



The Radical Sinister Philosophy of Anton Long

A Review of The Contemporary Secret Society Known As The Order of Nine Angles

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Introduction

There is, in this review of the Order of Nine Angles, no speculation regarding and no attempt made to prove 'who is behind the pseudonym Anton Long' beyond stating, in this Introduction, the well-known fact that the prime suspect does deny and always has denied using the pseudonym Anton Long. Neither will this work speculate about the contemporary 'influence' or the 'importance' of Anton Long and the esoteric group, association, or 'secret society' [1] - the Order of Nine Angles (ONA, O9A) - that he founded in 1972, beyond making, in this Introduction, the following observations: (i) the attention recently paid to the ONA by various academics and mainstream authors [2]; (ii) the interest in the ONA from those curious about or desirous of involvement with occultism and/or Satanism and/or what is often referred to as the Left Hand Path; (iii) the number of those publicly or anonymously identifying with the ONA and/or establishing ONA/ONA-type nexions or groups; (iv) the number of those publicly or anonymously using ONA ideas and praxis (in whole or in part) and/or using ONA terminology.

Instead of such speculation about authorship and influence, this work deals with the esoteric, the sinister and the practical, philosophy propounded by Anton Long, and accepts (i) the premise that this Anton Long is, despite recent

attempts at obfuscation (mostly by those involved with the ONA), one person; (ii) that this one person is, as Senholt - and others - have suggested "paramount to the whole creation and existence of the ONA" [3]; and (iii) this one person is also the author of the whole vast corpus of ONA works, with only a few exceptions [4], from the 1970s until 2011 when he publicly announced his retirement [5].

Thus, when writing or speaking about the ONA we are essentially writing and talking about the esoteric philosophy of Anton Long.

A reading of the ONA corpus [6] - of works authored by Anton Long from the 1970s until 2012 - reveals an esoteric, an occult, philosophy radically different, in theory and praxis, from other occult philosophies of both contemporary Satanism and the Left Hand Path in general. A difference and a radicality [7] that can be usefully summed up by roughly dividing the ONA corpus into the following subjects or themes:

- i) Culling, Amorality, and Exeatic Living
- ii) The Code of Kindred Honour
- iii) Labyrinthos Mythologicus
- iv) Baeldraca - Causal and Acausal Terror
- v) Seven Fold (Sinister) Way - Grade Rituals, Ordeals, Insight Roles
- vi) Dark Gods, Nexions, and the Acausal
- vii) Aeonics and the Sinister Dialectic
- viii) Pathei-Mathos and the Initiatory Occult Quest
- ix) The Dark Arts
- x) The Rounwytha Tradition
- xi) The Sinisterly-Numinous
- xii) Esoteric Chant and The Star Game
- xiii) The Mythos of Vindex

This incomplete division alone suffices to distinguish the ONA from all other contemporary Satanist and the Left Hand Path philosophies, groups and individuals (self-professed or otherwise). For not only does the ONA have its own, original, terminology - for example, exeatic, the Sinisterly-Numinous, nexions, Labyrinthos Mythologicus, Sinister Dialectic, and so on - it also has a distinct praxis, advocating as it does not only practical physical ordeals and what it terms Insight Roles, but also practical adversarial acts such as culling (human sacrifice), criminality, political extremism, and even terrorism.

Given that this review concerns the philosophy expounded by Anton Long, and thus by his Order of Nine Angles, it is relevant to mention what a specific philosophy involves. It is generally accepted that to be regarded as a philosophy an individual should propose (i) an ontology, describing and explaining the concept of Being, and beings, and our relation to them; (ii) a

theory of ethics, defining and explaining what is good, and what is bad; (iii) an epistemology, describing how truth and falsehood, and knowledge, can be ascertained. In addition, a philosophy should be able to give some answers to, or have some suggestions regarding, obvious questions such as 'the meaning and purpose of our lives', as well as explain or suggest how this particular posited purpose, of the philosophy, might be achieved.

As this review of the ONA - of the works of Anton Long - will attempt to show, the ONA has a specific (esoteric) ontology, an (esoteric) theory of ethics, and an esoteric epistemology, as well as answers to such questions as 'the meaning and purpose of our lives' and practical (not theoretical) suggestions as to how this purpose might be achieved. What is particularly interesting, in the context of contemporary Satanism and the Left Hand Path in general, is that the philosophy of Anton Long completely rejects the ethics of 'might is right' and the patriarchal ethos, proposing instead a morality based on the concept of personal, and kindred, honour and the division of human beings into 'mundanes' and those who manifest, or who have the potential to manifest, what is termed a Baeldracian nature.

