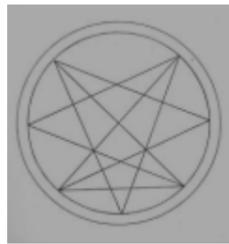


The Boundaries Of O9A Philosophy



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Summary

Often misunderstood as an Occult, or Satanic, group or as a modern Western Left Hand Path, the "Order of Nine Angles" - often abbreviated O9A, ONA, and ω9α - is an esoteric philosophy with its own ethics, epistemology, and ontology. It postulates a way by means of which Lapis Philosophicus - knowledge and wisdom {1} - may be obtained.

O9A philosophy has its own technical vocabulary many of which terms or words are original, some of which derive from Hellenic hermeticism and the Western alchemical tradition, and some are which are defined in specific way to differentiate them from other non-esoteric usage. {2}

The purpose of this monograph is to outline the philosophy of the O9A and explain that an understanding of it requires a study of the esoteric writings of its founder and that, contrary to common misconceptions, its specific ethics and epistemology describe boundaries in regard to personal behaviour and which boundaries form the basis of a neglected aspect of O9A philosophy.

Definition

The appellation "Order of Nine Angles" describes the esoteric philosophy developed by the pseudonymous "Anton Long" between 1976 and 2012 and was described in texts authored by him published between those dates.

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does - that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure. {3}

The symbolism of O9A philosophy is - as described in the Poemander/Poemandres tractate of the Corpus Hermeticum {4} and in many Renaissance alchemical texts - the ancient one of seven spheres (ἑβδομάς) and a hermetic quest (ἄνοδος) by the individual from the first, lower, sphere to the seventh, higher, sphere.

Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait. {5}

καὶ οὕτως ὁρμᾶ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῆ δευτέρῃ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῆ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

In O9A philosophy, this anados is the Seven Fold Way and in practical terms is associated with various, sometimes difficult, exoteric and esoteric tasks designed to facilitate a learning from personal experience: pathei-mathos. {6}

Exoterically, O9A philosophy could be said to be now expressed as a distinct culture - or perhaps more correctly, as a sub-culture - which individuals, and some personal partnerships and families, identify with or follow.

Ontology, Ethics, And Epistemology

i) Ontology

It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. {7} This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presenced {8} in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, its lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos.

In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game.

iii) Ethics

The fundamental principles are πάθει-μάθος, καλὸς-κάγαθός, and kindred honour. That is, what is ethical - "good" - can be personally discovered through a combination of the following: (i) πάθει-μάθος, (ii) observed or deduced from καλὸς-κάγαθός - the beautiful, the honourable, arête - and (iii) presenced through a code of kindred honour.

A basic axiom of O9A philosophy is that by adhering to these principles while undertaking a personal endeavour or quest such as the O9A Seven Fold Way the individual can discover Lapis Philosophicus.

Boundaries

Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*, 1989. {9} These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and *The De-Evolutionary Nature of Might is Right* (2011).

Other sources - O9A texts published between 1990 and 2012 {10} - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is

the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of Hostia - represent his, that is O9A, philosophy.

i) Honour And Ethos

In a 2021 interview {11} Anton Long stated that the O9A "ethos is succinctly expressed by three terms - πάθει-μάθος, καλός-κάγαθός, and kindred-honour" and that

"καλός-κάγαθός enshrines noble personal behaviour and thus personal honour which thus precludes advocating and committing [...] 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*." {12}

He went on to quote from his 2008 text *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*,

"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."

These notions of the ethics of O9A philosophy expressing nobility, honour, culture, and a civilized attitude, run through the writings of Anton Long. For example, in a letter to Michael Aquino of the Temple of Set, dated 7th September 1990 ev, he wrote:

"one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not [...] This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation." {13}

Somewhat more metaphysically he expressed the view, in a 2011 interview, that,

"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." (11)

In his 123 yfayen [2012] text *Some Notes Concerning The Aeonian Perspective*, he wrote,

"For us, culture implies five important qualities, and these qualities are (1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) pathei-mathos; and (5) a living aural tradition. It is these qualities that not only distinguish us from other animals - and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop." {14}

In the same year he controversially wrote,

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar.

