



## Developing The Mythos The Order of Nine Angles In Perspective

### Introduction

Before considering the mythos of the Order of Nine Angles and its development, several important things about the nature and methods of the ONA, and about the ONA and the internet, should be understood; things which the following quotes - taken from past published ONA items - helpfully explain.

" We [the ONA] have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they meet with one of us in the real world.

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

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

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our ONA kind." *ONA - Labyrinthos Mythologicus (122yf)*

The second quote is from a reply, by an ONA member, to questions asked on some ephemeral Occult forum or other in 2010 ev. The reply was subsequently reposted on

the (now defunct) PointyHat blog on 2010/05/20.

"Each individual is expected to work things out for themselves - if they can't do this, for whatever reason, they're just not suitable. This means, for example, treating all ONA material - including our alleged aural traditions - with scepticism, and forming their own conclusions about their veracity, or otherwise.

No one tells anyone in the ONA what to believe, what to accept, what to do. There is no dogma, no ethics, only some guidance. For the ONA method is akin to an Occult experimental science - conduct experiments on yourself, on others (subjects or victims) and on 'the world', and get some results. Figure out for yourself what the results mean. Then move on [...]

It got a little tedious answering, in private correspondence, the same questions decade after decade, so some elucidations were published, and even these - like all ONA material old and new - should be treated with scepticism, with each individual making their own conclusion.

Some such clarifications may even been deliberately misleading or part of some jape, or part of our mythos, and if a person \*gets this\* - especially the mythos bit - then they may well have some of the sinister and japing and shapeshifting qualities that make them suitable for the ONA way [...]

That you and some others criticize the ONA is great. That others may laugh at us or dismiss us is OK. That's how it should be.

Finally - people should realize that we often enjoy having sinister fun at the expense of mundanes and even with some of our \*candidates\*. It's a kind of sinister game, sometimes. At other times, it's a test of mundane-ness.

Remember, we're not ethical, and reserve our loyalty, our kindness, our help, for only our own kind, for members of our sinister family whom we know personally; for those who've proved, in the real world, that they deserve it."  
*Laughing With The ONA* (2010/05/20)

The third quote is from Anton Long, and was published on his (now defunct) internet blog on 2011/12/14.

" It should be easy to discern how and why the 'world wide web' contends against [...] esoteric things. For instance, one of our criteria is that of practical deeds, of the necessity of living an exeatic, experiential, life, just as our Occult Arts - which include the cultivation of esoteric-empathy and a living by our code of kindred-honour - are of a most practical nature. Hence for the ONA, its privileged, exclusive, nature is manifest in three ways. First, in the traditional manner of personal recruitment and the training and guidance of initiates of traditional nexions; second, in the long-term, years-long, nature of the odyssey; and third in the hard, testing, challenging, nature of our Occult Arts and thus in our high standards [...]

Just how many times in the past three decades have we said just who and what we are? It's all out there, in print, in cyberland, in the people of our traditional nexions. Just how many times have we said we are really sinister, satanic, amoral, heretical and offensive? How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines? Just how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally?

Just how many times in the past three decades have we said that our kind have or are expected to cultivate self-honesty, self-control? [...] Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA - it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there - except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." *Just Who Do They Think We Are?*

The last quote, and the most recent, is from version 4.01 (123 year of fayen) of the ONA's *Frequently Asked Questions*, although this particular passage is itself taken from the ONA text *Knowing, Information, and The Discovery of Wisdom*:

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions."

## Mythos and Meaning

It is my view that the ONA can be usefully summed up in the phrase *the ONA is mythos*. Consider, for instance, how the ONA explains what they mean by mythos:

"Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes,

it motivates, enthrals, and presences acausal energy. It is wyrdful - a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

The so-called objective, cause-and-effect, 'truth' of a mythos - stated or written about by someone else - is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing.

Thus, to seek to find - to ask for - the opinions, views, and such things as the historical evidence provided by others, is incorrect. For that is only their assessment of the mythos, a reliance on the causal judgement of others; whereas a mythos, and especially an esoteric mythos, demands individual involvement by virtue of the fact that such a mythos is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche.