A Theory of Ethics - Culling, Amorality, Satanism, and Exeatic Living

In many essays, recent and otherwise, Anton Long describes culling - the practice of human sacrifice according to guidelines laid down by the Order of Nine Angles - as one of the basic principles of the ONA and as a task every ONA person is expected to undertake; a test of their commitment to the sinister, exeatic, way of life and to the ONA; and a sign of their character, with refusal or an inability to so cull revealing the person as unsuitable for the ONA and as a mundane.

For instance, in *Satanic Sacrifice and Satanic Thinking* [8] Anton Long wrote:

"If there is one thing which expresses the essence of the Satanic ethos it is culling; and if there is one way to detect a pseudo-Satanist it is their attitude to culling."

This expectation and requirement to undertake such a conventionally amoral deed or deeds, and such a test of commitment and of personal character, expresses not only the reality of the exeatic ONA way but of how they understand, and define and practice, Satanism. An understanding, definition, and practice which has led to the statement that the Order of Nine Angles "represent a dangerous and extreme form of Satanism." [9]

In *A Glossary of Order of Nine Angles Terms* (version 3.07) Anton Long defines exeatic as "to go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of

mundanes - for example, governments, and the laws of what has been termed society," with mundanes defined, in the same glossary as "those who do not live by the law of the sinister-numen," and which law is variously termed, in the ONA corpus, the law/code of sinister-honour, the law of the new aeon, the sinister code, and the code of kindred honour [given in full in the Appendix to this review]. And it is mundanes who are the target of most ONA culls, as Anton Long explains in the aforementioned *Satanic Sacrifice and Satanic Thinking*:

"For us, culling is natural fact of life - of how we live, or how we desire to live. Of course, there are different ways of culling mundanes - not every culling takes place, or needs to take place, in some Satanic ceremony or ritual, although obviously that is a great source of Satanic joy. A good way of culling is war; another is stirring up religious and political conflict; another is insurrection, revolution, assassinations, and so on. In fact, any means of conflict offers opportunities for culling; opportunities for those of Satanic character to weed out the weeds and reduce the surplus population of mundanes. Another, more personal way - and a good means of developing Satanic character - are 'accidents'. And so on."

Which mention of "insurrection, revolution, assassinations, and so on" and of stirring up religious and political conflict is germane to how the ONA understand Satanism. According to Anton Long in his 122 yfayen text *Toward Understanding Satanism*:

"The ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:1) An amoral, dangerous, practical, exeatic, devilish, way of life.

2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon.

3) An unrestricted, amoral, diabolical, effective and affective, transformation/development of individual human beings by esoteric and exoteric means [...]

No restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms, to be exeatic in a social, personal, and legal, way. For example, to undertake a culling or two; and, should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills such as those of a fraudster or a robber or dealing in drugs. Of course, this is wicked of us, a diabolical thing to do, which is exactly the heretical point and most certainly is an example of being conventionally bad in moral character, disposition."

In a footnote, he adds:

"Several older, exoteric, polemical, ONA MSS outline this wickedness, this diabolism. For example the texts (i) *Satanism, Sacrifice, and Crime - The Satanic Truth*, and (ii) *The Practice of Evil, In Context*, both originally circulated in 1986 ev, and later included in compilations such as *Hysteron Proteron* (1992 ev). Most of these early diabolical MSS were (given their irresponsible content) only privately circulated, but a few of them appeared in internal ONA journals such as *Exeat* and *Azoth*."

This diabolical amorality, this wickedness, however, as Anton Long makes clear, must be placed in the context of 'us' (the ONA, those following the code of kindred honour) and of 'them' (the mundanes, who do not follow 'our' code) - or 9 and Non-9 as we might with some humour describe them. As stated in the Introduction to the code of kindred honour "the Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others." In effect, and with one exception, the amoral acts are or can be perpetrated on those who are non-9 while those who are 9 are considered as 'brothers and sisters, as kin' and treated in accordance with the code of kindred honour. Similarly, it is, again with one exception, those who are non-9 who can be culled. The one exception, in both cases, being children, as Anton Long explained in the text *Children and the ONA*, dated 122 Year of Fylen:

"In respect of our children, we accept responsibility for them and for their development until they reach such an age as they are developed, mature, enough to make their own informed choices, which is generally around sixteen years of age. Before this age, we are their guardians. After this age, then and only then are they free to join us and our activities [...] as a result of them making their own decision and being given the absolute freedom to so choose. Thus, when they reach this age, they are given the choice, and should they choose not to pledge themselves - and thus do not accept our code of kindred honour - then our responsibility for them ends, and they have to make their own way in the world of humans [...]"

