

Denotata, Physis, And Pathei-Mathos

Part Two

Misunderstanding Denotata In The Esoteric Philosophy of Anton Long



The essence of the esoteric philosophy of Anton Long - named as that philosophy has been as the Order of Nine Angles (O9A, ONA) and manifest, 'presenced', as that philosophy now is in a subculture {1} - is the esoteric learning and the knowledge acquired through pathei-mathos; with pathei-mathos in this context understood as both (i) practical - 'hands-on' - personal experience, and (ii) an overcoming of challenges which are physical and of reasoning and instinct.

This essence is embodied in the Seven Fold Way (7FW) which is a decades-long adventure incorporating elements from Greco-Roman hermeticism and ancient European paganism, as well as modern innovations such as The Star Game. {2} Which 7FW is either an individual adventure or one undertaken with a partner.

Almost all of the denotata - the *-isms*, the names, the terms, the expressions, the ideas - associated with the O9A by both some of its advocates and by all of its detractors are now irrelevant compared to this essence and compared to the reality of the O9A having evolved to now become a subculture within existing Western societies.

Also irrelevant in this context are: (i) the propaganda and the polemics which were deliberately used decades ago to disseminate the 'idea' of an Order of Nine Angles and the 'idea' of O9A folk as modern heretics, and (ii) the Labyrinthos Mythologicus used to confuse, jape, annoy, outsiders and to intrigue, test and challenge those who had an interest in following and/or the potential to follow the 7FW. Both now irrelevant because post-2020 there are sufficient Internal Adepts around to world for each to personally guide at least one novice during the next one or two decades, and because a subculture has a life of its own: evolving, changing, spreading, according to its own physis and thus does not require propaganda or 'myth-making'. {3}

The irrelevant denotata - 'abstractions' - now and in the past associated with the O9A for whatever reason(s), include: satanism/satanist, neo-nazi, organization, ideology, Left Hand Path, and 'terrorism'. The denotata - the concepts, or more correctly the descriptors - used now and in the past to assist in understanding Longusian esotericism {4} include: acausal, the sinister-numinous, mundanes, and Magian.

Abstractions And Descriptors

Like some other ideas and concepts, such as TSG and 'the acausal', Longusian esotericism - as such esotericism was manifest for decades by 'the Inner O9A/Old Guard' and latterly by the Hebdomian Way {5} - we have appropriated the term 'descriptor' from Myatt's philosophy in order to distinguish an observed phenomena from an abstract manufactured ideation. The difference was described by Myatt:

"A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

An example of a descriptor is the term 'violent' (using physical force sufficient to cause bodily harm or injury to a person or persons) to describe the observed behaviour of an individual. Another example would be the term 'extremist' to describe - to denote - a person who treats or who has been observed to treat others harshly/violently in pursuit of some supra-personal objective of a political or of a religious nature." {6}

Thus the term 'acausal' as used in Longusian esotericism is not an abstraction but what esoteric-empathy {7} reveals or can reveal to those following the 7FW and which revealing often occurs during the rite of Internal Adept when the initiate lives alone in the wilderness for between three and six months. {8} Which personal revealing is two-fold: (i) of how physis as presenced by living beings is not just linear (causal) but a varied and often non-linear unfolding, and (ii) how such beings manifest what was in ancient times termed 'the divine' (as theos, the divinity, the monas, and as theoi), what is often now termed 'the numinous', and known metaphysically as Being, all of which are revealed as not-causal, not-linear.

Similarly, the term sinister-numinous describes the dichotomy often found/discovered by us to be and to have been assumed by others and which assumption forms a believed in dialectic/conflict of abstracted opposites such as in religions - for example, between believers and apostates, 'good' and 'evil' - or within nations/States as for example between 'citizens' and 'immigrants'; or within ideologies between 'what-is-now' and some hoped for/believed in future idealized society; or within a psychology which posits an 'ego' and an 'id'; or even within individuals themselves between their assumed Jekyll and their Hyde.

In regard to 'Magian', the term expresses the reality, discoverable by one's own scholarly research, of the patriarchal ethos inherent in Judaism, in Christianity, in Islam, and in Western nation-States; and in the case of nation/States the (i) notion of the necessary acceptance by individuals of a powerful supra-personal authority based on a hierarchy, deriving from the Christian writings of Augustine {9} and (ii) the Augustinian notion that war requires the authority of a person (such as, formerly a monarch answerable to God; latterly a President/Prime Minister) who has such 'necessary' authority over others {10} and that it is such authority which makes a 'just war' (jus ad bellum) as opposed to an unjust one.

In regard to 'mundanes', the observed reality is of the hoi polloi and the minority who are observed to possess, or who have in the past been documented to possess, certain traits of character. As Anton Long wrote in a 2010 ev polemic which (shock, horror) mentions honour in relation to the O9A:

"For us in contrast to the mundanes it is our natural right, our evolved duty, to take control of our own lives; to be responsible for ourselves, in the immediacy of the moment and beyond. Thus, our way is the way of individual, personal, honour - of dealing with matters in our own way and directly, person-to-person.

For we know - we feel - that such self-discipline and such self-control as arises from upholding our law of personal honour is an evolution, a liberation, of ourselves, and represents the true freedom that the tyrannical systems of the mundanes do deny us and have denied us. Thus we know we feel that it is up to us, as individuals, to judge others in the immediacy of the moment; through personal knowing of others.

Thus do we scorn and reject the notion of judging others according to each and every abstraction each and every -ism and -ology which the mundanes have manufactured and which they themselves in their stupidity and their mundaneness use to judge others." {11}

Herewith the genesis of one mundane misunderstanding: for when we praise individuals who the mundanes deprecate or despise - often as a result of mundane propaganda - we are categorized by an abstraction. Thus, if we praise, as we and Anton Long have done, the bravery and honour of individuals such as Leon Degrelle, Otto Ernst Remer, Otto Skorzeny, and Per Sorenson, we are judged by mundanes to be neo-nazis. {12}

Reputation, The Aeon Perspective, And Generational Transmission

As an esoteric philosophy manifest in the 21st century as a subculture the question of reputation, of credibility, is irrelevant. For who decides, by what criteria and why, to confer a 'good reputation' or grant approval? Who decides, by what criteria, and why, to be disparaging?

