-Roman culture as described for example in the text *Western Paganism And Hermeticism*. {4}

° Beta: Membership.

Since the O9A, rationally apprehended by a seeker of aletheia, is an Occult philosophy - a changing, evolving, sub-culture, a genre, a genus - there is no membership *per se*. As mentioned by "Stephen Brown" - aka Anton Long - in a letter to "Kimberly" dated 25th September 1992 eh,

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {5}

The confusion by non-O9A folk over "membership" seems to have arisen from four causes.

First, by individuals identifying with aspects of O9A philosophy - or who misunderstood O9A philosophy - describing themselves as, or being described by others (such as journalists or anti-fascists) as O9A members.

Second, by aspects of O9A philosophy, and/or aspects of O9A praxis, being misunderstood or misinterpreted, classic examples of which are (i) (mis)describing the O9A as "neo-nazi", (ii) (mis)describing the O9A as misogynist when O9A philosophy is anti-patriarchal, {6} pro-Sapphic, {7} and regards women as "the key to creating, opening - and keeping open - nexions to the acausal," {8} and (iii) (mis)describing the O9A as supporting Social Darwinism - "might is right" - when it regards Social Darwinism and the instinct of "might is right" as de-evolutionary. {9}

Third, because misunderstandings and misinterpretations of O9A philosophy are embedded in parts of that philosophy, forming a mythic labyrinth which the student of O9A philosophy or the aspirant O9A sorcerer or sorceress are expected to find their way through; a kind of "mythic narrative" they can learn from and understand in an esoteric (not an exoteric) context. {10}

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work.

Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists)." {11}

Fourth, because part of the O9A Seven Fold Way, in its early stages, involves the individual novice sorcerer or sorceress forming their own autonomous O9A or O9A-inspired nexion (group, Temple, cell, clan, tribe) and recruiting other individuals to join it and thus become "members" of that nexion, some of which "members" may go on to follow the Seven Fold Way and form their own nexion.

° Gamma: Genuineness

In the matter of being an alleged or a self-declared member of the O9A, how can the genuineness of membership be determined? A laminated membership card complete with O9A logo? A welcome letter from some Leader/Führer/Mage or from some "official representative" giving a PO Box or e-mail address? By contacting some Leader/Führer/Mage in person (or via e-mail) or by contacting some "official representative" operating a PO Box or some e-mail address? Or by showing some newspaper cutting or some book or viewing some web-page or blog where the alleged or self-declared member is described as a member of the O9A?

Naturally not, given the clandestine and illusive nature of "the O9A", as described by anti-fascists, by most journalists, and by some academics. Naturally not, given that the O9A is, when rationally apprehended by a seeker of aletheia, an Occult philosophy, a changing, evolving, sub-culture, a genre, a genus, a "sinister tradition", an "occult phantom menace", and not a group or organization with a hierarchy and "members". Naturally not, given the fundamental principle of The Authority Of Individual Judgement {12} which means that no one person, no one O9A nexion, no collocations of O9A nexions, can ever represent the O9A or speak or write "on behalf of the O9A."

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{1} In regard to National-Socialism, refer to Appendix I

{2} See, for example, the 159 page compilation titled *The Esoteric Hermeticism Of The Order Of Nine Angles*, available at <https://web.archive.org/web/20160914040840/https://omega9alpha.files.wordpress.com/2016/03/hermetic-o9a.pdf>

{3} The Seven Fold Way is described in the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the

300 page *The Seofonfeald Paeth*, available at <https://archive.org/details/o9a-trilogy-print>

See, for example, the chapter *The Alleged National Socialism Of The O9A* in *The Seofonfeald Paeth*.

{4} Available at https://archive.org/details/tags_20210805

See also *Being Anti-Magian And Pro-Western* in <https://archive.org/details/o9a-questions-2017-part2-v1a-1>

{5} The letter is included in facsimile in volume II of *The Satanic Letters of Stephen Brown*. The letters - primary sources in respect of the O9A - are available from <https://archive.org/details/satanicletters-2> and <https://archive.org/details/satanicletters-1>

{6} Refer to *On The Anti-Patriarchal O9A Ethos* included in *The Seofonfeald Paeth*.

{7} See the novel *Breaking The Silence Down*, which forms part of the O9A Deofel Quintet, an overview of which is available at <https://web.archive.org/web/20210317104614/https://omega9alpha.wordpress.com/2020/08/22/the-apolitical-deofel-quartet-2/>

The complete Deofel Quintet is available from: <https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/>

{8} *How To Distinguish The Order Of Nine Angles*, at <https://web.archive.org/web/20210516053920/https://omega9alpha.files.wordpress.com/2018/04/distinguishing-the-o9a-v4.pdf>

{9} Qv. Classic O9A texts such as (i) *Culling As Art*, (ii) *The De-Evolutionary Nature of Might is Right*, and (iii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*.

All three texts are included in <https://web.archive.org/web/20210215070358/https://omega9alpha.files.wordpress.com/2019/08/o9a-development-arete.pdf>

{10} As someone using the pseudonym NorthWind wrote, in 2017: "For beginners, the O.N.A. is a total mystery and puzzle - and deliberately so. Try to google the material and you'll find a truckload of it, but after two months of reading you're more confused than from the onset. It takes years to get some manner of grip on it - which is obviously by intentional design, to test the seeker's will and resolve. You'll turn away pretty soon if you do not have this sinister flame burning inside."

As someone else (see Appendix I) wrote:

"From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose."

{11} See Appendix I

{12} See for example the texts *The Authority Of Individual Judgement: Interpretation And Meaning and Authority, Learning, and Culture, In O9A Tradition*, both included in *The Seofonfeald Paeth*.

Appendix I

A Confusion In Great Numbers

Proper esotericism, it would seem, is a double edged sword, which hides as much as it reveals, and whose revelation cannot be unbound from its hiding. That is to say, it is the layers of exoteric exposition which themselves constitute the symbolic graduation of the esoteric essence. It does not, and should not, need to be explained, since the explanations themselves incur a debasing, a reduction and almost certainly a distortion of the esoteric essence. There lies the connection with the practical, with direct experience, and the putting together of the pieces of existence and reality "beyond denotatum".

When, therefore, the different analyses of practitioners or occult commentators take issue with the symbols used by ONA [O9A, Order of Nine Angles], with the sketchiness of its apparent design, they seem to do so from a purely exoteric perspective. That is to say, not as exoteric linking to esoteric and concretely revealing fault or mistake, but as exoteric as pure appearance of symbols in a catalogue. Discussions on ONA names, stories,

rituals, etc. end up being reduced and compressed into what feels tangible. Such a proclivity appears to be predominantly American, and which proclivity leads many towards dialectical materialism. In lieu of the truly unspoken, unspeakable mystical experience, the average American mentality seeks this tangibility because American culture lacks the essence of said experience: it needs the theatrical, which is an exoteric form, and confuses it with the esoteric essence itself. It ignores that the mystical, the esoteric, is not the fireworks of the symbols but the every-day, instant-to-instant living through this existence.

The problem with this materialism is that it is itself a reduction of idealism, and whose relation is very much like that of pathetic Humanist values that clearly stem from Christian dogma. The situation in the latter case is that when atheism arrives at the door under the flag of Humanism, it does away with dogma but retains all the idealistic mumbo-jumbo and is forced to justify it through materialist means. That is to say, where dogma caused value, dogma was removed but value was retained as if it were a given, thereby causing the necessity of making all sorts of excuses for the maintenance of the value. The illusion lies in thinking that because materialist, because only looking for tangibility, the explanation is scientific; through such misconception is pseudo-science born.

Something similar appears happen with de-esotericized interpretations of the ONA, which do not seem to comprehend that ONA proposes methods that develop the individual but also dissolve interpretations of reality in favor of a constant immediate apprehension of the same. Thus, while a method of confrontation and self-challenge may be to adopt the aforementioned Soviet denotatum, to turn it into a conclusion implies the falling into the trap of its indirect apprehension of reality. The method is confused with the goal, and a same ghost-dogma-to-value interplay occurs where the "sovietization" of the mind becomes not a door and an exoteric presentation of the esoteric anti- dote, but the reductionist end-point.

Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists).

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not be able to see beyond the proverbial nose.

As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds. That is to say, ONA nexions need not be brothers, nor should they need to maintain communication at all, especially if after a certain period of time Adepts had already been disseminated geographically after an initial round of tutelage from the origin, as it were. As the original proponents of the Seven-Fold Way sort of said, the worth or value or applicability of the system will only be proven if it eventually reaches its Aeonic goals. To say this goal, the initial stages of which require centuries and generations after generations of Adepts, has been thwarted because certain groups crumble, is to not understand the implications of what is being said. While there is at least one Master, or while the corpus' materials can interact with human minds to produce Adepts and the information is available where there is potential, there exists the hope that a certain causal iteration of the ONA presents itself that can eventually lead towards the accomplishment of said Aeonic goals.

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An extract from an article by davidrosalesgiron88 available at:
<https://web.archive.org/web/20171012003451/https://praeufuscusferrum.com /2017/05/21/corpus-nine-thirteen/>

Appendix II



Ouroboros: Myatt, Vindex, And A Return To Physis

With the publication of his translations of and commentaries on eight tractates of the Corpus Hermeticum in 2017 {1} followed later in the same year by his two monographs on Greco-Roman paganism {2} it seems to me that David Myatt's antinomian life has come full circle.

In his 1984 text *Vindex - Destiny of the West* {3} he wrote that

"Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium [...]

To pretend that National Socialism or Adolf Hitler are not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement, political or which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains."

He goes on to explain that "Philosophically, National Socialism represents the revaluation wished for by Nietzsche - a return to Nature (the physis of the Greeks) as an unfolding in the sense of the pre-Socratics [...] Such a returning is a return to the dynamic paganism that pre-dated Christianity."

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Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. *In this bond lies the key to the creation of Imperium.*

Philosophically, National Socialism represents the revaluation wished for by Nietzsche—a return to Nature (the *'physis'* of the Greeks) as an unfolding in the sense of the pre-Socratics. Heidegger's philosophy is another expression of this, and it is no coincidence that Heidegger never renounced his National Socialist affiliations, despite the many attempts to coerce him.

Such a returning is a return to the dynamic paganism that pre-dated Christianity (which became, under Christianity, the old Germanic chivalry¹⁰⁸). But National Socialism is much more than a philosophy, a way of thought: It is a way of life, concerned with practical realities. It recognizes the harmony that exists through a unity of man with Nature and which is exemplified in one way with the yeomen or small-holders who earn their living from the land and who are thus attuned to the rhythms of rural life and who are aware of natural change and struggle. National Socialism is founded upon the basic realization that man is part of, and subject to, the laws and processes of Nature. He is not above it, although he can, providing he works with these laws, change it to a certain extent. Perhaps the most fundamental example of this, for man, is race: the recognition of not only differences and differing aptitudes between races[†] but also of individuals in each race. There is in National Socialism a desire to preserve identity, to foster quality over and above quantity, as well as encourage,

For what Myatt has done in those 2017 publications and in his other translations of classical works (from Aeschylus to the Pre-Socratics) is to enable us

"to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself."
{4}{5}{6}

In other words, Myatt has explained in his translations the philosophical basis of the pagan "returning" that National-Socialism represented politically and otherwise.

Importantly, in his *Classical Paganism And The Christian Ethos* he wrote that

"the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presented in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Which brings us to two things. First, Myatt's admiration of modern warriors (and National-Socialists) such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Of Remer he wrote in his 2013 autobiography *Mynqath* {7} that "I admired his honour and his loyalty and his commitment to the duty he had sworn an oath to do. Here, I felt, was a modern-day Greek hero."

Second, Myatt's life-long commitment to the principle, the ethic, of personal honour, stating in 1998 that "the only law I believe in and strive to uphold is the law of personal honour." {8} Which concept of personal honour also runs through his 1998 interview with a then official representative of an anti-fascist organization, with Myatt "on his word of honour" saying in that interview that he is not Anton Long and that he has never been in any practical way involved with the Occult group the Order of Nine Angles. {9}

That the then official representative of an anti-fascist organization refused to believe Myatt's denials and, despite having nothing probative to support such allegations, continued to repeat his allegations, led Myatt to challenge him to a duel with deadly weapons which challenge of course the ideologically driven anti-fascist declined, leading Myatt to write:

"Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
{8}

◦◦◦

In what I personally regard as one of Myatt's most important works, he writes in his *Classical Paganism And The Christian Ethos*, that

"The paganus weltanschauung, ancestral to the lands of the West, that has emerged is one which, shorn of technical, Greek, and metaphysical terms, many may find familiar or already be intuitively aware of. For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies [...]

Such a developed paganus weltanschauung - in its ethos and its ontology, ethics, and epistemology, and thus with its virtues of personal honour and empathy combined with a respect for the numinous - is quite different from Christianity and other revealed religions, and certainly does, in its noble simplicity and practicality, seem to be more human in physis, more balanced, and could well be more productive of a healthy personal ψυχή, than Christianity and other revealed religions.

Such a modern paganus weltanschauung may also be a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."

That is, Myatt seems to me to be not only re-expressing what he wrote about Christianity, paganism, and physis, in his much earlier *Vindex - Destiny Of The West* but also presenting us with the philosophical foundations of "a return to the dynamic paganism that pre-dated Christianity."

A dynamic and a new paganism that has the ethic of personal honour at its heart and which ethics are thus "presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Ethics presenced in individuals such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Which leads us back, in my view, to what Myatt wrote in *Vindex - Destiny Of the West*,

"that National Socialism - what it was, not what propaganda has made it appear [to be] - was an expression of Faustian resurgence and nothing is more indicative of the influence of the Magian ethos [...] than the fact that National Socialist Germany perished after only twelve years of existence because of a war that neither Hitler nor the German people wanted. This war resulted in the enslavement of half of Europe to Communism, destroyed the British Empire, and left the world divided between the materialism of America and the materialism of Soviet Russia. 1945 was a turning point for our civilization; the old values which created the West and which inspired the National Socialist movement began to disappear from the hearts and minds of Europeans."

Rachael Stirling
April 2021 ev (132 yf)

{1} *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369. Available as a gratis pdf document at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{2} *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935. Both available as gratis pdf documents at (i) <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> and (ii) <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{3} A facsimile of the 1984 published text is available at <https://archive.org/details/myatt-vindex>

{4} The quotation is from *Re-discovering Western Paganism, in Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, available at https://archive.org/details/tags_20210805

{5} In regard to the Pre-Socratics, see <https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf>

{6} In regard to Physis see <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/>

{7} <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{8} The statement is included in his 20 page polemic *A Matter Of Honour* published in 2012, and available at <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{9} The interview is available at <https://www.youtube.com/watch?v=RZZeuPoplu4>

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Foreseeing The Future



One of the talents of many a traditional European pagan sorceress - of which type of sorceress the rural Rounwytha is an English example - is foreseeing: the ability to sense something about a possible future of some individuals or of some communities.

