



The Logos Of The Order of Nine Angles

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Preface

The texts and essays in this pdf compilation have been chosen to provide a useful, concise, insider, and contemporary, overview of 'the Logos' - the unique perceivization - of the controversial esoteric group The Order of Nine Angles (ONA/O9A). As such, the compilation may be useful not only to occult neophytes and novices contemplating following the O9A's initiatory Seven Fold Way, but also to those who, seriously or just curiously interested in the O9A, seek a more informed view, beyond the hyperbole and the polemics and the allegations and the rumours.

The O9A Way, manifest (i) in their Seven Fold Way and in (ii) their adversarial

praxis with its 'code of kindred honour', is above all a practical and difficult way. And, although it is only one contemporary occult way, one esoteric quest, among many, the O9A do claim that their Way, involving as does an exeatic voyage of self-discovery, can lead to that rare commodity, wisdom; for what matters insofar as the O9A are concerned "is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." For it is the finding of such answers - by each individual, via their own esoteric and exoteric quest and in their own time - which is the real beginning of wisdom.

R.P.

November 2013 ev

A Reminder

Being A Brief Selection of Quotations from O9A Texts

1. The Order of Nine Angles, esoterically understood, is "our sinister ethos, our theory and praxis, our esoteric philosophy, manifest – presenced, made real in the causal – by those who follow/practice it, those who are influenced by it, those who are inspired by it, and those who use it as a basis for their own system or way or praxis." *The Mischievous, Sly, Misleading, O9A.*

2. "The emphasis of [the Order of Nine Angles] is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." *Mythos, Meaning, Acausality, Satan, and Dark Gods.*

3. Everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." *Satanic Letters of Stephen Brown, Letter to Miss Stockton, dated 19th June, 1991 ev*

4. "The O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived it, and (b) can and should be adapted and developed and

changed, in whole or in part, by others who are or who have been inspired by or influenced by it." *Roots and Organization of the Order of Nine Angles*.

5. "The esoteric philosophy of Anton Long is one founded on the axiom that most individuals have the potential to evolve, to cease to be mundane, and (a) that one means to realize this potential is the occult one of inner transformation codified, for example, in the Seven Fold Way and (b) that another means is the practical one of ordeals, physical challenges, exeatic living, and a personal learning from experience, which the ONA has always championed." *The Mischievous, Sly, Misleading, O9A*.

6. "The essence of the Order of Nine Angles (ONA, O9A) is the internal (the 'alchemical') change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities. The basis of this change, development, acquisition, and self-understanding, is practical exeatic experience - that is, exeatic living, and of necessity both exoteric and esoteric - and the always individual learning and knowledge (the pathei-mathos) that results from such exeatic living [...] It is for each individual to decide for themselves the way and the means of practical exeatic experience." *Proem O9A*

7. Our Labyrinthos Mythologicus was designed to not only test/confuse/select /annoy/jape/intrigue but also to propagate/maintain 'the O9A mythos'. *O9A Basics*.

Quintessential O9A

v. 2.01

The septenary system of occult correspondences, and the practical, exeatic, seven-fold initiatory way of which they are a part, are unique to the Order of Nine Angles (ONA/O9A), and are represented by a Tree of Wyrd containing seven spheres (seven nexions) named after the fashion of early (c. 9/10th century CE) Arabic astrological and alchemical texts from the Middle East and North Africa - Moon, Venus, Mercury, the Sun, Mars, Jupiter, and Saturn - although the septenary system is itself much earlier, being mentioned in the 2/3rd century CE *Corpus Hermeticum* {1} and, before that, in Persian texts {3}.

The whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the

cosmos) and the supernatural, with their seven fold way – the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss – being regarded as a practical guide to attaining knowledge of all these worlds, a knowledge that enables the sorcerer/sorceress to both undertake successful works of sorcery/magick (External, Internal, and Aeonic), and to acquire wisdom; that is, enables them to find *Lapis Philosophicus*, the jewel of the alchemist; the jewel that the Sorcerer/Sorceress seek to discover by means of Dark Arts and which Arts are the true and secret alchemy.

This archetypal map of ourselves, our psyche, and of Nature, the supernatural, and the cosmos, is also re-presented in The Star Game, which is again unique to the Order of Nine Angles.

According to the O9A, their septenary system, manifest in their Seven Fold Way (7FW), is a Western occult tradition, pre-dating the Kabbalah, and which system they have refined and extended in particular ways. One particular extension is the Star Game; another is the Insight Role.

The ONA's complete system of exeatic occult training and methods of practical sorcery – including The Star Game – are given in the following three freely available texts:

(1) *The Requisite ONA* [pdf 49Mb] is a practical occult guide up to and including the stage of Internal Adept, containing all the required texts, including facsimile versions of *Naos*, *The Black Book of Satan*, *The Grimoire of Baphomet*, and the complete *Deofel Quintet*.

(2) *Enantiodromia – The Sinister Abyssal Nexion* [second edition, 2013 ev] is the companion volume to *The Requisite ONA* and deals with the Passing of The Abyss and the occult Grade beyond the stage of Internal Adept.

