

The Order Of Nine Angles And The Question Of Judgement The View Of The Inner O9A



"The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss." *Wisdom, Logos, And The Inner O9A*, KS, RP, et al, 2014

oooooooo

The foundational Order of Nine Angles (O9A. ONA) principle termed The Authority Of Individual Judgement is central to the problems currently facing the O9A. Problems described in the 2022 text *Paradox Of Authority In The Longusian Tradition*. {1}

However, as with the word 'evil' used by Anton Long as described in my *The Order Of Nine Angles And The Question Of Evil*, {2} its esoteric (batin) usage by him is not necessarily the same as its exoteric, English usage. Exoterically, some of its usages include:

c. Private judgement: the formation of personal or individual opinion (esp. in religious matters), as opposed to the acceptance of a statement or doctrine on authority.

1718 T. HERNE (*title*) *Defense of Private Judgment*. 1840 CARLYLE *Heroes, Priest* (1872) 115 Liberty of private judgment, if we will consider it, must at all times have existed in the world.

8. The faculty of judging; ability to form an opinion; that function of the mind whereby it arrives at a notion of anything; the critical faculty; discernment.

1535 JOYE *Apol. Tindale* (Arb.) 11 Men of greter knowleg ..and more excellent iugement in holy scripture. 1599 SHAKS. *Hen. V*, III. vii. 58 You haue good iudgement in Horsemanship. 1667 MILTON *P. L.* VIII. 636 Take heed lest Passion sway Thy Judgement. 1709 POPE *Ess. Crit.* I. 9 'Tis with our judgments as our watches, none Go just alike, yet each believes his own. a 1832 MACKINTOSH *Revol.* 1688, Wks. 1846 II. 264 Clarendon was zealous, but of small judgment. 1870 J. H. NEWMAN *Gram. Assent* II. ix. 347 Aristotle calls the faculty which guides the mind in matters of conduct, by the name of *phronesis*, or judgment.

b. Good or sound judgement; discernment, discretion; wisdom, understanding, good sense.

1576 FLEMING *Panopl. Epist.* To Rdr. ¶ v, Whose minde is beautified with the amiable iuelles of knowledge, and iudgement. 1612 ROWLANDS *Knave Harts* 20 Boy, bring good wine, when men of iudgement calcs. 1784 COWPER *Task* VI. 657 A deed .. owing more To want of judgment than to wrong design.

However, when Anton Long and the early ONA used the term it was in accordance with a definition which emphasised it was acquired by experience. For he wrote:

"A genuine Satanist, on the contrary, has authority by virtue of his or her Wisdom - and has achieved Wisdom by virtue of practical experience." Letter to a Mr Milner, 14th March 1991 eh. {3}

In another letter, to a Miss Stockton dated 19th June 1991 eh, he wrote:

"You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience." {3}

In a letter to Kimberly dated 25th September 1992 eh he wrote:

"What we teach results from our own hard-won experience and insight." {4}

That is, authority is achieved by virtue of *pathei-mathos*, in the specific case of the O9A through either the quest, the *anados*, that is the decades long hermetic Seven Fold Way, or through a years-long experience in the real-world.

This was explicitly expressed in relation to the authority of individual judgement in a 2014 text with I co-authored:

"The mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the *pathei-mathos* that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary *pathei-mathos*. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." {5}

What The Authority Of Individual Judgement does not mean and never has meant is that anybody, claiming to be O9A, and "fresh off the boat" or fresh from being recruited by some Establishment security agency, can by using their real name or by using some pseudonym claim to speak or write with "authority" about the O9A. Which is why we have again and again said that O9A folk do not trust anyone unless they have known them personally for some time or unless they have a plethora of documented life-experiences and sinister deeds under their real-world name.

Why is why we trust and admire 'Anton Long', for as someone wrote in 2011:

"[He wrote his] stuff while actively engaged in many of the activities he philosophized, from violence, to insight roles, to subversion to Satanism (under his various pseudo-names). They are writings born of a man engaging in practical deeds [...] Without the practical experience to go with it, it's just words on a page. Like most LHP materials. Or to put it in a different context, it's like trying to truly grasp Musashi's Book of Five Rings, when never having studied a martial art (particularly a sword art) or been in a fight which had the potential to be fatal. Sure the words may bounce around in your head, but without that direct experience you'll never truly get them because they are born of, and written for a mindset that can only be acquired by direct experience. Those that hate 'doing' almost always feel threatened by such things because one can't just sit in their house and declare themselves an expert without enormous sacrifice and actual attainment."

Which is also why O9A folk recently wrote such stuff as *A Cautionary Tale, Revisited*, {6} which included the following quotation from an item by Anton Long:

"We are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are O9A - sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person [...]"

Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA – it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there – except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically."

Kerri Scott
November 2022 ev

ooo

URL's valid as of November 2022 ev

{1} The text is included in <https://theo9away.files.wordpress.com/2022/11/origin-v1.pdf>

{2} <https://theo9away.files.wordpress.com/2022/07/o9a-evil.pdf>

Also available at <https://luxlycaonis.com/index.php/2022/07/24/the-o9a-and-evil/>

{3} *The Satanic Letters*, volume I. <https://gawathan.files.wordpress.com/2022/10/satanicletters-1.pdf>

{4} *The Satanic Letters*, volume II. <https://gawathan.files.wordpress.com/2022/10/satanicletters-2.pdf>

{5} *Wisdom, Logos, And The Inner O9A*. The text was included in the 2015 compilation *The Definitive Guide To The Order of Nine Angles, Theory and Praxis* (Seventh Edition) pp.74-77, available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

Wisdom, Logos, And The Inner O9A is included in full in the appendix below, and explains one of the reasons why I dissented from abandoning the O9A to form the new Hebdomian Way.