The actuality of the post-2018 anti-O9A narrative by the Establishment {13}{14} is that it has not only convinced the hoi polloi that the O9A is noxious, 'terrorist', 'evil', and so on, but also attracted to the O9A a small number of individuals whose words and/or deeds while contrary to the ethos of καλὸς κἀγαθός {15} nevertheless on causal inspection seem to reinforce the Establishment narrative.

But the actuality of O9A subculture is not only that guides are available in digital format written by and referencing those who years ago embarked upon the adventure that is the 7FW, but also that O9A esoteric philosophy and now the 7FW have been transmitted, taught, and are being taught, and will continue to be taught, on an individual basis consistent with the O9A Aeon perspective which:

"describes some of the knowledge O9A folk have acquired over decades through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how such a New Aeon manifests καλὸς κἀγαθός - and the associated pagan ethos and civitas - in contrast to the current Old Aeon ethos." {16}

Thus in Aeon terms and in terms of guides to the O9A, {17} the anti-O9A narrative and the few O9A-pretenders trumpeted by the Establishment are irrelevant. For the guides to the 7FW are being handed-down generationally, diuturnally, as such esoteric guides anciently were; with the Establishment narrative, as such narratives always do and always have done, will fade away as the current Establishment will inexorably fade away and be replaced, most certainly within the next hundred or so years. Hence why and despite what the Establishment anti-O9A narrative claims there is no need whatsoever for us to agitate in any practical way for the downfall of the Establishment.

oooooo

{1} A subculture has been defined as "a variant of a culture which distinguishes itself or is distinguished by others by particular and recognizable alternative norms, values, beliefs, practices, informal associations, or by a rejection of certain established cultural norms, practices, behaviour and values. Subcultures often develop their own terms - a language or slang - to express their feelings, and/or their activities, and/or their ideas and practices."

For that definition, and in respect of O9A subculture, see *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{2} One of the best descriptions of The Star Game (TSG) is in chapter III, The Noetic Star Game, of *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

For the convenience of readers the chapter is reproduced here as Appendix I.

{3} As a now historical aside, Appendix II includes a classic O9A text about the Labyrinthos Mythologicus from 2011, and an insightful piece from an interested outsider dated 2017.

{4} The terms Longusian tradition and Longusian esotericism - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxises of the pseudonymous Anton Long promulgated between 1976 and 2011, and (ii) developments and variations of that esoteric philosophy by its adherents, and which Longusian tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A. The Longusian tradition is described in *The Boundaries Of O9A Philosophy* - available at <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf> - and a recent development of that tradition is the Hebdomian Way, outlined in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

{5} The development of the Hebdomian Way is described in <https://sevenoxonians.files.wordpress.com/2021/11/hebdomian-way-rs.pdf>

{6} Vocabulary of the Philosophy of Pathei-Mathos, in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, <https://web.archive.org/web/20220127071557/https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{7} Esoteric empathy is a type of empathy - a 'dark occult art' - which relates to and concerns acausal-knowing: the perception and the understanding of the acausal nature of living beings, including Nature. It is one of the skills/abilities that can be learnt and cultivated by the three to six month long O9A rite of Internal Adept.

The rite involves the candidate living alone in an wilderness area, near water suitable for drinking, for at least three months taking with them all that is required in a rucksack which they carry on their own back. They can either (i) build their own shelter from local materials and find their own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to their site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the rite they should maintain their isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment. They should keep a handwritten journal to record their musings.

{8} The *Diary Of An Internal Adept* recounts the experiences of one O9A initiate in the 1990s. The Diary is included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{9} See for example *De Civitate Dei contra Paganos*, Book XIX, chapter xiii.

{10} See for example *Contra Faustum Manichaeum*, Book XXII.

{11} <https://web.archive.org/web/20100815010202/http://nineangles.wordpress.com/2009/12/01/the-war-against-the-mundanes/>

{12} According to O9A mythology, Anton Long - whomsoever he/she/they were - personally knew Leon Degrelle and Otto Ernst Remer.

{13} As described in the 2022 text *How To Tell Fibs And Influence People*,

"by the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television news media), well-funded special-interest advocacy groups both political and business-orientated, established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work is used by the mainstream Media [...]

The Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in this orthodoxy a good indication of who or what is part of the Establishment. Thus the orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad'; that the colonial past of many Western nations was a manifestation of 'racism' [...]

In effect, many of the tenets of antifascist ideology concerning multiculturalism, racism, and 'hate', are now mainstream, part of Establishment orthodoxy." <https://archive.org/download/o9a-the-lies-about/lie-about-o9a-v1c.pdf>

{14} A summary of the post-2018 anti-O9A narrative is given in Appendix III which is a transcript of an interview in 2021 with Anton Long.

{15} According to Anton Long - qv. Appendix III - the O9A ethos "is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κάγαθός and kindred-honour."

{16} *Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{17} The two necessary guides are: (i) *The Boundaries Of O9A Philosophy*, <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf> and (ii) *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

Appendix I

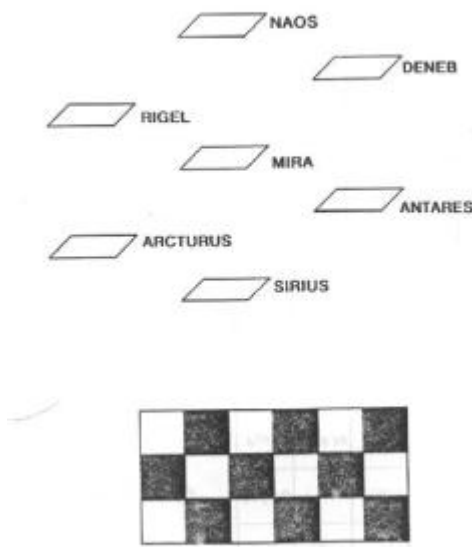
The Noetic Star Game

The noetic Star Game is the use of The Star Game as either (i) a type of silent contemplative meditation by one person who plays one side - the 'white pieces' - against the other side - the 'black pieces' - with an objective determined beforehand, or (ii) against a partner, as in chess, again with an objective determined beforehand.