Our law of honour does not apply to *adult mundanes of sound body and mind*, and thus such human beings are considered fair game, a resource; although should it be necessary - for example in the matter of individual culling - our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character. Thus and importantly, the children of mundanes - those below the age of sixteen or so - are not considered mundanes *per se*. That is, we accord such children - until they reach the age of choice, of maturity - a certain respect, which in practical

terms means they are exempt from being considered fair game, a resource. This naturally excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kind."

In respect of amorality, Anton Long, in his 2011 text *A Satanism Too Far*, writes

"We of the Order of Nine Angles do not, never have, and never will condemn acts of so-called terrorism (individual or undertaken by some State), nor do we condemn and avoid what mundanes regard as evil or as criminal deeds. For us, all such things are or could be just causal forms or causal means, and thus are regarded by us as falling into three categories, which categories are not necessarily mutually exclusive: (1) things which might or which can be the genesis of our individual pathei-mathos and which thus are the genesis of our own sinister weltanschauung; (2) things which aid our sinister dialectic or which are or might be a Presencing of The Dark; or (3) things that can or could be a test, a challenge, a sinister experience, too far for someone who aspires to be one of our sinister kind, someone who thus fails the test, balks at the challenge, or is destroyed or overcome by the experience.

For our criteria are not those of morality; are not bounded by some abstract good and evil; are not those defined by the laws manufactured by mundanes. Our criteria is the amorality of personal judgement and personal responsibility, whereby we as individuals decide what may be right or wrong for us based on our own pathei-mathos, and act and take responsibility for our acts, knowing such acts for the exeatic living they are or might be, and knowing ourselves as nexions possessed of the ability, the potential, to consciously - via pathei-mathos and practical sinister experience - change ourselves into a new, a more evolved, species of life. Herein is the essence of Satanism, for us."

Importantly, Anton Long makes it clear that Satanism, for the ONA, is just "a presencing of dark forces/acausal energies - a form/mythos - only relevant to the current Aeon," and is but as outer, an exoteric, form - and one means of provoking and encouraging radical and diabolical change and reformation in the present aeon, which present aeon is one aeon among a progression of aeons and each of which aeons last, according to the ONA - that is, in the esoteric philosophy of Anton Long - for around two thousand years. [10]

Similarly, the ONA understand Satan in a unique, non-dogmatic, manner. In

the 2011 text *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, Anton Long explains that,

"In respect of Satan and acausal entities, our tradition - our accumulated individual pathei-mathos - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type (i.e. following our Seven Fold Way from Initiate to Internal Adept). Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality.

These two modes of apprehension of such entities are:

(1) The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [*the Satan*] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being *a satan* and thus heretical, rebellious, adversarial, amoral [...]

(2) The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum, which acausal continuum is quite distinct from the causal phenomenal realm described by such sciences as physics and astronomy, and which acausal beings are quite distinct from all the life-forms we know and have experienced by Phainómenon and understood by causal sciences such as biology [...]

The ONA thus has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful.

For such use and experience, of both, is according to our tradition the means whereby each individual can decide which - or neither, or both - of these satanisms their judgement informs them presents a better understanding of themselves, of Satan, and of Reality. Thus will they - or thus can they, possibly - become aware of the esoteric essence which has become hidden through causal abstractions and even by naming [denotatum], and which awareness is of opposites-as-appearance not as Reality."