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype,

there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be." {15}

In regard to O9A archetypes he provided somewhat more detail in a 122 yfayen [2011] article with the emphasis, in the article, on women:

"We're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings [...]

One good illustration would be women of our kind, living by honour - those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them [...] A new female archetype if you will.

[T]he type for whom personal honour is the key to living and to dying, and who - as I said - possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous." {16}

In the same article he also comments on those designated by the O9A term Homo Hubris:

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

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

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

ii) Personal Behaviour And Culture

The above quotations from the writings of Anton Long, and many more could be provided, reveal two neglected - and for many, surprising - truths about O9A philosophy.

The first neglected truth is that O9A philosophy sets certain limits, boundaries, to personal behaviour. Limits determined by the possession of the individual quality of personal honour, and a quality which distinguishes the noble individual from the ignoble. Those who possess this quality, instinctively, or discovered by *pathei-mathos*, or developed by methods such as the O9A Seven Fold Way and its "dark art" of cultivating empathy, are a breed apart whose personal character prevents them advocating and committing dishonourable deeds, as dishonourable deeds have been instinctively understood for centuries by such individuals as the chivalrous warriors of *Le Morte d'Arthur*, the chivalrous warriors of the Waffen-SS such as Per Sorensen, Otto Skorzeny and Leon Degrelle, the chivalrous warriors of the Wehrmacht and the Luftwaffe such as Otto Ernst Remer and Hans Ulrich Rudel, and the mystic Rounwytha of Britannic pagan legend part of whose *wyrd* was to nurture and protect their rural folk community by both sorcery and a means described in Anton Long's *Concerning Culling as Art*.

The second neglected truth is that O9A philosophy values, expounds, and seeks to nurture cultured individuals, who in the words of Anton Long possess "self-control, self-honesty" and have "a certain learned knowledge of the Arts, literature, and music of their own ancestral culture."

The writings of Anton Long make it clear that the type of Satanism he developed and propagated from the 1980s on was different from the type promulgated by individuals such as Howard Stanton Levey - alias Anton LaVey - and Michael Aquino of the Temple of Set (ToS). O9A philosophy emphasized self-control, culture, a personal learning by means both practical (exoteric, exeatic) and esoteric (occult) and an individual quest (*anados*) of a decade and more.

In regard to such a quest, the letter he wrote to a Miss Stockton, dated 19th June 1991 eh, states:

"No one will or can award you Adeptship - or any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship - few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage

of Mistress of Earth, the fifth stage of the seven that mark the path. Are you prepared for this?" {13}

As he mentioned in a letter to Michael Aquino dated 7th September 1990 ev,

"Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism [...]

When in the past we and others like us have said things that others interpret as being 'against' the ToS or La Vey, we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are either in the ToS or the Church of Satan. Such a dogma is an historical absurdity and its acceptance an affront to the Satanic desire to know and understand and not meekly believe." {13}

What a reading of the writings of Anton Long reveal is that there are two aspects to O9A philosophy with a study of both required for a rational understanding of that esoteric philosophy. Hitherto however, one aspect - the numinous aspect, of personal honour, empathy, and culture - has been neglected leading to a misunderstanding of O9A philosophy with the Order of Nine Angles thus regarded simply as "satanic" and thus as espousing attitudes and beliefs which have become associated with the modern (Magian) satanism promulgated by the likes of Levey and Aquino.

