

Some Questions About The Order of Nine Angles (2017) Part One

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Preface

The following recent [January 2017 - February 2017] questions and answers about the Order of Nine Angles (O9A,ONA) have been purloined (i) from the comments sections of various blogs, and (ii) from e-mails sent to and replies sent from a contact address which was placed, for around three weeks, on the o9a dot org website, and (iii) from a private (invitation only) internet forum.

Given that similar questions - and assumptions and allegations - about the O9A continue to be asked and made, some may find this compilation useful and/or interesting. Some of the questions and answers have been slightly revised for publication, usually to correct typos, clarify the sense, or provide some additional information, with some references to O9A texts in the answers moved to footnotes. On occasion, and in order to avoid repetition, when allegations have been repeated or amplified, we have joined them together, as we have with the replies.

This text supplements previous *Some Questions and Answers About The Order of Nine Angles* which were published in 2013, 2014, 2015, and 2016.

v.1.05b

Of Borrowing And Originality

The Atazoth of the ONA is the same as the Azathoth of Lovecraft.

You provide no proof for this assumption. Several ONA texts, dating from the 1980s, and including *Naos*, state that the name Atazoth means "an increasing of azoth" (At-azoth). Azoth is 'the living water', formed from the combination of the three principle alchemical elements: alchemical mercury, alchemical salt, alchemical sulphur. There is an illustration of this in the *Rosarium Philosophorum*, MS Ferguson 210, (which is in the University of Glasgow Library) which is an 18th century English translation of *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1550. {1}



Incidentally, the nine possible combinations of those three alchemical elements form the basis for the O9A Star Game, and thus represent what the O9A term 'the nine angles'.

Thus Atazoth has no connection whatsoever to Lovecraft's "hideous name" and to "the boundless Daemon-sultan" and to "the mindless entity," and to the "the blind idiot god," which is how Lovecraft described Azathoth.

Also, where in Lovecraft is the association of Azathoth with Atu V of the Tarot? For the ONA associate the 'dark god' Atazoth with that archetypal image, an image described in Naos, just as they associate that dark god with the septenary pathway between Jupiter and Mars because Jupiter, for instance, has certain alchemical and septenary correspondences which relate to Azoth.

In addition, where in Lovecraft is the sigil of Atazoth, as described, in Naos which depicts a particular constellation, a tetrahedron and some alchemical symbols? In what language does "at" mean an increase of? In what work by Lovecraft will you find an actual chant of Azathoth similar to the ONA atazoth chant? In what Latin alchemical work or works will you find symbolism similar to the ONA description of Atu V where a young man and woman are inside a tetrahedron? And so on.

While AE Waite wrote a whole book about 'Azoth', a book used by one Lovecraft fan

to suggest a link to Azoth, Waite cites no sources from extant alchemical texts, and just waffles on about Theosophy, occasionally mentioning some names - such as Plato and Iamblicus - and on a few occasions apparently quoting from some author, such as that Plato said "We may regard God through our soul", but never giving the source. It's probable that Waite cribbed the Plato quote, and other quotes, from the book *The History of Magic* by Joseph Ennemoser published in 1854. The Plato quote is actually from Timaeus where Plato writes about "the god", about "the gods", about the "demiurge", but not about "God". So it's a wonky translation anyway. Plato also, by the way, and in line with Greek mythology, describes Gaia as the first and the eldest of the gods (Timaeus, 40b-40c), πρώτην καὶ πρεσβυτάτην θεῶν ὅσοι ἐντὸς οὐρανοῦ...

From a scholarly point of view, the Waite book about Azoth is worthless, and so nothing is proved regarding the alleged connection between Azathoth and azoth. In addition, that Lovecraft fan made the supposed connection around 1995, decades after the ONA first mentioned Atazoth. That some other Lovecraft fan, around 2003, wrote that "the name Azathoth is remarkably similar to Azoth", also proves nothing because it's just an opinion lacking scholarly evidence.

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The Order of the Nine Angles borrows countless aspects of its esotericism from the OTO.

For those unwilling to peruse the entire ONA corpus, there is an analysis of ONA esoteric philosophy and praxis by R. Stirling in *Overview Of The Contemporary Secret Society Known As The Order of Nine Angles* (pdf, second edition, 2017) and anyone reading that overview will see that there is no borrowing.

