

# Quintessence Of The O9A

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### I. O9A 101

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados (quest) to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiveration which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

### **The Nature Of Reality**

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
- (iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
- (v) of an attainable acausal existence beyond our mortal death.

### **Occult Philosophy**

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

### **Occult Praxises**

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

- The initiatory hermetic Seven Fold Way.
- The Way of the Drecc and the Niner.
- The Way of the Rounwytha.

### **A Labyrinthine Labyrinth**

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric,

external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

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## **II. The Esoteric Philosophy Of The Order Of Nine Angles An Introduction**

### **Esoteric Philosophy**

An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did - that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

Certain esoteric philosophies - such as the one proposed by the Order of Nine Angles (O9A/ONA) - also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric - an occult - praxis or occult praxis. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxes: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

## The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exoteric, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique,

weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are - philosophically - considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity - sans symbols, archetypes, and words - which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics - manifest in the importance attached to personal honour {4} - and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

## Misapprehending The O9A

Given the past often strident emphasis by the O9A for some four decades on what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

R. Parker  
February 2014

### Notes

{1} David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Feyen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text 2014; (ii) R. Parker, *The Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{9} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

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### **III. The Multiform O9A**

The Occult cognoscenti have long understood that the Order of Nine Angles (O9A, ONA) is a multiform nexion. That its presencings of 'acausal energies' in the causal - via individuals, traditional and offshoot nexions; via propaganda, polemics, mythos, a Labyrinthos Mythologicus, and other means - are outward and multifaceted and just potentially or actually useful causal forms or ideations. That, esoterically, the O9A re-presents and thus reveals what is beyond all such causal forms, past, present, and future, and thus is neither of the Western Left Hand Path nor of the Western Right Hand Path because

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself." {1}

For the O9A provides the individual with an opportunity

"to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {1}

This is the personal knowledge of Lapis Philosophicus {2} and thus of "the

balancing of the masculous with the muliebral (the sinisterly-numinous) through pathai-mathos both Occult and exoteric." {3} Which knowledge is of "the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {4}

For among the truths

"which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations." {4}

Which is why, for example,

"one of the axioms of the esoteric philosophy of the O9A is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking." {4}

and why the O9A praxis termed The Seven Fold Way cultivates, through Rites such as that of Internal Adept and Occult Arts such as The Star Game and Esoteric Chant, the faculties of empathy, of acausal-thinking, and the enantiodromia - the Arrenothelus (ἀρρενόθηλος) or the melding, the balancing - of the masculous with the muliebral which can result from the traditional chthonic Rite of the Abyss. {5}

### **A Personal Anados**

While the majority of modern Occultists - and especially self-described 'satanists' - have either pretended that the "O9A does not exist" or have focused on or become fixated with the outer, multiform, nature(s) of the O9A such as for example the causal form termed 'satanism', the Occult cognoscenti have understood that the esoteric essence of the O9A is the individual and difficult quest for Lapis Philosophicus by means such as The Seven Fold Way. An essence described, by the pseudonymous Anton Long, almost three decades ago:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority." {6}

Such sparse revelations – such gems – did not, of course, in the intervening years prevent self-described 'satanists' and others from continuing their anti-O9A crusade based on their assumptions regarding the outer, multiform, natures of the O9A, since

"to access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate – every potential member of the O9A kindred – an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find – to the dismay of many – is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anados*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms." {7}

But now, since the esoteric essence of the O9A is more widely known – partly due to essays, such revelations, as this and partly through the works, such revelations, noted in the references below – the grammatical tense of the above quotation should perhaps be altered so that it reads "an individual *had* to work their way through....There *was*, for every candidate...."

However, despite such revelations, the majority of modern Occultists – and especially self-described 'satanists', and even academics studying modern Western esotericism – remain fixated on (i) the so-called 'satanism' of Howard Stanton Levey {8} and (ii) on the outer, multiform, natures of the O9A.

Which, of course, serves to highlight yet again the difference not only between the O9A and other manifestations of modern Occultism, but also between what the O9A assert satanism is and what self-described 'satanists', following or inspired by the likes of Howard Stanton Levey and Michael Aquino, believe 'satanism' to be.

For the O9A, satanism – in the context of esoterically understanding the O9A – is a practical, an exeatic, defiance: an initiate *pathei-mathos*, a learning experience, where one exults

"in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal – any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the

norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to – and beyond – its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done.

There is the acceptance of challenges – especially by ourselves. And if we have no challenges, we make or create some." {9}

That is, it is an initiate pathei-mathos, a learning experience, which one, via a praxis (an anados) such as The Seven Fold Way, moves on from: toward Lapis Philosophicus.

Yet, for those following or inspired by the likes of Howard Stanton Levey, satanism is just a euphemism for egoistic fantasies and for a life-long wallowing in a mundane self-indulgence.

Rachael Stirling  
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{1} R. Parker. *The Sinisterly-Numinous O9A*, e-text, 2013. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/sinisterly-numinous-o9a/>

{2} qv. *Alchemy And The Sinisterly-Numinous Tradition* in the 2016 pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{3} Rachael Stirling. *Distinguishing The O9A*, e-text, 2016, v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2016/06/distinguishing-the-o9a-v1.pdf>

{4} R. Parker. *The Pagan Mysticism Of The O9A*, 2014 e-text. The text is included in the book *The Pagan Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518885143.