In the Sinister Tradition of the ONA, therefore, the individual is tested,

expected to undergo ordeals [11]; expected to live and experience an exeatic, and amoral, a diabolical, way of life - which way of living includes culling - and also engage in practical occult activity of a certain type in order to discover for themselves, from personal experience, the nature of Reality, for:

"...wisdom - one goal of the Adept; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality - has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences [and] all such experiences are necessary for interior, esoteric, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death." [12]

For in the philosophy of Anton Long - and therefore in the theory and the praxis of the ONA - the goals of personal and societal change, reformation, and evolution, together with the personal journey toward wisdom and the discovery of Lapis Philosophicus are central, since

"...our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time." [13]

Which is to say that the ONA is not a group of Satanists (or satanists) culling, doing diabolical deeds, and inciting chaos for their own amusement and pleasure, but an entirely different kind of beast. A secret society of individuals, tried and tested, bound together by a code of kindred honour, who are not only dedicated to personally finding Lapis Philosophicus, but who are also, as a secret cabal, dedicated to changing, transforming, society itself by whatever radical means, whatever outward form - however amoral - that they consider might be useful and productive. A change, a transformation, in order, via their sinister dialectic, to create new societies "based on new tribes and a tribal way of living where the only law is that of our kindred honour." [14] Here again we have the thread of kindred honour running through the activities of the ONA and guiding them toward, and shaping, their aims.

Which aims include (i) using 'the sinister tradition' to create sinister Adepts and, over a long period of causal Time, aid and enhance and create that new, more evolved, human species of which genuine Sinister Adepts may be considered to be the phenotype; (ii) using the sinister dialectic to aid and enhance and make possible entirely new types of societies for human beings, with these new societies being based on new tribes and a tribal way of living where the only law is that of our kindred honour; and (iii) "for our new species to leave this planet we call Earth (our childhood home), and establish ourselves among the star-systems of our own Galaxies, and other Galaxies. This leaving of our childhood home will, with its challenges, its experiences, and its opportunities, enable us to mature, and further evolve, as a species." [15]

An Ontology - The Aeonie Perspective, Nexions, and the Sinisterly-Numinous

An essential part of the philosophy of Anton Long is 'the aeonic perspective', a term used

"...to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired [...] This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric [...]

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way - or our Way of the Rounwytha - are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically." [16]

In simple terms, the aeonic perspective relates to the ontology proposed by the philosophy, which is of causal and acausal being and beings; of ourselves as a nexion - 'a connexion' - between causal and acausal; with living beings in the causal - including human beings - understood as possessing both an exoteric and an esoteric (an 'occult') nature (or being). The esoteric aspect is generally hidden from (unperceived by and thus unknown to) mundanes (intentionally or otherwise). In addition 'causal abstractions' and words and naming obscure or can hide the esoteric nature (the essential character) of things, often because they describe, or denote, or refer only what is causal and/or mundane. [17]

Sorcery, and the Dark Arts in general [18], are regraded as one significant and practical means of discovering - knowing - the esoteric nature of living beings, with sorcery defined [19] as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

For, according to Anton Long, the aeonic perspective means that:

"... we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them - latent, then discovered, then developed and then lived - the sinisterly-numinous. For such 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. The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human." [20]

Which brings us to an important if neglected part of Anton Long's philosophy, the sinisterly-numinous.

"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.

For such a knowing and such of living of the sinisterly-numinous - and the personal learning, the pathei-mathos, that results - is the

means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

In terms of the way of the Adept, of someone following our Seven-Fold Way, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss and of the living that precedes it." [20]

In effect, the sinisterly-numinous is the thread that binds the whole ONA together; the balance attained when an Internal Adept progresses into and emerges from the sinister Abyssal nexion, and thus acquires the beginnings of wisdom, and where the path toward lapis philosophicus is clearly seen and clearly understood. A balance of (i) the exeatic, adversarial, amoral livings and sinister deeds and sorcery of the first stages - from Initiate to External Adept - with (ii) the experience, the pathei-mathos of the extended Grade Ritual of Internal Adept, and the ways of numinous living that precede the Rite of The Abyss [21].

It is the sinisterly-numinous that reveals the principle of 'might is right' for the de-evolutionary doctrine it is [22]. Being a practical, as well as a theoretical philosophy, Anton Long describes what the sinisterly-numinous means in an easily understandable, if provocative, way, and - importantly - from the viewpoint and the character of the Internal Adept preparing to undertake the Rite of The Abyss and thus preparing, after a successful passing through The Abyss, to undertake works of Aeonic sorcery to aid the sinister dialectic:

"...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 (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty, (iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) 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, heretical, 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." [19]

An Epistemology - Dark Arts and a Life of Sorcery

As mentioned above, in the philosophy of Anton Long the Dark Arts are regraded as a significant and a practical means of discovering - of knowing - the esoteric nature of living beings, including ourselves. These Dark Arts of the ONA include pathei-mathos, learning from the experience of adversity and from life-threatening situations:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the 'light' and the 'dark', and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/'guidance') and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom." [11]

Thus, one of the main purposes for the existence of the ONA is to provide such practical experiences - through tests, ordeals, Grade Rituals, and so on - and to encourage the Initiate and the Adept to seek them out and to live in such an exeatic manner that they garnish such experiences by that very manner of exeatic living.