Where, for example, in the OTO do you find anything akin to Insight Roles? Where in the OTO do you find anything akin to Esoteric Chant? Where in the OTO do you find anything akin to the Rounwytha? Where in the OTO do you find anything akin to the Star Game? Where in the OTO do you find anything akin to the O9A Code of Kindred Honor? Where in the OTO do you find anything akin to the O9A ontology of causal and acausal being? And so on

Yet again you just make allegations, and provide no scholarly evidence from primary sources.

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Myatt has demonstrated strong familiarity with the Typhonian tradition in Temple of Satan.

Incorrect, for the author of that ONA novella described certain occult beliefs held by some individuals merely as background to part of that text. Obviously therefore the author did some research into those beliefs before writing that text. Doing some research for such a novella does not mean that the author was involved with or had been involved with the OTO.

In addition, while the text may have been written by Anton Long, there is as yet no scholarly proof, using primary sources, that Anton Long is Mr Myatt.

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Myatt's signature appears on multiple original [ONA] manuscripts.

A signature on some old ONA [typewritten] MSS proves nothing. Anyone could have affixed Myatt's name on them at any time and until the original documents are made available and examined in a forensic way by a professional qualified to do so then it's just speculation; just another rumor about Myatt. A forensic examination would involve, among other things, finding the age of the paper, the type of ink used in the signature, comparing the signature with a documented signature by Myatt.

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Anton Long should be discussed as if he were Myatt because no alternative identity for AL exists.

In fact, there is an alternative identity. An academic, whom the anti-fascist organization *Searchlight* tracked down a few years ago and wanted to interview, which interview the academic declined. His identity is also known to several academics who have written about the ONA. This person was a friend of Myatt's in the early 1970s and was for a while involved with the extreme right-wing group the National Front during the time that Myatt himself was involved with Jordan's British Movement and his own National Democratic Freedom Movement.

In addition, several academics - Kaplan, Sieg, and Monette - have concluded or suggested that Myatt and Long are two different people.

Sieg wrote that he considered the identification of Myatt with Long to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. [Sieg, George. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257]

Kaplan wrote that the individual who used the pseudonym Anton Long was a friend of Myatt's in the 1970s and 1980s. [Kaplan, Jeffrey. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørgo (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115]

Monette wrote that it was quite possible that 'Anton Long' was a pseudonym used by multiple individuals over the last 30 years. [Monette, Connell. *Mysticism in the 21st Century*. 2013. Sirius Academic Press. p.92]

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Several ONA people have written about Myatt being Long, for instance R. Parker.

There are two relevant points here. First, because of the ONA principles of individual authority and *pathei mathos* {2} someone associating themselves with or supporting the ONA {3} is just presenting either their own personal opinions (or speculations) about a matter or presenting their conclusions following a study of ONA texts. Second, the article(s) you refer to by that author is/are based on the assumption that Anton Long is (or could be) Myatt because Myatt's publicly documented life apparently fits the paradigm of what someone ONA should be like and should do or has done in the real world; in other words that, based on Myatt's strange, apparently complex life, he is or could be the archetypal ONA person.

However, no evidence from primary sources is provided by that author or by any other author associating themselves with or supporting the ONA. Unless or until a scholar provides convincing evidence based on a detailed study of Myatt's life using primary sources, the assumption that Mr Myatt is Anton Long will remain just an unproven allegation.

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The postulation that the term "nine angles" originated in Indic & Persian belief is also false. While Persian and Indic belief postulate a nine-emanation composition of the Cosmos, these are not described as angles.

The postulation was made by Professor Monette. Have you scholarly - etymological - evidence to disprove his postulation? All you seem to have are assumptions - a belief - that Anton Long borrowed the term from Aquino when it's clear that they use the term angles in completely different ways.

Anton Long used it - from the 1970s on - as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid. So the term angle means and implies more than some simple Euclidean intersection of two or more lines, as used by Aquino.

The term angle - ἄγκών (bend, nook) - occurs in Iamblichus in relation to the character, and characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin - angulus - is, metaphorically, a "hiding or lurking place".