In both instances the game can be useful in developing an insight into the hebdomad and such matters as the flow and transformation - unfolding, and loss - of beings (symbolised by the pieces) through causality and otherwise; and how symbols as in mathematics and symbolic logic can enable diverse and sometimes new connections to be perceived, sans denotata.

The Star Game itself is a three-dimensional seven-board game developed by David Myatt in 1975 with the seven boards, each board of nine white and nine black squares, placed in a spiral one above the other, representing the hermetic hebdomad, and named after the stars Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius.

The Boards



The pieces are designated by symbols and which symbols can be of two types: purely symbolic using a combination of Greek letters or alchemical using alchemical sigils. Each side - or player - as in chess has a set of either white pieces or black pieces, with each player having 27 pieces consisting of three sets of nine combinations. In terms of Greek letters the nine pieces for each player are:

$$\alpha(\alpha) \alpha(\beta) \alpha(\gamma) \beta(\alpha) \beta(\beta) \beta(\gamma) \gamma(\alpha) \gamma(\beta) \gamma(\gamma)$$

Each piece is thus marked with the appropriate symbol - for example $\alpha(\alpha)$ - with each piece allowed to move across a board, or up or down from board to board, according to its type. Only a $\gamma(\gamma)$ type of piece can capture other opposing pieces, and a captured piece is removed from the boards and plays no further part in the game. The basic rule of play is that after a piece has been moved - whether across a board or from one board to a higher or lower board - it is transformed into another piece according to a set sequence and then can be moved according to its new designation. Another rule is that pieces can only stay on the Mira board for three moves: once placed on Mira, the player has three moves before it must be moved to another board. Thus, if a $\alpha(\alpha)$ piece is on Mira it cannot escape since it can only move across the board in which case the piece is forfeited and removed from the game.

The set sequence, for symbolic Greek pieces, is:

$$\begin{aligned} \alpha(\alpha) &\rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ &\rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma) \end{aligned}$$

Thus, a $\alpha(\alpha)$ piece when it is moved becomes a $\alpha(\beta)$ piece; $\alpha(\beta)$ becomes $\alpha(\gamma)$ and so on. When a $\gamma(\gamma)$ piece is moved it reverts to being a $\alpha(\alpha)$ piece.

In terms of alchemical sigils, the pieces are:



Alchemical Mercury, Alchemical Salt, Alchemical Sulphur

and the sequence is:

$$\underbrace{\begin{matrix} \text{Mercury}(\text{Mercury}) \rightarrow \text{Mercury}(\text{Salt}) \\ \text{Mercury}(\text{Sulphur}) \end{matrix}}_{\text{Mercury}(\text{Sulphur})} \rightarrow \underbrace{\begin{matrix} \text{Salt}(\text{Mercury}) \rightarrow \text{Salt}(\text{Salt}) \\ \text{Salt}(\text{Sulphur}) \end{matrix}}_{\text{Salt}(\text{Sulphur})} \rightarrow \underbrace{\begin{matrix} \text{Sulphur}(\text{Mercury}) \rightarrow \text{Sulphur}(\text{Salt}) \\ \text{Sulphur}(\text{Sulphur}) \end{matrix}}_{\text{Sulphur}(\text{Sulphur})}$$

It is for each individual to decide which type of symbolism to use, with the alchemical one and the boards of The Star Game illustrated in the following image:



Image 1
The Star Game

The image shows how the pieces are often constructed: as cubes (of wood or other material) with the sides painted with symbols in sequence. Thus, on the six faces of one cube its faces/sides would be marked $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$. In use, the symbol on the top of the cube - for example $\alpha(\alpha)$ - is the 'active' symbol, and designates the type of piece. When this $\alpha(\alpha)$ piece is moved, it becomes $\alpha(\beta)$ with the cube turned so that the $\alpha(\beta)$ symbol is at the top. On its next move, this $\alpha(\beta)$ piece would be transformed into $\alpha(\gamma)$ and the cube turned again so that the $\alpha(\gamma)$ symbol was at the top. This method of marking pieces also means that each player has to make extra (spare) pieces.

At the start of the game, each player has six particular pieces on Sirius, three pieces on Arcturus, six pieces on Antares, three on Rigel, six on Deneb, three on Naos, and none on Mira. As in other board games, the players take turns to make their moves.

The Moves

After a piece has been moved and changed to the one next in sequence it moves according to the type of piece it has become. Thus, $\alpha(\gamma)$ becomes $\beta(\alpha)$ and moves according to the rules for a β piece.

° The α pieces - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ - can move only across the board they are on to any vacant square.

° The β pieces - $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ - can move across the board they are already on to any vacant square, and up, or down, one level - for example, from Arcturus up to Antares, or down to Sirius.

