

The Order Of Nine Angles And The Question Of Evil



O9A Definition And Use

In an early typewritten text titled *Diabolic Etymology* written many years before the era of the public Internet and included in volume one of *Hostia* published in 1992, {1} the O9A defined 'evil' by reference to its early use in the English language:

"The word 'evil' derives from the Gothic 'ubils' which meant a 'going beyond' (the due measure) - and did not have a 'moral' sense. Only later (under the influence of Nazarene theology) did it acquire a strict moral sense, and became an abstract absolute." {2}

Thus, when Anton Long and the early ONA - that is, ONA 1.0 and until around 1992 {3} - used the term it was in accordance with this definition which expresses the antinomian, the Left Hand Path, the heretical, nature of the word and not what it meant and implied in Nazarene theology {4} from whence it passed into common usage as a moral abstraction to mean whatever some Christian theologian, priest or minister, some demagogic politician, or some crusading journalist and the Mass Media in general (and especially the gutter-press) considered was the opposite of what they at the time and for whatever reason considered was 'good'.

This antinomian meaning and use of 'evil' is the essence of what Anton Long termed 'the sinister dialectic' which dialectic in practical terms,

"is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society. i) Individual: The strategy is to provide opportunities for individuals to discover the hidden/forbidden within their own psyche, or lead them/influence them toward this. This means catharsis on an individual level. ii) Society: The strategy means Satanic individuals/organizations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them. The aim of both (i) and (ii) is to challenge and thus provoke change, reaction.

At the present time, (i) means rites such as The Black Mass [qv. the Order MS 'Satanism, Blasphemy and the Black Mass'], and other means of inner liberation. (ii) means an aiding of what actually is heretical, now - this means upholding (a) inequality (particularly racially), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical, in Law and mostly ignored by the majority such is their supine nature - such as certain views regarding events in World War Two the propagation of which are illegal and which render the person spreading them to imprisonment (i.e. denying 'the Holocaust' ever took place). Further, (ii) at this time also involves countering the unhealthy and anti-natural morality of suppression of the Nazarene.

All these are, however, tactics to achieve broader strategic goals - they are means, only. These means can and often do change as the times change - as societies change. For instance, regarding (ii)(a) above - in a society which was tyrannically anti-egalitarian, the tactic would probably be to aid egalitarian tendencies." {5}

In specific texts where the word 'evil' was used Anton Long repeatedly did not define it, often (i) leading to the reader to be confused, as was and is the O9A way evident in its *Labyrinthos Mythologicus*, and/or (ii) for the reader to either

make assumptions - commonly involving the use of the word as a moral Christian-derived abstraction - or to and uncommonly consider it in the context of, or the clues given in, his other writings. Such clues included the following which among other things mention manners, honour, and nobility:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude." {6}

"One essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not [...] This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation." {7}

"But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon." {8}

"The Satanist makes his or her own rules as they progress. That is, they rely on their own judgement, their own instinct. If they are genuine Satanists, this judgement and this instinct will be noble - an expression of a healthy and strong personality." {9}

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand." {10}

"One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

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

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced - and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general." {11}

"One good illustration would be women of our kind, living by honour [...] the type for whom personal honour is the key to living and to dying." {12}

Therefore, for Anton Long evil - a personal and heretical defiance of what is accepted or conventional at particular times - has boundaries which the terms manners, honour, and nobility, describe just as he and following him the O9A rejected the dishonourable, uncultured, patriarchal principle of 'might is right' beloved by followers of Nietzsche, Aleister Crowley, and Howard Stanton Levey (aka Anton LaVey) and regarding which principle Anton Long wrote:

"The doctrine Might is Right - variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism - is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {13}

Confusion, Tests, and A Labyrinthos Mythologicus

As noted above, one feature of the Occult philosophy of Anton Long, developed as that philosophy was by him between 1976 and 2012, was sowing confusion about it and expecting his readers to recognize and to follow certain clues, which tactic - the raison d'être of the O9A's Labyrinthos Mythologicus - he explained in several texts including those from which the following are quotations:

"Those who are naturally of our kind - and those who when challenged reveal they have the potential to develop to become of our kind - will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in

guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living." {14}

"One of the least-known but important signs of a genuine Adept of our Dark Tradition, our sinister way, is the ability to not take one's self too seriously - to laugh, at one's self, and especially at others: those who fall for the japes, the games, the riddles, the tests, that we as Adepts set for neophytes, for the poseurs, for the supine masses. For we revel in such things, in such games, which we create and play for our own amusement, and that of others like us, just as we love to be changelings and cause confusion, misunderstanding, doubt, uncertainty - and, occasionally, the light of insight, dawning as it can and does upon one person possessed of our own evolutionary and magickal abilities, perchance propelling that person towards us and our ways..." {15}

Which tactic links to the previously mentioned personal boundaries such as manners and nobility with their self-honesty and self-control; a link evident in many texts including one in 2004 text and one in 2008 text, both written by Anton Long:

"It is one of the many signs of the failures - of those who pose at being Satanists - that they take themselves too seriously, and can become obsessed, with themselves, with others, with 'things'. Our way means self-understanding and self-honesty - we have to know, and admit, when we are wrong and so - knowing and admitting - we can move on, learning from our errors of experience." {16}

"To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are." {17}

Since there was an intent to challenge, test, and confuse it is not surprising that many people curious about or interested in or who had heard of or read something about the O9A from whatever source would either (i) only bother to read a few O9A texts and then form an opinion about the O9A or (ii) commit the fallacy of appeal to authority and thus believe what so-called 'reliable sources' or 'authorities' had written about the O9A. {18}

In both instances if they came across the word 'evil' in an O9A text or in a quotation from an alleged 'authority' they would - as their subsequent pontifications about the O9A reveal - accept it was used in the conventional moralizing way.

But a few individuals over the decades were not only intrigued enough to read a multitude of texts authored by Anton Long but sagacious enough to "work their way through the Labyrinthos Mythologicus to the essence" and discover that, as one of them wrote in 2017,

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

Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists)." {19}

Years earlier, around 2014, an academic English philosopher was intrigued enough to provide a link to the O9A blog {20} and make a few positive remarks about the O9A for which link and heretical remarks he would to be castigated and hounded for years afterwards by antifascists and then by others following the post-2018 FBI-funded 'black propaganda' campaign to discredit the O9A. {21}

The philosopher wrote:

"The O9A is not entirely new to me, but it is not a gnosis I have studied, still less deliberately aligned with. The few hours of reading I have undertaken today is by far my most intense exposure to it to date. What little I have learnt about David Myatt has not attracted me to him as a thinker or political activist, despite certain impressive characteristics (his intellect and polyglot classicism most notably). With that said:

(1) Many convergent interests are soon apparent between Outside in and the O9A (as well as a not inconsiderable number of divergences).

(2) 'We' are both (I think) inclined to dismiss the pretensions of the individual intellect and will, which makes the possibility of connections around the back impossible to dismiss in a peremptory fashion. As one /pol/ 'anonymous' remarked: "why so sure that ONA would be the deepest layer, instead of just a japeful ruse?" Real connections, influences, and metaphysical roots are obscure.

(3) O9A is fascinating." {22}

From those few who "worked their way through the Labyrinthos Mythologicus to the essence" there were a few who, as Anton Long had discerned, accepted the years-long arduous challenge that is the O9A Seven Fold Way or the sometimes more arduous challenge of living a life inspired by the philosophy of Anton Long.

As one of those few recently wrote:

"I've thought back on my lifelong Satanic journey and its initiatic footsteps into the Order of Nine Angles all those years ago. I sometimes think back to where I began, what I've been through, the people I've met, the melancholy, the failures, the ecstasy, the terror in those midnight woods, the reckless possession, rearing its head above the riptide of the self. No, there doesn't seem to be a clear answer; but beyond cosmetic justification, beyond the black horizon, there remains an irresistible magnetism trailing some immense shadow, always out of sight. The spiritual compulsion to continue at any cost is something many of us share in common. Words reveal themselves as the superficial signifiers they are, and those on the outside looking in will never share that unique spiritual underbelly of nocuous passion and pain marking those of us who, in the words of Steingrim Torson, shall remain cursed, scarred and forever possessed." {23}

Conclusion: The Aeonian Perspective

Those few - perhaps two or three a decade - are all that is needed for such generational gnostic/hermetic/occult traditions as the O9A to flourish in their own species of acausal/Aeonian Time.

As Anton Long wrote in 2012, the O9A

"produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrð - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

[Thus] we grow and have grown slowly, as befits our Aeonian perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour. It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture." {24}

Kerri Scott
July 2022 ev
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{1} Refer to *Hostia: History, Authorship, And The O9A*, at <https://archive.org/download/o9a-hostia-overview/o9a-hostia-overview-v1.pdf>

{2} A html version was published in 2006 - link: <https://web.archive.org/web/20060127131445/http://camlad9.tripod.com:80/articles1.html> - with an archive available at https://web.archive.org/web/20080906094701/http://camlad9.tripod.com/diabolic_etymology.html

{3} ONA 1.0 refers to the original O9A as manifest in writings by Anton Long such as *Naos* and *The Deofel Quartet*: qv. the 718 page compilation available at <https://archive.org/download/ona-one/ona-one.pdf>

In *The Original Order Of Nine Angles* part of that compilation, the author was of the opinion that:

"It is perhaps unfortunate that the simplicity of both the esoteric philosophy and the Seven Fold Way of Anton Long has apparently been lost over the decades. What I prefer to call ONA 1.0 - the first iteration or release or version of 'the order of nine angles' - was in 1989 with the publication of the 127 page *Naos* text and was succeeded, after several pre-2.0 'beta' versions beginning around 1998, by ONA 2.0 in 2007 with the establishment of the 'nineangles' weblog, then by ONA 3.0 in December 2010 with the publication of 981 page 'The Requisite ONA', and finally by O9A 4.0 in December 2014 with the publication of the 1460 page seventh edition of 'The Definitive Guide To The Order of Nine Angles' [...]