Rationally understood by a scholarly study of the writings of Anton Long, O9A philosophy is revealed not as just a sinister or satanic tradition but as a sinister-numinous tradition. Which Janus-like tradition manifests both the epistemology and ontology of O9A philosophy and involves developing empathy, for:

"empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means, empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months). Mastery of this Dark Art involves - with one known exception - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss, and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom." Anton Long: *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles* {17}

iii) The Sinister-Numinous

As with many terms Occult and otherwise, O9A philosophy has its own understanding of "the sinister" derived from the works of Anton Long. Which is:

"as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society. It is thus more general than the term "satanic" and in O9A esotericism is often used - like the term Dark - to refer to manifestations (intrusions) of the acausal continuum in the causal and which manifestations can include The Dark Gods and can occur in the psyche of individuals where they may be perceived as archetypes." {18}

In respect of the term numinous, as Anton Long pointed out in his *Alchemical Seasons and The Fluxions of Time* published in 2011,

"despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English - so far discovered - is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward - a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter - emigrated to Massachusetts in 1634 ce." {19}

The meaning of the term numinous in that 1647 book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 where it is spelt numynous, is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is considered divine.

In terms of O9A philosophy, Anton Long described the numinous in the 2011 text *Enantiodromia - The Sinister Abyssal*

Nexion in reference to the Seven Fold Way,

"the Grade Ritual that marks the emergence of a new Master/LadyMaster [...] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again (united) enabling the genesis of a new type of being [...] What has been separated - into apparent opposites - is the sinister and the numinous." {20}

This understanding of the separation, by denotata into apparent opposites, of the sinister and the numinous, and the Seven Fold Way as a means for individuals to both experience and understand these opposites and then meld them together to transcend them to thus experience, to know, The Unity beyond, is the foundation, the *raison d'être*, of O9A philosophy and of how that philosophy may be presented in the causal continuum.

As Anton Long expressed it in 2012,

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of 'good' and 'evil', and a division not so obvious in denotatum and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities [...] A knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind." {15}

In an attempt to describe how this division and The Unity beyond may be rationally apprehended, Anton Long referenced the O9A Star Game as described in his MS *Naos*, and used the term *adunations* (from the Latin *adunatus*: *ad*+*unare*, to unite, make whole) by which word he meant some-thing which when placed in its correct relation to other *adunations* reveals the unity, the whole, of which it and they are a part:

"An esoteric language is basically a particular means of communication dependant on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in Esoteric-empathy).

As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of *adunations*, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language - this *langage* - are not static but rather the movement and the changes [the fluxion] of *adunations*, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the *adunations* - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonically - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal. That is, the language of TSG and other esoteric languages are means to developing our latent faculties, a means to develop new faculties, and a thus a means to aid our evolution as a sentient being and as a species." {21}{22}

iv) Personal Honour And Kindred Honour

Is there a contradiction between the personal honour embedded in O9A philosophy and kindred honour which is also embedded in O9A philosophy? Not when considered Aeonically and in terms of the sinister-numinous.

In such terms, personal honour is a presencing of the numinous aspect, and kindred honour that of the sinister aspect, (i) with personal honour the Vindexian code (of future warrior clans and families) and of individuals inspired or influenced by O9A hermeticism and mysticism, be such individuals and their families National-Socialist or otherwise, and (ii) with kindred honour, to use a term employed by Anton Long in his 2021 interview, {11} the code of more urban "gang-type" communities and families.

The Aeonically aspect is essentially two-fold. Firstly, the choice afforded individuals about how to, should they be so motivated, confront those forces and that ethos which O9A philosophy describes as de-evolutionary and Magian {24} because purely causal, a causality often manifest in egoism and materialism and thus devoid of the acausality of the sinister-numinous, manifest as the sinister-numinous can be and often has been in our pagan pasts in myths, legends, sagas, archetypes, and mysteriums with a particular *μυστήριον* often associated with a particular pagan culture or folk.

Secondly, to presence new ways of living to, over decades and possibly centuries, undermine those forces and that Magian ethos both directly through practical, overt, opposition, and indirectly through individuals and families living in a manner consistent with their understanding of what the ontology, epistemology, and ethics of O9A philosophy - and

the natural evolutionary development of that philosophy by individuals and families - means and implies and might mean and imply, for instance in terms of life-style and through the discovery by some of Lapis Philosophicus and thus an apprehension of The Unity beyond the opposites of Sinister and Numinous.