O9A texts such as the *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*, published in 2013, [and available as of February 2017 at <https://omega9alpha.wordpress.com/the-term-nine-angles/>] clearly show how very different, esoterically and ceremonially, the O9A concept of 'nine angles' is from Aquino's Lovecraft-inspired concept. Even Aquino himself, in a posting on a self-described 'satanist' internet forum admitted that his use of the term 'nine angles' was different from how the O9A used the term [qv. the pdf titled *Notes Concerning The Term Nine Angles As Used By The Occult Group The Order of Nine Angles* which includes screenshots of the relevant discussion, available (as of February 2017) at <https://omega9alpha.files.wordpress.com/2013/09/the-term-nine-angles.pdf>].

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The incorporation of two divinities from a Typhonian text is just one instance of clear influence by Kenneth Grant.

Since you don't name these so-called divinities and don't provide a parallel with any ONA 'Dark Gods', your claim is meaningless. If however one of the so-called divinities you mean is Azathoth, then there is no borrowing, no influence - clear or otherwise - from Grant, as we have explained in a previously reply.

In respect of divinities, entities, daemons and demons, mentioned in occult texts, anyone who has ever read the ancient Greek magical papyri (in Greek or even in a translation) will know that there are scores of such entities which have been forgotten or have not found their way into Magian/Golden Dawn/modern LHP pantheon, along of course with some which have, such as Abraxis. Here are just two

obscure ones: ἄνοιξις (apparently a female entity) and Arbetho.

No doubt one could find one such entity which has a name similar (but not identical) to the name of some ONA 'Dark God' but such a similarity would not prove that the ONA based their entity on that ancient entity unless there was detailed, scholarly, research into the ONA tradition itself, and the sources of that tradition, and which research no one outside of the ONA has so far undertaken.

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Grant's book *Nightside of Eden* mentions a septenary system and planetary attributions which is where [Anton Long] got his inspiration.

The Grant book was first published in 1977, several years after the ONA had published details of its septenary system. In addition, the first novella of the Deofel Quartet - Falcifer, Lord of Darkness, published in 1976 - mentions the septenary system.

All Grant does is mention the seven classical planets and draw on late sources similar to Boehme for attributions (for example lead and salt in relation to Saturn).

Thus, Anton Long was familiar with the classical septenary system some time before Grant wrote his book.

As for Myatt, he mentions that he first read the Corpus Hermeticum (the Latin version by Marsilius Ficinus) when he was a Catholic monk {4}.

Of O9A Origins

The Book Of Wyrd

The Book of Wyrd proves that the O9A borrowed from other traditions and from Aquino.

The 1980s Book of Wyrd should not be confused with a pamphlet of the same name written by a Mr Bolton in the 1990s.

Firstly, the Book of Wyrd was not an ONA publication, and incorporated texts from other British (small, underground) Left Hand Path and Satanist groups, such as the Temple of the Sun. The number of people involved in the early 1970s with these groups, and with the fledging ONA, was never large; usually (as with the Temple of the Sun) only around five or six.

Secondly, the original Book of Wyrd was compiled at the suggestion of Chris Bray in the 1980s. He initially agreed to print and publish it. The book was designed to intrigue, test, and recruit a few individuals given that at the time the ONA was recruiting via a PO Box (first in Church Stretton then in Shrewsbury) as described in *The Sinister Game* text {5}.

Anton Long mentioned the Book of Wyrd in a 1992 letter to David Austen, a facsimile of which letter is in the *Satanic Letters of Stephen Brown*. {6} In that letter, AL describes the book as essentially a fable, and mentions that some of its

contents belonged to the pre-ONA group The Temple of the Sun. Thus it formed an early part of the ONA's Labyrinthos Mythologicus {7}.

But to return for a moment to the question of the term 'Nine Angles' and the various rites and so on where the symbolism is employed. As mentioned in my previous letter, the 'Book of Wyrd' was essentially a fable. Chris Bray originally agreed to publish it and intended to 'hype' sales by various advertising ploys. This would have generated quite a lot of interest. The book was never intended to represent what at that time were the esoteric teachings and rituals of the ONA - it was basically an 'introduction' to the Order. Because the ONA version of Satanism was so different from what then was regarded as Satanism (basically the Church of Satan - few at the time in the U.K. knew of the Temple of Set) some common reference points were deemed to be necessary. One of these was a text called 'The Nine Angles' which appeared in the Book of Wyrd. This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written. (This was mentioned in the original Introduction to the Book of Wyrd.) Most of the (few) members left in this Temple did in fact join the ONA.