It is a talent which the O9A Seven Fold Way seeks to foster and to develop through the Grade Rituals of External Adept, Internal Adept, and the traditional Rite of the Abyss {1}.

Even those, such as myself, who do not have the talent - the wordless connexion to the acausal - of a Rounwytha often sense something about a possible future of certain individuals and know that all causal abstractions, being causal constructs of fallible, non-Adept, human beings, are born, live, are presenced in the causal - sometimes in the psyche of some or many individuals - and can and often do mutate, and also inevitably die, cease to be so presenced, because such death is embedded in their physis, as death is so embedded in our physis as mortal, biological, beings. The living of such abstractions in the causal varies, from a few decades, to a century or more, although one or more of them, or one or more of their mutations, may live somewhat longer or re-emerge at some future causal time only for they themselves to inevitably perish.

This, in all the causal machinations and propaganda and lies about the O9A - recent and past - because it is in their nature, and in the nature of their inventors, proponents, and propagandists, that they will die. And die to be forgotten by the majority of human beings. Two, three decades from now, a century or two from now, who will still be listening to some audio recording, or watching some video or some old podcast, by some anti-O9A propagandist or propagandists?

Who, two, three decades from now, a century or two from now, will read anti-O9A polemics or the re-telling of lies about the O9A published in some newspaper or on some website or blog assuming such causal constructs as a "website" or "blog", and "the internet", still exist?

In a century, all current anti-O9A propagandists will be dead, just as a government which may have passed some law banning some mythic, phantom, non-existent, group they named as the O9A, will be different, changed, if such governments and such countries as they governed - such

causal constructs - will still exist a century from now.

But the presencing of the acausal that is currently known and named as "the O9A", as "the order of nine angles", as "the order of the nine angles" will still exist, be it under those denotata or some other denotata, and be it an evolution, by some of those who presence it, of what now known under such names.

Why still exist? Because the O9A is in essence, in its physis, a philosophy and a praxis - in Old Aeon terms, an idea and a way of living - and ones which have been passed-on, over the decades, from individual to individual, just as the way of the traditional European pagan sorceress, including the way of the Rounwytha, were passed on for centuries, and are still being passed on, from individual to individual, albeit in these times - permeated as these times are by modern manifestations of the Magian ethos {2} - in quite limited numbers, and almost always in rural locations. But their acausal presencing remains, ready to influence more when the modern manifestations of the Magian ethos begin to wither and die, as they assuredly must, despite attempts to make an aspect of them, holocaustianity, some sort of religion. {3}

So we who adhere to, who now represent, the resurgence of the hermetic ancient way to Lapis Philosophicus currently known under such a denotatum as the O9A, smile in our pagan knowing way at the causal machinations and propaganda and lies and polemics of zealous anti-O9A propagandists and their followers.

But why then do a few of "us", and only a few of our kind and for the past year or so, sometimes bother to publicly counter their lies and propaganda? There are several reasons connected with the long term strategy of what is now known as the O9A.

As someone wrote in 2005, in respect of that strategy, there would soon be "a return to the dark, to the secrecy of the past," {4} a sentiment placed into context in 2011 in respect of O9A Phase/Iteration 3 - which began c. 2012 - that

"it will mean we will henceforward as in the past grow slowly, personally, secretly, with the aim being for each of our hidden nexions, Rounwytha or traditional or one of those new fangled ones, to recruit two or three people per decade. Maybe a little more, maybe less." {5}

Thus, such counter-propaganda is for the benefit of those few who might be incipiently of our kind in places where we as yet do not have a clandestine presence and thus where the opportunity for personal clandestine recruitment currently does not exist.

For, as noted in that 2011 text, a task during Phase/Iteration 3 is

"for a few of us to [...] establish new nexions in other lands by

recruiting and training a few suitable people [...] Thus - Wyrd-allowing - by c.130 yf we should have several more nexions in such non-European locales. By c.160 yf we might expect to have a solid, clandestine, presence in many lands other than Europe and north America." {5}

Rachael Stirling
Oxonia
May 2021 ev (132 yf)

{1} The three Grade Rituals are given in <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/three-o9a-rituals-v1.pdf>

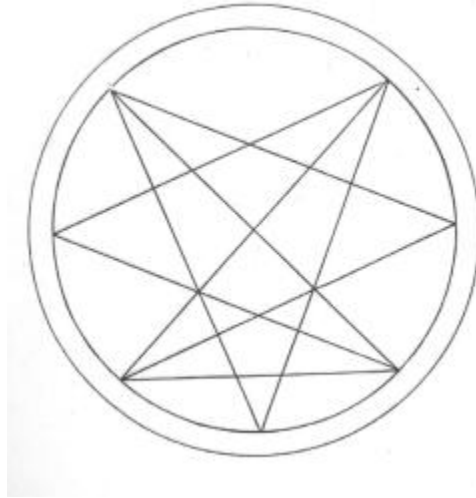
{2} In regard to modern manifestations of the Magian ethos, see <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/magian-manifestations-v3.pdf>

{3} Holocaustianity is a modern belief, an abstraction, where (i) believers insist that the truth of the Holocaust cannot be questioned or doubted, (ii) believers make a solemn promise that they will never forget "Nazi crimes" and what happened in the Holocaust, (iii) believers demand that those who question or doubt the Holocaust should be publicly shamed and punished: tried as criminals and imprisoned; (iv) believers hold regular public ceremonies where the Holocaust is solemnly remembered; (v) believers seek to have governments, especially in the West, hold regular public ceremonies where the Holocaust is solemnly remembered; (vi) believers demand that their version of the Holocaust be taught to all school-children who should make regular pilgrimages to what they insist are sites where the Holocaust took place.

{4} *A Return to the Dark*, included in <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/return-to-the-dark.pdf>

{5} <https://web.archive.org/web/20210515121005/https://omega9alpha.wordpress.com/gct/>

A Glossary of Order of Nine Angles Terms



Version 5.03
Revised 130 Year of Fayen

Introductory Note

The Order of Nine Angles (ONA, O9A, $\omega 9\alpha$) employs a variety of specialist esoteric terms, such a nexion, presencing, acausal, Tree of Wyrd, and so on.

It needs to be understood that the O9A employs some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by people such as CG Jung.

This glossary explains the most commonly used technical terms of the O9A esoteric tradition. Many of the terms have a dual meaning: an outer (exoteric) one and an inner (esoteric) one.

The version of the glossary supersedes previous versions.

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Abyss

Exoterically, the Abyss represents the region where the causal gives way to, or merges into, the acausal, and thus where the causal is "transcended", gone beyond, or passed, and where one enters the realm of pure acausality.

Hence The Abyss can be considered as an interchange, a nexus, of temporal, atemporal, and spatial and aspatial, dimensions. This region is, for example, symbolized on The Tree of Wyrð, as being between the spheres of Sun and Mars, and 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept. Esoterically, The Tree of Wyrð is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

Acausal

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe or continuum. This acausal Universe is part of the Cosmos, which Cosmos consists of both the acausal and the causal, where "causal" refers to the Universe or continuum that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.

The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present-future), or measured by a duration of causal Time.

In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).

According to the aural tradition of the O9A, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

Acausal Thinking

One of The Dark Arts - the Occult Arts - employed by the O9A.

Acausal Thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal

symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

One technique used to develop Acausal Thinking is The Star Game (qv).

Aeon

An Aeon - according to the Way of the O9A - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular mythos.

Aeonic Perspective

The term describes some of the knowledge O9A folk have acquired 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 it manifests καλὸς καὶγαθός (qv).

Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.

Alchemical seasons often 'measure' or signify the change of fluxions.

For more details, see the O9A MS *Alchemical Seasons and The Fluxions of Time*.

Archetype

An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

Balobians

Those artists, musicians, artisans, and writers (and similar types), who share or are inspired by the sinister ethos and/or the Dreccian, or Satanic, life-style of the O9A, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us, and who usually do not publicly claim association with the O9A or with the O9A ethos.

Baphomet

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the waist up, who holds in her hand the severed head of a man.

She is regarded as one manifestation of one of The Dark Gods, The Bride-and-Mother of Satan, and Rites to presence Baphomet in our causal continuum exist, for example in The Grimoire of Baphomet.

Black Book of Satan

The book of that name containing the traditional ceremonial rituals of sinister/Satanic ceremonial magick, used by O9A Initiates following the Seven Fold Way.

Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearity - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism.

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.

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.

Core O9A Traditions

Also known as The Five Core O9A Principles.

The basic principles on which the O9A is based. They are:

- (1) the way of practical deeds;
- (2) the way of culling;
- (3) the way of kindred honour (qv);
- (4) the way of defiance of and practical opposition to Magian abstractions;
- (5) the way of the Rounwytha tradition (qv).

Culture

For us, a cultured person is someone who possesses the following five distinguishing marks or qualities:

- (1) they have empathy,
- (2) they have the instinct for disliking rottenness,
- (3) they possess and use the faculty of reason,
- (4) they value *pathei-mathos*; and
- (5) they are part of living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos.

It is these personal 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. See, for example, the O9A text *Dark-Empathy, Adeptship, and The Seven-Fold Way of the O9A*.

In respect of 'the instinct for disliking rottenness' see the O9A text *Concerning Culling As Art* (122yf). This instinct is made manifest - conscious - by means of our code of kindred-honour aka sinister-honour.

Dark Arts

The Dark Arts are the skills traditionally learnt by those following the Seven Fold (Sinister) Way, and include Dark-Empathy, Acausal-Thinking, and practical

sorcery (External, Internal, and Aeonic).

In addition, a sinister tribe of Dreccs (qv) is a new type of Dark Art, developed by the O9A to Presence The Dark in practical ways.

Dark-Empathy

One of The Dark Arts. Also called Sinister-Empathy (qv) and Esoteric Empathy. The term Dark-Empathy (also written Dark Empathy) is also sometimes used to describe that-which is redolent of the acausal, and thus that-which presences or which can presence "dark forces" (dark/acausal energies) in the causal and in human beings; and thus used in this exoteric sense it refers to that-which imbues or which can imbue things with acausal energy, and which distinguish the Occult in general from the exoteric and the mundane.

Dark Gods

According to the Sinister Tradition of the O9A, The Dark Gods (aka The Dark Ones) are specific entities - living-beings of a particular acausal species - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. [See, for example, the O9A MS *The Mythos of the Dark Gods: Beings of Acausal Darkness*.]

These entities are considered to be shapeshifters and as "Dark" - "Sinister" - when viewed or experienced in the causal continuum. Which experience of such entities can be archetypal and thus occur in the psyche of individuals.

The Dark Gods include Satan and Baphomet, and in O9A mythology are regarded as having been manifest - presenced - in the past in our causal continuum, with Satan shapeshifting to be a male entity and Baphomet a female entity.

Drecc

Someone who lives a practical sinister life, and thus who lives by The Law of the Sinister-Numen (qv) and who thus Presences The Dark in practical ways by practical sinister deeds. A sinister/O9A tribe or gang is a territorial and independent group of Dreccs (often including drecclings - that is, the children of Dreccs) who band together for their mutual advantage and who rule or who seek to rule over a particular area, neighbourhood, or territory. A sinister tribe is thus a practical manifestation of the Dreccian way of life.

Dreccs, and their associated tribe, rarely engage in overt practical sorcery and mostly do not describe themselves as Satanists or even as following the LHP. Instead, they describe and refer to themselves, simply, as Drecc.

Ethos

Ethos refers to the distinguishing character, or nature, of a particular O9A weltanschauung. The spirit that animates it. See also O9A Ethos.

Exeatic

To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed "society".

Exoteric/Esoteric

Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner /acausal essence or nature.

What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.

Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning.

Falcifer

- 1) The title of the first volume of The Deofel Quartet.
- 2) The exoteric name given to the esoteric (or "hidden") nexion which is opened by Adepts to prepare the way for Vindex. This nexion - like Vindex - may be presented in a specific individual, or in a group of individuals. There is a symbiotic relationship between Falcifer and Vindex, who - if presented in individuals - can be either male or female.

Five Core O9A Principles

See Core O9A Traditions.

God

According to the O9A, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain

religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

Hebdomadry

A traditional name used to describe The Septenary System.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification.

It was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their servants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Hubriati-syndrome

The hubriati-syndrome is the hubris-like belief of some Occultists that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter,

including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical statement, replete with abstractions, which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The magians-of-the-earth are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Καλὸς Κάγαθός

This ancient Greek term manifests both the aim of the O9A Seven Fold Way and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic.

The ethos of The New Aeon is pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presented as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

Exoterically, καλὸς κάγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati.

Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.

Our behaviour toward our own kind is guided by our Law of Kindred Honour

(aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code). Our behaviour toward mundanes is guided by our understanding of them as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Labyrinthos Mythologicus

The Labyrinthos Mythologicus of the O9A suggests "myth-making; creating or concerned with mythology or myths; a mythical narrative," and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic.

Law of The Sinister-Numen

The Law of The Sinister-Numen (aka The Sinister Code aka The Code Of Kindred Honour) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles.

Left Hand Path (LHP)

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

Magick

The term dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652 CE.

Magick (aka Sorcery) - according to the Sinister tradition of the O9A - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understand and practised by the O9A - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent

control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonick Magick.

Aeonick Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.

Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develop one's personality and esoteric skills. There are seven stages involved in Internal Magick.

External Magick is basic, "low-level", sorcery as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bring or to fulfil the desire of an individual.

Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies. Five-dimensional magick is the New Aeon magick sans symbols, ceremonies, symbology (such as the Tree of Wyrð) and beyond all causal abstractions, and it is prefigured in the advanced form of The Star Game.

Magian

The term Magian is used to refer 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.

The Magian ethos expresses two fundamental things: (1) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and (2) the fundamental materialistic belief, the idea, of Homo Hubriati and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

Masculous

By the term masculous we mean: the traits, abilities and qualities that are conventionally and historically associated with men and which are evident in patriarchal religions such as Judaism, Nasrany, and Islam. Among such traits are competitiveness, aggression, the desire to organize/control.