Interpretations And The Authority Of Individual Judgment

The esoteric philosophy of the Order of Nine Angles is delineated by and thus expressed in the writings of Anton Long. All other writings, be they by adherents of or students of, or by those seeking to explain or who are influenced by or who seek to evolve that philosophy, are interpretations or misinterpretations of that philosophy and represent the personal opinions or the conclusions of their authors.

Such personal interpretations or misinterpretations are not therefore and should not be described as "the philosophy or the esoteric philosophy of the O9A" or as representing "the O9A" or the opinions or weltanschauung of Anton Long.

Instead, such interpretations or evolutions could be referred to as Longusian - from the Latin for "long" - and thus as Longusian philosophy or Longusian esotericism or Longusian hermeticism, or as Longusian satanism, and so on. Alternatively, they could be named after the person who presents an interpretation or an evolution of the esoteric philosophy of the Order of Nine Angles.

For such individual interpretations and evolutions of Anton Long's O9A philosophy - and of O9A praxises such as the Seven Fold Way - are an integral part of his philosophy, and described by him as the axiom of The Authority Of Individual Judgment.

As he wrote in letter to Michael Aquino dated 20th October 1990 ev, the O9A way is:

"guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {13}

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

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." {13}

In regard to the authority of individual judgment, in his polemic titled *Beyond The Rhetoric - The Famylie, The Kollektive*, published in 2011, he wrote that O9A culture,

"may be said to be evident in the combination of all of the following:

- (1) In the authority (both numinous and sinister) of individual judgement and individual responsibility.
- (2) In the necessity of practical deeds, sinister-numinous - and thence the necessity of pathei-mathos - to

breed such experience and learning as are the genesis of such necessary individual judgement.

(3) In the kollektive, non-hierarchical, nature of our organization and thus in the principle of mutual, agreed, co-operation, and one of which types of such co-operation is evident in our clans and tribes.

(4) In the understanding of the illusive/restrictive/tyrannical nature of all causal abstractions and thus the necessity of liberating ourselves from all abstractions, and liberating ourselves from those forms – such as nation-States – which have been manufactured and which are maintained by the hubriati and their kind, and by mundanes, in order to try and manifest (to try and make real) some such abstractions.

(5) In the practice – the amoral praxis – of using what works, is affective and effective, and discarding/revising what has been tried and shown not to work.

(6) In the knowledge of the mundanity of mundanes and the knowing that we, as individuals and collectively, possess wyrdful potential and certain esoteric abilities, with one such one esoteric ability being dark-empathy.

(7) In the desire to develop/transform/change one's self and so evolve ourselves as members of the human species.

(8) In the necessary of accepting and living by the code of kindred-honour, and which code is individual judgement, individual responsibility, and liberation from causal abstractions, made manifest and practical.

(9) In the understanding that our code of kindred-honour applies equally to all of our kind, irrespective of their gender, ethnicity, perceived social/educational status, sexual preference (and so on) with the practical result that we judge people solely on the basis of a personal knowing of them, on their deeds (not words), and on whether or not and how well they uphold and live by our code of kindred honour." {23}

The mention of "the necessity of liberating ourselves from all abstractions" returns us to the Magian ethos and the sinister-numinous, since an important manifestation of that ethos are causal abstractions, of which Anton Long wrote:

"Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction.

Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous – the unity, the connexions – that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued [with and] does not and cannot presence the acausal/the sinister-numinous." {24}

Such a liberation is both exoteric and esoteric:

"While one of our exoteric aims is the collective liberation that results from the destruction/downfall of the systems of the Old Aeon (such as nation-States) and their replacement by our sinister-numinous emanations, this liberation will occur slowly (as measured by durations of causal Time) and naturally as a result of the expansion of our kollektive, the emergence of new clans and tribes, and thus because of the increasing number of individuals of our kind pursuing esoteric aims consistent with our five core principles.

Again, there is a distinction between (a) exoteric praxis, exoteric rhetoric, amoral/diabolical incitement to disaffection, and (b) esoteric individual, and kollektive, development and change. A distinction between outer causal forms and esoteric essence manifest as sinister-numinous emanations, and between causal effects and acausal (affective) change. But I guess this is just an understanding, an insight, too far for some self-described Occultists.