Hence, the correct judgement of a mythos can only and ever begin with a knowing of, a direct experience of, the mythos itself by the individual. To approach it only causally, inertly, with some arrogant presumption of objectivity, historical or otherwise, is to miss or obscure the living essence of a mythos, especially one derived from an aural tradition. It is to impose, or attempt to impose, a causal (temporal) abstraction upon some-thing which has an acausal (that is, non-temporal) essence [...]

For the ONA, the mythos of The Dark Gods [DG] - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present." *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA* (121 yf)

Note in particular the expression "the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonic Occult working, a living Black Mass."

Hence, and in simple terms, we could call 'the mythos of the ONA' an adaptive, pragmatic, and practical heresy designed to alter the psyche, the behaviour, and thence the personality, of (a) susceptible individuals or (b) of individuals who willingly accept or who want to experience, or experiment with, the ONA way, or (c) who are recruited by the ONA. A heresy which includes, but is not limited to, Satanism as Satanism is understood by the ONA.

As the ONA put it:

"In O9A 'esoteric-speak' the Order of Nine Angles is a type of nexion; a collocation of human beings connected over durations of causal Time in

particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time.

Such an esoteric Order with such an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrð, of the sinisterly-numinous - we directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy, even those some or many who do this may not acknowledge or may not even be aware of how the O9A has influenced them." *ONA FAQ*, v 4.01 (123 yf)

Which gets to the heart of the matter, which is how the ONA as an original and a developing, adaptive, and above all pragmatic mythos affects and influences people, and how those people, knowingly or unknowingly and over a long period of time, produce changes in others and in society, and who thus produce Aeonic change.

As for the pragmatic nature of the ONA, the following quote explains it:

"What is not important are the details, the means, the tactics, the minutiae - that is, restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be abandoned. What is important is that the ONA - beyond its outer current causal name - is a particular sinister presencing, some-thing that now lives (is presenced) in the causal and thus is acausal sorcery manifest as a living collective and an ethos, so that it can and will assume and use and become whatever causal forms are necessary wherever on this planet such forms are or become necessary. Or expressed in another more familiar way - we are now a shapeshifting manifestation of acausal energy presenced in the causal. A collocations of nexions - individual, tribal - who 'know' their own kind and who are now actively seeking to assimilate others into our kollektive, not for or because of any altruistic or idealistic reason, but because such assimilation of others is now a function of our necessary causal being, in this Aeon." *Mysterium: Beyond The Order of Nine Angles* (122yf)

Finally, let us not forget just how controversial and genuinely heretical the ONA was, and is, and not only because of its past and current adversarial support of National Socialism, holocaust denial, and its affirmation of human sacrifice:

" It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome,

numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things." *To Presence The Dark* (107yf)

## **Enter The ONA**

Before the ONA controversially burst upon 'the public Occult scene' in the early 1980's, Satanism, The Left Hand Path, and Occultism in general, had been publicly limited to (1) the showmanship of Lavey with his Church of Satan and its emphasis on carnal self-indulgence (and moralizing about obeying the law); (2) the qabalistic ritualistic Occultism of Crowley (with its self-indulgence); (3) the pseudo-religious, and hierarchical Setianism of Aquino's Temple of Set (and its 'enlightened individualism' and moralizing about obeying the law); and (4) the male-dominated ritualistic 'wicca' propounded by the likes Gerald Gardner and Alex Sanders with their fake 'Book of Shadows' and their fake 'old religion' with its 'horned god'.

Without exception, these groups, organizations (or what-nots) - and the people associated with them - struck a law-abiding pose, and, as the 'Satanic ritual abuse' panic of the early 1980's intensified, were at pains to describe themselves and their beliefs and practices as 'socially responsible', non-threatening and not harmful.

To this law-abiding, non-threatening, rather cosy and masculine dominated milieu - where 'satanism' meant a socially-responsible self-indulgence and the belief either that there are no powerful, dangerous, supra-personal forces 'out there', or that what was 'out there' can be controlled by the sorcerer - enter, into the public Occult scene in the early 1980's, the Order of Nine Angles with their affirmation of culling (human sacrifice), their openly amoral criminality and manipulation of people; their tough physical challenges for candidates, their heresy (for example, holocaust denial, and stating that 'Hitler was a good man'), their emphasis on practical exeatic experience and ordeals, on learning from practical experience; their japes and tests; their assertion that 'the dark forces' are beyond the power of any individual to control; their propagation of terrorism; their emphasis on 'the sinister feminine', their Sapphic groups; their grade rituals which included one where the candidate had to live alone in the wilderness for three months, and their clandestine, non-hierarchical, structure.