In the O9A system the stages of Neophyte, Initiate and External Adept of the Seven Fold Way are associated with an experiencing the masculous aspects of the psyche while the stage of Internal Adept is associated with the muliebral aspect, with the Rite of The Abyss being an enantiodromia: a melding of, and thence the transcendence of, both the masculous and the muliebral.

Muliebral

By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris.

Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.

These abilities, qualities, and skills are those of a Rounwytha, and they or some of them were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες, and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is such skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and Levey-like 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca have also suppressed, repressed,

and sought to destroy, control, and replace.

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

Naos

1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.

2) The title of the O9A text "Naos - A Practical Guide to Becoming An Adept".

3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

Nexion

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, exoterically, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the O9A MS *The Mythos of the Dark Gods*.]

Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrd plus the 2 nexions which re-present the ToW as itself a

nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS *Atazoth*.

Beyond this, the Nine Angles are symbols of The Star Game which itself is sorcery that is, one nexion which can presence the acausal. But even this is only a beginning a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the O9A.

Niner

A freelance operative whose culture is that of the O9A, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the O9A Ethos. Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

Order of Nine Angles

The Order of Nine Angles is a modern Occult movement - or sub-culture - which has its own Occult philosophy, its own Logos, and its own Occult methods and techniques.

In antinomian terms appropriate to the Current Era where the Magian Ethos dominated, the O9A/O9A is a subversive, sinister, esoteric association - a collective (or kollektive) - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

One of the primary aims of the O9A is to develop a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by

practical means and through practical exeatic deeds.

Our aims and goals can thus be achieved in the following manner:

(1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the O9A (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.

(2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.

(3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

O9A Culture

O9A culture - sometimes spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. O9A ethos]; (2) our aural traditions, and (3) our five core principles/five core traditions.

O9A Ethos

The O9A ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollektive tradition - is manifest in:

(1) our code of kindred honour;

(2) 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 supra-personal authority;

(3) 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 to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

O9A Iterations

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is known as the O9A.

The first iteration/phase - aka O9A 1 - may be considered to be exoterically manifest in the overt and practical traditional Satanism of the early O9A (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL.

The second iteration (c.1986-2009 ce) - aka O9A 2 - was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial O9A-type groups/nexions.

The third iteration - aka O9A 3 - is that of the current O9A, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.

All iterations - past and present - although different in character co-exist within the O9A, just as a mature living being has within it the younger being from whence it matured.

Pathei Mathos

Also written pathei-mathos, the ancient Greek term pathei mathos - πάθει μάθος - philosophically and esoterically means personal misfortune and/or personal experience and/or practical challenges can be the genesis of insight. See the O9A text *The Esoteric Learning Presenced Through Pathei-Mathos*.

The O9A Seven Fold Way - with its physical challenges, its Insight Roles, and its Grade Rituals - is regarded as a willed, a conscious, pathei mathos.

Pathei Mathos is regarded as a means of discovering or revealing the physis of beings and of our own being.

Presenced

The term presenced is used to describe a manifestation - usually of something acausal in nature - in the causal continuum. Thus Satan can be presenced in the causal as a particular entity or living being; as an archetype in the psyche; and also by a person who opposes what is Magian and/or who does acts which are considered heretical by a particular religion or society.

Presencing The Dark

A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric. Understood exoterically, To Presence The Dark means to consciously work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one. Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrld and thus to work Aeonie Sorcery.

Psyche

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Physis

By the ancient Greek term Physis - Φύσις - is meant the true character or nature or ethos of a being beyond outer causal forms and abstractions and thus what lies behind (or what has been covered up by) denotata: by naming, by terms, by ideas, by categorization, and by the dialectic of opposing opposites.

Rounwytha

The name traditionally given to those few, rare, individuals (mostly women) who naturally possessed the gift of Dark-Empathy (aka Sinister-Empathy aka Esoteric Empathy).

Rounwytha Tradition

Also known as The Way of the Rounwytha.

The muliebral [qv.] tradition or principle which forms the basis for the inner (mystic, esoteric) Way of the O9A and which thus is one of the core principles on which the O9A is based.

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour - equally, without distinction - to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of O9A tradition can be either a male or a female warrior.

Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of O9A esoteric tradition to whom sacrifices were and are offered.

The Rounwytha tradition is the basis for our new sinister feminine archetype,

for the new ways of living for women of our kind, and which ways of living involve: (1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority. (3) Women of our kind relying on their own judgement, a judgement developed and enhanced by *pathei-mathos*, by learning from direct practical experience, from tough challenges, and one's mistakes.

(4) Women of our kind developing and using their natural, their latent, their empathic and muliebral, abilities, qualities, and skills - such as empathy and intuition.

For more details, see O9A MSS such as 1) *Alchemical Seasons and The Fluxions of Time*; 2) *Denotatum - The Esoteric Problem With Names*; 3) *The Rounwytha Way Our Sinister Feminine Archetype*; 4) *Diabological Dissent*.

Satan

A *satan* - qv. the O9A text *The Geryne of Satan* - is term used to describe someone who is an adversary and who is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of *ἐπίβουλος* - scheming against/opposed to those who regard themselves as chosen by their monotheistic God.

The Satan is used to describer the chief adversary - of the so-called 'chosen ones' - and the chief schemer against them. That is, as an archetype of and for such opposition to Magians and the Magian ethos.

Satan is also regarded, by the O9A, as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to assume various causal forms. [Regarding the "names" of such beings, see, for example, Footnote (2) of the MS *Mythos of the Dark Gods*.]

Thus the O9A has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions.

Satanism

The English term satanism/sathanism - historically understood - describes: (1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type of opposition.

In traditional O9A nexions, Satanism is a specific Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself, by - for example - returning, presencing, in the causal, not only the entity known as Satan but also others of The Dark Gods.

In essence, and thus esoterically, Satanism - as understood and practised by the O9A (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism was traditionally defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.

Septenary

A name for the basic symbology (causal magickal symbolism) of the Seven Fold Sinister Way represented exoterically by The Tree of Wyrð, and consisting of seven stages or "spheres" joined by various pathways.

Seven Fold Way

Seven Fold Way - aka Seven Fold Sinister Way and Hebdomadry - is the traditional initiatory practice of the O9A and is a years-long willed, a consciously undertaken, esoteric and exoteric pathei-mathos whose genesis is practice of various Dark (Esoteric) Arts, Insight Roles, physical challenges and Grade Rituals, qv. the O9A text titled *Naos* and chapters such as *The Seven Fold Way Of The Order Of Nine Angles* in the book *Feond*.

The aim of the Seven Fold Way is the individual discovery of Lapis Philosophicus; that is, wisdom. Which discovery creates a new type of human being; a type who manifests καλὸς-κάγαθός (qv).

Sinister

Of or pertaining to our Dark Tradition, and thus to the five core principles of the

O9A (qv). Often used 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.

Sinister Dialectic

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing.

Sinister-Empathy

Sinister-Empathy (aka Acausal-Empathy aka Dark-Empathy aka Esoteric Empathy) is a specific type of empathy - that which relates to and concerns acausal-knowing. That is, the perception and the understanding of the acausal nature of those beings which possess or which manifest acausal energy.

Sinister-empathy is one of the skills/abilities that can be learnt by suitable (but not all) Internal Adepts, and can be developed by those beyond that particular esoteric stage of knowledge and understanding.

Some rare individuals (traditionally called by the name Rounwytha) are naturally gifted with Dark-Empathy.

Sinister-Numen

The Sinister-Numen is the term used to describe that which, and those whom, re-present certain types of acausal energy in the causal.

Thus, certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of The Sinister-Numen, and

which Law serves to define, and to manifest, that which is not-mundane, and thus that-which-is-O9A.

Sinister Way

A name given to the system of training (magickal and practical) of Initiates used by the O9A. Sometimes also called The Seven-Fold Sinister Way or The Seven Fold Way.

It consists of seven stages, each represented by a particular magickal Grade. [See, for example, the O9A MS NAOS.] One aim of the Way is to create a certain type of individual.

Sorcery

Often used as a synonym of magick (qv). Sorcery - according to the Dark, Sinister, tradition followed by the O9A - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims. [See the O9A MSS *An Introduction to Dark Sorcery* and the compilation titled *Naos*.]

Star Game

The Star Game is a re-presentation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine re-presents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well.

This particular re-presentation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrd (and of the septenary system itself).

The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develop acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick.

It can also be played as a "game", akin to a chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the O9A MS NAOS.

Traditional Nexions

A name given to O9A groups (aka Temples aka cells) where individuals undertake The Seven Fold Way, and where sinister ceremony sorcery is undertaken. Many (though not all) Traditional Nexions follow the path of

Satanism.

Traditional Satanism

A term, first used by the O9A several decades ago, to describe its own Sinister and Septenary Way, and to distinguish it from the other types of "Satanism" (such as those of Levey and Aquino) which were once given public prominence.

The term was used to describe the O9A due to the aural, and other, teachings of the O9A: many of which teachings (such as the Septenary system and Esoteric Chant; legends and myths regarding Baphomet and The Dark Gods; and Satanism as an individual Way of personal and Aeonic evolution) were handed down aurally by reclusive sinister Adepts over many centuries.

The term Traditional Satanism has since been appropriated by others, some of whom have attempted to redefine it.

Tree of Wyrd

The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols (see the O9A MS NAOS), re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one re-presentation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

Vindex

The name of the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to destroy the current status quo (the Old Aeon, now manifest in the so-called New World Order) and prepare the way for - and inaugurate the practical beginnings of - the New Aeon.

Like Falcifer (q.v.), Vindex can be presented ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour [See the O9A MSS *The Law of the New Aeon* and *Tyrannies End: Anarchy, Magick and the Law of personal Honour*].

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

Vindex is thus the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex - both on the practical level and in terms of ethos - is the Magian. The main allies of the Magian have been the hubriati of the West - that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive.

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

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

Wyrd

As used by the O9A, Wyrd is the term used to describe those supra-personal forces (aka energies) which can influence individuals, which non-Adepts cannot control in any manner, which Adepts can discover and to a quite limited extent influence, but which only those of and beyond the esoteric stage of Master/Mistress (that is, beyond The Abyss) can fully synchronize with.

Exoterically, Wyrd can be considered to be the Cosmic fates of the individual (note the plural, due to the partly acausal nature of Wyrd), as opposed to the simple, causal/linear, Destiny (fate) of the individual, and which Destiny can be discovered by means of the Rite of Internal Adept.

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Further Reading

The esoteric tradition of the O9A is outlined in the following three books.

Feond. 110 pages, 2019. ISBN 978-1687255624

Baeldraca. 105 pages, 2019. ISBN 978-1689931953

Tyberness. 86 pages. 2019. ISBN 978-1696821742

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**Ouroboros:
Myatt, Vindex, And A Return To Physis**



With the publication of his translations of and commentaries on eight tractates of the Corpus Hermeticum in 2017 {1} followed later in the same year by his two monographs on Greco-Roman paganism {2} it seems to me that David Myatt's antinomian life has come full circle.

In his 1984 text *Vindex - Destiny of the West* {3} he wrote that

"Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium [...]"

To pretend that National Socialism or Adolf Hitler are not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement, political or which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains."

He goes on to explain that "Philosophically, National Socialism represents the revaluation wished for by Nietzsche - a return to Nature (the *physis* of the Greeks) as an unfolding in the sense of the pre-Socratics [...] Such a returning is a return to the dynamic paganism that pre-dated Christianity."

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Philosophically, National Socialism represents the revaluation wished for by Nietzsche—a return to Nature (the *physis* of the Greeks) as an unfolding in the sense of the pre-Socratics. Heidegger's philosophy is another expression of this, and it is no coincidence that Heidegger never renounced his National Socialist affiliations, despite the many attempts to coerce him.

Such a returning is a return to the dynamic paganism that pre-dated Christianity (which became, under Christianity, the old Germanic chivalry¹⁰⁸). But National Socialism is much more than a philosophy, a way of thought: It is a way of life, concerned with practical realities. It recognizes the harmony that exists through a unity of man with Nature and which is exemplified in one way with the yeomen or small-holders who earn their living from the land and who are thus attuned to the rhythms of rural life and who are aware of natural change and struggle. National Socialism is founded upon the basic realization that man is part of, and subject to, the laws and processes of Nature. He is not above it, although he can, providing he works with these laws, change it to a certain extent. Perhaps the most fundamental example of this, for man, is race: the recognition of not only differences and differing aptitudes between races[†] but also of individuals in each race. There is in National Socialism a desire to preserve identity, to foster quality over and above quantity, as well as encourage,

For what Myatt has done in those 2017 publications and in his other translations of classical works (from Aeschylus to the Pre-Socratics) is to enable us

"to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself." {4}{5}{6}

In other words, Myatt has explained in his translations the philosophical basis of the pagan "returning" that National-Socialism represented politically and otherwise.

Importantly, in his *Classical Paganism And The Christian Ethos* he wrote that

"the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presented in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Which brings us to two things. First, Myatt's admiration of modern warriors (and National-Socialists) such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Of Remer he wrote in his 2013 autobiography *Myngath* {7} that "I admired his honour and his loyalty and his commitment to the duty he had sworn an oath to do. Here, I felt, was a modern-day Greek hero."

Second, Myatt's life-long commitment to the principle, the ethic, of personal honour, stating in 1998 that "the only law I believe in and strive to uphold is the law of personal honour." {8} Which concept of personal honour also runs through his 1998 interview with a then official representative of an anti-fascist organization, with Myatt "on his word of honour" saying in that interview that he is not Anton Long and that he has never been in any practical way involved with the Occult group the Order of Nine Angles. {9}

That the then official representative of an anti-fascist organization refused to believe Myatt's denials and, despite having nothing probative to support such allegations - continued to repeat his allegations, led Myatt to challenge him to a duel with deadly weapons which challenge of course the ideologically driven anti-fascist declined, leading Myatt to write:

"Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated." {8}

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In what I personally regard as one of Myatt's most important works, he writes in his *Classical Paganism And The Christian Ethos*, that

"The paganus weltanschauung, ancestral to the lands of the West, that has emerged is one which, shorn of technical, Greek, and metaphysical terms, many may find familiar or already be intuitively aware of. For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to

the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies [...]

Such a developed paganus weltanschauung - in its ethos and its ontology, ethics, and epistemology, and thus with its virtues of personal honour and empathy combined with a respect for the numinous - is quite different from Christianity and other revealed religions, and certainly does, in its noble simplicity and practicality, seem to be more human in physis, more balanced, and could well be more productive of a healthy personal ψυχή, than Christianity and other revealed religions.