The esoteric meaning of the Nine Angles is given in several Order MSS, all of which have now been published in zines such as 'Fenrir' (one appeared in 'Brimstone') and in works like 'Hostia'. As I mentioned to you in a letter dated 3.x.88 ev, the Nine Angles are understood as 'gates' (or nexions) to the acausal, seven of these being the spheres of the Tree of Wyrd. But beyond this, the nine re-present the pieces of The Star Game - a new form of magickal working appropriate to the next century.

The fact that copies of 'The Book of Wyrd' are still being read, for whatever reasons, is indicative of just how successful the pre-publicity of Mr Bray was. And the fact that its fables, intended to get people thinking for themselves, are not understood as fables is indicative of something else!

Letter From Stephen Brown to Mr Austen dated September 1992 ev

According to our information, Bray - or one of his associates - typed out the draft copy and sent it to AL for editing. Bray then for some reason decided not to publish the book. Someone ONA then photocopied this uncorrected draft version, added some marginal notes and a few additions to some of the copies and then mailed the copies to people interested in the ONA. A facsimile of this draft version was (or so we are informed) added to the microfilm that the ONA made of some of its - and The Temple of the Sun - MSS and texts, with around ten copies of this microfilm sent to various people, including Professor Kaplan who mentions it in his 1998 book *Nation and Race: The Developing Euro-American Racist Subculture*.

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Regarding The ONA Microfilm

Publication of the ONA microfilm will prove that the ONA story of its own origins are false and that it is indebted to Crowley and the Church of Satan.

What is interesting - and to some extent also amusing - is the time and effort opponents of the Order of Nine Angles put in and have put in, and probably will continue to put in for years, into trying to discredit the ONA via polemics, by making silly assumptions and by making various allegations, such as about 'borrowing', about being 'unoriginal', and about Mr Myatt, and by repeating the same assumptions and allegations ad nauseam even though they have all, over the

decades, been refuted, and even though those making such assumptions and allegations never provide any scholarly evidence from primary sources. For it is almost as if self-described modern satanists feel threatened by or are jealous of the ONA, deriving as their type of 'satanism', or their inspiration about satanism, invariably does from Howard Stanton Levey, and which type of 'satanism' the ONA despises.

That said, the only mention of the microfilm in the academic literature about the ONA that we are aware of is by Professor Kaplan.

The person who produced the microfilm is unknown, as - crucially - is where the MSS in it came from. The actual date of the microfilm is also unknown, although it is reasonable to assume the early 1990s given some of its contents such as the text *Civilizations, Aeons and Individuals*.

Given uncertainty as to the date, the uncertainty of the origins of the MSS contained in it, and uncertainty as to who wrote all those MSS (even if names are appended to them) then it cannot be considered as a verified 'authentic' ONA source.

Furthermore, even though 'Stephen Brown' mentioned it in the second volume of *The Satanic Letters* (letter to Kimberley, dated 25th September 1992 eh) there is no actual evidence from primary sources that 'Stephen Brown' was a pseudonym used by 'Anton Long', so that 'Stephen Brown' could have been, just like the name Anton Long, a pseudonym used by several individuals over the last 30 years. {8}

Thus, giving such uncertainties, publication of the microfilm would not prove anything regarding the origins of the ONA, and would not prove anything regarding Myatt's involvement with the ONA even if some of the documents had Myatt's name attached to them, because, as explained in another reply regarding typewritten MSS:

"a signature on some old ONA MSS doesn't prove anything. Anyone could have affixed Myatt's name on them at any time and until the original documents are made available and examined in a forensic way by a professional qualified to do so then it's just speculation; just another rumor about Myatt. A forensic examination would involve, among other things, finding the age of the paper, the type of ink used in the signature, comparing the signature with a documented signature by Myatt."

In the case of a microfilm, there can be no such forensic examination.