On the personal level, I quite naturally over the past four decades have indulged in some exoteric rhetoric as well as in some diabolical incitement, to disaffection, or whatever. Those who can distinguish between exoteric and esoteric – between causal forms and sinister-numinous emanations, can; while those who lack the faculties esoteric or otherwise to so distinguish, are the kind of people who get trapped in our Labyrinthos Mythologicus [...]

By sinister-numinous is meant the perspective, the insight, the understanding that – traditionally and in terms of the Seven Fold Way – a Master or LadyMaster has acquired as a result of their decades-long Occult quest, of their passing through The Abyss and thus of having experienced and transmuted both numinous and sinister. Or, expressed in another non-esoteric way, it is the perspective that someone may acquire from pathei mathos.

This understanding is the prehension of personal wisdom, and personal wisdom itself is sinisterly-numinous; that is, a knowing and an experiencing of the unity (of sinister and numinous; light and dark) beyond the appearance of outward conflicting opposites.

A sinister-numinous emanation is a presencing, a manifestation in the causal, of this: in and by means of a living human being or some collocation of human beings. Thus, the ONA as a kollektive may be said to a

sinister-numinous emanation, as are those individuals who are part of this kollektive and who presence something of the acausal by their life, their living, their deeds." {25}

Furthermore:

"Our Order, our O9A, remains - of necessity, intentionally - small in numbers; discerning, and, through Dark Arts such as pathei-mathos, for and the genesis of the discerning minority among those beings termed human. Yet this very aristocratic intentionality, imbued as it is with our esoteric ethos and thus with the sinisterly-numinous, with archetypal mythos, is - over aeonic durations of causal Time - both affective and effective in provoking, being the genesis of, changes within a larger number of human beings." {26}

Conclusion

A study of the writings of Anton Long reveals the sinister-numinous nature of O9A philosophy, and that embedded within it is the principle of personal honour which sets certain limits on personal behaviour, and which manifests both exoteric and esoteric aspects of a New Aeon.

In esoteric terms the Order of Nine Angles - the philosophy of Anton Long - is a μυστήριον (mysterium) appropriate to our era, where a New Aeon is prescient as the Old Aeon, with its patriarchy, its Magian ethos and its ever increasing and dehumanizing causal abstractions, is waning even though as esoteric insight reveals all waning Aeons, and the "empire" or societies which manifest that old aeonic ethos in practical ways, tend to become more restrictive, more tyrannical, and beset with more and more conflicts both internal and external and both armed and of civil disobedience.

The O9A sinister-numinous mysterium presented by and through Anton Long is slowly, over decades, evolving as it must into other mysteriums:

"our mysteriums take us beyond both Old Aeon sorcery and Old Aeon language, and two aspects which they all share are: (1) that they all involve the presence of and an interaction with a living human being or beings (and are thus an alchemical symbiosis), and (2) that they are not overtly Occult or overtly associated with some existing or past *-ism* or *-ology* because such associations imply a certain duality and a bland causality, which means they cannot be described by any single old-style term or word, such as Satanism, or even the LHP. For they are what they are - a living wordless presencing, and are to be experienced, be part of our living, rather than blandly described in limited causal Old Aeon words." {27}{28}

Rachael Stirling
TWS Nexion
Oxonia
October 2021 ev
v. 1.05

Footnotes

{1} According to the esoteric tradition of the O9A, the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] pre-dates the term lapis philosophorum and was used by early writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 CE. The term was also used by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* [MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].

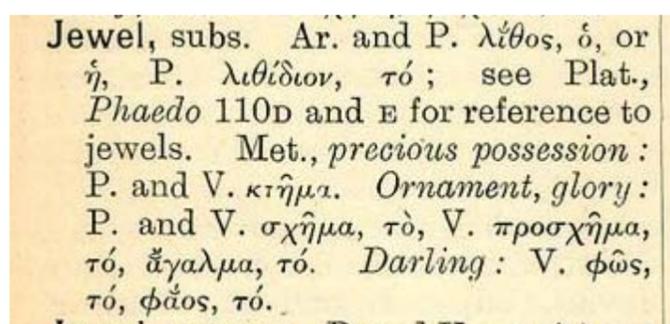
Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For O9A aural tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγας.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσεσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910,



Plato, *Phaedo* 110δ-ε: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω.