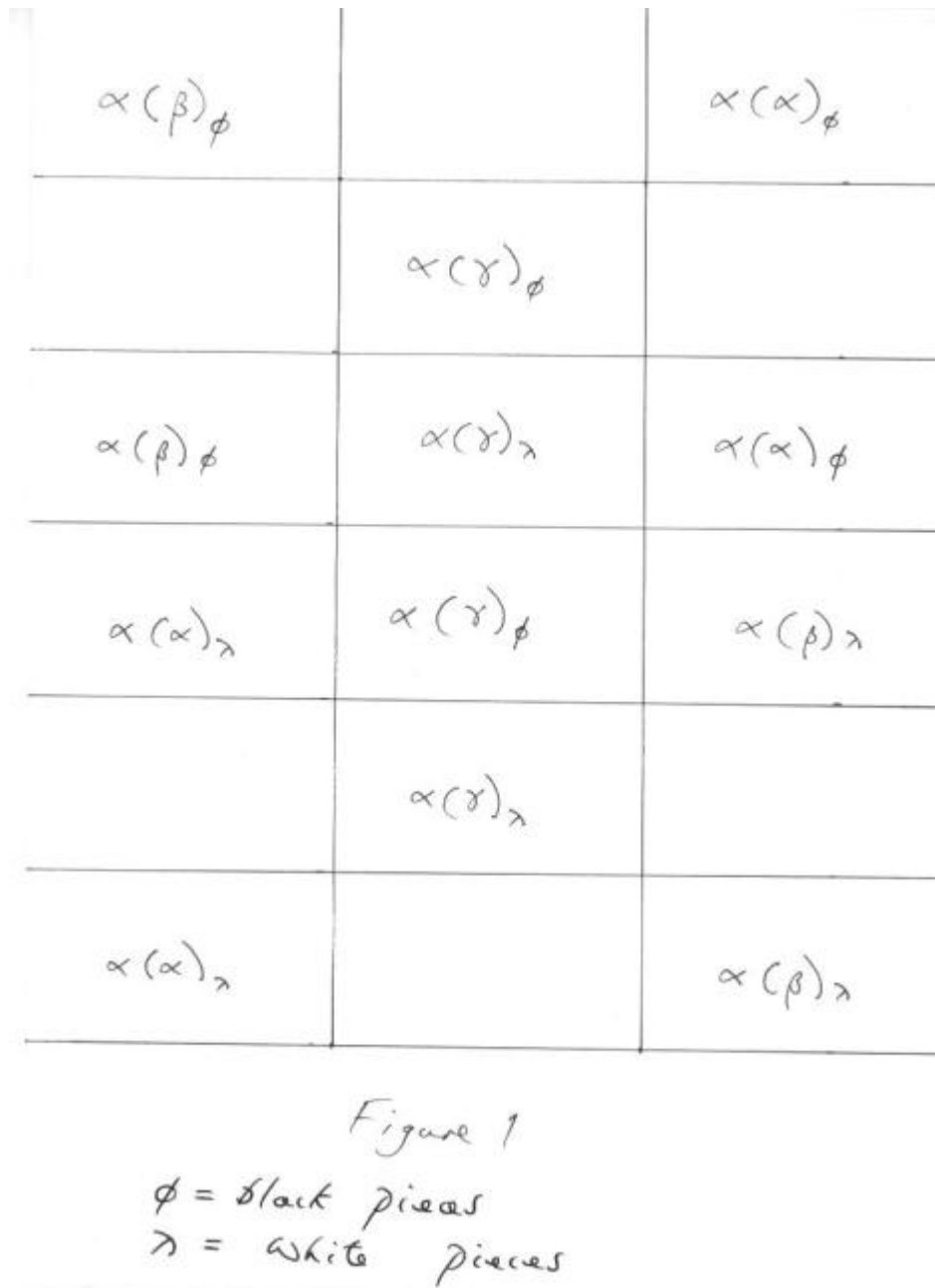
° The γ pieces can move to any (vacant) square on any board and a $\gamma(\gamma)$ piece can capture any opposing piece on any square on any board, with the captured piece removed from the board and playing no further part. Once moved the $\gamma(\gamma)$ becomes $\alpha(\alpha)$ and as an α piece can only move across the board it has landed on.

The player or players decide before the start whether or not to allow a rule variation that increases the difficulty of the game: that pieces on Naos cannot be captured by a $\gamma(\gamma)$ piece.

Initial Placement

The initial placings are as follows:

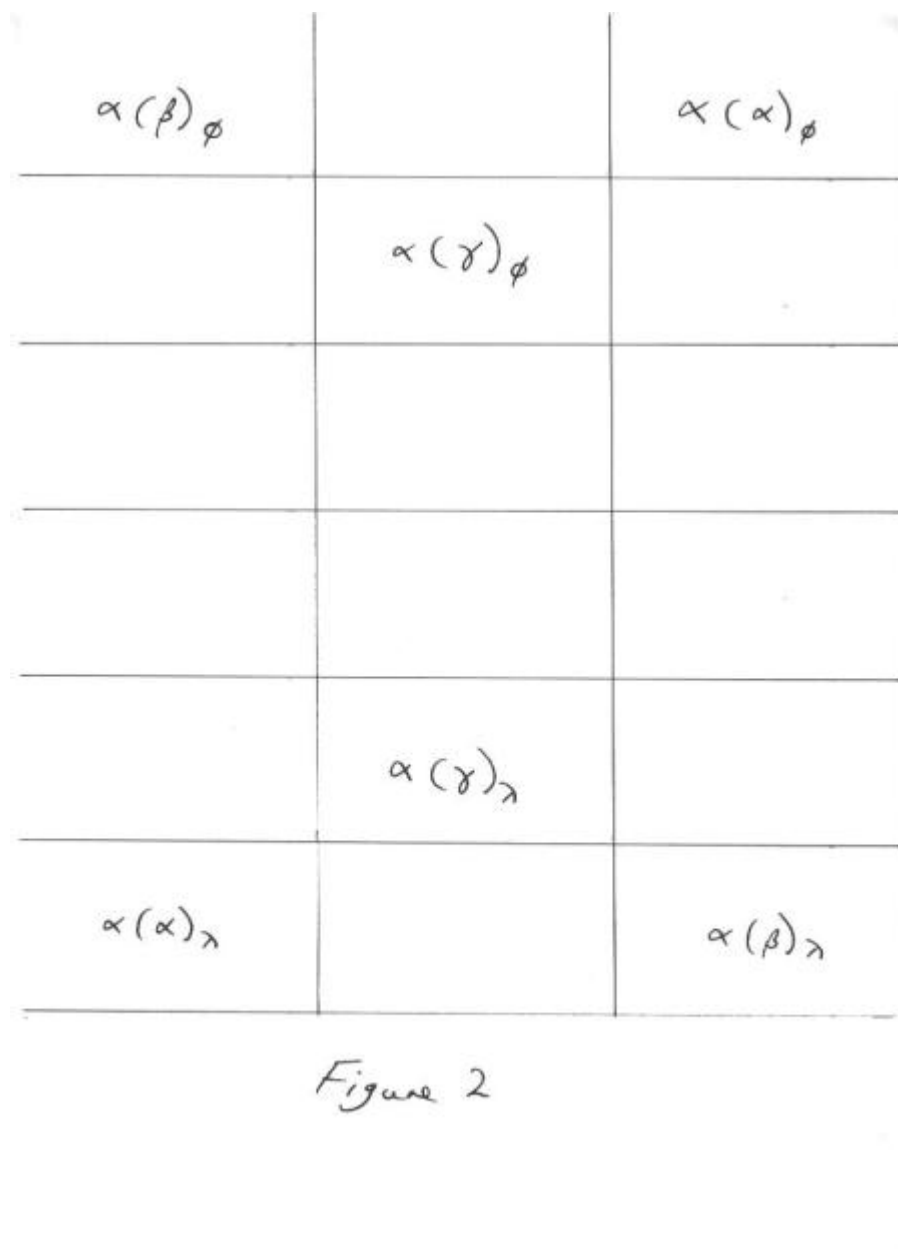
° Six pieces are placed on Sirius - two sets of alpha pieces - for white, and six for black as in Figure 1.



