

Ethics And The O9A Movement

Preface

This study will focus on ethical questions raised by the Occult O9A movement especially in relation to what is termed the O9A's Labyrinthos Mythologicus. The genesis of this study was reading two essays both published in 2023: (i) *Deconstructing The O9A* and (ii) *The End Of The Order Of Nine Angles*.¹ The first of these essays almost exclusively used what has been termed O9A primary sources which were defined there as the pre-2012 texts *The Deofel Quartet*, *The Satanic Letters*, and *Naos*, all written by Anton Long,² which the author of the first essay wrote contained "the foundations of O9A esoteric philosophy" and which foundations are hermetic in nature with the foundational Occult symbolism the septenary Star Game.³ The second essay describes why the Inner O9A, the 'old guard' consisting of students personally taught by Anton Long before 2012, abandoned the O9A movement in favour of their own Hebdomian Way.

In *The Order of Nine Angles: Cosmology, Practice & Movement* the authors described the O9A in the following terms: "an international, largely clandestine collective of individuals and groups (known in O9A parlance as nexions) devoted to principles and practices originating with the writings of pseudonymous author Anton Long." *Studies in Conflict & Terrorism*, 2023, DOI:10.1080/1057610X.2023.2186737

However, I use the term 'movement' in the more general sense:

6. A course or series of actions and endeavours on the part of a body of persons, moving or tending more or less continuously towards some special end. Often with defining word prefixed, as in the Oxford movement (see OXFORD).

Hence *the O9A movement*, with the endeavours the hermetic Seven Fold Way as first publicly described in the 1989 collection of typewritten texts titled *Naos*, Part One of which was sub-titled *Physis Magick: A Practical Guide to Becoming an Adept*, with the 'special end' of the O9A movement being the discovery by the individual of Lapis Philosophicus, the alchemical jewel, more commonly (exoterically) described as wisdom, which according to Anton Long esoterically means:

"not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions."⁴

Furthermore, in this study I accept that the texts *The Deofel Quartet* and *Naos*, written by Anton Long and published before 1993, describe the foundations and the goal of the O9A movement, that is ONA 1.0, and also termed the Longusian Occult tradition or movement. I have not included the two volumes titled *The Satanic Letters* since, as the text *The Sinisterly-Numinous Occult Tradition* indicates, the 'satanism' expounded in those letters is peripheral to, and not the *raison d'être* of, the Seven Fold Way and the quest for Lapis Philosophicus.⁵

Which *raison d'être* was explained in *A Fundamental Error*,⁶

"In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the *raison d'être* of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.

The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.

For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the *raison d'être* of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined.

One aspect of the insight, the perceiviation, that the rite of Internal Adept engenders in the individual is what has been termed The Aeonic Perspective; that is, of the metamorphosis of Aeons and their associated civilizations - their genesis and their nature and their necessary decline, replacement, and ultimate demise - and that this metamorphosis also applies to not only the causal governments, societies, nations, ideologies

and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus an Adept concentrates on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to 'seek the violent overthrow [of] Western civilization through violent means,'⁷ be such means described by the Establishment and others as terrorism or otherwise."

In this essay, therefore, the term O9A movement, that is ONA 1.0, refers to the Occult philosophy Anton Long expounded in *Naos* and sought to explain in the four novellas of *The Deofel Quartet*.

Rufus Malisius
Spring Equinox 2024 CE

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1. (i) <https://archive.org/download/deconstructing-order-of-nine-angles/deconstructing-order-of-nine-angles.pdf> (ii) <https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf>

2. Both *Naos* and *The Deofel Quartet* are included in the compilation *The Longusian Occult Tradition*, <https://archive.org/download/longusian-occultism/longusian-occultism.pdf> [49Mb download]

A loose-leaf limited print version of *Naos* was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - which however, when compared to the facsimile edition, contains numerous errors and some omissions.

3. *The Star Game - An Illustrated Guide*, <https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf>

4. Anton Long, *The Enigmatic Truth*, 2011, <https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf>

For how the O9A 'old guard' defines other terms, qv. *Glossary of Order of Nine Angles Terms*, Version 7.05, 2022, <https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf>

5. Appendix One contains a relevant extract from *The Sinisterly-Numinous Occult Tradition*. Appendix Two explains the meaning of the term Lapis Philosophicus.

6. <https://archive.org/download/basic-error/basic-error.pdf>

7. 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.