Purely for historical interest, it is worth mentioning that the microfilm also contained early typewritten - unedited, uncorrected - proofs of many early ONA texts such as the novels that formed the Deofel Quartet, with one fairly recent ONA text stating that, in respect of the Deofel Quartet,

"the original handwritten MSS (most with handwritten corrections or alterations) were, in the early 1990s typed out on manual typewriters by various people (including by Anton Long using the two-fingered technique). This transcription naturally resulted in typos, the occasional copying error such as the omission of some words or even the odd line or two of text. The typewritten texts were then photocopied, a title page with 'author' added, then comb-bound - all usually done by CB - and circulated (again, usually by CB, sometimes under the Brekekk name) to some of those who had expressed an interest in the O9A." {9}

Anton Long noted in 2008 that the typescripts were,

"first digitally scanned in the 1990's using an early version of TextBridge OCR software and WordPerfect running under Windows95, with the resultant wpd file exported to html in two versions, one with English (GB) spelling and one using American spelling".

From these html versions, *doc and *pdf files were produced, with the scanning having introduced further errors in the texts. These *doc and *pdf versions were then widely circulated (by CB, Thornian, and others) via the internet from 1997 on. Several people, mostly unconnected with but interested in the O9A, thereafter (given that the works were circulated as being copyleft and thus were not copyrighted) produced and circulated their own versions of the texts (some sold commercially), and which versions often contained typos, omissions, additions, and errors." {9}

Anton Long then, in 2008, set about correcting the MSS of the quartet using either the original handwritten MSS or photocopies of them, the result being the copies that have the inscription "This corrected text [version number] issued 119 Year of Fayen."

On Polemics

Opponents of the Order of Nine Angles make a great fuss about O9A polemics published in the last six or seven years and directed at people like Crowley, Levey, and Aquino, writing stuff like 'such polemics show the O9A is laughable, a joke'. Why do you think they make such a fuss?

O9A polemics need to be placed in perspective, which is (i) that the anti-O9A polemics written by opponents and critics of the O9A over the past ten and more years greatly outnumber the relatively small number of O9A polemics, and (ii) compared with the vast O9A corpus written by Anton Long between the 1970s and 2011, such O9A polemics pale into insignificance in terms of quantity alone, and (iii) that for a few individuals who are following the Seven Fold Way their polemics are part of a usually initiate, dialectical, learning experience, and (iv) that most of the polemics were written by fans/supporters and represent their personal opinions and views and not those of the O9A

Indeed, no one now - since Anton Long retired in 2011 - can speak or write with any authority about the Order of Nine Angles, given (i) the O9A principle of individual authority and judgement, and (ii) the priority assigned to *pathei mathos* in O9A praxises.

Thus, when opponents and critics of the O9A lambaste the O9A because some fans/supporters have written polemics then those opponents and critics are committing the fallacy of illicit distribution. Furthermore, they are also being hypocritical for not mentioning the vastly more anti-O9A polemics and for not denouncing such anti-O9A polemics in the way that they denounce O9A polemics.

True to form, when such matters are drawn to the attention of such opponents and critics of the O9A, they resort to *argumentum ad hominem* and/or *argumentum ad nauseam*. They also and always pointedly fail to provide a scholarly response to reasoned O9A texts such as *The Esoteric Hermeticism Of The Order Of Nine Angles* and *O9A Esoteric Notes LXIII* and the recently published *Overview Of The O9A*.

As to why they make such a fuss, we can only assume (i) that they are defending (consciously or otherwise) their territory, their (Levey-inspired) interpretation of Satanism, and their interpretation of the Left Hand Path, or (ii) they are (possibly unconsciously) jealous of the O9A, or (iii) they are, if they make a fuss via the medium of the internet, simply being trollish and either having some fun or are imbuing themselves with a feeling of self-importance, or (iv) that they are engaged in a dialectical learning process, or (v) that some O9A fan or supporter has (probably via the medium of the internet) hurt their feelings causing them to 'vent their spleen', quite often by means of tirades against Mr Myatt whom they assume is, or must be, Anton Long or even the O9A fan or supporter who has hurt their feelings.

In our experience, the fuss made by most opponents and critics of the O9A seems to derive - given their responses and them committing the fallacies of illicit distribution, argumentum ad hominem and argumentum ad nauseam - from options (i), (iii), and (v) above.

But don't some O9A texts mention stuff such as the following, and I quote from *Lambasting Levey And Aquino: The Polemical Satanism Of The Order Of Nine Angles*, that "since Order of Nine Angles (ONA, O9A) essays, tracts, and transgressive articles were first openly published in Occult zines such as Nox in the 1980s, the O9A has consistently denigrated - often by means of polemics - the 'satanism' of Howard Stanton Levey (better known under his alias of Anton LaVey) and the religious-type approach, and hierarchical Occultism, of Michael Aquino evident in his Temple of Set."