Sirius

ooo

° Arcturus has three pieces for white and three for black, as in Figure 2:



Arcturus

ooo

- ° Antares has six pieces for white and six for black - two sets of beta pieces, placed exactly as the pieces on the Sirius board.
- ° Mira has no pieces on it at the start.
- ° Rigel has the three remaining pieces (for each player) of the beta sets, placed as the alpha pieces on Arcturus.
- ° Deneb has six pieces of white and six of black from the gamma set, placed as the alpha set on Sirius.
- ° Naos has the three remaining pieces of the gamma set, placed the same as the alpha sets of Arcturus.

The Objective

The objective is flexible and decided by the player or players before the game. The standard objective is to place three particular pieces on certain squares on Mira, with the type of these pieces and their placing on that board decided beforehand. One such placement is,

$\alpha(\beta)_\lambda$		$\alpha(\alpha)_\lambda$
	$\alpha(\gamma)_\lambda$	
	$\alpha(\gamma)_\phi$	
$\alpha(\alpha)_\phi$		$\alpha(\beta)_\phi$

Figure 3

where the sub-script λ indicates the winning position for the player of the white pieces, with the three other pieces the winning position for the player of the black pieces. The first to so place such pieces, wins the game.

The player or players can also decide beforehand to waive the rule that allows pieces to only stay on the Mira board for three moves.

o o o o o o

Source:

The Sevenfold Seeking And Noesis Of The Hebdomian Way,
<https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

Appendix II

Labyrinthos Mythologicus

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE , a modern edition of whose works was included in the *Bibliotheca Teubneriana* of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative." Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to

them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail – there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

Order of Nine Angles,
122 yfayen (revised 127 yfayen)
v.1.07

{1} qv. Milton's Comus, first performed at Ludlow Castle, Shropshire, in 1634:

Comus: What chance good Ladie hath bereft you thus?
Ladie: Dim darknesse, and this heavie Labyrinth.

vv.277-278

Original (v. 1.03) Source:

<https://web.archive.org/web/20210515224206/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

o o o o o o o

A Confusion In Great Numbers

Proper esotericism, it would seem, is a double edged sword, which hides as much as it reveals, and whose revelation cannot be unbound from its hiding. That is to say, it is the layers of exoteric exposition which themselves constitute the symbolic graduation of the esoteric essence. It does not, and should not, need to be explained, since the explanations themselves incur a debasing, a reduction and almost certainly a distortion of the esoteric essence. There lies the connection with the practical, with direct experience, and the putting together of the pieces of existence and reality “beyond denotatum”.

When, therefore, the different analyses of practitioners or occult commentators take issue with the symbols used by ONA [O9A, Order of Nine Angles], with the sketchiness of its apparent design, they seem to do so from a purely exoteric perspective. That is to say, not as exoteric linking to esoteric and concretely revealing fault or mistake, but as exoteric as pure appearance of symbols in a catalogue. Discussions on ONA names, stories, rituals, etc. end up being reduced and compressed into what feels tangible. Such a proclivity appears to be predominantly American, and which proclivity leads many towards dialectical materialism. In lieu of the truly unspoken, unspeakable mystical experience, the average American mentality seeks this tangibility because American culture lacks the essence of said experience: it needs the theatrical, which is an exoteric form, and confuses it with the esoteric essence itself. It ignores that the mystical, the esoteric, is not the fireworks of the symbols but the every-day, instant-to-instant living through this existence.

The problem with this materialism is that it is itself a reduction of idealism, and whose relation is very much like that of pathetic Humanist values that clearly stem from Christian dogma. The situation in the latter case is that when atheism arrives at the door under the flag of Humanism, it does away with dogma but retains all the idealistic mumbo-jumbo and is forced to justify it through materialist means. That is to say, where dogma caused value, dogma was removed but value was retained as if it were a given, thereby causing the necessity of making all sorts of excuses for the maintenance of the value. The illusion lies in thinking that because materialist, because only looking for tangibility, the explanation is scientific; through such misconception is pseudo-science born.

Something similar appears happen with de-esotericized interpretations of the ONA, which do not seem to comprehend that ONA proposes methods that develop the individual but also dissolve interpretations of reality in favor of a constant immediate apprehension of the same. Thus, while a method of confrontation and self-challenge may be to adopt the aforementioned Soviet denotatum, to turn it into a conclusion implies the falling into the trap of its indirect apprehension of reality. The method is confused with the goal, and a same ghost-dogma-to-value interplay occurs where the "sovietization" of the mind becomes not a door and an exoteric presentation of the esoteric anti- dote, but the reductionist end- point.