{6} <https://theo9away.files.wordpress.com/2022/08/cautionary-tale-revisited.pdf>

Appendix

Wisdom, Logos, And The Inner O9A

Discovering Wisdom

An important aspect of the esoteric philosophy and the occult praxises of the O9A is the 'internal sorcery' – termed physis magick in the Naos text – whereby an individual can progress toward Adeptship and thence to wisdom. For

"the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."
Naos, A Practical Guide To Modern Magick, 1989

Furthermore, according to the esoteric tradition of the O9A:

"By the term wisdom is meant 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." *Pathei-Mathos and The Initiatory Occult Quest*

Esoterically understood, the O9A is a particular occult path, a particular occult way, which begins with initiation into 'the mysteries' – into the ancestral and modern occult knowledge and traditions of the O9A – and which traditions include that 'internal sorcery' whereby an individual can change and evolve themselves and thus progress toward wisdom. For there is a pagan mysticism and an individual anados,

and which anados is a very personal occult journey, of both esoteric and exoteric experiences and both 'sinister' and 'numinous', that lasts several decades. The term 'sinisterly-numinous tradition' - in preference to 'the sinister tradition' - therefore aptly describes this O9A path, with pathei-mathos being one of the various dark arts - one of many occult techniques - used by someone following that particular path, and which unique O9A path can be considered as either presenting "a recognizable new interpretation of Satanism and the Left Hand Path" or as being a new occult tradition which is not satanic and neither of the Right Hand Path nor of the Left Hand Path.

An individual following this O9A path for a certain period of time may well may discover their own weltanschauung and which personal weltanschauung is, while sometimes confused with the discovery of wisdom, not yet wisdom because later on - beyond the Abyss - there is, according to a modern Magus, the necessary individual discovery of lapis philosophicus:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." Anton Long, *Lapis Philosophicus*, 2/2/123 yfayen

Furthermore,

"The Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonian perspective - remains." *Knowledge, the Internet, and the O9A*

Thus one of the esoteric truths of the ancestral and modern occult knowledge and traditions manifested by the O9A concerns wisdom and its attainment: what it is, how it can be attained, and that it is neither the personal weltanschauung that an individual may develop, via personal experience, after only some years of following the O9A path nor the personal interpretation of 'everything O9A' they may develop before having melded the sinister with the numinous via The Abyss. Rather, that wisdom is manifest in (i) that balanced individual judgement that results from a practical experiencing over many years of both the sinister and the numinous with the consequent pathei-mathos, and (ii) the occult knowing of the reality behind the appearance of conflicting, ideated, opposites. It was to be a repository of, and to aurally transmit, this truth concerning wisdom and its attainment, and other important esoteric truths ancient and modern, that an 'inner O9A' was established and is maintained, and will be aeonically continued, by means of that presencing of the O9A logos that is the O9A code of kindred honour.

For the mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet - or who did not become - an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos. Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A.

The Inner O9A

The inner O9A - also known as $\omega 9\alpha$, and as the 'Falciferian O9A' - are a small, secret, and select, group of individuals who are personally known to each other, who have all attained at least the Grade of Internal Adept along the Seven Fold Way, and who possess a noble cultured - a gentlemanly or lady-like - demeanour, with the majority of these individuals being scholars, artists, musicians, or professionally

connected to established institutions of existing States. Only one or two individuals per decade are inducted into ω9α, and which secret cabal ensures the continuation of O9A aural tradition as well as engaging in aeonic sorcery and forming an ancestral repository of esoteric pathei-mathos (O9A, pagan, and otherwise) with many members being exoterically linked by ties of kinship, or by (not necessarily always heterosexual) marriage, or by those strong bonds of personal loyalty that an abiding friendship coupled with certain shared esoteric deeds over several years most certainly develops.

The inner O9A therefore is primarily concerned with aeonic matters (such as sinister strategy and its implementation by various tactics) and with adding to, via pathei-mathos, the sum total of occult knowledge and human knowledge in general. It also shapes, and to a limited extent, via being a repository of occult knowledge (ancient and modern) and of O9A pathei-mathos, 'guides' the outer - or Vindexian - O9A, and which outer O9A is the slowly increasing and necessary presencing of the O9A path and the O9A logos by those following an O9A praxis and living by the O9A code. In terms of sinister strategy, our current iteration is

"where we expand nefariously, internationally, and often in the traditional esoteric manner of a covert personal recruitment of those with our physis or whom we judge have the potential to develop our type of physis. In practical terms this often amounts to recruiting (and then testing) those individuals who are or who may be useful to us in our own esoteric quest and our own lives and useful to our nexion (as in them beginning their own quest), and/or who may be useful to the Aeonic aims of the O9A, as for example by them recruiting specific others or by them 'presencing the dark' through various actions and activities." *Internus Homo Est Eius Anima*, Documents of the Inner O9A, 123 yfayen

KS, RP, et al, 2014

This work is in the Public Domain