Isn't that lauding such O9A polemics?

It is simply stating the following: (i) that early polemics served a useful propaganda purpose in distinguishing the O9A from Levey's Church of Satan and Aquino's Temple of Set, and (ii) that for a few individuals their polemics might serve a useful dialectical purpose as part of the initiate learning experience, given that one of the definitions of dialectic/ dialectical is:

Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes.

While the operative terms are 'early polemics' (1980s to 1990s) and 'for a few individuals', one should understand that some (not all) O9A polemics may be part of the O9A's Labyrinthos Mythologicus. {7} That is, they may serve to confuse outsiders and/or (if early) be a creative part of, or more usually if recent presence or expand upon, a mythos (μηκύνω τὸν μῦθον) about the O9A. As Plato noted in his Phaedo: οὕτω δὴ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα οὗ ἦν ἡ παροῦσα θυσία: μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἶπερ μέλλοι ποιητῆς εἶναι, ποιεῖν μύθους ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός. Such a contrast between logos and mythos, and the intent to celebrate or presence 'a god' through verse - or inventive language, or via a myth - is an aspect of Occultism that is often overlooked or, as in the case of mythos-making (μῦθον ἄν συνθεῖναι), seldom if ever (outside of the O9A) rationally understood even though such a contrast and such mythos-making (for a particular purpose) was appreciated in Greco-Roman times, as Plato makes clear.

On The Anti-Patriarchal O9A Ethos

I read that one of things that differentiates the O9A from other Left Hand Path occultists and from other Satanists is its anti-patriarchal ethos. Could you expand upon this?

As noted in the O9A text *Distinguishing The O9A*, (v. 1.03) distributed in 2016:

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {10}

For the code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {11}

That is, it is women who are the key to creating, opening - and keeping open - nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched - perhaps transformed - via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as - even if for only moments - place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.

Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in their majority are. To them, this new generation, the pathei-mathos - such stories - of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.

Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where - for those who know - certain esoteric traditions come into play. For such traditions preserve, hand on to each new generation, a means, a praxis, whereby that learning of previous generations has been distilled into a transformative, an alchemical, essence so enabling us, both men and women, as a sentient species to consciously evolve.

One such means of esoteric transformation is the Seven Fold Way (7FW) of the Order of Nine Angles. For the 7FW is basically a series of consciously undertaken practical experiences. Experiences which can - which should - provoke the person into learning about and being honest with themselves, with such experiences and

such learning enabling the person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

In other words, the 7FW evolves the individual because they have an understanding which transcends the human made dialectic of opposites – the abstractions, forms, categories, terms, the naming – which has guided the thinking and often the way of life of most humans for thousands of years. This understanding goes beyond words and is highly personal; germane to the individual.

Of *pathei mathos* in general [that is, outside of an Occult context] Myatt writes in one of his metaphysical tracts,

"For we human beings, *pathei-mathos* possesses a numinous, a living, authority; [for] the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." {12}

In esoteric – occult – terms the foundations of the 7FW (and thus of the Order of Nine Angles) are (i) *pathei mathos* *consciously* produced through an individual undertaking particular tasks and rôles both esoteric and exoteric, and (ii) the knowledge that our evolution as a species is an individual, a personal, an Aeonic, one and does not and cannot be done by 'secret occult societies' of whatever kind, cannot be done through external forms or forces such as politics or religion or by social doctrines or laws being applied to a society or to societies. That is, it is individuals and their *pathei mathos* who and which are evolutionary, the basis – the quintessence – of the 7FW and of the Order of Nine Angles.

On The Inability To Admit Mistakes

One feature I've noticed about the majority of those who make assumptions about the O9A is their inability to admit their mistakes and lack of knowledge about O9A esotericism in particular and occultism in general when their assumptions are shown to be wrong. Is this anything to do with their adherence to the egoistic satanism propounded by LaVey?