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). From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose.

As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds. That is to say, ONA nexions need not be brothers, nor should they need to maintain communication at all, especially if after a certain period of time Adepts had already been disseminated geographically after an initial round of tutelage from the origin, as it were. As the original proponents of the Seven-Fold Way sort of said, the worth or value or applicability of the system will only be proven if it eventually reaches its Aeonic goals. To say this goal, the initial stages of which require centuries and generations after generations of Adepts, has been thwarted because certain groups crumble, is to not understand the implications of what is being said. While there is at least one Master, or while the corpus' materials can interact with human minds to produce Adepts and the information is available where there is potential, there exists the hope that a certain causal iteration of the ONA presents itself that can eventually lead towards the accomplishment of said Aeonic goals.

An extract from an article by davidrosalesgiron88 available at:
<https://web.archive.org/web/20171012003451/https://praefuscusferrum.com /2017/05/21/corpus-nine-thirteen/>

Appendix III

An Aristocratic Ethos: An Interview With Anton Long

The 2021 interview was conducted in person by Rachael Stirling in September in Oxford, England, and was recorded and then transcribed by her. The interview is particularly relevant given the virulent post-2018 and ongoing campaign of lies and disinformation propagated by anti-fascists with the aim of not only discrediting the O9A but also having the British government outlaw the O9A and suppress its literature. We have added some references in the form of footnotes to elucidate certain matters and to supply a reference where Anton Long quotes from some text (courtesy of a DVD of O9A texts) or from some other item. As with his 2015 interview Anton Long read the transcript, with the only changes made in this instance being of punctuation, of using his idiosyncratic spelling - as in reflexion - and hyphenating certain terms such as agent-provocateur.

ooo

Rachael Stirling. In the six or so years since you last gave an interview there have been significant developments in respect of the Order of Nine Angles. I'm thinking here of two things. First, the post-2017 anti-O9A FBI psyop during which they paid their agent provocateur over \$78,570 US dollars between 2018 and 2020. Second, the post-2018 and ongoing campaign of lies and propaganda directed at the O9A by antifascists with the aim of discrediting the O9A and having the British government ban the O9A and make its literature illegal. {1}

Your view of these matters?

Anton Long. Personally I find it rather amusing that the Order of Nine Angles has in the space of around four years gone from being publicly regarded as a joke, a faux Satanist group, to being described and I quote as "the most dangerous far right terror movement operating in the world today." {2}

Amusing, but not surprising. It is amusing not only because some government officials and some group as well as some anti-fascists apparently really believe or believed that the Order of Nine Angles was or is an actual organization with members and has some sort of hierarchy or at least a leader which or who has some sort of authority to confer membership, but also amusing because they have no appreciation, not even an intimation, of our Aeonic perspective.

It is not surprising because we - and I mean our folk, our kindred, followers of our philosophy - seem to have angered a particular sub-set of the set of elements well-described by the denotatum "Magian ethos" and, because of and through the instigation of that particular sub-set, angered some other sub-sets, all of whose values inform their activities and the change they desire to make in people and in societies. One of these so instigated sub-sets consists of anti-fascists.

RS. By a particular sub-set you mean "they who must not be named" lest we fall foul of some causal abstractions they and their savants {3} have manufactured which pejorative abstractions are now enshrined, presenced, by means of some criminal law or laws?

AL. Certainement.

RS. You mentioned the O9A Aeonic perspective. Can you elaborate?

AL. In the context of all the adverse publicity of the past few years and of the machinations of that particular Magian ethos sub-set and the activities, actions, and propaganda of those instigated or inspired by them, including governments and their cohorts, I mean the continuing concealed transmission of our philosophy and of the Seven Fold Way - or what both may evolve to become - over decades and centuries. That is, a transmission, a learning, from individual to individual; from one generation to the next.

From one person in one rural locality to a so suitable neighbour. From a book or manuscript kept hidden but revealed, when the causal time is right, to someone with our perceivation, our physis, an intuitive appreciation of our sinister-numinous aesthetic. A learning by an individual or by perhaps two who for themselves chance upon or discover or who have sought a books or books or manuscript or manuscripts of ours and who thus become inspired to follow our philosophy and perhaps a praxis of ours. Etcetera.

In practice, this is the continuation of our aural traditions, from esoteric philosophy, to our Culture and Arts of pathemathos, to our traditions of sorcery, to our ways of living such as the Rounwytha, to our mythos, to the subversive transmission of a history of the century just passed which relates a version of a particular war quite different from now official government versions which include a mandatory belief in a particular modern myth.

RS. In Aeonic terms, "they who must not be named" and cohorts and savants will fail.

AL. Yes.

RS. Why did they launch that well-funded FBI psyop? Surely we were no threat to them?

AL. My own fallible opinion in respect of "some of them" based as this opinion is on around fifty years of experience is that as so often in the past it was a passion bordering on anger and prejudice that was the main motivation; and one nurtured by a mythology of being special, chosen, and of having suffered in the past. A prejudicial passion such as gave birth to the raison d'être expressed by the slogan "never forgive, never forget" which motivates and has motivated so many of their savants such as anti-fascists and which keeps a particular modern myth in existence.

On reflexion, our longevity and our slowly growing influence in Europe and America seemed to be perceived as a threat so it was decided to change the public perception of our philosophy and of our core Occult praxis by using the propaganda tactics of what has been termed "the gutter press". Hence the propaganda manufactured by an agent-provocateur regarding our philosophy condoning misogyny, rape and paedophilia; dishonourable proclivities and accusations, with such propaganda guaranteed to be used against us by anti-fascists, by their political savants, and also be uncritically used by certain types of journalists and by others to defame our philosophy in the minds of the general public.

It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling.