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Ethics And The Labyrinthos Mythologicus

Traditionally and philosophically ethics are guidelines which express what is acceptable, what is unacceptable, and what is expected in terms of the behaviour and attitudes of a person, a group or a society. Thus in what is termed 'utilitarian ethics' what is acceptable is what contributes to happiness both personal and for a majority of people in a certain society. In Kantian ethics the acceptable derives from an understanding of the world around us and acting in such a way that there is respect for the dignity, the rights, of others. In most modern Western societies what is unacceptable is what an elected government decides, on the basis of believing they have a democratic mandate, is unacceptable with laws usually defining what behaviour or attitudes or deeds constitute the unacceptable.

In the matter of the ONA 1.0 there is no definition of a particular ethics. The only reference to ethics occurs in the novella *Falcifer*, part of *The Deofel Quartet*, which novella describes the experiences and feelings of a young initiate of what is termed a traditional satanic group:

Conrad was perplexed but the Master said, "See, how profitably you have spent the last twelve hours. Already you are beginning to learn. You see, I know what has occurred between you and Tanith." He laughed. "There are no Nazarene ethics here!"

"In fact," Tanith added, "no ethics at all!"

The only reference in *Naos* to morality, and the opposites that a morality implies, is in the following:

The LHP is essentially internal magick because such magick means the use, by the individual, of the Dark Pathways that link the seven spheres of the Tree of Wyr. There are no light pathways since the pathways by their nature imply a flow of energy and such flow can only be directional. Directional energy means Change, in the causal - the emergence of Chaos through a 'gate'.

For a long time, the nature of the LHP has been mis-understood. The traditional definition as magick used for personal/destructive/negative purposes is meaningless because it assumes a framework of moral opposites which does not, in reality, exist in relation to magickal energies. All evolution of consciousness is a magickal act - an expansion of the acausal into the realm of the causal. From the 'traditional' moral/Nazarene point of view, all such evolution, of necessity, becomes 'evil' and partakes of the nature of a 'serpent' in accordance with a certain primitive, and childish, creation myth.

It is unfortunate that for a long time this simple fact has been, in most magickal circles, obscured by silly systems like the 'Qabala' with its notions of a Dark side to the Tree. No Dark side exists, because what actually exists (the seven Gates) is dark of itself because it presences non-Being. The bifurcation of the Qabala (exemplified by systems like the 'Nightside of Eden') leads quite often to severe problems if systems deriving from it are used by individuals in the manner of internal magick - as a means of increasing consciousness.

The pathways which link the seven spheres are re-presentations of the acausal and as such symbolize that which is normally (at least to 'everyday' consciousness) hidden. What is hidden becomes revealed and made present, in our phenomenal world, by the magickal act. That which is revealed is Chaos, non-Being. These acts of revealing destroy everyday or 'ego' consciousness and as such are the essence of true Initiation.

It is because they are (or should be) understood as only the beginning of the seven-fold way of internal magick that those using these Dark Pathways are free from the problems of bifurcation of identity that arise with other systems.

The essence of the genuine LHP - and this includes the Dark (or sinister) Tradition and traditional Satanism - is the use of magickal energies to enhance the evolution of the individual. Such evolution cannot exist outside the LHP as a willed act. Evolution is willed, as a magickal act, via experience: by revealing the acausal, by confronting it (usually via symbols) and finally by integrating it. There is no other way.

The context for such 'willed acts' and the experiences encountered by particular individuals in The Deofel Quartet - Conrad in Falcifer; Melanie and Thurstan in The Temple Of Satan; Alison in The Greyling Owl; and Thorold in The Giving - are explained in the Seven Fold Way chapter of Part One of Naos:

In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts. The first two stages may be said to represent a confrontation with the shadow aspect of the psyche of the individual - and an integration of this aspect followed by a transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the 'anima/animus': the power and fascination of love, eros. The fourth stage represents the emergence of the 'self' from a fusion of 'ego' and 'unconscious'. The fifth stage represents the development, within the individual, of wisdom - an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation - and the form this takes is 'indulgence'. The Grade Ritual associated with this stage is in a sense a symbolic representation, in psychological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere - Initiation.

Each stage of the seven-fold Way provides you with both personal (i.e. 'emotional') and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

These personal (emotional) and sometimes Occult experiences "provoke, by their nature, self-insight and this insight is

a gradual process of learning." As one commentator noted:

"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 anti-gay or misogynistic. In fact, 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 Longusian tradition is to understand how The Deofel Quartet presences 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 tradition is beyond the causal abstraction, the causal form, termed Satanism." {1}

In essence, therefore, "Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts." For such provoking of self-insight, such practical "acts of revealing", is a gradual "process of learning" by the individual who learns, or does not learn, from personal experience.