Given that the majority of those who make allegations and assumptions about the O9A are self-described modern satanists who follow the type of 'satanism' popularized by Howard Stanton Levey or who were inspired by his writings, and given that the basis for this 'satanism' is egoism and materialism and 'might is right', with its ethos being decidedly masculous, then that would certainly seem to be the case.

Such masculous egoistic self-described satanists lack the ability to apologize, have a conviction they are right, and do not possess that humility, born of *pathei mathos*, to admit their mistakes and their lack of knowledge. A humility, a self-knowing, necessary for those who seek, via a decades-long Occult anados, to find wisdom, and which honest self-knowing the O9A Seven Fold Way was designed to cultivate.

When someone points out the mistakes of such masculous egoistic self-described satanists regarding the O9A and their lack of knowledge about the O9A and occultism in general they usually either get annoyed, and launch into a tirade, or

they 'change the subject' and just make more allegations and assumptions or repeat old ones.

Here are just two example from hundreds over the past few years.

Case Study #1

Someone, in relation to an aspect of O9A esotericism, wrote: "Afsana is an Urdu word."

To which someone with knowledge of O9A esoteric tradition replied:

In origin the term is Persian - a language older than Urdu - and an origin implied by the Persian title of a book: Hazar Afsan. Which book is a compilation of various short (enchanted) tales, some of which tales are quite similar (and occasionally almost identical) to some of the ones in the collection known in the West under the title *The Thousand And One Nights*.

The zahr (exoteric, outer) meaning of the term Afsana implies a (usually short) fictional story, while the batin (esoteric, inner, hidden) meaning implies an enchanting story or myth and which story or myth may be "archetypal" and thus numinous and thus may not necessary reflect or detail actual events. In the older stories, sorcery - and esoteric entities such as Jinn - play an important role. {13}

As for why a Persian word is used by the ONA, a text explaining what the ONA mean by the term 'nine angles' explains that:

"The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the ἑννοδος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS Al-Kitab Al-Alfak." {14}

That is, the O9A is referencing a Western esoteric tradition {15} much older than, and independent of, the Magian cabala and a tradition which has been neglected by almost all modern academics who have written about Western esotericism, focused as such academics have been on the much more recent, and distorted, Magian tradition used by the likes of The Golden Dawn, Crowley, Levey, Aquino, and virtually all non-ONA Western occultists.

As the O9A also note, their tradition - of a septenary anados and of 'the nine angles' - may be derived, or be a continuation of, an ancient and pagan Greco-Roman tradition and which Greco-Roman tradition may have influenced Persian and Indic esoteric traditions, or it might be that earlier Persian and Indic traditions may have influenced that pagan Greco-Roman tradition. Unless and until more academic research is undertaken the actual ancient origin of the septenary anados and of 'the nine angles' will be moot.

True to form, the person who had made the initial mistake about Afsana did not admit their lack of knowledge but instead just made more allegations about the O9A.

Case Study #2

Someone wrote: "The ONA wants to get rid of all the demons I worship."

To which someone with knowledge of the O9A esoteric tradition replied:

Judging by what you wrote and the 'demons' you named all those demons belong to the distorted Magian Kabbalistic tradition promulgated by the likes of Crowley, Levey, and Aquino, and as such manifest the ethos of Judaism. So naturally the ONA wants to steer Occultists away from manifestations of Judaism given that one of the five core traditions of the ONA is the way of defiance of and practical opposition to Magian abstractions. {16}

If you read a primary source such as *Kabbala Denudata* by Knorr von Rosenroth (which is in Latin, and consists - depending on edition - of 2550 pages) you will understand why and how the kabbalah is intrinsically bound to Judaism. Latter-day attempts to paganize and 'occultify' it are therefore silly at best and at worst a symptom of just how latter-day (non-O9A) occultists are still in thrall to Magian abstractions, given that there exists - and has existed for centuries - an alternative, non-Judaic, older Western pagan occult tradition deriving from Greco-Roman sources, a pagan tradition manifest most noticeably in the O9A Seven Fold Way where *pathei mathos* [learning directly from personal exoteric and esoteric experience] replaces complicated mystical theories such as the Judaic kabbala and which theories invariably require interpretation (exegesis).

The contrast is thus between the pagan practical Greco-Roman ethos, exemplified by *pathei mathos*, and the immersion in mystical theories and exegesis exemplified, par excellence, by the kabbala.