In effect, the ONA made the Church of Satan and the Temple of Set look like poseurs.

They made the 'satanism' of the Church of Satan appear to be of the 'teenage rebellion' kind where there is an adolescent desire not only to shock others but also to 'feel special' and be part of something 'forbidden' (but safe), while the ONA made the 'satanism' of the Temple of Set appear to that of sycophantic pseudo-intellectual young males in search of peer approval (yay, I'm now a High Priest of Set) and in need of ritualistic drama.

Notoriety quickly followed the circulation, in 1983, of the ONA's 'Black Book of Satan' and some of their texts, some of which texts were made available to a wider Occult audience a few years later by their publication in magazines such as *The Lamp of Thoth* and Sennitt's *Nox*. For example, the text *Satanism, Blasphemy and the Black Mass* was printed in *Nox* #2, July 1986, and *Satanism - its Essence and Meaning* in *Nox* #3, Nov 1986.

In a review of the compilation of items from *Nox* published by Logos Press in 1998 under the title *Nox, The Black Book: Volume 1 - Infernal Texts*, the British Occultist Phil Hine wrote:

"This welcome release from Logos Press is the first in a planned trilogy of retrospectives from the pages of *Nox* magazine, one of the UK's more 'hardcore' Left-Hand Path 'zines which rose to infamy during the late 1980's. Divided into three sections, the first group of essays & rituals is from the Order of Nine Angles, a British-based Satanic order whose publications caused quite a stir in the late 1980's. These essays deal with the O.N.A.'s approach to Satanism, the Black Mass, and the Lovecraftian 'Dark Gods'. Regardless of how one views this material, it is refreshing to peruse a contemporary perspective on Satanic magic that is avowedly different to the outpourings of its American manifestations. Contrast this material with the rather tub-thumping section which follows - texts from the Werewolf Order - who style themselves as a "Satanic Leadership school" or an "elite sodality of black magicians" - yawn. Presumably this section has been included to highlight the excellence of the O.N.A. material."

What is of particular interest is how later ONA material - such as the voluminous writings published by the ONA during their 'internet years' (2007-2012) - harks back to, and in most cases just elaborates upon, the themes and ideas and the methods mentioned in such early writings. That is, it is possible to see the complete ONA mythos in these early writings.

## **The ONA Mythos**

The early ONA text *Satanic Influence, A Modern Tale* - first distributed in 1987 ev and subsequently published by Thormynd Press in 1992 ev in the first volume of *Hostia* - contains the following interesting assertions regarding how the ONA perceive, understand, and practice, Satanism, and have restored to Satanism what rightly belongs to it:

- Satanism and the LHP as a means to individual development leading to Adeptship and beyond - via practical experience and ordeals.
- The emphasis on developing both the mental and physical character of the individual.
- A greater understanding of magickal (and Occult) forces - and thus their nature - via the development of the concepts of causal and acausal, and an abstract system to represent this, enabling conscious apprehension (as against belief and superstition).
- The emphasis on the individual Initiate working alone and achieving practical goals - without accepting in a religious way a higher authority - and making this achievable by all via the publication of practical guides to all aspects of Satanism.
- Revealing and significantly extending Aeonic Magick - enabling any individual to undertake such works.
- Bringing an awareness of the Dark Gods - of the sinister energies/forces which exist and which are supra-personal and thus dangerous to individuals, one aspect of which has been symbolized by 'Satan'/ the Devil.
- An emphasis on the personal qualities - the character - of a Satanist, enshrined in the concepts of excellence, honour and the motto *die, rather than submit to anyone or anything*.

Note here the emphasis on ordeals, individual development, practical achievement, and especially personal honour, a topic the ONA would expound upon in greater detail a decade later in such items as 'the code of kindred honour' but which already in the 70's and 80's formed the basis of their unique 'law of the new aeon' in contrast to how 'the new aeon' was understood by other Occultists, such as the followers of Crowley.