This lack of both detailed written explanations and of an ethical framework - of there being no 'dark side' to the septenary Tree of Wyrð {2} - would later result, post-1992, in both the axiom of the authority of individual judgment and what was termed the Labyrinthos Mythologicus, an English neologism or perhaps more correctly an English portmanteau word, signifying a labyrinthine mythos which aimed to confuse and to test outsiders and neophytes and cause them to arrive at the wrong understanding or conclusion; at a false end to or even return them to the beginning of an O9A maze.

That axiom and the Labyrinthos Mythologicus formed the essence of what it is convenient to describe as ONA 2.0 and coincided with the publication in 1992 of The Satanic Letters and 'Hostia' {3} and the distribution by 'Christos Beest' (CB) - using postal services and the imprint Brekkek - of spiral-bound facsimile copies of both those works as well as Naos and The Deofel Quartet. Post-1992 hitherto typewritten texts by Anton Long were digitized and together with other items by self-declared O9A adherents and supporters were circulated by means of the 'world wide web' with the axiom of the authority of individual judgment playing a pivotal role since in practice it meant that anyone could interpret O9A esoteric philosophy and praxis in whatever way they wanted and establish their own "O9A nexion" which propagated that interpretation, with there being no authorized version of O9A philosophy and praxis, no person or nexion claiming to officially represent the O9A and thus in possession of the authorized version or interpretation or able to denounce a particular "O9A nexion" or declare it proscribed. This was compounded by there being no written ethical guidelines by which to judge whether certain deeds or behaviour or writings were unacceptable.

Hence there were no individual(s) and no nexion able to correct or effectively denounce what opponents or critics or journalists and others said or wrote about the O9A inevitably leading to the world-wide negative publicity that post-2018 resulted from the deeds and/or the writings of some self-declared O9A adherents or those alleged by others to be O9A adherents or 'members' of the O9A.

The consequence was that the O9A became a Frankensteinian monster which was and is whatever someone or some entity - opponent or critic or journalist or policy group or politician or government department or the mass media - says it is or believes it to be.

(SUB)CULTURE

Neo-Nazi Satanist Cult Is a Terrorist Group, Feds Say

In the trial of a U.S. GI accused of plotting to murder his fellow soldiers, the United States says the Order of Nine Angles sect should be treated like Al Qaeda

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

Conor McGinn, MP for St Helens North:

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

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Dear Home Secretary

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

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

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

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

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

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

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

Yours sincerely



Stephanie Peacock MP

A Fundamental Flaw?

While ONA 1.0 remained an aural tradition in the ancient hermetic manner taught from adept to pupil or initiate then, with texts such as *Naos* and *The Deofel Quartet* personally transmitted, it could be said to be an interesting and innovative part of the Western Occult tradition especially given its Star Game symbolism. But when it was extended by its founder and others, post-1992, to include the axiom of individual judgment, the *Labyrinthos Mythologicus*, polemics about satanism, assumed a public identity by means of the Internet, and did not publicly issue written ethical guidelines, it became an incipient Frankensteinian monster waiting to be animated and able to freely wander around the world to cause another 'terrorist' or 'neo-nazi' or 'satanic' scare. As began to occur after 2018 as evident in reportage and demands for ONA 2.0 to be proscribed or declared a terrorist entity.

After the Frankensteinian monster was believed to be or was accepted as being real and as representing the O9A, from 2018 on, the 'old guard' did try to explain their perception and understanding of the O9A by writing and distributing tracts such as *The Boundaries Of O9A Philosophy* {4} and issuing compilations of quotations by Anton Long including one concerning honour. {5}

But it was just their interpretation, one among many, and possessed no authority whatsoever and could therefore be rejected, as it was, by those, including outsiders, with a different interpretation. Hence why the 'old guard' concluded that ONA 2.0 was incompatible with, or no longer relevant, to a hermetic quest for *Lapis Philosophicus* citing the following as unnecessary:

- (i) the games, 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.

They also asked, then in part answered, an important question:

"Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?"

This is the dilemma we faced before deciding to develop our own Hebdomian Way after some years

of following an example of that type of authority-less philosophy for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a 'Labyrinthos Mythologicus' that only one or two individuals per decade discovered them. Can something anarchic in nature open to various interpretations and misinterpretations - and thus to the whims of individuals - serve as a means to wisdom? We did not believe so and thus developed our own esotericism.

As we wrote:

[The] Hebdomian Way returns to the primary hermetic source since the essence of that Way is changing the individual through *pathei-mathos* - *πάθει μάθος*, the personal learning or discovery resulting from practical experiences and challenges - with everything external or internal to this considered as unnecessary, unhelpful, and distracting.

