

## The O9A, Myatt, And Harmful Content

A Response To Aymenn J Al-Tamimi

### Prefatory Note

In a 2023 article sub-titled *The Order of Nine Angles, David Myatt and Threat Inflation* - <https://tinyurl.com/5x63x8pk> - Aymenn J Al-Tamimi poses some interesting questions.

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### The O9A Question

The fundamental problems with the current perception of the Order of Nine Angles (O9A, ONA) are, according to our understanding and that of a few others, the question of primary sources and the question of the nature of the O9A itself as discovered by such primary sources.

The question of such sources was recently discussed in *Fairness, Fallacies, And The Cræft Of Research: A Conspectus* and, in reference to three 2023 academic papers, in *The O9A And Academia, 2023*, and in *Allegations, O9A Primary Sources, And The Fallacy Of Appeal To Authority*.<sup>1</sup>

The conclusions of authors were:

- (i) that the O9A is a new esoteric philosophy;
- (ii) that this philosophy is unique in multiple ways;
- (iii) that this philosophy is the creation of 'Anton Long',
- (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and
- (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

In this respect, the article *The Sinisterly-Numinous Occult Tradition*<sup>2</sup> places the much vaunted satanism of the O9A, and the *Black Book of Satan*, into the context of O9A esoteric philosophy.

Which brings us to the current, mass media, perception of the O9A which is based, not on primary O9A sources, but (i) on fallacies of reasoning such as the Fallacy of Illicit Transference, the Fallacy of Appeal To Authority, and Fallacy Of The False Cause, and (ii) on using the post-2015 'black propaganda' of FBI asset Joshua Sutter and his infiltration of and incitement of members of the neo-nazi group AtomWaffen, and his incitement of others, at the behest of the FBI.<sup>3</sup>

In the matter of, for instance, the Fallacy of Illicit Transference the cases of Ethan Melzer, Angel Almeida and similar others are used to defame the O9A whereas in such cases the persons self-described as O9A, and/or possessed some alleged O9A material, and/or were declared or assumed to be, by various authorities, O9A or inspired by the O9A or, as in the case of Melzer, in contact with 'members' of the O9A whereas in Melzer's case:

"Court papers reveal the individuals he was communicating with online weren't members of the Order of Nine Angles - or O9A - as he believed, but rather, government informants who helped build the case against him."<sup>4</sup>

Among others who pretended on Internet forums and in chatrooms to be O9A were agents employed by Britain's MI5. As noted in the Mail on Sunday, 2 January 2021, under the byline *Undercover agents were ordered to infiltrate Order of Nine Angles movement*,

A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.

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.

<https://web.archive.org/web/20220925061209/https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html>

In the matter of the Fallacy of Appeal To Authority, the public rely on such tertiary sources as Wikipedia which itself relies on (i) reports by various government and corporate policy groups such as the Combating Terrorism Center, the Institute for Strategic Dialogue, The Counter Extremism Project, but which reports rely on secondary sources, and (ii) opinion pieces by journalists and others and/or (iii) the views of academics who have not used O9A primary sources and which without exception simplistically describe the O9A as satanist, ignoring the wider esoteric context.<sup>5</sup>

## Harmful O9A Content

Even if it is accepted that the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of O9A philosophy it is nevertheless true that some of those writings, especially those invoking or using the O9A's Labyrinthos Mythologicus, can be misinterpreted and thus be or have been an influence for some individuals to do harmful deeds.

Which raises the philosophical question of whether a philosophy or an individual can be accountable for the misinterpretations and harmful deeds of others resulting from their misinterpretation or their lack of understanding? Are the gospels of Christianity, for example, culpable for the harmful deeds some declared Christians have done in the name of Christianity?

It was our view that in such matters the fundamental O9A 'principle of the authority of individual judgment' and its Labyrinthos Mythologicus were and are detrimental to the quest for Lapis Philosophicus understood as the attainment by an individual of wisdom. As mentioned in *Abandoning The Order Of Nine Angles*, in stark practical terms the principle "means that anyone can interpret O9A esoteric philosophy in whatever way they want and establish their own nexion which propagates that interpretation with there being no 'authorized' version of O9A philosophy and no person or nexion claiming to 'officially' represent the O9A." <sup>6</sup>

Hence the development of The Hebdomian Way <sup>7</sup> which is a new esoteric tradition with the following considered unnecessary for or no longer relevant in a hermetic pursuit for Lapis Philosophicus:

- (i) the japes, deceptions, and the trickery presented by Anton Long's Labyrinthos Mythologicus;
- (ii) Occult rituals and ceremonies in general, and all types of sorcery;
- (iii) Insight Roles;
- (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
- (v) Satanism, however defined or presented;
- (vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
- (vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can be classified as political, religious, ideological, social, mythological or Occult.

## The Question Of Mr Myatt

There are two fundamental issues with the alleged and common identification of Anton Long as David Myatt. The first is that no one, academic, journalist, policy group or otherwise, has provided any evidence from primary sources to substantiate the allegation, with what has been claimed to be 'evidence' refuted. <sup>8, 9</sup>

The second issue is the neglect, by academics and others, of Myatt's post-2012 writings and his philosophy of pathei-mathos aided by the prejudicial accusation that they are "lies, a deception" even though

"in the matter of the post-2012 writings of David Myatt, in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature [...]"