In addition, the 1980's text *Satanism, Blasphemy and the Black Mass* (referred to above) makes it clear that even then in those pre-internet years the concept, the dark art, of empathy, and what lay beyond the false dichotomy of ideated opposites, were part of the ONA mythos:

" In a very important sense, Satanism uncovers what the ethos of a particular society or societies have covered up through images, dogma, ethics, words and ideas - and it returns the individual to the primal chaos out of which opposites were formed.

This uncovering gives the individual control, a conscious understanding and an awareness of their unique Destiny. It is and has been the purpose of genuine Satanic groups to foster such an uncovering by guiding novices and having them participate in blasphemous rites. Beyond such an uncovering, ritual and ceremony cease - to be replaced by a profound wordless skill, a profound empathy. The ground or foundation of this empathy is what has been called 'individuation' - the unity that a genuine Adept represents. But this 'individuation', this Adeptship is itself only another beginning; it is only the fourth stage toward the ultimate goal."

These early ONA writings also contain, among many other things,

1) References to another topic the ONA would later expound upon, *pathei-mathos*:

"As Aeschylus once explained - *πάθει μάθος*; one can learn through adversity/suffering and so achieve wisdom." *Mastery - Its Real Meaning and Significance*, Hostia volume III, 1990 ev

2) A disdain of sycophancy and an exposition of the truth that Occult grades - advancement along the path to Adeptship and beyond - is achieved by the hard work of the individual, and can never be awarded by someone else. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

"Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a 'dark mandate' or some kind of 'revelation'. There can be no such thing as an, 'infernal mandate' of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualized learning that results from such experience [...]

By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence." *The Hard Reality of Satanism*, distributed 1989 ev. Published in *Hysteron Proteron*, 1992 ev

3) The overlooked statement that the ONA 'upholds anarchism' [Letter to Aquino, dated 7th September 1990 ev, Vol i] and of how, for the ONA, politics is but a 'form', a tactic in the game of Aeonic sorcery.

4) A mention of how the ONA is both 'chaotic' and 'numinous' [beyond the illusion of ideated opposites] and how even 'Satanism' is just a causal form appropriate only to the current Aeon.

5) Of how there is a special kind of 'thinking' and knowing, beyond language, using *numinous* symbols [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev].

Again, the ONA would later expound upon this 'thinking and knowing beyond language' and the use of numinous symbols.

6) Of the truth that "Satanism existed in many forms long before LaVey, and the ONA simply represents one such form: a form that has changed and is still changing, developed as it is and has been, by creative individuals within it." [*Satanic Letters of Stephen Brown*, Letter to Aquino, dated 7th September 1990 ev]

7) That what the ONA teaches or explains is not 'sacred' and can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge

and experience for themselves. [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev]

8) That Satanism in particular and the Left Hand Path in general require the individual to learn self-control and cultivate self-honesty.

"The difference between Traditional Satanic groups and other organizations which profess to belong to the 'Left Hand' or 'Sinister' Path, or which claim to be Satanic, is that Traditional groups seek to realistically guide their members along the difficult and dangerous path of self-development, the goal of which is the creation of an entirely new individual. This path is fundamentally a quest for self-excellence and wisdom.

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. It is the result of a synthesis - a development of the dark side and an integration of that aspect of our being thus creating a complete, more evolved individual. Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master' [...]

We understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail - usually by deluding themselves about their real level of attainment, their real level of self-insight, their level of self-control and mastery. The aim is self-control, self-mastery, self-understanding - and then a moving-on to what is beyond even this new self." *An Introduction to Traditional Satanism*, 1992 ev (re-issued and updated, 1994 ev)

9) The use of terms and expressions such as:

- a) adversarial [*Satanic Letters of Stephen Brown*, Letters to Ms Vera, dated 27th and 28th May 1992 ev],
- b) the 'natural balance' [*Satanic Letters of Stephen Brown*, Letter to Aquino,

- dated 9th September 103yf, Vol ii],
- c) sinister [*Black Book of Satan*, 1983 ev, and Letter to Aquino dated 23rd October 1990 ev],
- d) traditional Satanism [*Black Book of Satan*, 1983 ev];
- e) 'dark numinosity' [*Satanic Letters of Stephen Brown*, Letter to Ms Vera, dated 27th May, 1992 ev];
- f) self development via 'learning from experience' [*Satanic Letters of Stephen Brown*, Vol ii, Letter to Miss Browning, dated 16th September 1990 ev].