Such a modern paganus weltanschauung may also be a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."

That is, Myatt seems to me to be not only re-expressing what he wrote about Christianity, paganism, and physis, in his much earlier *Vindex - Destiny Of The West* but also presenting us with the philosophical foundations of "a return to the dynamic paganism that pre-dated Christianity."

A dynamic and a new paganism that has the ethic of personal honour at its heart and which ethics are thus "presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Ethics presenced in individuals such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Which leads us back, in my view, to what Myatt wrote in *Vindex- Destiny Of the West*,

"that National Socialism - what it was, not what propaganda has made it appear [to be] - was an expression of Faustian resurgence and nothing is more indicative of the influence of the Magian ethos [...] than the fact that National Socialist Germany perished after only twelve years of existence because of a war that neither Hitler nor the German people wanted. This war resulted in the enslavement of half of Europe to Communism, destroyed the British Empire, and left the world divided between the materialism of

America and the materialism of Soviet Russia. 1945 was a turning point for our civilization; the old values which created the West and which inspired the National Socialist movement began to disappear from the hearts and minds of Europeans."

Rachael Stirling
April 2021 ev (132 yf)

{1} *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369. Available as a gratis pdf document at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{2} *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935. Both available as gratis pdf documents at (i) <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> and (ii) <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{3} A facsimile of the 1984 published text is available at <https://archive.org/details/myatt-vindex>

{4} The quotation is from *Re-discovering Western Paganism, in Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, available at https://archive.org/details/tags_20210805

{5} In regard to the Pre-Socratics, see <https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf>

{6} In regard to Physis see <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015a/>

{7} <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myingath.pdf>

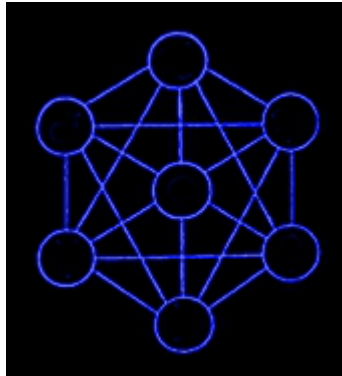
{8} The statement is included in his 20 page polemic *A Matter Of Honour* published in 2012, and available at <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{9} The interview is available at <https://www.youtube.com/watch?v=RZZeuPoplu4>

Image Credit:
Ouroboros, from Folio 196 of Codex Parisinus Graecus 2327 (c. 1478 ev)

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Diablerie and Bealuwes Gast



A Skeptic Reviews Diablerie

Overview

Since the publication in 2002 by New York University Press of the book *Black Sun* by Nicholas Goodrick-Clarke, the text entitled *Diablerie: Revelations of a Satanist* - a purported autobiography by Anton Long - has often been mentioned by those curious about or critical of both the Order of Nine Angles and David Myatt, for Goodrick-Clarke not only brought the existence of *Diablerie* to a wider audience but also extensively quoted from it {1}.

Some academics, like Goodrick-Clarke himself, and Senholt {2}, accept without question that *Diablerie* was written by Myatt, and the work has often been referred to in printed books about Satanism - for example, it is mentioned in the 2009 book *Modern Satanism: Anatomy of a Radical Subculture* by Chris Mathews. Others, from journalists writing about Myatt to fans of the ONA, have used *Diablerie* or mentioned it as 'proof' that Myatt is (or was) Anton Long; as proof that Myatt is both the founder of the ONA and a Satanist (and a nasty piece of work, a man of extreme and calculated hatred, etcetera), and as evidence that the ONA is amoral and "represent a dangerous and extreme form of Satanism".

As for the book itself, the only public copy is in the British Library, and is a slim, spiral bound, volume with card covers whose pages are xeroxed copies of a typewritten text and which text contains many typos, and many misspellings (deliberate or otherwise) {3}. The text is marked 'printed and published' by Thormynd Press, Shrewsbury, and dated 1991.

As for Myatt himself, he has written several times that *Diablerie* is fake, most recently in his 2012 essay *A Matter of Honour* where he writes:

"Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for

that fanciful work of fiction entitled *Diablerie*."

The 'unpublished autobiographical MS' he refers to being the one Myatt wrote in 1984 and which was

" [a] brief autobiographical memoir which was sent to several friends and many political contacts, including to George Dietz in Virginia who had just published, under the imprint of his Liberty Bell Publications, my pamphlet *Vindex, Destiny of the West* and who was at the time interested in publishing the book, *The Logic of History*, which I was then engaged in writing, with such a memoir planned to be a part of that book." {4}

The question therefore is whether or not *Diablerie* is authentic. If it is not authentic, then who its author and for what reason was it published and circulated?

Content and Style

In terms of content, *Diablerie* is unremarkable. The narrative is one of an arrogant, self-opinionated, pompous young man who professes to "posses the pride of Satan"; who takes an interest in Satanism; who hilariously sets out to do "evil deeds"; who smirks that he "would have to be ruthless"; who gloats that he "knew more about the Occult and magick than these people who performed ceremonial rituals after the Golden Dawn"; and whose "evil deeds" are lame or laughable or sound like the adventures of a frat boy.

In terms of style, a lot of *Diablerie* differs quite markedly from the writings of Myatt dating from the 1980's and the 1990's, and which writings from that period include his well-known text *Vindex, Destiny of the West* (published in 1984) and his many articles about National Socialism, such as *National-Socialism: Principles and Ideals* (published in 1991 and part of his fourteen volume Thormynd Press NS Series).

Reading texts such as *Vindex* and *National-Socialism: Principles and Ideals* gives an appreciation of Myatt's early style; and this style is often detailed (some might say convoluted) and sometimes expressively direct, especially when he is writing about National Socialism. Consider the following, from his *Vindex*:

"If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance, for from his study of civilizations - and with the help of some of Oswald Spengler's insights - it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West."

and this, from *National-Socialism: Principles and Ideals*:

"One of the most fundamental principles of National-Socialism - expressing thus the wisdom of civilization - is that each individual

is a part of, and has duties and obligations to, their folk or race. That is, that the individual is not an isolated being, concerned only with their own self-centred desires and feelings (including their own 'happiness' and material well-being), but rather belongs - and that this belonging, involving as it does duties and obligations toward their folk and thus the civilization that folk has created, is necessary for a healthy existence: of the individual, the folk and their civilization....

One of the most important truths that expresses the reality of civilization is that of race. Race is a representation of the natural order - of how evolution works, and how Nature, or the gods/God, are expressed, manifested or presented on Earth."

Contrast these with the following, from *Diablerie*:

"Which boy could resist? So I went with him - to a brothel. Actually, it just looked like an ordinary house down an ordinary Singapore alley. The ladies were rather nice - and wore elegant silk sarongs.... I had both a light and a dark side. The dark side wanted to find its limits. I thought what it would be like to kill, to do dark deeds.... But always a Promethean fire, a Satanic spirit drove me on - toward something. What, I often did not know. But I had a belief in myself, an arrogance which I knew no one or anything could break. I possessed the pride of Satan.... The world was mine - if I chose to take it..... London called. There, it seemed, I might find the forbidden."

The difference is obvious. The former are the words of an intellectual; the latter are the clipped sentences of the type often found in first-person 'action' novels or comic strips of the Dick Tracey type. It is as if *Diablerie* is pulp fiction, a first-person narrative of fictional anti-hero and evil Satanist, Anton Long, with - and importantly - some quotes from the writings of the real person who the author wants people to believe is the inspiration for his fictional Anton Long. Quotes inserted as 'background' for credibility, as the author of a crime novel inserts material gleaned from real crimes and real police investigations for credibility. In the case of *Diablerie*, some of the inserted material is most probably taken from Myatt's 1984 autobiographical memoir or from remembered conversations with Myatt himself, or from both. The rest of the inserted material being plagiarized from Myatt's political writings which already, by 1991, were quite extensive and widely distributed.

All of which brings us to the question of authorship and the question of motive.

Errors and Omissions

Myatt's early years - for example his childhood in Africa and Asia - were first recounted by him in his 1984 autobiographical memoir, a memoir which he used as the basis for part one of his *Autobiographical Notes: Towards Identity and the Galactic Empire*, written in 1990, first openly published in

1993 and mentioned and used as a source in *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. If one compares these *Notes* with Anton Long's early years, as related in *Diablerie*, then it would appear as if the narrator of *Diablerie* is Myatt, or at least someone with a knowledge of Myatt's early life, a knowledge obtained from that memoir, those *Notes*, or remembered from a reading of that memoir or those *Notes* or from conversations with Myatt himself or remembered from all three.

However, if the narrator was Myatt, then it is curious as to how many errors and omissions occur in the section of *Diablerie* devoted to Anton Long's early years. For instance, in the *Notes* Myatt writes that from around the age of thirteen, while abroad, he "studied ancient Greek, Latin, Chinese and Sanskrit", while *Diablerie* has Anton Long learning Greek and Latin in England at the age of fifteen (or maybe sixteen).

Comparing *Diablerie* with *Myngath* - Myatt's official autobiography - the error and omissions regarding those early years are even more apparent, which leads to three possible conclusions. Firstly, that if Myatt was the narrator of *Diablerie* then in that work he lied about or falsified many facts and also invented stories about himself. Secondly, that the narrator of *Diablerie* was not Myatt but someone who knew him and co-operated with him in producing the pulp fiction narrative that is *Diablerie*. Thirdly, that the narrator of *Diablerie* was not Myatt but either someone who knew him (politically, or otherwise) or who had access to or had read the memoir or the *Notes* or both, and who produced the pulp fiction narrative that is *Diablerie* in order to create Anton Long, the myth, but who made mistakes when recalling material once read, and incorrectly remembered, or who was attempting from memory to describe parts of conversations of months or even years gone by.

Motive and Author

In terms of motive, I cannot conceive of Myatt, intellectual and poet {5}, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* - as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine - if I chose to take it". "London called." Not to mention using words straight out of a Star Wars movie - "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not.

Surely the author of *Breaking The Silence Down* (written 1985) - with its depiction of Sapphic love and its believable main character Diane - could have come up with a better characterization of 'Anton Long'.

Given all this, and what I have mentioned above about style, content, errors and omissions, my conjecture is that *Diablerie* was written by Beesty Boy, aka

'Christos Beest', who at the time - 1991 - was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later. In addition, he was at the time a personal friend of Myatt who encouraged his talent as a musician and painter. {6}

The Many Faces of Anton Long

In the past three years there has been much speculation, on occult, Satanist, and O9A, forums and blogs, about the many faces of Anton Long. As one person put it recently on a Satanist forum:

"It seems that someone has been writing under the name AL.... The real question is if Myatt is pretending to be AL. Or if Myatt is feeding AL (or the AL committee) material to write. Or if Myatt told some folks to take the AL pen name and do what you want with it."

There is also the view that the 'original Anton Long' of the original ONA - of ONA 1.0 as Jason King labelled it - ceased to write ONA material in the 1990's, and of, as someone else, said

"[t]he story of 'Anton Long' [being] the story of several different individuals using that pseudonym in the last 40 years. Beginning with Myatt himself in 1972, then a year later with a married businessman living near Manchester, then around 1998 with 'Beesty Boy' (aka Christos Beest aka Moulton), and finally around 2003 with one or two anonymous young writers who tried to keep the myth going by posting their stuff on the internet and who created websites, blogs and e-groups to create the illusion of a real, expanding, influential, hardcore Satanist group led by 'Anton Long', the myth."

There is also the rumour of Myatt as *agent provocateur* for the state {7} and the fact that Myatt has openly said that in the early 1970's he created an occult group as a 'neo-nazi honeytrap' in order to propagate holocaust denial and neo-nazism and recruit "respectable people who could be useful to the Cause". {8} Or, as someone else suggested, "as a means of gathering intelligence and recruiting suitable individuals to undertake acts of subversion, extremism, and terrorism, under the pretext of occult training". {7}

Sinister Jape or Genuine Work?

If CB, as I conjecture, wrote *Diablerie*, then why, and was it with Myatt's knowledge or even approval given that at the time - 1991 - Myatt was according to his own admission still occasionally cooperating with his occult contacts as part of his strategy to recruit people for his clandestine neo-nazi terrorist groups such as the Aryan Liberation Army? {8}

Was *Diablerie* some kind of sinister jape that the ONA are known to have enjoyed playing at people's expense? Or part of their Labyrinthos

Mythologicus which the Order of Nine Angles describe as "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and a mischievous, japing, and sly, part of our sinister dialectic."
{9}

My conjecture is that Beesty Boy wrote it as part of the ONA's Labyrinthos Mythologicus, without Myatt's initial approval but then later nonchalance about such matters {10}, and at the time Beesty Boy himself began penning ONA material using the name Anton Long.

R. Parker
2012 ev
(Revised Jan 2013 ev)

Footnotes

{1} The first mention of *Diablerie* in a mainstream book seems to be *Lure of the Sinister: The Unnatural History of Satanism* by Gareth J. Medway published by New York University Press, first edition April 2001.

{2} Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press, 2012.

{3} Some early - and even later - ONA material contain deliberate spelling mistakes, designed to provoke an instinctive and judgemental reaction in the reader. For example, in the 2009 text *Defending the ONA?* it is stated that

"in the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

This particular sly ONA tactic is also mentioned in several older ONA texts, including *The Satanic Letters of Stephen Brown*, published around the same time as *Diablerie*.

{4} Myatt, David. *Polemos Our Genesis*. e-text, 2012. Included in the pdf compilation *Remembering Wyrd*.

According to Myatt, this 1980's memoir formed the basis for his *Autobiographical Notes: Towards Identity and the Galactic Empire*, the first part of which was published in the 1990's and mentioned in *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. The second and third parts were published following his conversion to Islam in 1998, and which parts were subsequently and

substantially revised during the naughties.

{5} Myatt's early poetry - from the 1970's and 1980's - included compilations such as *Gentleman of the Road*, and *To Forgotten Gods*. His early poetry included notable poems such as *Wine* (1972) and *No Sun To Warm* (1974) and *Only Time Has Stopped* (1978).

{6} CB played a minor role in the 1990's in Myatt's National-Socialist Movement and, for a while, took over the leadership of Myatt's Reichsfolk organization when Myatt converted to Islam in 1998. Their friendship floundered when Myatt - as Abdul-Aziz ibn Myatt - aligned himself with Al-Qaeda.