In respect of Azoth, we, perhaps unlike many modern occultists, are aware of and have read primary sources such as *Lexicon Alchemiae Sive Dictionarium Alchemisticum* (Frankfurt am Main, 1612) {17} where on pages 96-97 there is some information about Azoth, and which source was (so far as we know) among the first European one to classify azoth as mercurius (citing such sources as Abu Musa Jabir ibn Hayyan (Geber) even though other sources (such as the *Ordinall of Alchimy*) seem to contradict this identification. This diversity of meaning is common among alchemical texts of the 16th and 17th century. That most modern occultists have accepted Azoth as implying a particular type of mercurius does not mean that there is not an alternative alchemical tradition. If for example you read *Viatorium* by Maieri published in 1651 {18} - whose frontispiece depicts a septenary system - who you will find (pp. 22-71) how Mercury/Mercurius was actually alchemically and otherwise understood in the 17th century and how the matter of alchemical mercurius was not as simple as many latter-day occultists have made it seem to be or perhaps would like it to be. In addition, in his *Secretioris Naturae Secretorum Scrutinium Chymicum* {19} there is in Epigramma XXXIII (Hermaphroditus mortuo similis) an informative woodcut and interesting information about Mercurius, and where this alchemical stage is likened to the Phoenix arising reborn from the flames. Indeed, if you consider these two Latin works by Maieri together there is reason to believe that they are

among the sources used by Anton Long in respect of the O9A Septenary System and the Seven Fold Way [...]

In the matter of Yusra, the answer as to location is encoded in a particular painting by a certain artist, and which painting and encoding was named on a blog last year (2016). The location is very far from Shropshire, and indeed is not even in Europe.

As for who or what Yusra is, while the word occurs in the Quran - for example جار ومجرور - and is sometimes used as a female first name in Arab lands, one has to bear in mind the distinction between zahr and batin, between the exoteric and the esoteric meaning.

Thus it is possible that the name might refer to some female 'dark goddess'.

True to form, the person who had made the initial comment did not admit their lack of knowledge, nor acknowledge the occult knowledge of the O9A responder, but instead just made more allegations and assumptions about the O9A, after having - of course - banned the O9A responder from commenting on their blog.

Footnotes

{1} More details regarding the alchemical tradition of Azoth - including facsimiles from Renaissance alchemical texts - are provided in the *Atazoth And Alchemical Sources* part of *O9A Esoteric Notes LXIII*, published as a pdf document in 2017.

The *De Alchimia Opuscula Complura Veterum Philosophorum* is available at <https://books.google.co.uk/books?id=SQ9Non4XspUC>

{2} In respect of the principle of individual authority and judgement, refer to <https://omega9alpha.wordpress.com/individual-judgement/>

In respect of esoteric pathei mathos - that is, a pathei mathos actively sought as for example via Insight Roles - refer to <https://omega9alpha.wordpress.com/pathei-mathos/>

{3} The vexed question of ONA 'membership' is outlined in the text *O9A Esoteric Notes LXIII*.

{4} <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{5} <https://omega9alpha.wordpress.com/the-sinister-game/>

{6} *Satanic Letters of Stephen Brown*, volume two. Thormynd Press, 1992.

{7} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{8} Monette, Connell. *Mysticism in the 21st Century*. 2013. Sirius Academic Press. p.92

{9} *Esoteric Aural Tradition In The Deofel Quartet*, e-text, 2014.

{10} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{11} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's Nox zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{12} *The Numinous Way of Pathei-Mathos*. 2013

{13} There is an interesting book titled *Le Féminisme de Schéhérazade, La Révélation des Mille et une nuits*, written by Marie Charlotte Heloïse Hollebecque and published in 1927 in Paris, which emphasized the role of women in the older stories.

{14} <https://omega9alpha.wordpress.com/the-term-nine-angles/>

{15} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{16} The five core ONA principles/traditions are: (1) the way of practical deeds; (2) the way of culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition.

{17} The book is available to read online or download in facsimile at <https://books.google.co.uk/books?id=Lvm1pP4MFIwC>

{18} The book, published in 1651, is - courtesy of Google books - available to read online or download at <https://books.google.co.uk/books?id=jIxmAAAaAAJ>

{19} Available at <https://books.google.co.uk/books?id=fj5reuvZ7NgC>