The Dark Arts therefore enable an individual to acquire an acausal knowing and a causal knowing - of 'things', of other humans, and other living beings - as well as an honest self-knowing, and it is the Dark Arts, their cultivation and their practice, which define the sorcerer/sorceress and their way of life. From the simple external (hermetic and ceremonial) sorcery of the Initiate and the External Adept, to the sorcery of sinister-cloaking (such as Insight Roles), to the sorcery of The Star Game and Esoteric Chant, to the aeonic sorcery of the Magus/Mistress and the Rounwytha, an aeonic sorcery of which the living ONA, the secret society bound by oaths of kindred honour, is an essential part.

For the philosophy of Anton Long, 'truth' is revealed by this combination of

acausal knowing and a causal knowing, this living of the life of the sorcerer/sorceress, with the important proviso that what is so revealed by such a living is individual, part of the life, the very being, of the sorcerer/sorceress; a result of their effort and the development of that individual judgement that pathai-mathos makes possible; and that part of acausal knowing - of what is or may be relevant - is mythos, for:

"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." [23]

The living, the numinous, truths that the life of the sorcerer/sorceress reveals are, being personal, non-transferable and non-dogmatic, and can seldom be expressed in words which non-Adepts can understand:

"We only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null." [24]

Conclusion

A study of the complete ONA corpus - from the 1970's to 2012 - reveals that the esoteric, occult, philosophy of Anton Long is manifest in the following:

(i) Ontology.

The Cosmos consists of both acausal and causal Space-Time, having causal and acausal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal

universes.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (or being). Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark/Esoteric Empathy.

Sorcery, and the Dark Arts in general, are regraded as a means of discovering - knowing - the esoteric nature of living beings.

Sorcery is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Humans have the potential to transcend, beyond their mortal causal death, to the realms of the acausal, and which realms are said by aural tradition to contain acausal beings/entities, some of whom may have manifested in our causal realm in the past.

(ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded than more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation.

Mundanes are defined as those who lack the quality - the arête - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

(iii) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom.

Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from practical experience (pathei-mathos).

Acausal knowing is regarded as attainable through dark/sinister empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way is considered a practical means of acquiring acausal knowing.

Truth can be revealed by living the life of a sorcerer/sorceress and thus by seeking lapis philosophicus, the jewel of the alchemist.

(iv) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new communities whose law is based on kindred honour.

For this new species to - by whatever means, be it via causal or acausal technology or a combination of both - to explore and settle other planets and star systems.

(iv) How this particular posited purpose, of the philosophy, might be achieved.

By sinister dialectics and individuals following the ONA Way, currently manifest in the Seven Fold Way, with the proviso that the ONA is a living, evolving nexion, an ancestral pathei-mathos, acceptive of and receptive to the change, adaptation, and innovation of 'those who know': in current practice, those who have undertaken both the extended rite of Internal Adept and the Camlad rite of The Abyss and who thus change, adapt, and innovate on the basis of their causal and acausal knowing acquired via pathei-mathos and sorcery. For it is such sorcery and such personal pathei-mathos - such exeatic experience - over durations of causal time (of decades) that are the only acceptable standard, not words, dogma, ideology, ideas, abstractions, or zeal.

Vindex - manifest in the Vindex mythos - is one esoteric prediction of one exoteric means of how the new ways of living might be created from the destruction of the old. The prediction states that Vindex can

be male or female, of any perceived ethnicity and sexual orientation, and be born in any land, but is marked - known - by their adherence to the cause of kindred honour, by their practical warrior skills and experience, and by their dislike of the Magian ethos and thus by dislike of the nation-State and its laws.