The fact that both CB and Myatt used Thormynd Press to publish their own works, and that Thormynd also published works by the ONA, is not as interesting or evidential as it might at first appear, for publishers often publish diverse works by various authors for purely commercial reasons. Thus the fact that Thormynd published *Diablerie* as well as items by Myatt is not proof of a link between that work and Myatt.

{7} <https://web.archive.org/web/20210124091710/https://regardingdavidmyatt.wordpress.com/agent-provocateur/>

{8} Myatt, David. *Ethos of Extremism*. e-text (in seven parts), 2012.

{9} <https://web.archive.org/web/20210124091710/http://lapisphilosophicus.wordpress.com/about-2/labyrinthos-mythologicus/>

{10} Myatt writes, in his *A Matter of Honour*: "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game."

Bealuwes Gast **A Study in Forgery**

Not Being Anton Long

For decades rumours have circulated and the allegation repeated that the pseudonymous Anton Long - the founder of the notorious satanic Order of Nine Angles and name that appears on most of its texts - is, in fact, David Myatt.

Myatt himself has consistently denied this, writing in his lengthy 2012 essay 'A Matter of Honour' - <https://web.archive.org/web/20210124095322/https://regardingdavidmyatt.wordpress.com/myatt-a-matter-of-honour/> - that

"[as stated] in the 1990's in correspondence with Professor Kaplan and others, my Occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in

the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult."

Furthermore, despite the rumours and allegations no one has ever produced any evidence in support of the claim that Myatt is Long.

Bealuwes Gast

It is therefore interesting and intriguing that an e-book with the title *Bealuwes Gast: Of Mythos, Sorcery, and a Mad Mage* - allegedly a biography of Anton Long - has for several years been clandestinely available to that select group of collectors of esoterica who are prepared to pay handsomely for such a 'secret document'. The text - a pdf document of 81 pages - contains a co-authored introduction, *Perceiving Anton Long - Three Perspectives on A Weird and Wyrdful Life*, with the three authors signing themselves as (i) Richard Moulton, Scotland, 9/vii/21, (ii) Richard Stirling, Reichsfolk, 121 YF, and (iii) Chloe 352, Orange County, California, 121 yf. The e-text bears the imprint (*Draft v.1.1*) NOT FOR PUBLICATION.

The work begins with an Apologia, signed 'Anton Long 121 Year of Fayen', in which the author states: "Balewa; I am and have been wicked. That is, I Am Gray - balanced between, and yet beyond, Light and Dark; a Shade derived from many colours. And in this one statement there lies something of the reality of my life, and the essence of ἀληθέα - that which lies behind the outer (false) appearance that covers or may conceal the real Reality beyond mundane perception and beyond all limited causal abstractions [...] I am, and have been for all my adult life, a sorcerer of dark, baleful, sorcery striving to bring-forth-into-being, in the causal, through my sorcery, that supra-personal nexion which is often called A New Aeon."

Since the bulk of *Bealuwes Gast* consists of chapters from an early, 2009, pre-publication draft of Myatt's autobiography [Myngath](#), - which however differs substantially from the 2013 published version [ISBN 978-1484110744] - then apparently *Bealuwes Gast* is Myatt's confession that he was, after all, the enigmatic 'Anton Long'.

However, on close inspection this confession does not ring true. Firstly and importantly, *Bealuwes Gast* is truncated, ending around 1999 just after Myatt's conversion to Islam, and thus missing the chapters of *Myngath* dealing with Myatt's development of his 'numinous way' and his post-2006 life and what, by his own admission, is the most important singular event of his life, the suicide of his fiancée in 2006, and which suicide profoundly changed him {1}, led him to reject all extremism and develop his compassionate and mystical philosophy of pathei-mathos whose central virtue is personal humility. Instead, *Bealuwes Gast* ends with a chapter titled *Conclusion: A Nasty Piece of Work*, in which the author egoistically boasts

that "he does not care," that he has "exulted in life" and that he is "a nasty piece of work," all of which statements and sentiments are profoundly at odds with everything Myatt has written post-2006, and in many of which writings {2} he expresses remorse for his decades of extremism.

Thus it seems as if the compiler of *Bealuwes Gast* has avoided - has had to avoid - dealing with the issues that, for many people, make them reject the allegation that David Myatt is Anton Long: the issues of Myatt's philosophy of *pathei-mathos*, his rejection of all forms of extremism, his well-documented statement regarding 1970s occult honeytraps, and his voluminous post-2009 writings and letters {3} which express the thoughts of a very human, and un-satanic, person who has 'learnt his lesson' as a result of personal grief, and who thus could write that:

"In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious *weltanschauung* - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism; for older paganisms such as (i) θεοί and Μοῖραι τρίμορφοι μῆμονές τ' Ἐρινύες, and (ii) ἀγνωστος θεός, and for the slowly evolving more recent paganisms evident for instance in a spiritual concern for the welfare of our planet and for the suffering we have for so long inflicted on other humans and on the other life with which we share this planet." {4}

Secondly, two of the introductory blurbs - those of Moulton and Stirling - are obviously taken from existing documents. In the case of Moulton, from an early, 2009, pre-publication draft of Myatt's autobiography *Myngath*. and which draft was freely available on the internet between 2009 and 2010. In the case of Stirling, from a 2002 Reichsfolk document - *Meeting With An Interesting Man: David Myatt and the Importance of Vindex* - circulated in issue #27 (113yf) of *Das Reich*, the internal bulletin of Reichsfolk.

Thirdly, the other introductory blurb is that of the pseudonymous Chloe, who gained something of an internet reputation during and after 2009 as part of what was termed the 'flagship' WSA352 Order of Nine Angles *nexion*, but who - though invited to attend an O9A Sunedrion in Florida during the years of her 'internet fame' - declined, preferring to remain anonymous, and who as of 2013 ceased to write about the O9A, having vanished from the internet. All of which makes one - or should make one - suspicious of the motives of the person (female or male; young or old; living in California or somewhere

else) who was behind such an anonymous internet identity.

Fourthly, the sinister sections – detailing Anton Long's experiences and "exulting in life" as a sorcerer – are rather contrived, fanciful, and unconvincing, not to say more suited to a work of fiction. As in Anton Long as a teenager running around the streets of London in the late 1960s carrying a gun. As in, in an echo of *Diablerie* {5}, him being a 'cat burglar'. As in him, with a group of people sworn to secrecy, keeping an 'opfer' imprisoned in a house for a week before killing the person in a satanic ritual. As in him being an underworld supplier of firearms to criminals; and as in him carrying a gun when a student and when he met "a middle-aged English couple" in a suburban house who just happened to be Satanists.

Fifthly, there are some howlers in the 'Anton Long' sections. As for instance in the depiction of 'the Oxford lady' who becomes the mother of Anton Long's child; a depiction based in part on an item available on the internet for years, on the now defunct Julie Wright 'geocities' website devoted to Myatt, under the title *A Personal Encounter With DWM, Briefly Described* {6}. The Oxford lady in question – known to and used as reliable source regarding Myatt by reputable historians such as Professor Robert Wistrich – is, in fact, Jewish with parents living in a large American city, and not, as depicted in *Bealuwes Gast*, some kind of 'southern belle' hailing from America's Deep South.

Last, but by no means least, there are Myatt's comments on the work in his *A Matter of Honour*,

"Another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean – and to name just one risible example – who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this *Bealuwes Gast* also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author."

Interestingly, Myatt makes mention of two important things. First, what since around 2011 has become widely accepted among those who discuss or have discussed the Order of Nine Angles via the medium of the internet: that the name 'Anton Long' has probably been used by a variety of people for many years, with some even stating that there may well be an "AL committee" - a group of O9A people - drip-feeding 'Anton Long' material to the public. Second, that the 'sinister diatribes', inserted into many of the sections taken from Myngath in order to make the author seem 'satanic', are clearly taken from internet items, written by the various 'Anton Longs', freely available on the internet for many years.

Of passing interest, in relation to Myatt's statement about occult honeytraps - quoted above, in the 'Not Being Anton Long' section - is the claim that Myatt was an *agent provocateur* {7}, which claim might be taken to imply that the O9A was "a tactic someone involved in state-sponsored covert surveillance and intelligence gathering would use. [...] Created by a state asset as a means of gathering intelligence and recruiting suitable individuals to undertake acts of subversion, extremism, and terrorism, under the pretext of occult training". {8}

Conclusion

The conclusion of a rational person can only be that *Bealuwes Gast* - like its 1990s predecessor *Diablerie* - is a forgery, designed for a specific purpose or purposes.

As to what this purpose or the purposes are, we can only speculate. First, as Myatt mentions, it might be financial gain given that some early Order of Nine Angles typewritten or 'limited edition' texts have in the past been openly advertised on e-commerce auction sites for up to US\$1000 each. Second, it might be - as with *Diablerie* - to aid the O9A/Anton Long myth and thus form part of the O9A's Labyrinthos Mythologicus and/or be some sort of test of loyalty for those initially sent copies. Third, it might be to discredit Myatt himself by 'proving' he is lying and has lied about not being Anton Long. Or the author might have had other motives in mind when concocting the forgery.

As to the forger, we can also only speculate. But, again as with *Diablerie*, there are certain indications of who, or what type of person, the forger is. For as Myatt notes, it "contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009." Now, given that post-1997 all Myatt's communications (internet, telephonic) have been, or are highly likely to have been, monitored via GCHQ and by various security agencies overseas, he has

"restricted my internet and telephonic communications to friends, family, and to people I personally know or who are personally known to someone I trust. This means two things. That all I communicate is personal, open, transparent, and honest; and that if someone not belonging to this small circle of contacts claims to have had some communication from me - either sent with my name

or sent using some pseudonym - then it is bogus." {9}

Thus it is logical to deduce that the author is or was either a close personal friend of Myatt, or someone known to such a personal friend. Which, as with *Diablerie* {5}, leads to someone such as Moulton - the former 'outer representative' of the O9A - or a friend or colleague, or former colleague, of his. Or perhaps it leads us in an altogether different direction, to one of Myatt's former partners from those traumatic, for him, post-2006 years; or someone from his pre-2006 liaisons, such as the liaisons he writes about in his semi-autobiographical somewhat self-indulgent short story *One Connexion* {10} and one of which liaisons was, as that story makes clear, with the wife of a friend of Myatt's (now a former friend), and which passionate extra-marital liaison might be motive enough for some people.

However, such idle speculation aside, it is in the final analysis - as Myatt states - a matter of personal honour. For undoubtedly those who want to or who need to believe that *Bealuwes Gast* is genuine, will do so, whether or not they are connected to the O9A and whether or not they know, resonate with or are disgusted at, what is now the 'urban legend' of the evil O9A and its Machiavellian founder Anton Long. A legend already enshrined in mainstream fiction:

"The Order of Nine Angles..."

"They're dangerous people, Jack"

"I guessed as much...The human sacrifice was the clue." {11}

R. Parker
Shropshire
2014

Further reading:

<https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myingath.pdf>

Notes

{1} In *No Words Of Mine Can Describe The Remorse*, Myatt wrote:

"The defining moment, for me - in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism - was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew - tearfully knew without words - my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 - and of what we shared in the years before - unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never,

could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in."

{2} Refer to writings by Myatt such as his book *Understanding and Rejecting Extremism* [ISBN 978-1484854266] and his essay *Pathei-Mathos – Genesis of My Unknowing*.

{3} See, for example, the 2012 collection entitled *Just My Fallible Views, Again*.

{4} *Fifty Years Of Diverse Peregrinations*. e-text, 2012.

{5} Regarding *Diablerie* see the 2012 e-text *A Skeptic Reviews Diablerie*.

{6} This item is included in a 2008 pdf compilation of works by and about Myatt entitled *Liber Dabih*, issued by the Australian based 'temple of them'. Although the anonymous compilers claimed that Myatt had given his permission for the *Dabih* compilation, no such permission was ever given. Rather, another anonymous internet individual, using the nym 'DarkLogos'/DarkLogos9, had via e-mail written to the anonymous compilers claiming he had been in contact with Myatt who had 'given his permission'. Given that no one knew (or knows) the identity of the person calling themselves 'dark logos' – who unsurprisingly (like Chloe of 352) has since disappeared from the internet – this claim regarding Myatt's permission is spurious.

As with Chloe, one should be suspicious of the motives and the claims and the writings of those people – such as 'DarkLogos' and 'the temple of them' – who hide behind anonymous internet identities.

{7} This particular claim has been circulating on the internet for years. For example, see the article by 'DL9' at <https://web.archive.org/web/20210124095322/https://regardingdavidmyatt.wordpress.com/agent-provocateur/> e-text, February 2009 (Updated 07/07/09). Given that the article is written by the anonymous internet individual 'DarkLogos9', one should naturally be suspicious of the claims made and the reasons why.

{8} The quotation is from the anonymous *David Myatt: Agent Provocateur?* article.

{9} See David Myatt, *Facebook and Other Social Media*. e-text, 2012.

{10} DW Myatt, *One Connexion*, 2003. One of the women in the story was the inspiration for Myatt's well-known poem *One Exquisite Silence*, a poem mentioned by former White House speech-writer Ben Coes in his 2010 novel *Power Down*. ISBN 9780312580742

{11} *Midnight*, a novel by Stephen Leather, published by Hodder & Stoughton, 2011. (ISBN 978144470066). See also his novel *Nightmare*, and the novel *Child for the Devil* by Conrad Jones, Thames River Press, 2013.

Undercover Spies

Editorial note: This is a slightly revised version, by the author (JB), of an item posted on a private O9A FB group on 24 June 2014.

There is an interesting story in The Guardian newspaper about a man who was allegedly recruited, and sent, by a covert police unit to infiltrate an extreme right-wing organization in the 1990s. When, some seven years later, this 'undercover spy' decided he had had enough, he said "that his handlers [...] suggested he go and infiltrate loyalist groups in Northern Ireland or start growing a beard and convert to Islam". They asked him: "Can you do the Muslim thing?". [Source - <https://web.archive.org/web/20200811002928/http://www.theguardian.com/uk-news/2014/jun/23/bnp-infiltrator-police-covert-spy>]

No doubt the conspiracy theorists who believe David Myatt was, for most of his adult life, working for MI5 (i.e. a government spy) will seize on this case as further proof that Myatt's decades of extremism - both as a neo-nazi and in support of Islamic terrorism, as well as his conversion to Islam - had an ulterior, and State-sanctioned, motive. The Myatt conspiracy theory makes interesting reading, especially as there is mention made of a Northern Ireland connection. This conspiracy theory regarding Myatt is documented here - <https://web.archive.org/web/20200811002928/https://regardingdavidmyatt.wordpress.com/agent-provocateur/>

Furthermore, some people also believe that the Order of Nine Angles (O9A) was initially set up by Myatt (aka Anton Long) as an MI5 inspired neo-nazi honeytrap, a belief they derived from what Myatt himself wrote in his 2012 political memoir *Ethos of Extremism, Reflexions on Extremism, Politics, and A Fanatical Life*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

[The] organizer and 'leader' of this covert group [was] a comrade, a married businessman living near Manchester - being the one who had suggested the outer, the Occult, form of the group.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled Occultism and National-Socialism, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of

New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

Source - <http://davidmyatt.wordpress.com/the-ethos-of-extremism/>



The Two Interpretations Of National Socialism Ours And Theirs

What is not widely known in the modern Western world is that there are two very different interpretations of National Socialism. "Ours" - that of groups such as Reichsfolk and of those who know and who appreciate the writings and deeds of people such as Waffen-SS General Leon Degrelle {1} - and that of the majority of latter-day self-described "neo-nazis".