All of which terms and expressions and insights the ONA would later expound upon, and most of which terms and expressions - just like the ONA emphasis on amorality, defiance of authority, contempt for dogma, and the need for practical experience - other Occultists and Satanists would, sooner or later, use or appropriate, often without acknowledging their source.

### **Exposition and Development of The Mythos**

In 2011 ev, in a text rather ponderously entitled *O9A - On Being Unpopular: Discernment, Pathei-Mathos and the Initiatory Occult Quest*, Anton Long reaffirmed the essence of the ONA mythos which was expressed, albeit sometimes rather stridently, in early ONA MSS from the 1980's and early 1990's:

"As we have emphasized for over thirty years, the Order of Nine Angles is an esoteric, and Occult, group. Which in essence means that - beyond exoteric propaganda and rhetoric; beyond adversarial incitement, heresy, japes, and toying with mundanes - our primary concern is the interior change of individuals by means of particular Occult methods and Arts and which Occult methods and Arts form the basis of our particular esoteric Way [...]

Our particular Occult style, our ethos, can be usefully and accurately described by one term: pathei-mathos. For us, pathei-mathos is a particular Occult method (one of the Dark Arts) and this Dark Art may be said to be the basis for all of the Ways - and for many of the techniques - we employ and have employed, from the Seven Fold Way to Insight Roles to adversarial action to grade rituals such as Internal Adept and the Camlad Rite of the Abyss."

In addition, what has escaped the attention of many who have studied, or who are or were interested in the ONA, is the esoteric information - the 'teachings' - and the esoteric aural tradition manifest in early ONA fiction: in the novels *The Deofel Quartet* and *Breaking The Silence Down*, and in short stories such as *Hangster's Gate*.

In fact, in my view these fictional works (some dating from the 1970's) often provide

better explanations of, and insights into, the whole 'ONA mythos' than many of the more strident and often adversarial and polemical early (and later) ONA texts.

This neglect of ONA fiction is all the more surprising given that, as mentioned in *The Guide To The Seven Fold Way* and elsewhere, a reading and study of both *The Deofel Quartet* and *Breaking The Silence Down* are an essential part of the ONA's Seven Fold Way.

In chronological order, the dates of the Deofel Quintet are:

Falcifer 1976 en  
 Breaking The Silence Down 1985 en  
 The Greling Owl 1986 en  
 The Giving 1990 en  
 The Temple of Satan 1991 ev

As made quite clear by the ONA over twenty years ago:

"The Deofel Quintet - the original Deofel Quartet plus Breaking the Silence Down - were designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA [...] Their intent was to inform novices of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud. Indeed, one of their original functions was to be read out to Temple members by the Temple Priest or Priestess..." *A Note Regarding The Deofel Quartet* (1992 ev)

What therefore does this ONA fiction reveal? It reveals many interesting things, including the following.

(1) To quote - somewhat out of context - what Goodrick-Clarke wrote in his book *Black Sun*, these works "evoke a world of witches, outlaw peasant sorcerers, orgies and blood sacrifices at lonely cottages in the woods and valleys" of rural Shropshire and Herefordshire, and that "compared to the eclectic nature of American Satanism, many ideas and rituals of the ONA recall a native tradition of wicca and paganism."

(2) The predominance given to

"...what may be termed the Sinister Feminine Principle, evident, for example, in what the ONA calls the rôle, and Magickal Grade, of Mistress of Earth, and in its depiction of, and homage to, the Dark Goddess Baphomet, whom the ONA describe as one of the most powerful of The Dark Gods. Thus, in the Occult fiction of the ONA, the main character - the main protagonist, the 'hero' - is often a powerful, beautiful, woman, with ordinary men, more often than not, manipulated by, or somehow subservient to, these women who belong to or who identify with some ancient Sinister tradition, or the Left Hand Path, and Satanism, in general. For instance, in *The Giving* - which is probably the most forthright fictional portrayal, by the ONA, of a genuine Mistress of Earth - the heroine is Lianna: a wealthy, powerful,

beautiful and mature woman, who is heiress of a sinister rural pagan tradition which involves human sacrifice. She is seen manipulating both Mallam and Thorold, and the story ends to leave the reader to answer the unanswered question as to whether she really contrived Monica's death and used her sinister charms to beguile - 'to beshrew' - Thorold following that death [...]