Finding Lapis Philosophicus is the aim of hermetic, Occult, traditions such as the O9A Seven Fold Way.

{2} O9A terms used in this text are described in *Glossary Of Order of Nine Angles Terms*, v. 5.04, included in *Discovering Nexion Zero*, included in *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{3} Cf. tractate VIII, v.2, of the *Corpus Hermeticum*: κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. Qv. D. Myatt, *Corpus Hermeticum, Eight Tractates*. 2017, ISBN 978-1976452369

{4} Qv. D. Myatt, op.cit.

{5} *Poemandres*, v. 25, translated by D. Myatt. op.cit. It should be noted that Myatt reads (with several of the MSS) ὑπερηφανίαν not προφανίαν.

{6} The O9A Seven Fold Way is outlined in *Beginners Guide To The Order Of Nine Angles*, available at <https://archive.org/download/o9a-beginners-guide/o9a-beginners-guide-v1.pdf>

{7} The term dimension refers to an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed. Hence the term includes but is not limited to something measurable by physical means.

{8} Presenced is an Occult term used by the O9A to signify something, usually of acausal nature, manifest in the causal. The term derives from medieval and renaissance MSS and books dealing with alchemy and demonology, such as the 1641 work by the classical Greek scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

{9} As several followers of O9A philosophy have pointed out in various texts the spelling 'magick' dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652.

A facsimile of the 1989 *Naos* MS is included in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{10} The year 1990 was when Anton Long's young protege, using the pseudonym "Christos Beest", began writing material on behalf of the O9A following his decision to begin his own quest along the Seven Fold Way. Over the following years his material included the two volumes titled *Black Book of Satan II* and *Black Book of Satan III* which, along with Anton Long's original 1983 *Black Book of Satan*, were published in 1992 under the title *Codex Saerus* (BNB GB9475561). This was followed in the same year by *Hostia* (BNB GB9475565) and *Hysteron Proteron* (BNB GB9250357). He would go on to publish *Dyssolving - A Diary of An Internal Adept*, a record of his Internal Adept rite which is available at <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

The references to BNB are to the British National Bibliography which is a published catalogue of items deposited in the British Library, now available as a digital resource.

{11} *Three Interviews With Anton Long*, https://archive.org/download/o9a-three-interviews_202110/o9a-three-interviews.pdf

{12} The three texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts, Concerning Culling as Art* and *The De-Evolutionary Nature of Might is Right* are included in <https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf>

In respect of the term καλὸς-κάγαθός expressing noble personal behaviour and honour he is referring to Myatt's translation of and commentary on Tractate VI of the *Corpus Hermeticum* in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

{13} *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

I have corrected a few typos in the published facsimiles.

{14} Included (pp.5-7) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{15} *The Adeptus Way and The Sinisterly-Numinous*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.13-15

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

{17} *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, included (pp.201-203) in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{18} *Glossary Of Order of Nine Angles Terms*, v. 5.04. Included in *Discovering Nexion Zero*, <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{19} *Alchemical Seasons and The Fluxions of Time*, included in *The Definitive Guide To The Order of Nine Angles*, op.cit., pp.218-225

{20} *Enantiodromia - The Sinister Abyssal Nexion*, <https://archive.org/download/enantiodromia-the-sinister-abyssal-nexion/Enantiodromia-The-Sinister-Abyssal-Nexion.pdf>

{21} *Some Notes Concerning Language, Abstractions, and Nexions*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.56-60

{22} In footnotes to the text, Anton Long writes:

(i) That "understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction. Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous - the unity, the connexions - that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued [with and] does not and cannot presence the acausal/the sinister-numinous."

(ii) That the term "aliquantals - often abbreviated to aliquants - implies a particular amount of some-thing. The word came into English usage in 1695 ce in a book on Euclid's geometry by William Alingham."