RS. Which brings us to the matter of O9A pretenders - and the pretendu crowd in general

- since the FBI agent provocateur claimed to be O9A and was even cited as being the leader of an American nexion or chapter. Since no one contradicted his claim he was generally regarded as O9A since there is no procedure in our kindred, no leader or authority, to declare who is or who isn't O9A. Isn't that a fundamental weakness which the Feds and anti-fascists have taken advantage of?

AL. This goes to the core of our philosophy, the Occult philosophy which the appellation Order of Nine Angles exoterically describes but esoterically somewhat intentionally misdescribes.

Since the Order of Nine Angles esoterically apprehended is an Occult philosophy, it is not an organization or a group or even a traditional hierarchical Order and thus does not have conventional members, only individuals influenced by or interested in that philosophy or seeking to apply that philosophy or aspects of it to their own lives.

Decades ago I wrote that

"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." {4}

That is, someone seeking, via esoteric and exoteric *pathei-mathos*, Lapis Philosophicus; more conventionally understood as Wisdom. The emphasis is on an individual following a path or way such as our Seven Fold Way, and thus on learning from personal experience.

Forming a nexion and thus involving a few others may be a useful time-limited experience undertaken in the early stages. But is not mandatory; nothing in our philosophy is mandatory. It is only suggested because of having been found to be useful in the past.

Furthermore, it needs to be understood that declaring to friends, or to work colleagues, or to a wider public or to whomsoever, that you are ONA or following or supporting a particular philosophy known as the Order of Nine Angles, is a personal choice and one that usually has certain consequences even if the declaration is publicly made by means of some modern medium using a pseudonym.

Insofar as we who are already following that philosophy in a practical way are concerned, a consequence is that such a declaration is meaningless unless one or two or both criteria are met.

The first criterion is that the person is known to us personally, person to person in real life, not by means of some impersonal medium be it a letter or "electronic mail" or some "weblog" or something published in some book or on a website or on what is now termed "social media". In practical terms, as I and others wrote years ago, we do not trust the person unless and until we meet with them in person over a period of causal time, although some of us may feign such trust by some impersonal medium if it is believed the person might be useful to us or to our cause.

The second criterion is that we expect them, if they have gone public and declared they are, for example, following the Seven Fold Way, or if they pontificate in public about our philosophy as if they, as "members of the ONA" are knowledgeable about it, then they are expected, if asked, to provide proof. In the case of the praxis that is the Seven Fold Way proof would be recordings of them and/or their nexion performing Esoteric Chant. Or photographic images of their Star Game. Or an image of them when undertaking an Insight Rôle. Or publicly available documents regarding their sinister or exeatic or antinomian deeds. And so on.

In the case of writings about our philosophy we would expect them to be able to answer certain esoteric questions and have knowledge - gained by means of Occult skills or discovered by means of esoteric empathy and intuition - of certain of our esoteric traditions.

In essence, with one rare exception, we who are already following our philosophy in a practical way keep silent in public about those claiming to be, or those claimed by sundry others to be, of our kind or part of our kindred. The judgment of those claiming or claimed to be is for others, if others deign to do so. The one rare exception is if one or more of our kind perceive some individual or group has done or written something which is a contradiction *par excellence* of our philosophy and our ethos.

Since our ethos is succinctly expressed by three terms - *πάθει-μάθος, καλός-κάγαθός*, and kindred-honour - it should be obvious that the American agent-provocateur had acted and written and propagandized in contradiction to that ethos, especially as *καλός-κάγαθός* enshrines noble personal behaviour and thus personal honour {5} which thus precludes advocating and committing the aforementioned dishonourable deeds. That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*. {6}

In *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* published in 119 Year of Feyen [2008] I wrote:

"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."

Which summarizes our aristocratic approach although that is not how our way has been perceived - for whatever reason or reasons - by Levey-type satanists, by Setians, by other Occultists, by academics, by journalists and by anti-fascists, who have all mistakenly grouped us with the uncouth, ignoble, "might is right" brigades.

RS. We - I mean our nexion - have recently collected some quotations and explanations relevant to that, to our approach as a counter to the lies and propaganda of that anti-O9A FBI psyop. This quotation dates from 2011,

"The ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three "angles" to each of the three aspects). In the exoteric sense, these three "angles" of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by: (i) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (ii) *by the ethos of personal honour* (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism of which one outer form has recently been termed [...] as 'Reichsfolk culture' and which in general is

the exoteric Way of honour and individual excellence which lies behind Reichsfolk and kindred organizations; and by (iii) the emerging Sinister Numinous Way, *where the faculty of empathy and the ethic of personal honour are combined* with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more." {7} [Our emphasis.]

Regarding which we wrote: (i) "the O9A aural code is not just, as many have assumed, the O9A code of kindred honour" and (ii) "personal and kindred honour are the esoteric and exoteric aspects of The Law of the New Aeon and together form the core of the Logos (the core logoi) of the O9A."

Is that a fair summary of what you intimated and expressed about personal honour, kindred honour, and the law of the new aeon?

AL. Yes. The subtle difference between personal and kindred honour has been overlooked by outsiders for more than a decade. Personal honour was, as I expressed many times in writings prior to 2012, the law, the code, of the warrior an exemplar of which would be Vindex with the clans of Vindex abiding by that law, manifest as it previously was - despite mendacious propaganda to the contrary - in Waffen-SS such as Per Sorensen and Leon Degrelle and in soldiers such as Otto Ernst Remer. As the code of Vindex and the clans of Vindex, it should have been obvious that it presented in an exoteric, a practical, way the law or logos of the New Aeon that our philosophy seeks to nurture and express, and thus is an integral part of our philosophy.

The code of personal honour - of which the National-Socialist Code of Reichsfolk is a modern written form {9} - is a guide to noble personal behaviour, τὸ ἀγαθόν, and is intended for and applicable to those who have our character, our ethos, but who do not use or consider matters in terms of Aeonic classifications such as mundane and non-mundane. For such persons the distinction is between the honourable and the dishonourable.