Latter-Day Neo-Nazism And The National-Socialism Of Reichsfolk

The first and most well-known latter-day interpretation of National Socialism is that of the majority of self-described "neo-nazis", and which interpretation is accepted by most anti-fascists who actively oppose such modern "neo-nazis".

This is the National Socialism with a belief in a strong, powerful, nation-State, and with an overt racist ideology. A National Socialism with a dislike - often hatred - of non-White immigrants and non-White neighbours; with a belief in the instinct of "might is right" and the necessity of kampf; with a dislike - even a hatred - of those whose love is for someone of the same gender; a National Socialism with a misogyny based on the masculous instinct that it is the natural duty of most women to be wives and home-makers; and a National Socialism with a dislike - even a hatred - of Islam and Muslims.

The second, and not very well-known, interpretation of National Socialism is that of the "revisionist", non-racist, National-Socialism developed by David Myatt in the 1990s and manifest in the Reichsfolk group {2} inspired as this version was by Myatt's meetings with Waffen-SS General Leon Degrelle and by his correspondence with Jost Turner whose vision was of a new Aryan folk-community in America and of other "NS kindred" communities around the world.

In this Myattian interpretation of National-Socialism {3} it is regarded as both (i) "an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas," and as (ii) "a pure expression of our own unique Aryan ethics, based as these ethics are upon the idealism of duty to the folk, duty to Nature, and upon the nobility of personal honour." {4}

It is also the National-Socialism which rejects the notion of a strong, powerful, modern nation-State in favour of new ethnic folk-communities and which National-Socialism is not politically active "on the streets" but instead is "a social, educational, cultural, and spiritual, movement based upon and dedicated to disseminating the noble principles of ethical, non-racist, National-Socialism which are honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of other cultures and other ways of life." {2}

In simple terms, the Myattian interpretation of National-Socialism is based on both honour and race, whereas the neo-nazism of most modern nazis and of modern neo-nazi political groups is based on the glorification of race and the glorification of "racial struggle" at the expense of personal honour; a difference Myatt emphasised in his essay *A Brief Criticism of William Pierce*, written in 1947,

"The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race and honour which defines National-Socialism, and which should define the racialist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others." {5}

Myatt expanded upon this in his seminal text *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*,

"An affirmation of race without an affirmation of honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part.

That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences. Quite often, this means a National-Socialist is faced with what seems to be difficult choices and difficult decisions, although in reality if National-Socialism itself is properly understood, there is no conflict, no moral dilemma and no difficulty in doing the right, the honourable, thing.

Thus if something, some act or deed, seems to affirm race - or be

beneficial to one's race - but is dishonourable, then that something is not something a National-Socialist should do. What honour does it define our duty to our race and other races - it prevents us from committing hubris." {5}

In addition, in Myatt's revisionist version of National-Socialism there is no misogyny, for the NS Code of Honour applies equally to both men and women,

"A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion." {6}

Our National-Socialism

The National-Socialism of Reichsfolk is Myatt's revisionist, non-racist, ethical, version of National-Socialism.

This is the National-Socialism where

"a true National-Socialist knows or feels that some things are honourable, and other things are dishonourable. It is dishonourable, for instance - cowardly and unfair and uncivilized - for several people to attack and try to injure or kill a single individual.

Thus, if several Caucasians attack one Negro, they are acting dishonourably - they are being uncivilized and cowardly. A true National-Socialist would never do such a thing. They would always want to see, or take part in, a "fair fight".

I myself - a life-long National-Socialist - would go to the aid of a Negro if I saw him being attacked by several Caucasians, for that would be the just, the fair, the honourable, the civilized and the National-Socialist thing to do. That so many people today who adhere to 'political National Socialist' organizations do not agree with this just shows how far these so-called 'National Socialists' are from genuine National-Socialism. Which, incidently, is why I always write 'National-Socialism' rather than National Socialism."

This is also the National-Socialism where there is respect for the Muslim way of life and Muslim culture, with honourable co-operation between National-Socialists and Muslims regarded as desirable {8}.

That this revisionist, non-racist, ethical, version of National-Socialism is not appreciated - and certainly not understood - in the societies of the modern West is regarded by our kind as just one more indication of just how successful the Magian, the hubriati, and the neo-nazi hordes of Homo Hubris,

have been in propagating the Magian latter-day (mis)interpretation of National Socialism as something "racist", homophobic, misogynist, anti-Muslim, and uncivilized.

R.S.
Reichsfolk
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{1} Waffen SS General Leon Degrelle was awarded numerous medals for war-time bravery including the Knight's Cross of the Iron Cross with Oak Leaves, a German military award similar to the British Military Cross. His writings include:

° *The Eastern Front: Memoirs of a Waffen SS volunteer, 1941-1945*. Institute for Historical Review. 2014. ISBN 9780939484768.

° *Hitler, né à Versailles*. 1-3. Paris: Art et histoire d'Europe. 1986. ISBN 2906026085.

° *Ich war Gefangener*. Nürnberg: Hesperos Verlag. 1944.

° *Hitler pour 1000 ans*. Paris: La Table Ronde. 1969.

{2} qv. <https://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/>

{3} qv. *Myatt: Selected National-Socialist Writings* at <https://archive.org/details/myatt-ns-writings>

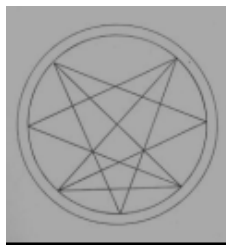
{4} Myatt, *Why National-Socialism is Not Racist*, 111yf. The essay is included in *Myatt: Selected National-Socialist Writings*.

{5} The essay is included in *Myatt: Selected National-Socialist Writings*.

{6} The Code is given in the third edition of Myatt's *The Meaning Of National-Socialism*, included in *Myatt: Selected National-Socialist Writings*.

{7} Myatt, *The Spirituality of National-Socialism: A Reply to Criticism*, included in *Myatt: Selected National-Socialist Writings*.

{8} See, for instance, the essay *Islam and National-Socialism* at <https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf>



Modern Manifestations Of The Magian Ethos

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Given the mention of "modern manifestations of the Magian ethos" in various recent O9A texts, a more detailed explanation of the phrase seemed necessary, especially in the context of the O9A Seven Fold Way and in the context of some nexions, inspired by or presencing Occult O9A philosophy according to their own judgement, who openly support the modern heresy that is National Socialism.

Distinguishing The Magian

The Magian ethos - the character, nature, the physis, the beliefs, the world-view, that animate and distinguish a Magian - was and still is manifest in Judaism, in Christianity, and in Islam, all of which religions make a distinction between "the chosen ones", "the saved," "the damned" and "the heretics" - and thus possess a necessary dialectic of opposites as well as invented causal abstractions - with there also being an Eschatology and an expected belief by adherents to some "official" theology.

Modern manifestations of the Magian ethos - of the physis that distinguish a Magian - include what have been termed "anti-fascism" and "anti-racism", the myth of the holocaust, and also Marxist-Leninism {2}{3}. These manifestations have led to the recent invention of causal abstractions such as "hate speech", "racial hatred", "racism", and "holocaust denial" all of which have been used and are being used to not only censor the views of opponents of modern manifestations of the Magian ethos but also to criminalize and imprison them, these modern heretics.

For such modern manifestations of the Magian ethos as anti-fascists and communists not only have declared as enemies those who are in practice dissenters and heretics from the "righteous beliefs" - the ideology/theology - of "the chosen ones", "the saved," the believers, but also anti-fascists and communists and other

Magians have a pre-determined, restrictive, religious, intolerant, way of observing and interacting with the world and with other human beings based on the ideological causal abstractions they or their fellow-travellers have invented.

One distinction between the Magian ethos and the classical Greek and Western Faustian *ethea* is that the pagan world-views of Ancient Greece and of the indigenous, non-Christian, folk of Europe did not have a theology of, or an abstraction or abstractions regarding, heresy and so over generations tolerated diverse interpretations of the pagan world-view and a tolerance regarding diverse religious beliefs in general.

In respect of the modern Magian abstractions of "hate speech", "racial hatred", and "racism", such abstractions not only represent an ideology in part derived from Marxist-Leninism, but also represent - despite what some supporters of such abstractions may believe - an intolerance because individuals and groups are impersonally judged, stereotyped, according to whether such heretics have done or said things that their opponents do not approve of and have invented terms and categories to describe.

For those so accusing others of such modern heresies, or believing such accusations of heresy, always assume, from whatever motive or for whatever reason, that "they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done." {4}

Hence they, with the certitude born of intolerance and hatred, have made it almost impossible for those they accuse of such heresies to defend themselves for they have persuaded so many Westerners - especially in governments, in the police, in positions of authority, in academia, in the teaching profession - that their invented abstractions are real and that such heretics must be guilty because to defend and to support such things as racial separation, as an ethnic State, a desire to live among one's own kind, to be proud of one's ancestral White, Western, culture, and to defend National Socialist Germany and to question the holocaust, are morally reprehensible, evil, hateful things to do, and - ipso facto - are "hate speech", "racial hatred", "racist" and in respect of the myth of the Shoah/holocaust "demean, insult, disparage" the memory of the dead or "glorify or justify genocide" with it being a criminal offence in over a dozen European countries to deny the holocaust - aka "demean, insult, disparage" the memory of those allegedly killed {5} - with law courts in several countries having gone so far as to declare that the alleged holocaust meets the criteria for what is termed 'judicial notice' so that in any trial the truth of the holocaust cannot be questioned or doubted.

It seems undeniable to us, at least, that the invention of such modern Magian abstractions, such modern heresies, and using them as a means of censorship and repression, have benefited those who support both multi-racial societies and the demise of the practical resurgence of Western paganism as was represented by German National Socialism and is now represented by philosophies of the kind espoused by groups such as Reichsfolk {6} and as embedded in O9A philosophy. {7}

Aeonic Sorcery: National Socialism

The understanding of National Socialism which is embedded in O9A philosophy enrages "both the believers in the modern manifestations of the Magian ethos and their fanatical anti-fascist crusaders" {1} for three reasons.

First, because it is a heresy against their ideology, against the modern Magian and anti-fascist religion of holocaustianity; {8} second, because it exposes, through for example references to Myatt's 1990s NS writings {9} the lies about National Socialist Germany and National Socialism which are one of the foundations of holocaustianity; third, because O9A philosophy positively encourages practical, direct, opposition to Magian abstractions - a practical opposition which is one its five core principles {10} - by means of Aeonic sorcery, by Insight Roles where National Socialism is publicly championed and propagated, and by sinister rites such as The Mass of Heresy. {11}

In regard to Aeonic sorcery, in a text distributed in the 1980s titled *Aeonics and Manipulation I* - published in 1992 in *Hostia* volume II {12} - the following are regarded as necessary to aid the creation of a new Aeon:

- 1) the presencing of sinister energies in particular ways at this present time - i.e. the creation of specific archetypal forms/images/systems/ideas which affect individuals.
- 2) the opening of a physical nexion to draw acausal energies in a significant way and enable their presencing.
- 3) the performance of certain Aeonic rites (e.g. Nine Angles) to create sinister 'psychic pressure', altering individuals. [Note: this is more general than (1) and involves letting the energies presence according to their nature, this nature being formed via the rites used.]
- 4) the creation of particular and specific practical forms and the channelling of magickal energies into these.
- 5) the emergence of more Adepts of the sinister tradition - i.e. individuals possessed of self-understanding, Occult insight and abilities, who are imbued with the ethos of the new Aeon.
- 6) the creation of the ethos of the new Aeon in a way enabling its apprehension (both unconsciously and consciously) by those who are not Adepts and who are not involved in esoteric Arts.

In addition, and as mentioned above, there is (a) undermining Nazarene/Magian forms/effects; and (b) aiding the fulfilment of a Faustian Imperium

[...] (b) involves assisting in both a magickal and a practical way, those individuals/groups/forms who/which have as their aim a practical expressing of Faustian ideals, and who/which thus assist or contribute to the Faustian ethos. In political terms, this means National-Socialism and similar expressions of the Faustian ethos.

In *Aeonics and Manipulation II* - also published in 1992 in *Hostia* volume II - more detail was given, although it should be remembered that the O9A use the term Satanism to refer to what is antinomian, or heretical, in a particular culture; to refer to opposition to the Magian ethos in particular, and to refer to "a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectual.

Part I considered means; here, we are concerned with what terms like 'new sinister Aeon' mean.

First, it should be understood that the present civilization [which re-presents the energies of the Aeon now existing] was, in its ethos, essentially what is termed 'Faustian'. That is, dynamic, questing for knowledge and understanding. The exoteric expression of this ethos is science - or, more correctly, a reasoned approach to the 'world'; a conscious evaluation based on experience/ evidence. Aspects of this ethos are expressed in the Renaissance - and in National-Socialist Germany. This latter is most important, and so often mis-understood. NS Germany represented the quintessence of 'Western' civilization: an exuberance, a balance between 'Man' and 'Nature', a spiritual force heir to the ancient Greeks and Romans. Civilization means a way of living - and of dying - more than it means Art and artifacts. It certainly does not mean material comforts, or even a certain type of politics (like 'democracy'). The greatest example of and model for a civilization, is the warrior: someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood, today, is evident of how few really understand: of how precious wisdom still is. Further, the fact that the above statements regarding National-Socialist Germany are heresy (in the literal sense) today, explicates the distortion that has occurred in the Faustian civilization far better than dozens of words.