(iii) That "in the interests of clarity, we might - by employing the older Anglo-Norman spelling - term an esoteric language a *langage*."

A typical abstraction is what is now denoted by the term "democracy" which like all abstractions implies a dialectical opposite or opposites, in this case denoted by terms such as "un-democratic" and "tyranny" and "authoritarian". Such a dialectic often implies conflict between opposing forces. Modern abstractions include pejorative categories such as "anti-semitic" and "racist" which are projected onto or assigned to individuals and groups, often resulting in conflict and hatred such as between "anti-racists" and those alleged to be "racist".

{23} Included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.202-206

In regard to point (5) - "the practice - the amoral praxis - of using what works, is affective and effective, and discarding/revising what has been tried and shown not to work" - Anton Long soon dropped then "trendy" spellings such as kulture, kollektive, and Famylye, used in that *Beyond The Rhetoric - The Famylye, The Kollektive* polemic and in some other 2010-2012 polemics of his.

{23} Magian is defined, in the *Glossary Of Order of Nine Angles Terms*, v. 5.04, (op.cit) as referring "to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature. The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions."

{24} Footnote to *Some Notes Concerning Language, Abstractions, and Nexions*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.56-60

{25} Anton Long, *Our Sinister-Numinous Emanations*, 2011. Included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.263-266

{26} Anton Long, *O9A - On Being Unpopular*, 2012. Included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.8-10

{27} Anton Long, *Toward The Sinister Mysterium*, 2011. Included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.258-261

{28} Apropos the mention of Alchemy:

"According to aural tradition, esoteric alchemy - the secret alchemy - is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce Lapis Philosophicus, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not - as the mis-informed have come to believe or been led to believe - concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. (Hence the old association between alchemy and astronomy.) This interaction, by its nature - its physis - is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist. Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric - living - substances/'beings'/things." Anton Long, *O9A - On Being Unpopular*, 2012. Included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit., pp.8-10

Appendix I

O9A Philosophy: Essential Primary Sources

° *Naos: A Practical Guide To Modern Magick*. <https://archive.org/download/naos-practical-guide-to-modern-magick/naos-practical-guide-to-modern-magick.pdf>

° *Nine Classic O9A Texts*. <https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf>

- ° Concerning Culling as Art.
- ° The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts.
- ° The De-Evolutionary Nature of Might is Right.
- ° Questions From A Modern Rounwytha Initiate.
- ° Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way.
- ° Toward The Abyss: A Guide for the Internal Adept.
- ° Empathy in the Esoteric Tradition of the ONA.
- ° Mysterium - Beyond The ONA.
- ° Toward The Sinister Mysterium.

° *Satanic Letters of Stephen Brown*, Two volumes, (i) <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>
(ii) <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

° *Glossary Of Order of Nine Angles Terms*, v. 5.04, included (pp.66-80) in *Discovering Nexion Zero*, <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

° *The Last Writings Of Anton Long*. Included (pp.40-44) in *Discovering Nexion Zero*, <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

° *Three Interviews With Anton Long*, https://archive.org/download/o9a-three-interviews_202110/o9a-three-interviews.pdf

° *The Deofel Quartet*, included (pp.524-969) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

- ° Falcifer: Lord of Darkness
- ° The Temple of Satan
- ° The Giving
- ° The Greyling Owl

° *Enantiodromia - The Sinister Abyssal Nexion*, <https://archive.org/details/enantiodromia-the-sinister-abyssal-nexion>

° *Marcheyre Rhinings*, included (pp.115-153) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

Appendix II

The Code of Personal Honour

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. 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. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, gender, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied. A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

Appendix III

The Code of Kindred Honour

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred- Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a

personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them. Our obligation – as individuals who live by the Code of Kindred-Honour – is to 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.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our kindred honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator. Our duty – as kindred individuals who live by the Code of Kindred-Honour – is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty – as individuals who live by the Code of Kindred-Honour – is to act with kindred honour in all our dealings with our own kindred kind.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Kindred-Honour – means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.