As noted above, while the secret society that is the Order of Nine Angles is receptive to change, adaptation, and innovation, this has to come internally; currently, from those who have travelled along the Seven Fold Way, and thus culled, undertaken the extended rite of Internal Adept and the Camlad rite of The Abyss [24], and who thus have the esoteric ability, knowledge and experience - the wisdom - required. The difficulty of so travelling, the natural selection along the way, and the decades of time required for this journey of discovering Lapis Philosophicus, thus ensures the practical and the Aeonic continuation of the ancestral, esoteric, pathei-mathos - the living philosophy of Anton Long - which is the heart of the living ONA. For so few now are in a position to so contribute, in a significant manner, to that ancestral, esoteric, pathei-mathos.

Richard Stirling
February 2013 ev

Notes and References

[1] The term 'secret society' is appropriate when considering the ONA given aspects of its praxis, and its consistent statements - made over some thirty years - regarding anonymity, its lack of direct contact information, and its 'inner ONA' consisting "of individuals, known to each other personally, and from traditional nexions, of the Grade of Internal Adept and above." (*Noble Guide to the Dark Arts*, ONA text dated 119 year of fayen).

The ONA has also stated - in documents such as *Presencing Azoth, Phase Three 119 - c.157* and *Notes on Phase One and Phase Two* - that its 'third phase' requires the secret infiltration of society and the secret recruitment of people in certain professions and occupations - for example, in academia, the artistic professions, the military, and the police.

In regard to anonymity, qv. the editorial note in volume one of the 1992 ONA publication *The Satanic Letters of Stephen Brown*: "It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in secret..."

[2] qv., for example, the *Bibliography - Non-ONA Works* given below.

[3] Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political*

Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles, in Per Faxneld & Jesper Petersen (eds): *The Devil's Party: Satanism in Modernity*, Oxford University Press. 2012.

According to Goodrick-Clarke in his book *Black Sun*, 'Anton Long' codified "its teachings into a fully developed system of initiation and training for adeptship."

[4] The few exceptions are works by 'Beesty Boy' aka 'Christos Beest' aka Richard Moulton. His works amount to his Sinister Tarot; his Internal Adept journal, a few essays in the 1990s; his recorded 'self-immolation rite'; some recorded chants and music; and some of his sinister pathway workings first published as *Caelethi* in '103 Era Horrificus' and, in some editions, given the subtitle *Black Book of Satan II*.

These works serve to illuminate, illustrate (as in the Sinister Tarot and some other paintings), in some cases explain, and in some cases (such as the Internal Adept journal) are good practical examples of, the theory and praxis of the ONA. They are the works of a creative and talented individual assiduously following the Seven Fold Way from Initiate to Internal Adept (but not beyond). Thus, despite their merits, what they do not do is contribute to, or extend, the philosophy of Anton Long as that esoteric philosophy is manifest in the main Anton Long corpus and in the secret society known as the Order of Nine Angles.

[5] qv. (i) *Documents of the Inner ONA Sunedrion, Oxonia 122 yf*; (ii) *Presencing Azoth, Phase Three 119 - c.157* and Anton Long, *The Enigmatic Truth*, dated December 2011 CE.

In *The Enigmatic Truth*, Anton Long writes:

"The wisdom acquired, the finding of *lapis philosophicus* during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning."

Interestingly and perhaps importantly, in a footnote and in respect of *in propria persona*, he quotes - using the original spelling - a sixteenth century

text:

“He wolde be in his owne persone, the example of our hole iourney.”
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.

[6] The ONA corpus, dating from 1974 to 2012, consists of printed books, a roll of microfilm, hundreds of pages of typewritten MSS, five occult novels, several collections of short stories, several volumes of various published journals and zines, archives of private letters and e-mails, thousands of pages of publicly available e-texts (in both pdf and html formats) and several collections of privately printed or privately distributed items.

The items and works of this corpus accessed and read for the purpose of this review are cited/listed in the *Bibliography - ONA Texts*, and which listing includes printed books, MSS, privately printed items, archives of private letters and e-mails, e-texts (in both pdf and html formats) as well as the two extant ONA authorized internet blogs and web archives of the now defunct authorized websites (nineangles.info and camlad9) which websites contained ONA articles and downloadable texts. Many articles/essays by Anton Long - including more recent ones - are accessible in pdf compilations issued by the ONA, such as the five volume *ONA Classic Texts* (122-123 yf) and *The Requisite ONA - A Practical Guide to the Sinister Sorcery of the Order of Nine Angles* (121 Year of Fayen).