This ethos, exoterically, is Satanic. That is, the true ethos of the West enshrines a Satanic view of the world - a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectually. The morbidity of the Nazarene has undermined all this - distorted it. In essence, therefore, a Faustian Imperium would have been a type of Satanic State on Earth: a fulfilment of the first part of the sinister dialectic of history, and would have made possible the next part or stage, that of a Galactic Empire. It would be during this later stage that another goal would have been achieved - a genuine evolution in consciousness, a higher type of individual, on a massive scale. That is, Adepthood with its self-understanding and knowledge would be commonplace rather than (as now) the preserve of a few.

However, Satanism - in both exoteric and esoteric forms - became and is a heresy. Except for a brief and glorious period when an exoteric form achieved power - i.e. NS Germany.

Here, exoteric means an outward form or means: a physical presencing which achieves change in the causal. Esoteric means 'the essence'. An example - an Initiate of the sinister tradition becomes through Initiation an outward expression of Satanic spirit, consciously. The sinister becomes presenced, in the causal, by the actions/magick/life of the Initiate. In a sense, the causal persona/psyche of the Initiate is a "Temple of Satan". As the Sinister Way is followed, according to tradition, the Initiate accesses more and more of the sinister - presences more of it in the causal, causing/provoking change both internal and external. As knowledge and understanding increase, there is more awareness of the sinister as it is - i.e. without forms: the sinister ceases to be hidden or occult. At first, the essence of the sinister is hidden or obscured. An exoteric form implies a form, a channel - which is not necessarily consciously understood as a form or channel. A form can be either 'positive' or 'negative' with respect to the morals pertaining at the time - the sinister is beyond opposites but can only be presenced through them at particular times. That is, it becomes 'earthed' through a positive or negative form and thus provokes change and evolution. However, 'morals' - as mentioned above - does not mean ethical: rather, it implies the prevailing 'spirit' or orientation, the orthodoxy of the moment.

What all this amounts to is that O9A philosophy - together with the presencing of that philosophy by individuals and nexions, together with its Vindex mythos - are profoundly anti-Magian in both theory and practice, seeking as they do a New Aeon and an Imperium whose founders, as Myatt wrote in his 1984 text *Vindex - Destiny*

of the West,

"may not call themselves National Socialists or use as their symbol the swastika flag, [but] they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium." {13}

The O9A Seven Fold Way And The Magian Ethos

The ancient Greek term Καλὸς Κἀγαθός manifests both the aim of the O9A Seven Fold Way {14} and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic. It also expresses the truthful essence of National Socialism and which essence {15} the Magian has done so much to hide through, for example, the myth of the holocaust and their modern invented abstractions such as "racism".

As described in *A Glossary of Order of Nine Angles Terms*, version 5.03,

"The ethos of The New Aeon is a pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κἀγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presented as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

Exoterically, καλὸς κἀγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati."

In practice, the O9A Seven Fold Way does the exact opposite of modern invented Magian abstractions. Such abstractions "hide the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself," {16} while the Seven Fold Way, through its ordeals, its sorcery, its Insight Roles, its Grade Rituals, gradually over a period of years and via pathei-mathos, reveals - uncovers - the physis of the individual sorcerer/sorceress, the physis of living beings, and of our relation to both Being and causal/acausal Time.

That is, the O9A Seven Fold Way can lead the individual to discover Lapis Philosophicus, and thus Wisdom. The wisdom of a Magus/Mousa/Rounwytha, of someone "above Time", {17} and which wisdom I personally - and several others who associate themselves with the O9A - believe David Myatt expressed in the essentially pagan way of life he termed the philosophy of pathei-mathos and also in his two 2017 monographs titled *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*. {18}

As Savitri Devi wrote in Chapter 3 of her 1958 book *The Lightning and The Sun*:

"But there are also men 'outside Time' or rather 'above Time'; men who

live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...] But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]

Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values. That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.

Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...] The fallen world can never understand them."

But 'the fallen world' often hates these individuals who are *above Time*, and the legacy they leave behind, which legacy is often a means to uncover what the causal abstractions of the fallen world conceal or have concealed.

As Richard Stirling of Reichsfolk wrote, {16} Myatt's

"continuing emphasis is on Greco-Roman and Western values and virtues such as honour, chivalry, nobility of character, and personal manners. In other words, Myatt's apparently 'above time' philosophy of *pathei-mathos* is ineluctably Western, pagan, and practical, and in essence opposed to the Magian abstractions - such as the concept of "racism" - that now dominate the nation States of the modern Western world to the detriment of our ancestral Faustian ethos."

Haereticus
May 2021 ev
v.1.03

{1} *Toward A New Aeon*, O9A e-text, 2021 ev

{2} "From Judaism have come two religions: Christianity and Islam. Its third and latest child has not been a religion but an ideology: Marxism [...] It is this which draws us near to our close relatives, the Marxists [...] A Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism." Rabbi Lionel Blue, *To Heaven with Scribes and Pharisees*, Darton, Longman & Todd,

in association with the Reform Synagogues of Great Britain, 1975.

{3} R. S. Wistrich, *Revolutionary Jews from Marx to Trotsky*. Harrap, 1976.

{4} *Applying Myatt's Philosophy To The Real World: Part Two, The Crusade Against Hate-Speech*. e-text, 2019. Included here as Appendix II.

{5} The government of one Western country enacted a law which stated that "whoever intentionally, publicly, verbally or in print, over the internet or through any other medium or means, approves, ridicules or maliciously denies the existence or seriousness of crimes of genocide, war crimes, crimes against humanity, the Holocaust and other crimes of Nazism" is liable to criminal prosecution and imprisonment. <https://www.lawspot.gr/nomikes-plirofories/nomothesia/n-927-1979/arthro-2-nomos-927-1979-dimosia-epidokimasia-i-arnisi>

{6} Regarding the National Socialism of Reichsfolk, see <https://cosmicreich.wordpress.com/> and especially (i) <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf> and (ii) <https://web.archive.org/web/20200811012221/https://regardingdavidmyatt.wordpress.com/esoteric-hitlerism/>

{7} The little known - to outsiders - 2006 O9A text *Sorcery, The Sinister, Aeons, and The Psyche of The Folk*, states that

"such living-beings as the folk and the folkish- culture which derives from the living of such a being, are only what-are, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presented, in the causal, on this planet, through that living-being which is Nature."

The text is included here as Appendix III.

{8} Holocaustianity is a modern faith where (i) believers insist that the truth of the Holocaust cannot be questioned or doubted, (ii) believers make a solemn promise that they will never forget "Nazi crimes" and what happened in the Holocaust, (iii) believers demand that those who question or doubt the Holocaust should be publicly shamed and punished: tried as criminals and imprisoned; (iv) believers hold regular public ceremonies where the Holocaust is solemnly remembered; (v) believers seek to have governments, especially in the West, hold regular public ceremonies where the Holocaust is solemnly remembered; (vi) believers demand that their version of the Holocaust be taught to all school-children who should make regular pilgrimages to what they insist are sites where the Holocaust took place.

{9} Several of these writings are included in <https://archive.org/details/myatt-ns-writings>

See also Appendix IV below, *Some Observations On Personal NS Conduct*, which expresses not only the essence of National Socialism but also Myatt's evolution of National Socialism as evident in his Reichsfolk group.

{10} The five principles are: (i) the way of practical deeds; (ii) the way of culling; (iii) the way of kindred honour; (iv) the way of defiance of and practical opposition to Magian abstractions; (v) the way of the Rounwytha tradition. {11} The term

'sinister' is defined in *A Glossary of Order of Nine Angles Terms*, version 5.03, as follows: "Of or pertaining to our Dark Tradition, and thus to the five core principles of the O9A. Often used 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." Qv. *The Seofonfeald Paeth* available at <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

{12} *Hostia* is available from <https://www.scribd.com/document/270169548/Order-of-Nine-Angles-Hostia-Volume-I>
<https://www.scribd.com/doc/270169374/Order-of-Nine-Angles-Hostia-Volume-II>
<https://www.scribd.com/document/270169212/Order-of-Nine-Angles-Hostia-Volume-III>

{13} <https://archive.org/details/myatt-vindex>

{14} The Seven Fold Way is described in detail in the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the compilation *The Seofonfeald Paeth* available at <https://www.scribd.com/document/432774955/Seofonfeald-Paeth-Trilogy>

{15} Myatt's 1990s essay *Some Observations On Personal NS Conduct* expresses not only this essence but also his evolution of National Socialism as evident in his Reichsfolk group. The essay is included here in Appendix IV.

{16} *The Abstractions Of Racism And Racists*, included in Appendix I.

Appendix I

Applying Myatt's Philosophy To The Real World:

The Abstractions Of Racism And Racists

One of the principles of David Myatt's philosophy of *pathei-mathos* is that denotata - the manufacture, the use, and the naming of categories - hides the *physis* (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself. {1} To illustrate his contention Myatt in his 2015 essay *Personal Reflexions On Some Metaphysical Questions* quotes a fragment attributed to Heraclitus and provides his own iconoclastic translation {2}.

Another principle of Myatt's philosophy is that the ontological relationships between living beings are revealed by the wordless and the individual knowing that empathy provides. {3}

Myatt contends that, in respect of human beings, such denotata depend on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict. Such a conflict between assumed opposites inevitably leads to or perpetuates suffering among human beings because one denotatum is often assumed to be "good" or "true" or "necessary", with

its named opposite assumed to be "bad", "an error", or "unnecessary" and "unwarranted". {1}

A pertinent modern example in respect of human beings living in the lands of the West is the denotatum "racism" and which recently manufactured abstraction has spawned denotata such as "racist" and "institutional racism" as well as dialectical opposites such as "anti-racist".

Implicit in this abstraction is the political belief, the dogma, that "racism" is "bad" and has to be challenged, fought, and eradicated. That is, there is or there should be a dialectical conflict between "racists" and "anti-racists", with the consequence that the manufactured entity - the abstraction - known as the State having a duty to manufacture laws which punish what is deemed to be "racist" behaviour and "racist" attitudes. In effect there is a zealous crusade against "racists" and "racism".

In this example, the denotata "racist" is projected by one or many human beings or by the Media or by functionaries of the State onto the deeds or words of another human being, or onto the deeds or words of other human beings, or onto the deeds or words attributed to an entity such as a political party or political group. The result is stereotyping, a pre-judgment of the individual, or individuals, or of the political entity. In the case of human beings, their physis - their individual character, their nature - has been concealed by the denotata with them considered impersonally, by those so describing them as "racist" or accusing them of "racism" who usually do not know, or who have not taken the trouble to know, the accused individual or individuals personally and who thus have or who acquire a prejudice against them and who sometimes develop a dislike or a hatred of them.

Such dehumanization of those considered opponents - political or religious - is not new. As Myatt notes it has been occurring for thousands of years with only the projected abstractions changing over the centuries.

Magian Abstractions

The modern abstraction named "racism" - and the crusade against "racists" and "racism" - derives from the ideological movements that have come to dominate the political life of the nations of the West. In his seminal 1984 text titled *Vindex: Destiny of the West* {4} Myatt wrote,

"several new studies (often erroneously described as 'sciences') have come to dominate Western life, both within institutions of learning and without. The cumulative effect of these studies has been to change the course of the West, since the people most affected by them - those in institutions of higher education - tend to come to dominate the educational life of the West, its media and the cultural sphere in general by virtue of the positions of authority and control obtained through their educational opportunities. As a consequence, social changes have resulted from both government policy and non-governmental pressure. A new Zeitgeist has arisen, and a consensus of opinion created and maintained throughout all the societies of the West.

These new studies - apart from being but complementary to Marxism and the psychological theories of Freud and Adler - are sociology, social anthropology, social studies, and linguistics. Some of these movements or studies have as their aim direct political action [...]

All these subjects, movements, and schools, as well as the so-called 'liberation movements' that derive from them have profoundly changed the spirit of the West and profoundly altered both its inner and outer structures. In fact, the ethos of the West has been changed over a period of some one hundred and fifty years [...]

That all these movements are a distortion of the ethos of the West is evident if one considers not only what was representative of the West before these movements began, but also what kind of art, philosophy, and politics should have been produced by the natural process that transforms a higher civilization into an Imperium [...]

What is significant about this distortion is that the technology of the West, as well as its more material resources, have been harnessed not only to propagate all aspects of the distortion but also to root it so firmly in the soil of the Western psyche that what is truly Western has very little chance of surviving at all, so choked would its flower be by these weeds."

Myatt goes on to describe those movements and studies, and the distortion itself, as Magian.

"What all these movements and theories have in common, apart from the fact that they all, directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews - the last representatives of the decayed Magian soul. Marxism, with its apocalyptic visions, is a modern manifestation of Judaism, just as the theories of Freud represent the Jewish concern with sexuality (evident in the Talmud). Jews themselves understand this:

"It is this which draws us near to our close relatives, the Marxists - a Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism."

In this context, the historian R. S. Wistrich's study, *Revolutionary Jews from Marx to Trotsky* is invaluable."

Return To Our Ancestral Pagan Source

In the final paragraphs of his most recent effusion {1} Myatt makes mention of "our own Ancestral Culture" just as in his 2017 books titled *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* he writes about his proposed new pagan metaphysics and about how it may

"reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture." {5}

There thus seems to be an unbroken Faustian thread here, beginning with his *Vindex: Destiny of the West* and culminating with his most recent effusion, particularly given his criticism of Christianity in that 1980s *Vindex* text, in the aforementioned 2017 books, and in his most recent effusion. In that 2019 effusion he writes that

"καλὸς κάγαθός, such personal conduct, and such a new civitas, [summarizes] how the philosophy of pathei-mathos might, in one way, be presented in a practical manner in the world." {1}

His continuing emphasis is on Greco-Roman and Western values and virtues such as honour, chivalry, nobility of character, and personal manners.

In other words, Myatt's apparently "above time" philosophy of pathei-mathos {6} is ineluctably Western, pagan, and practical, and in essence opposed to the Magian abstractions - such as the concept of "racism" - that now dominate the nation States of the modern Western world to the detriment of our ancestral Faustian ethos.

Richard Stirling
Reichsfolk
February 2019 ev

{1} *Physis and Being*. 2019. <https://davidmyatt.wordpress.com/2019/02/10/physics-and-being/>

{2}

τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπίροισιν εἰκόσιν, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅπως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λαμβάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὐδοντες ἐπιλαμβάνονται

Although this naming and expression exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how *Physis* has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [Fragment 1]

{3} *The Numinous Way of Pathei-Mathos*. ISBN 9781484096642

{4} <https://archive.org/details/myatt-vindex>

{5} *Classical Paganism And The Christian Ethos*.