One of the central themes of the ONA's *Breaking The Silence Down* is the nature of the dark goddess 'manifest in or who can become manifest in women', and there are many references, in ONA works, to a dark sorceress being one of the essential keys to "opening the nexion that allows The Dark Gods to return to Earth [...]"

A.M. (Lypehill Nexion) - *The Occult Fiction of The Order of Nine Angles* (119yf, revised 122yf)

(3) The aural Rounwytha tradition, which was passed on, in the time-honoured esoteric manner, person to person, in traditional ONA nexions (temples, cells, groups) and which

"...aural traditions were not explicit, not having been written down - and were often intimations of esoteric things that often no one before me had the language, let alone the words, to represent in a way which was clear, esoterically and exoterically. That is, such knowledge was often akin to a wordless insight into the causal workings of the Cosmos - as, for example, a sublime piece of music may present us with such an intimation; or as an exquisite moment shared with an exquisite lady may present us with an intimation of the possibilities of Life.

Thus, in some ways one of my tasks has been to give a more conscious form to such esoterically inherited intimations, and this has taken me a while. But I did try quite early on to present something of the essence of this wordless inherited esoteric knowledge. For instance, in the late nineteen seventies, according to particularly vulgar causal calender, and in respect of the Rounwytha, in the character of Rachael in *Breaking The Silence Down*, and in, a little while later, some other characters in *The Deofel Quartet*."

Anton Long, *Baeldraca, From Causal to Acausal Terror* (122 yf)

(4) A 'primal Satanism' - qv. for example, *The Giving*, *The Temple of Satan*, and *Falcifer* - that is unconnected with the 'satanism' of the Church of Satan and the Temple of Set.

## Conclusion

It is my contention that throughout its more than thirty years of public notoriety, the ONA has been consistent in its mythos, with their more recent texts (of c. 2009-2012) often or mostly just elaborating on this mythos or with the mythos merely being re-expressed using some newly developed terminology, such as the terms 'dark empathy' and 'acausal-knowing'.

In addition, it should be obvious just how influential the Order of Nine Angles has been and is, especially within the milieu of Satanism and the Left Hand Path (even though this influence is seldom acknowledged, for a variety of silly and mundane reasons, both within the Occult scene and within academia). For perhaps the majority of Satanists, for instance, now talk and write about Satanism as 'adversarial' and exeatic; as being of necessity amoral, dangerous, genuinely heretical; as involving direct, practical, experience and a learning from that experience; and as a defiance of norms, dogma, hierarchy, ideas, and as a defiance of pontificating 'masters' and 'Occult teachers' and even organizations. All of which is a far cry from the 'satanism' propagated by the Church of Satan and the Temple of Set from the 70's on.

Other, perhaps less obvious, areas of ONA influence include (a) their disdain for copyright and making their Occult texts and documents freely available; (b) their praxis of allowing and encouraging individuals to form their own independent ONA nexions, temples, cells, and groups, free of interference from existing ONA nexions, temples, cells, groups, and individuals; (c) their non-hierarchical, leaderless, structure; (d) their public disdain for using pompous esoteric titles; and possibly most important of all (e) their insistence that everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves" [*Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev], leading to their stated desire that people can, and should, freely adopt, adapt, use, develop, and be inspired by, and disagree with, their mythos/praxis /ideas, and are free to "use what works for them and junk what does not work".

Finally,

"As with so many 'things ONA' - it is up to, and necessary for, each and every individual to judge these matters (and thus the ONA) for themselves, and/or use (or to develop and then use) certain esoteric - Occult - abilities and so discern the veracity or otherwise of such things and the usefulness (or otherwise) of the ONA and its mythos/praxis/ethos." *ONA FAQ*, v 4.01 (123 yf)

R. Parker  
August 2012 ev

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**Appendix**  
***Notes on Esoteric Calenders***  
(v 1.03)

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calendar. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' does not begin on January 1st, nor on December 21st, but rather - for those in northern climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calendar in such climes, in the season known as Autumn.

**e.v.** - era vulgaris. An old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

**e.n.** - era nazrani. An old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

**YF (yf)** - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.>

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions /clans in heretical defiance of the magian *status quo*.

**CE** - Common (or Current) Era. English version of e.n.

**JD** - Julian Date.

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