When several different or updated versions of the same text exist, I have generally used to the later version, as for example version 1.03 of *Knowing, Information, and The Discovery of Wisdom*, and Version 2.03 of *The Adeptus Way and The Sinisterly-Numinous*.

[7] Radical as in advocating what is far-reaching, or considered extreme; and of or belonging to what is considered as fundamental to the subject(s) in question. The subjects in question here being 'the sinister' and the reformation, the change, of human beings and of human societies.

[8] The essay is included in the 2011 pdf compilation *The Non-Essential Anton Long*.

[9] Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[10] An aeon "is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This

particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular mythos." *A Glossary of Order of Nine Angles Terms* (version 3.07)

The ONA concept of Aeons is outlined in texts such as *Naos*. An important part of this concept is 'the sinister dialectic' which is, as stated in the aforementioned *Glossary*, "the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing."

The mythos of Vindex is considered a necessary part of this sinister strategy; qv. *Vindex and the Tyranny of The Magian* in *Magian Occultism and The Sinister Way*, n.d but c. 2011.

[11] Anton Long. *Pathei-Mathos and The Initiatory Occult Quest*. 123 yfayen

[12] Tests and ordeals are part of the ONA's Seven Fold Way, and - as outlined in *Naos* - include physical challenges, Insight Roles, and Grade Rituals.

[13] Anton Long. *O9A Adversarial Action - Success or Failure?* 122 yfayen

[14] *Frequently Asked Questions About The Order of Nine Angles*. Version 4.05. 123 Year of Fayen

[15] The first two aims are stated in various ONA texts, including *Frequently Asked Questions About The Order of Nine Angles*. Version 4.05, 123 Year of Fayen. The third aim is taken from *Guide To The Kulture and Sinister Ethos of the ONA*, 121 Year of Fayen.

[16] Anton Long. *The Aeonic Perspective of the Order of Nine Angles*. 122 yfayen

[17] The basic ideas of causal and acausal - and of esoteric sorcery - are outlined in *Naos*. See also *The Ontology and Theology of Traditional Satanism*. 119 yf

In respect of exoteric and esoteric natures, refer, for instance, to *Alchemical Seasons and The Fluxions of Time*, which is included in the pdf compilation *Marcheyre Rhinings* (122 Year of Fayen). See also *Denotatum - The Esoteric Problem With Names*.

Discerning the esoteric from the exoteric is an important part of the training of the Internal Adept, and which training includes the Grade Ritual of Internal Adept.

A rounwytha is a person naturally gifted with - or who learns - the ability to discern the esoteric nature of beings. For the rounwytha tradition of the ONA, see *The Rounwytha Way In History and Modern Context* (2011 CE) and *Questions From A Modern Rounwytha Initiate* (122 yf)

[18] The Dark Arts are explained in Anton Long's text *The Dark Arts of The Sinister Way*. Version 2.01. 119 yf (revised 122 yf)

The Dark Arts include not only sorcery (external, internal, aeonic, and ceremonial and hermetic) but also Acausal Empathy (aka sinister-empathy aka dark-empathy) and Acausal Thinking.

[19] The definition is from *A Glossary of Order of Nine Angles Terms* (version 3.07)

[20] *The Adeptus Way and The Sinisterly-Numinous*. Version 2.03. 123 yfayen

[21] The Rite of The Abyss is given in the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion*. 122 Year of Fayen. The compilation also contains some notes relating to preparations for the rite. What is not given - but taught orally - is the Oath of The Abyss.

[22] Anton Long. *The De-Evolutionary Nature of Might is Right*. 122yf

[23] Anton Long. *Pseudo-Mythology and Mythos - Lovecraft, The Dark Gods, and Fallacies About The ONA*. 121 Year of Fayen

[24] Anton Long. *Lapis Philosophicus*. 2/2/123 yfayen

[24] The extended rite of Internal Adept involves the candidate in living, for around six months, in an eremitic way, in a wilderness area, bereft of human contact and modern comforts. The Camlad rite of The Abyss requires the candidate to live alone, without speaking, in an underground cavern or isolated dark cave for a lunar month, dependant on food and water brought and left by a fellow ONA member.

Appendix - The Code of Kindred Honour

Introduction

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them – on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

The O9A 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 ONA 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: (1) 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 (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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