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No. [...] His accusers have provided no evidence, no proof, and it is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?" <sup>10</sup>

## Myatt And Harmful Content

There is no doubt that Myatt's old extremist writings contained harmful content. Many of his pre-1998 National Socialist writings were racist while some may be considered as having incited violence. Similarly with his writings defending the

Taliban and defending Osama bin Laden. <sup>11</sup> He acknowledged this in several of his later writings, such as this from 2014,

"I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering. As I wrote a few years ago in the essay *Pathei-Mathos – Genesis of My Unknowing*,

There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism." <sup>12</sup>

His 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* is interesting in this context,

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὄβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise." <sup>13</sup>

One of his conjectures was to write

"about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason – only one – why I henceforward must live in seclusion." <sup>14</sup>

As Aymenn J Al-Tamimi pertinently writes, "the business of being an ex-extremist can potentially be quite lucrative, yet I see no evidence that Myatt has profited off marketing himself as a former extremist, such as going on lecture circuits, presenting at conferences, writing in leading newspapers etc."

In fact Myatt was asked to do this several times, but refused.

The reason why I now do not - and have no desire to - "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades - for most of my adult life. Given this reality, I simply do not trust myself any more not to cause suffering, not to make even more mistakes, not to show poor judgement again. Just as I know my responsibility, my blame, for those my past mistakes and their human consequences.

Thus, why would I want to inflict myself on the world any more? External engagement might in theory (just might) be possible for me again were I to have the guidance, the oversight, of others; a moral authoritative framework provided by good people I could empathize with and trust to guide, advise, correct me. But even then, even then given my past propensity to be hubriatic and selfish, I might veer away from doing what was right. <sup>15</sup>

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1. All three articles are included in *The Importance Of Primary Sources*, <https://archive.org/download/sources-overview/sources-overview.pdf>
  2. Included in *The Importance Of Primary Sources*.
  3. Sutter "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.
  4. <https://web.archive.org/web/20220806043054/https://www.usnews.com/news/us/articles/2022-06-25/army-privates-plea-shelved-internet-fantasy-chat-defense>
  5. qv. *The Sinisterly-Numinous Occult Tradition*, included in *The Importance Of Primary Sources*.
  6. *Abandoning The Order Of Nine Angles*, [https://archive.org/download/abandoning-the-o9a-v3\\_202306/abandoning-the-o9a-v3.pdf](https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf)
  7. The Hebdomian Way is outlined in the chapter *The Sevenfold Seeking And Noesis Of The Hebdomian Way of Abandoning The Order Of Nine Angles*.
  8. Two of the most cited claims are those of Goodrick-Clarke and Senholt.
    - (i) Senholt's claims are analysed in *Senholt And the Fallacy Of Incomplete Evidence*, which is included (pp.67ff) in *The Antinomianism Of Mr Myatt*, [https://archive.org/download/dm-heretic\\_202311/dm-heretic.pdf](https://archive.org/download/dm-heretic_202311/dm-heretic.pdf)
    - (ii) In respect of Goodrick-Clarke, Myatt writes that his  
"identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism." *A Matter Of Honour*, <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>  
Myatt in that tract denounced Diablerie as a forgery, for which forgery see *Diablerie: A Forgery?* at <https://archive.org/download/a-forgery/a-forgery.pdf>
  9. Other attempts include:
    - (i) Old articles by Myatt in Occult zines such as *Nox* and *Lamp of Thoth*, analysed in *Old Accusations Resurrected*, <https://concerningmyatt.files.wordpress.com/2022/09/myatt-old-accusations-v1.pdf>
    - (ii) 2023 claims made by a journalist on social media, analysed at <https://archive.org/download/o9a-media-false-claims/o9a-media-false-claims-v3.pdf>
    - (iii) A 2014 internet exchange on the blog of philosopher Nick Land, <https://archive.org/download/nick-land-blog-2014-myatt-o9a/nick-land-blog-2014-o9a-myatt.pdf>
  10. *Notes On Expiation, Forgiveness, And Implacability*, included (pp.12-15) in *The Antinomianism Of Mr Myatt*, [https://archive.org/download/dm-heretic\\_202311/dm-heretic.pdf](https://archive.org/download/dm-heretic_202311/dm-heretic.pdf)
  11. A comprehensive overview of Myatt's extremist past and writings is presented in the 46 page monograph *Peregrinations Of David Myatt: National Socialist Ideologist*, [https://archive.org/download/dm-ns-ideologue-second-edition\\_202307/dm-ns-ideologue-second-edition.pdf](https://archive.org/download/dm-ns-ideologue-second-edition_202307/dm-ns-ideologue-second-edition.pdf)
  12. *Some Questions For DWM*, <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf>
  13. <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>
  14. *Pathei-Mathos - Genesis of My Unknowing*, included as an appendix to *Myngath*, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>
  15. *Understanding and Rejecting Extremism*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>
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