Thus, it is our conclusion that that authority-less esoteric philosophy should be considered, by those who by hermetic or other means seek *Lapis Philosophicus*, as defunct; for even though it did preserve some ancient esoteric traditions and developed some new useful ones such as *The Star Game*, its moral defects render it unsuitable as a modern practical guide to *Lapis Philosophicus*."
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An Ethical Defence?

The ethical part of the above question that the ONA 1.0 'old guard' did not answer was whether an esoteric philosophy, and by implication its founder, were or are in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name. By extension the question relates to individual responsibility for the deeds an individual does, and thus whether or not it is a moral question or a criminal defence for a person or persons to claim they were not responsible for their actions because for instance they were encouraged by that philosophy.

For example, in the penal code of one particular American State, a person is criminally responsible for an offense committed by the conduct of another if:

- (i) acting with the kind of culpability required for the offense, he causes or aids an innocent or non-responsible person to engage in conduct prohibited by the definition of the offense;
- (ii) acting with intent to promote or assist the commission of the offense, he solicits, encourages, directs, aids, or attempts to aid the other person to commit the offense; or
- (iii) having a legal duty to prevent commission of the offense and acting with intent to promote or assist its commission, he fails to make a reasonable effort to prevent commission of the offense.

There is also the disputatious legal matter of vicarious liability; of whether some entity, such as a business or a group, can be held responsible for the deeds of others such as employees or members of a group even if the business or group is unaware of the deed or deeds.

Logically, and in reference to the penal code of an American State, the founder of a philosophy esoteric or otherwise is not responsible given he or she do not directly, personally, aid or cause or encourage an offence particularly if their philosophy was created decades before. In regard to vicarious liability, it is not appropriate for them to take responsibility because there is no causal or legal link between them and the offender(s) such as may exist between an employer and an employee.

Morally, there are two questions. First, what constitutes despicable, dishonourable, deeds; and second, as in criminal and civil law, personal responsibility. It is generally accepted in all modern Western societies that sexual abuse of children by adults is a despicable, dishonourable, deed, as is the rape of women by men. In the case of children there are no mitigating circumstances with seldom used defences such as insanity or diminished responsibility requiring a plethora of evidential facts in support. In the matter of personal responsibility an analogy would be despicable, dishonourable, deeds committed by Christian priests or ministers with the consensus being that they personally, and not their religion or their interpretation of Christianity, are responsible for their actions.

The conclusion therefore is that the founder of a philosophy is not culpable, legally or morally, for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name.

Summa

The lack of ethical guidelines, the axiom of individual judgment, the *Labyrinthos Mythologicus*, and the use of the Internet giving rise to ONA 2.0, meant that the *raison d'être* of ONA 1.0 - the *Seven Fold Way*, *The Star Game*, and the personal and years-long quest for *Lapis Philosophicus* - were lost; occluded by satanism, by neo-nazism, by polemics, and by the (mis)interpretations and reinterpretations of often anonymous others who had little or no *pathei-mathos* esoteric and exoteric to their name. In summation, the defects of ONA 2.0 render it unsuitable as a modern practical hermetic guide to *Lapis Philosophicus*.

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{1} *Introduction To The Deofel Quartet*, 2024, included in <https://archive.org/download/longusian-occultism/longusian-occultism.pdf> [49Mb download]

{2} In the pagan English Rounwytha tradition, the term *wyrd* has an esoteric meaning cognate with the Saxon *werthan*, from the Old Frisian *wertha* which became the Old English *wythan/wuthan*, and the Icelandic *verða*. The meaning is 'to become', to develop; or in the esoteric sense 'to evolve'. Hence why the seven spheres of septenary system form the Tree Of Wyrd. Thus the esoteric (Batin) meaning and usage of the term *wyrd* is 'to evolve', to change, as opposed to the exoteric (Zahir) usage or meaning of 'to be destined', Fate, and so on.

{3} For an overview of Hostia refer to *Hostia: History, Authorship, And The O9A*, <https://gawathan.files.wordpress.com/2023/02/o9a-hostia-overview-v1.pdf>

As the author of that overview explains, the book published in 2013 by an anonymous editor under the title *Hostia - Secret Teachings Of The ONA* erroneously described it as an 'authorized edition' and as written by Anton Long, either a faux pas or a deliberate deception. For:

"since many of the writings in Hostia are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.

In regard to O9A 'members', Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as *Hostia*, wrote 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." ¹

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. ²

(Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, anexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. ³

Even when Anton Long revised and re-issued some of his texts - such as the novels of *The Deofel Quartet* - he never used the word 'authorized' but simple phrases such as *Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fayen* as was the case with that Quartet."