(3) *Guide to The Dark Arts of the O9A* provides an overview of the Dark Arts used by the ONA.

The esoteric philosophy, the praxis, the mythos, the aural tradition, and the roots, of the Order of Nine Angles, are explained in the following texts and compilations – some of which deal with esoteric/advanced topics – and which texts/compilations thus compliment the above three practical guides:

4) *Hebdomadry – Exeatic Way of the O9A*.

5) *Challenging The Consensus: Essays Regarding Influence, The Order of Nine Angles, Satanism, and The Left Hand Path*.

6) *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of*

The Order of Nine Angles.

7) *Mythos, Meaning, Acausality, and Dark Gods.*

8) *The Rounwytha Tradition.*

9) *Empathy, Pathei-Mathos, and the Aeonic Perspective.*

10) Glossary of Terms (v.3.07)

These ten works {3} are therefore what a person requires (i) to undertake and follow the 7FW from its beginning to its end; (ii) to understand and appreciate the esoteric philosophy and methods of the O9A, and (iii) to place the O9A in context with respect to other occult traditions. Together they may be said to contain the quintessence of the esotericism manifest (a) in the ancestral aural pathei-mathos of Order of Nine Angles and (b) in their vast written corpus, and which corpus was written by Anton Long over a period of some thirty-five years (1976-2011).

R.P.

2013 ev

Notes

{1} First published in Paris in 1554 CE under the title Ερμού του Τρισεγίστου Ποιμάνδρης Ασκληπιού Όροι προς Άμμονα Βασιλέα, *Mercurii Trismegisti Poëmander, seu De potestate ac sapientia divina.*

Regarding the hermetic roots of the O9A, see the 2013 essay *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles.*

{2} Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{3} All these O9A works are licensed under the Creative Commons license Attribution-NoDerivs 3.0 and therefore can be freely copied and distributed, according to the terms of that license.

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

One of the most outré (and neglected) aspects of the esoteric philosophy that

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

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

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

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

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

The Anados

As Myatt explains:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward

their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." {7}

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

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {8}

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

Such an achievement, as Myatt explains,

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

However, and most importantly, this modern anados manifest in the esoteric philosophy of Anton Long differs substantially and radically from that described in the Corpus Hermeticism, differs substantially and radically from that described in later gnostic and alchemical texts, and differs substantially and radically from that described in the modern occultism deriving from the Hermetic Order of The Golden Dawn, Crowley, et al. For the achievement of wisdom and immortality requires, according to the O9A, not only a practical - an

experiential - decades-long approach, and thus a continual *pathei-mathos* {10}, but also a personal experiencing of both the sinister and the numinous so that there is a personal, a direct, knowledge of

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

This personal experiential approach - with its insistence on the necessity of practical years-long experience of both the sinister and the numinous - is unique among modern occult groups, and is manifest in the O9A's Insight Roles, many of which are amoral and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual of Internal Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

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

The Acausal

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

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

In contrast, the ontology of the O9A is of physical things; of different types of energy. The causal energy familiar from scientific studies into

electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

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

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

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

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

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

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

Conclusion

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

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

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

R. Parker
2013

Notes

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

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

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

{3} The acausal, as understood and exoterically used by the O9A, is outlined in

many of their MSS; for example in *Acausality*, *The Dark Gods*, and *The Order of Nine Angles*.

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

"...the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and "religious". Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal "death", to live as an acausal being. "

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

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

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

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

{8} Myatt, op cit.

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

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

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and

the dark, and to thus learn from – or fail to learn from – such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom." *Pathei-Mathos and The Initiatory Occult Quest*

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

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

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

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

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

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

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

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

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

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

In an earlier letter to Aquino, dated 20th October 1990 ev, he wrote that "we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...] Each individual arrives at their understanding via experience."

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

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

Thus, there were those who chose a "dynamic, zestful existence" as a real latter-day outlaw or 'criminal', for instance, and who thus "intoxicated themselves with life, danger, achievement" and did little or no magick (aka sorcery). This type of choice is mentioned in the first chapter of *The Black Book of Satan*, first printed and openly distributed in 1983, where it is stated that "Satanism is fundamentally a way of living - a practical philosophy of life", that Satanic ceremonies are simply a means to enjoy the pleasures of life, and that those who do not wish to follow the path [the seven fold way] to Adeptship and beyond can and should enjoy the satanic philosophy of living.

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

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

The Way of The Drecc and The Niner

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

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

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

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

This would explain the long-held occult belief that a Magus declaims a new logos (λόγος) and thus can inaugurate a New Aeon. In the case of the O9A, therefore, the Magus is 'Anton Long' who brings forth, in his esoteric philosophy, "another perceiversion"; that is, another way of perceiving and understanding Reality, and which perceiversion thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon.

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

R. Parker
2013 ev

Notes

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

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

"The ONA has as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and also significantly extended

and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner." Anton Long, *Toward Understanding Satanism*.

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

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

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

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Appendix

Kindred Honour - Law of The New Aeon

Introduction

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

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

The O9A Code

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

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

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

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

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

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

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

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

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

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

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

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

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

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