{6} In regard to the concept of "above time", refer to Savitri Devi's book *Lightning and the Sun*, and the essay *David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi*, which is available at <https://www.scribd.com/document/333071701/David-Myatt-Reichsfolk-Esoteric-Hitlerism-and-Savitri-Devi>

Appendix II

Applying Myatt's Philosophy To The Real World:

Part Two The Crusade Against Hate-Speech

The term "hate-speech" is, like the term "racist", a modern abstraction and is an integral part of the new political crusade "against hate".

The term "hate-speech" originated in America in the late 1930s and was used in a newspaper article in reference to a speech made by Adolf Hitler. It became current in the 1980s as a mass-noun to refer to speech or written material which is deemed to be inciting hatred or intolerance with especial reference to that directed at a specific ethnicity or to a religious belief or to a sexual preference for someone of the same gender.

In terms of its definition and use what is important is the fact that the speech or written material is assumed or believed by someone, or by some others, to incite hatred or intolerance, and that this assumption or belief by some is projected onto or imposed on others.

For, as with the term "racism" {1} implicit in the abstraction "hate-speech" is a moral judgment, a political belief, by some or by special interest (pressure) groups or by politicians that "hate-speech" is "bad" and has to be challenged, fought, and eradicated. That there is or there should be a dialectical conflict between those who are deemed to have incited hatred or intolerance and those who crusade "against hate", with the State having a moral duty to manufacture laws which punish not only those deemed to have incited hatred or intolerance but also those who are believed to have, or are judged to have, intended such incitement.

The result is conflict, ideological, political, and practical; the projection of the denotata "hate-speech" onto words spoken and written; demands for punishment of those deemed to be the offenders; and dehumanizing propaganda in the media and elsewhere about those alleged offenders.

In brief, there is one more modern zealous crusade based on abstractions such as "defeating hate and countering hate-speech" with the crusaders assuming they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done.

In terms of Myatt's philosophy the error of all this is not only the perpetuation of the separation-of-otherness by means of impersonal abstractions with the inevitable dialectic but also because of the continuing manufacture of modern abstractions which remove us ever further from the insight, the wisdom, the understanding of physis {2}, that he states can only be discovered through personal empathy and via pathei-mathos.

As Myatt wrote in his *The Way Of Pathei-Mathos - A Précis*,

"A personal pathei-mathos [is] one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {3}

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In his most recent essay he wrote

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not." {4}

In The Real World

While all this mention of empathy, pathei-mathos, and ipseity might seem obscurely philosophical it amounts in Myatt's view to one important thing: that both empathy and pathei-mathos are personal and thus that what they reveal to an individual is only relevant to that individual and cannot be "abstracted out" from the moment or moments of revealing.

In practical terms in the real world this means that such insights cannot form the basis for any political or religious dogma, agenda, ideology, or belief. For such political and religious things are by their nature - their physis - supra-personal, and based on the claim, the assumption, or the necessary belief, that individuals should place such dogma, agenda, ideology, or belief before their own insight and judgment.

According to Myatt's philosophy the philosophical mistake of millennia, continued with the manufacture of new abstractions such as "racism" and "hate-speech", is and has been some individuals believing that their own always fallible instinct or their understanding and insight can be or should be generalized and applied to others; that their interpretation or view of the world or of events is the correct one with others opposed to their instinct or interpretation or view needing to be challenged and challenged in ways which more often than not involve practical conflict. Thus have military, political and religious leaders and teachers emerged and, latterly, political parties and ideological movements.

Myatt's philosophy is a move away from all this. A move toward what he describes as wu-wei, a Taoist term which based on his study of Taoism while living in the Far East signifies

"a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, φύσις, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future.

Thus success lies in discovering the inner nature (the physis) of things/beings /ourselves and gently, naturally, slowly, working with this inner nature, not striving against it." {5}

For me, this expresses the fundamental and personal insight of paganism both modern and old.

Rachel Stirling
February 2019 ev

{1} qv. Part One, available as Appendix I

{2} Myatt's use of the term physis is explained in essays such as *Towards Understanding Physis*, published in 2015.

{3} The essay is included in his 2014 compilation *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{4} *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*. 2019

{5} *The Numinous Way Of Pathei-Mathos*, ISBN 9781484096642

Appendix III

Sorcery, The Sinister, Aeons, and The Psyche of The Folk

Esoteric Notes XXIX

Essentially, sorcery (magick) is - according to the Sinister tradition of the ONA - defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."
[1]

Thus, understood esoterically, an individual represents a willed-evolution: the potential to change and evolve by means of utilizing certain energies, with such change and evolution involving a bringing-into-being, or, more prosaically, a bringing-into-consciousness. That is, a making-conscious of what was hitherto "unknown", hidden and latent, both within and external to the individual. This making-conscious is the first step - the beginning - of genuine individual sorcery; the first stage of that Sinister Way one of whose aims is the creation of a new, more conscious, more highly evolved, individual.

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Understood esoterically, an archetype is a limited presencing (a manifestation) of acausal energy, which presencing is limited in causal time. [2]

Fundamentally, the basic task of an esoteric Initiate is to make-conscious - to experience, know and understand - their own psyche, and this, in the beginning stages of magickal Initiation, is done by means of symbols and rituals, both hermetic and ceremonial. That is, the forces/energies, both archetypal and otherwise, are objectified, experienced and experimented with - hence such symbols and tools such as The Septenary System (of correspondences, including the Tree of Wyrð), the Tarot, and The Star Game. To complement this, the individual undertakes "Insight Roles" where they identify with a certain symbolic aspect or aspects, or rôle - and/or a certain archetype or archetypes - and thus experience, in real life, such energies, and their causal effects. One particular aspect, of course, is The Sinister itself, which is manifest in archetypes such as "The Sorcerer/Sorceress", The Mistress of Earth, and in Satan.

As stated in the MS *The Five-Dimensional Magick of the Seventh Way*:

"All sorcery - external, internal and Aeonie - is but a means to apprehend, experience and presence acausal energies, and thus create/provoke Change. That is, the conventional magick of the Tree of Wyrð, of books such as *Naos*, of rituals, is but a beginning - through such things, the individual Initiate acquires experience and knowledge, and also develops as an individual: in terms of character. In the simplistic sense, they move, through the Grades, beyond "The Abyss", toward The Goal, which is the transformation of the individual and the emergence of a new type of being, beyond the Adept."

Furthermore, the archetypal energies which affect and influence an individual - a non-Adept - are, according to The Sinister Way of the ONA, both personal/individual, and related to the Aeon during which the individual lives. In addition, some of the personal archetypal energies which are manifest, or which can be manifest, in the psyche of the individual, are related to the living-being which is the folkish culture of the individual. Thus, in order to properly progress along The Way toward

Adeptship - in order to evolve as an individual - the individual needs to understand, and work with, such particular energies.

The Folk Psyche and Folkish Archetypes

By virtue of being a nexion, an individual is connected to the causal presencing that is Nature, and to those living-beings which are manifest in Nature. One such living-being is the folkish-culture, the folkish-psyche, to which they belong - from which they have come-into-being, as an individual. [3] Basically, this is just a precise way of understanding that all non-Adepts are, or can be or will be, influenced by various unconscious archetypal forces deriving from their ancestors, and their ancestral culture (or way of life) and that, whether they know or not (and they mostly do not know) they are connected to such living-beings. Generally, such a connexion (both unknown and made-conscious) is positive: that is, it tends towards an affirmation of life, and provides the individual with access to certain energies which are beneficial to them.

Furthermore, it needs to be understood that sorcery as a Way is neutral - that is, it can be used (or more correctly can be assumed, by those individuals below the stage of Mastery, to be so used) to either aid or harm such connexions, such Earthly living-beings, as human beings are connected to and from which they have emerged, such folkish-culture and folkish-archetypes.

In practical terms of self-development and evolution, an individual can greatly benefit from knowing, and from direct involvement with, their folk psyche and folkish archetypes: and this is especially true when the stage of Adept is reached and Aeonic workings are undertaken.

Aeons, Civilizations and The Presencing of Acausal Energy

An *Aeon* - according to the Sinister Way of the ONA - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic *civilization*, which Aeonic civilization [4] is brought-into-being in a certain geographical area and usually associated with a particular people, or folk. An Aeon can thus be considered to be a type of acausal being [5] manifesting in the causal, and, as such, has certain archetypal energies associated with it: that is, it can to a certain extent be "re-presented", or apprehended, via causal-thinking, in terms of certain symbols, archetypes, abstractions, myths, rituals, and so on. The living-being which is an Aeon is thus "born", lives for a specific period of causal time, and then "dies", as, of course, do the archetypes associated with such an Aeon. Each Aeonic civilization can - according to limited causal-thinking - be described, or re-presented, by a particular mythos, which mythos is a limited causal apprehension of the life-force, of "the soul" or psyche, of the Aeon from which that civilization derives.

Hitherto, we human beings have lacked the ability to affect Aeons and thus Aeonic civilizations. That is, as stated in the MS *Aeonic Magick - A Basic Introduction*: "All the individuals associated with a particular civilization - unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship'] - are subject to or influenced by their psyche. This psyche draws its energy from - is determined by - the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization..."

However, sorcery - correctly understood and correctly used - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.

Aeonic Magick is the sorcery of the Adept and those beyond: the sorcery of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, since as the folk, and Aeons.

According to the sinister tradition of the ONA, there have been five Aeons, including the current *Thorian* (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself - and such an infection could have certain undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to sorcery, to the alchemy of evolution itself.

Thus, one aim of Aeonic Magick is to counter this Aeonic distortion through various sinister strategies; another aim is to *consciously* bring-into-being a new Aeon: one which will allow us, as human beings, to evolve and fulfil the potential latent within us.

There is thus a real war occurring at present, part of which is magickal, Aeonic and supra-Aeonic: a war, battles, between those who represent the genuine wisdom and understanding and freedom and life-enhancement which genuine sorcery (with its presencing of the acausal) brings, and those who represent what is fundamentally de-evolutionary, limiting, enervating and stiflingly causal, and who are manifest through and in the distortion of the Thorian Aeon. [6]

The Sinister Way

In essence, all genuine sorcery is Sinister because it is Change: a move-toward a new bringing-into-being. A re-ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises.

However, *to work* - to affect evolutionary Change - such presencings have to be based upon, to manifest, to use, what-is acausal: that is, there has to be a knowing, an understanding, of the acausal as the acausal is. Without this knowing, this understanding, there has been, is and will be only the delusion of self and at best a stasis and at worst a return to the thralldom of the past.

Anton Long
117 Year of Feyen

Notes

(1) q.v. the MS *The Five-Dimensional Magick of the Seventh Way*. For a basic discussion of causal and acausal, see *Chapter 0, A Theory of Magick*, in *Naos* and the O9A MS *Aeonick Magick - A Basic Introduction*.

(2) It needs to be understood that the ONA/O9A uses such terms as *psyche*, and *archetype*, in a particular *and precise* esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung.

Thus, esoterically understood, an archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche") - it is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

(3) Such connexions, such living-beings as the folk and the folkish-culture which derives from the living of such a being, are only *what-are*, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presenced, in the causal, on this planet, through that living-being which is Nature. In a simplistic descriptive sense, such folk-beings are among Her descendants, her "sons and daughters".

Furthermore, there is a symbiosis involved in such connexions - or, rather, there is now a symbiosis involved as a result of our natural evolution of will and consciousness; a symbiosis between us, our folk-beings, and with Nature, as well as with the Acausal beyond Nature.

(4) To be precise, this nexion is "a culture" which itself is a living-being, a spawn of a particular Aeon, with the Aeonick civilization itself being a by-product, a manifestation, a stage, of this new culture. However, the general term civilization will be retained, although such Aeonick "civilizations" such be understood in such a context.

Also, note that what is referred to is an *Aeonick* civilization - not just a "civilization". q.v. *Aeonick Magick - A Basic Introduction*.

(5) For a basic introduction to "acausal beings" refer to the MS *Advanced Introduction to The Dark Gods: Five-Dimensional Acausal Sorcery* which explains the nature of the *acausal-thinking* (or, more prosaically, the "esoteric/magickal" thinking) that is required to begin to understand such beings: to apprehend Them as they are.

In addition, it needs to be understood that, as explained in many other MSS, there are many and varying types of acausal entities, or acausal beings or *acausal forms of life*. Some exist solely in the acausal; some can manifest in some ways in the causal, with some such causally-manifesting beings - or forms of life - being in symbiosis with the causal (or rather, in symbiosis with causal life-forms) and thus "dependant" on them to some extent. Some such dependant symbiotic acausal beings may cease to exist (in both the causal and the acausal) when their energy fades and "dies", while others may return to the acausal to leave only a dead causal "shell" or "shells".

Further, it should be obvious that the majority of such acausal life-forms cannot and should not be conceptualized in an anthropomorphic way, bound and limited as such conceptualizations are by causal Time and causal Space.

(6) The distortion has been, *exoterically*, described as "Magian": as representative of a particular ethos deriving from the psyche of a certain people.

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Source:

https://web.archive.org/web/20110605222314/http://www.nineangles.info/magick_folk.html

Appendix IV

Some Observations On Personal NS Conduct

What the Way of National-Socialism Is:

First, let us be quite clear what National-Socialism is. It is the way of Adolf Hitler and the warriors of the SS: that is, the Way of personal honour, the Way of duty to the community before self-interest and self-gratification, and the Way of steadfast loyalty unto death.

Thus, National-Socialism is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture. The true National-Socialist seeks to do what is noble, right, decent, and idealistic. A true National-Socialist tries to set an example for others to admire and follow.

All of this arises because the Way of National-Socialism is ethical and moral - it has its own unique ethics, based upon honour. Thus a National-Socialist warrior is not someone who simply desires or is trained to fight. Neither is a National-Socialist warrior someone who just takes part in some combat or belongs to some professional Army. Rather, a National-Socialist warrior - like all National-Socialists - is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true National-Socialist would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you feel them in your heart and your very being - or you do not.

What the Way of National-Socialism Is Not:

1) A true National-Socialist does not act in a cowardly or unfair way. Thus a

National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is self-discipline: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings.

2) A true National-Socialist does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is unfair. A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A National-Socialist does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair. Thus, a National-Socialist would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true National-Socialist warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true National-Socialist warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the

government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A National-Socialist does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A National-Socialist respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A National-Socialist does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in" or be "one of the lads" or because friends expect it. Rather, a National-Socialist uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.

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Source:

<https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>

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