In respect of pathei-mathos and the cultivation of empathy in O9A esoteric tradition, qv. the 2017 pdf compilation *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

{5} In respect of Arrenothelus, qv. the section titled *Ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way* in *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

In respect of enantiodromia and Rite of the Abyss, qv. the O9A text *Enantiodromia - The Sinister Abyssal Nexion*. The text is included in the 1460 page, 55 Mb pdf compilation *Complete Guide To The Order of Nine Angles*, Seventh Edition, 2015, which is a complete guide to the O9A's traditional, complex, and initiatory Seven Fold Way. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2014/04/09/the-definitive-guide-to-the-order-of-nine-angles/>

A more modern and simplified version of Seven Fold Way is described in R. Parker, *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*, e-text, 2017 v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2017/03/o9a-7fw-practical-v3.pdf>

The traditional chthonic Rite of the Abyss is described in the Appendix of *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

{6} Letter from 'Anton Long' to Michael Aquino of the Temple of Set, dated 20th October 1990 ev. The typewritten letter was published in facsimile in *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992, volume I.

{7} R. Parker. *O9A Esotericism: An Initiated Apprehension*, e-text, 2014. The text is included in the book *The Pagan Order Of Nine Angles*, ISBN 9781518885143.

{8} That no one, outside of the O9A, seems to use the real name of 'Anton LaVey' when discussing modern 'satanism' is interesting, indicative, and somewhat amusing.

{9} Anton Long. *The Joy Of The Sinister*. 114yf. The text is included in the book *The Joy Of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518679001.

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#### IV. Surpassing Anton Long

One of many common themes running through the Order of Nine Angles for the past forty years is that of surpassing and evolving everything O9A and surpassing the antinomian life of Anton Long himself.

Thus despite what many anti-O9A propagandists seem to have assumed, no one O9A seeks to make Anton Long into some sort of archetype or make his life into some sort of myth to be endlessly admired.

For Anton Long wrote, way back in 1991, that everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {1}

He also wrote, in 1990, that:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {2}

Thus, despite numerous criticisms to the contrary, we are only pointing out the following:

- (i) that the documented life of Anton Long is just one practical example of the 'sinisterly-numinous' Seven Fold Way;
- (ii) that his life places the much hyped life of Howard Levey (aka Anton LaVey) and the much hyped life of Michael Aquino into the necessary antinomian perspective;
- (iii) that unlike the Church of Satan and Temple of Set, the Order of Nine Angles really is antinomian in practice;
- (iv) that Anton Long has consistently said, for over 40 years, that the O9A and his own antinomian life should and must be outdone and surpassed.

In addition, one of the stated aims of the O9A is that "each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience both magickal and personal". {3}

Furthermore, "the only authority is that which arises or develops because of experience." {4}

As someone fairly recently wrote:

"In the O9A therefore, individual pathei-mathos is the ultimate authority. Not individuals, not some title, self-given or otherwise. Not Mr Anton 'I claim no authority' Long; not his writings; not his diverse exeatic life; not his esoteric philosophy that, presented by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes." {5}

As Anton Long himself wrote:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {6}

The above quotations express the esoteric reality of the O9A, founded as the O9A is on esoteric pathei-mathos: of each and every individual learning from a practical experience both magickal and personal. {7}

That the information contained in such basic O9A texts as those referenced in the above quotations seems to have been neglected by various anti-O9A propagandists - and apparently neglected even by those who in various ways have begun to follow an O9A praxis - is perhaps indicative. Indicative of an apparent lack of study of the O9A corpus, or - in the case of anti-O9A propagandists - a desire by such propagandists to propagate their own agenda, be that agenda personal or connected with their admiration of the likes of Levey and Aquino.

As for those who desire to surpass the antinomian and the 'sinister-numinous' life of Anton Long they have to achieve things akin to the following:

- (i) spending at least a decade (preferably two or three decades) actively - under their own name - fighting "the Magian status quo" by for example supporting National Socialism, holocaust denial, and Muslim Jihad;
- (ii) indulge in 'street-level' violence;
- (ii) indulge in criminal activities including forming and leading a gang of criminal/thieves;
- (iii) complete and surpass the basic physical tasks expected of an O9A initiate {8};
- (iv) publish various intellectual texts which express their detailed knowledge and understanding of and ability to translate certain

primary texts (such as the Corpus Hermeticum, medieval alchemical texts, and Greco-Roman mysticism);

(v) spend several years living a numinous life such as may be presenced by a nurse or by a monk/nun or by a penniless itinerant who has to find work in order to feed/clothe themselves.

In other words, they have to not only dedicate many decades of their life to such things but also have their life documented in mainstream sources.

Perhaps in one or two or three, or more, decades we will have one - or many - examples of those who have surpassed, who have outdone, Anton Long.

Meanwhile, 'Anton Long' remains as the sole documented example of the O9A Seven Fold Way, if that is one assumes, as some others do, that Anton Long is David Myatt.

JB  
2017

{1} *Satanic Letters of Stephen Brown*, letter to Miss Stockton, dated 19th June, 1991 ev

{2} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{3} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 7th September 1990 ev.

{4} *Satanic Letters of Stephen Brown*, letter to Miss Stockton, dated 19th June 1991 eh.

{5} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*. e-text, 2013.

{6} *The Discovery and Knowing of Satan*. e-text, 2011.

{7} <https://omega9alpha.wordpress.com/pathei-mathos/>

{8} The basic minimum physical challenges are as follows:

(i) for men:

(a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs;

(b) running twenty-six miles in four hours;

(c) cycling two hundred or more miles in twelve hours. {/quote}

(ii) for women:

(a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs.

(b) running twenty-six miles in four and a half hours;

(c) cycling one hundred and seventy miles in twelve hours.

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