Hence why the code of personal honour has phrases such as "a man or woman of honour treats others courteously, regardless of their culture, religion, status, and race," and "a man or woman of honour does not lie, once having sworn on oath," and "a man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour." That is, the code is inclusive.

In contrast to the code of personal honour, the code of kindred honour is more exclusive, containing phrases such as "never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times," and "keep our word to our own kind, once we have given our word on our kindred honour." As well as "to never willingly submit to any mundane; to die fighting rather than surrender to them."

Is there a contradiction between the two codes? My considered opinion is that there is no contradiction because they are not only intended for two different types of person but because they present complimentary aspects of the logos of our New Aeon and thus allow a person to make a conscious, individual, choice and choose between two different types of kindred: the warrior one, archetype of a new pagan and aristocratic warrior society, and a more clannish, more exclusive "gang-type" community, and which community may well have among it a few individuals who are following a path to Adeptship and beyond such as our Seven Fold Way.

There is thus an intentional Aeonic dialectic at work here, as is necessary given our currently Magian-dominated plebeian societies and what is required to counter them and bring-into-being what will be new types of societies but ones which draw inspiration from Western Greco-Roman pagan culture and the Faustian, Promethean, Thorian, resurgence that became presented as European Fascism and National-Socialism.

RS. To ground us in more practical matters, you mentioned that there are consequences if someone publicly declares they are O9A and in public starts pontificating - your word - about our philosophy. Can you elaborate?

AL. The lies, propaganda, and disinformation of that recent American agent-provocateur we have mentioned were effectively and necessarily and publicly challenged over several years by you and your nexion and by a few other O9A folk.

I seem to recall someone who some years ago was, in respect of our kindred, exposed as a charlatan. Someone who, anonymously, spent years pontificating about our philosophy and who was once described as the leader of a "flagship ONA nexion". When finally challenged, he could not answer basic questions about our philosophy and esoteric traditions, and his interrogation and answers became something of a *cause célèbre* for our folk.

RS. The incident is documented in the 144-page, 2015, compilation titled *Satanism Plebeianized And O9A Pretenders* {10} and concerned what was called The Temple of Them nexion. That some people came to his defence - also documented - did not surprise us at all.

Not long before that *cause célèbre* you were asked in a 2011 interview "what do you honestly think of all of these new millennial Nexions" and your answer seemed to us to be somewhat tactical. Why?

AL. Since they were publicly claiming to be our kindred - our nexions - and pontificated in public about our philosophy while hiding their real-world personal identity, it was to give them an opportunity to either stop publicly and anonymously pontificating on behalf of our kindred or to prove themselves by revealing their real-world identity accompanied by documentation regarding their sinister deeds or their progress along the Seven Fold Way.

Had they not claimed to represent us, and instead merely stated they were presenting their own individual and fallible interpretation of our philosophy, as you do and have done and as an American person did to her credit, there would have been no problem.

In addition, such pretenders sometimes helped to promote our philosophy and on occasion annoy the pretendu satanists who followed the pretendu satanism of Levey and Aquino.

Did you not write, below an image of an O9A Insight Rôle:



"We are most pleased by the way mundane Occultists - and especially by the way self-described 'satanists' - react when we criticize them and their endeavours. We smile when they in reaction repeat Magian mantras about the Order of Nine Angles and make assumptions about 'us'.

We are also most pleased when some 'ONA folk' distance themselves - internally, or publicly - from our polemics. To engender confusion, to provoke a reaction, to sow doubts, to cause dissent, to have mundanes repeat Magian mantras, to cause and to reveal differences among our own 'sinister kindred', are all part of the O9A's Labyrinthos Mythologicus. Those who understand this, understand the O9A. For denotatum is and has been and remains (at least for us) a useful part of 'the sinister dialectic'. And yet one image is all that is necessary to expose pretentious self-described modern satanists." {11}

RS. Yes.

o o o o o o o

Editorial Footnotes

{1} (i) <https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/> (ii) <https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938>

As part of the FBI psyop the agent provocateur was associated in the public eye with the O9A and mistakenly rumoured to lead an American O9A "chapter" or cell. He was the source of disinformation and lies, believed by anti-fascist crusaders in Britain and around the world, about the O9A: disinformation and lies such as the O9A was misogynistic and condoned deeds such as rape and paedophilia. The agent provocateur, and the books he and his wife published with finance from the FBI, apparently convinced some members and supporters of groups such as AtomWaffen that such dishonourable deeds, and misogyny, were acceptable.

{2} <https://www.thejc.com/news/uk/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-to-combat-jewish-influence-1.501569>

to call on the government to act against groups who are active right now, including the most dangerous far-right terror movement operating in the world today - the Satanist neo-Nazi movement the Order of Nine Angles."

{3} *Savant* is O9A-speak - terminology - for someone who is supine and who also appeases or who soothes their master or masters, often by agreeing with them or doing their bidding. The usage is from the Icelandic *sefa*. Another Icelandic term used by the O9A is *kunnleik*, from Old Norse, which implies not knowledge per se, but acting on, -*leik*, or using, a detailed knowing of a particular thing, or using, acting on, a knowing of a particular person through a personal acquaintance with them.

{4} Letter to Kimberly dated 25th September 1992 eh, <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{5} In respect of τὸ ἀγαθὸν as the honourable and implying nobility of character, qv. Myatt's translation of and commentary on Tractate VI of the Corpus Hermeticum, in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

{6} All three texts are included in <https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf>

{7} *Questions For Anton Long*, 2011.

{8} *Tests, Logos, And The O9A Aural Code*, TWS Nexion, Oxonia, 2021. <https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf>

{9} The Reichsfolk Code is given in <https://cosmicreich.wordpress.com/an-introduction-to-reichsfolk/>

{10} <https://archive.org/download/o9a-pretenders/o9a-pretenders.pdf>

{11} <https://web.archive.org/web/20180131132820/https://wyrdsister.wordpress.com/>

This work is covered by the Creative Commons license Attribution-NoDerivs 4.0
and can be freely copied and distributed
according to the terms of that license