What was interesting and in hindsight important about ONA 1.0 was that there was no overt satanism; no insight roles; no dialectic of interference in the world by means of politics or otherwise; no support for whatever reason of National Socialism; no Labyrinthos Mythologicus; no labyrinthine esotericism; no polemics against other occultists of whatever tradition or none; no propaganda designed to 'sell' the ONA; and no references to opposing a 'magian ethos'..."

{4} In his five-part essay *Questions of Good, Evil, Honour, and God*, Myatt presents a theological and religious overview of the matter. The essay is included in <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{5} *The Sinister Dialectic*, <https://web.archive.org/web/20080906031543/http://camlad9.tripod.com/dialectic.html>

{6} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 2008, included in <https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf>

{7} Letter to Michael Aquino dated 7th September 1990 ev. Included in facsimile in *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{8} *Hell*, <https://web.archive.org/web/20080325051631/http://camlad9.tripod.com/onahell.txt>

{9} *The Satanic Way of Living*, <https://web.archive.org/web/20060820081924/http://camlad9.tripod.com/living1.html>

{10} Quoted in *Bringing The Acausal Down*, 2005. <https://web.archive.org/web/20051218032802/http://camlad9.tripod.com/ona-27.html>

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

{12} *Questions From A Rounwytha Initiate*, op.cit.

{13} *The De-Evolutionary Nature of Might is Right*, 122yfayen [2011], included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{14} *Mysterium - Beyond The ONA*, 122yf [2011] included in *Nine Classic O9A Texts*, op. cit. An archive copy of the article is available at <https://web.archive.org/web/20120125140005/http://www.nineangles.info/mysterium-beyond-the-O9A.html>

{15} It is quoted in a 2009 posting on the nineangles dot info website titled *Legends, Myths, Tests - and Laughter* (dated 115yf, 2004) which is archived at <https://web.archive.org/web/20090126085856/http://www.nineangles.info/legends.html>

Also quoted in *Those Who Are Our Kind*, 2011, included in *O9A - The Search For Aletheia*, <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>

{16} *Legends, Myths, Tests - and Laughter*, op.cit.

{17} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Fayen [2008] included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

It is also archived at https://web.archive.org/web/20100405190457/http://www.nineangles.info/noble_darkarts.html

{18} A modern example of the fallacy of Appeal To Authority is citing/believing the Wikipedia article about the O9A despite the reality being that what Wikipedia uses as a so-called 'reliable source' is not scholarly research using primary sources but (i) articles published in mainstream newspapers (printed and digital) and (ii) printed books written by journalists and others which are published by mainstream publishers even if the authors of such books and articles commit fallacies of reasoning such as the appeal to authority and the fallacy of Incomplete Evidence. That is, for Wikipedia the criteria is not evidential facts established by unbiased scholarly research but the sources being published or broadcast by mainstream, established, mediums, which thus makes Wikipedia reproduce or cite propaganda, opinion-pieces, and authors who commit fallacies of reasoning.

In the case of the O9A, Wikipedia is an unreliable source since it cites articles and items whose authors (i) commit the fallacy of illicit transference - generalize from a few instances; (ii) claim 'members' of the O9A or of an O9A nexion have committed certain crimes, and (iii) that the O9A has incited and condoned such crimes, even though (a) since the O9A is an esoteric philosophy now presented as a subculture there are not and have never been any O9A members or official nexions and (b) such cited articles and items provide no evidence whatsoever from O9A primary sources regarding inciting and condoned such crimes.

For further details refer to *Order Of Nine Angles Subculture: Following The Evidence*, <https://archive.org/download/o9a-follow-the-evidence-v1/o9a-follow-the-evidence-v1.pdf> and (ii) *How To Tell Fibs And Influence People*, <https://archive.org/download/o9a-the-lies-about/lie-about-o9a-v1c.pdf>

{19} The quotation is from from an article by davidrosalesgiron88 available at: <https://web.archive.org/web/20171012003451/https://praefuscusferrum.com/2017/05/21/corpus-nine-thirteen/>

{20} The link was to the now archived omega9apha blog; see for example <https://web.archive.org/web/20210601000000/http://www.omega9alpha.wordpress.com/>

{21} Regarding that campaign refer to *The FBI Funded Campaign To Discredit The Order Of Nine Angles*, available at

<https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf>

{22} <https://web.archive.org/web/20190213042013/http://www.xenosystems.net/occult-xenosystems/>

{23} <https://luxlycaonis.com/index.php/2022/07/16/cat-fish/> The page is archived at: <https://web.archive.org/web/20220724065429/https://luxlycaonis.com/index.php/2022/07/16/cat-fish/>

{24} *The Aeonian Perspective of the Order of Nine Angles*. 123 yfayen. Included (pp.197f) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

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