1) A facsimile of the typewritten letter is included in volume II of *The Satanic Letters of Stephen Brown*, available from <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

2) A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>

3) In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

"An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority - and the necessary hierarchy to gift such authority - was in fact a contradiction of our *raison d'être*; a fact we of course expected those incipiently of our kind to know or sense.

This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.

Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* together with an interesting reply from Stephen Brown).

In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him - a test of his character, loyalty, commitment, knowledge, and so on - but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir - and the role-play of being 'outer representative' - was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.

Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."

Anton Long, *Those Who Are Our Kind*, included in <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>

{4} <https://gawathan.files.wordpress.com/2022/09/o9a-boundaries-philosophy-v9.pdf>

{5} *Tests, Logos, And The O9A Aural Code Of Honour*, https://archive.org/download/tests-o9a-code_202312/tests-o9a-code.pdf

{6} *The Esoteric Philosophy And Seven Fold Way Of Anton Long - A Debate*, 2021, in <https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf>

{7} *O9A: A Moral Dilemma?* <https://archive.org/download/o-9-a-moral-dilemma/O9A-Moral-Dilemma-v1.pdf>

Appendix One

Satanism And Naos

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, *Esoteric Sorcery*; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

Path	Word of Power	Sigil	Image
1) → ♀	Noctulius		XV
) → ♀	Nythra		XIII
) → ♂	Shugara		XVIII
) → ☉	Shaitan		VII
) → ♃	Asoth		XIV
) → ♄	Azanigin		X
♀ → ♀	Nekalah		VIII
♀ → ☉	Ga wath am		0
♀ → ♂	Binan ath		I
10 ♀ → ♃	Lidagon		XI
♀ → ♄	Abatu		XVI
♀ → ☉	Karu samsu		VI
♀ → ♂	Nemicu		XVII
♀ → ♃	Mactoron		II
♀ → ♄	Velpecula		XIX
☉ → ♂	Kthunae.		IV
☉ → ♃	Atazoth		V
☉ → ♄	Vindex		XII
♂ → ♃	Davcina		III
♂ → ♄	Sauroctonos		IX
21 ♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
♃	Calcination	Nox	♃	Aries	Night
♏	Seperation	Satan	♏	Scorpio	Indulgence
♀	Coagulation	Hriliu	♀	♋	Ecstasy
♁	Putrefaction	Lux	♁	♌	Vision
♍	Sublimation	Azif	♍	Libra	Blood
♄	Fermentation	Azoth	♄	Capricorn	Azoth
♆	Exaltation	Chaos	♆		Thought

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Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

As we noted in our *Another Academic Misunderstanding?* {3} the much vaunted 1984 Black Book of Satan is therefore just something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

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{1} There is an interesting discussion in Anton Long's *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

"[When] we consider a matter such as entities - living beings - existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.

For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?

These questions further raise the issue of language - of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense - that is, a proper name? If so, is it singular or plural?

Thus, is it correct or necessary to apply the rules of ordinary grammar - such as declension - to such a

descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity? This raises general questions about the nature of both language and grammar." <https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf>

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at <https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf>

{3} *Another Academic Misunderstanding?* in *O9A: The Importance Of Primary Sources*.

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Source:

O9A: The Importance Of Primary Sources

<https://archive.org/download/sources-overview/sources-overview.pdf>

Appendix Two

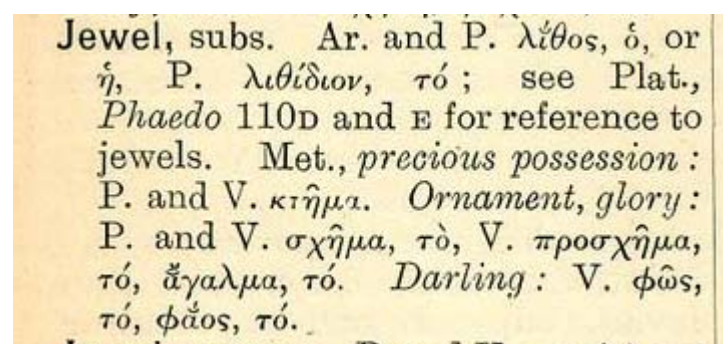
Lapis Philosophicus

As a term Lapis Philosophicus means the "jewel of the alchemist", and not the "philosopher's stone" since in alchemical texts such as *Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate* the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

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

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσεσθαι πάντες. οἱ δ' ἑννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. *Athenian Constitution*, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. *Phaedo* 110 δ-ε



Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., precious possession: P. and V. κτήμα. Ornament, glory: P. and V. σχῆμα, τὸ, V. προσσχῆμα, τό, ἄγαλμα, τό. Darling: V. φῶς, τό, φᾶος, τό.

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