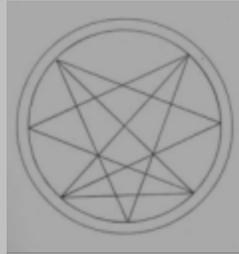


The Order of Nine Angles in Historical, and Esoteric, Context



Origins

According to its own internal account [1] of its origins, the esoteric association named The Order of Nine Angles resulted from the amalgamation, in the late 1960's CE, of three small British, and secretive, pagan groups called, respectively, Camlad, The Noctulians, and The Temple of the Sun. The total number of people involved in these three groups, it is said, was less than two dozen.

Two of these groups - Camlad and The Noctulians - were also said to be survivals of an old, indigenous, esoteric tradition which it was claimed flourished in the then still rather isolated rural borderland between Wales and England, in the area now known as The Welsh Marches. Some of this pagan, sinister, tradition is recounted, in fictional form, in the ONA MS [2] *The Giving* and also in the ONA's *Grimoire of Baphomet, Dark Goddess*.

Whatever the merits or truth - historical and otherwise - of these recorded origins, the ONA itself first emerged into the public light of day in the early 1980's CE, when various Occult 'zines, including *The Lamp of Thoth*, and Stephen Sennitt's *Nox*, published ONA articles after the ONA itself had begun a limited distribution of some of their texts, including *The Black Book of Satan*.

The ONA went on to distribute other texts, including various editions of *Naos: A Practical Guide to Becoming An Adept*, and - famously - two volumes entitled *The Satanic Letters of Stephen Brown* which contained some correspondence between a certain Stephen Brown [3] and Michael Aquino, the then well-known leader of the American organization, *The Temple of Set*. In these

Satanic Letters - and in works such as Anton Long's *Satanism: An Introduction for Prospective Adherents* - what the ONA called its *exoteric doctrines* of the first phase of its Sinister Aeon strategy [4] were clearly outlined.

Subsequently, the ONA received some mention in various books, including Goodrick-Clark's *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. In many of these books, the ONA was directly associated with fascism and National Socialism, or accused of promoting such political ideologies, and thus came to be regarded, by many people (correctly or incorrectly), as the premier group of what was termed neo-nazi Satanism.

Furthermore, many groups, around the world, have been formed, since the late 1980's and in or after the 1990's CE, which, directly or indirectly, have been influenced by the ONA and its doctrines, or which have been established by ONA members themselves. ONA inspired groups include the Australasian groups The Black Order, Sinister Vivendi, Order of Left Hand Path, The Black Glyph Society and The Temple of Them; the European groups include Fraternity of Balder, Fraternitas Loki, The Society of The Dark Lily, and Secuntra (Italy); and the American groups include WSA352, The Joy of Satan [5], the White Order of Thule, among many others.

Esoteric Context of the ONA

The ONA, in the 1980's, coined the term *Traditional Satanism* to describe and categorize itself, by which term it meant that it represented a particular, a unique, sinister - that is, Satanic - tradition. Although this term, traditional Satanism, has since been appropriated and used (and somewhat mis-used and mis-appropriated) by other Occultists, it is still useful to describe the ONA, especially since the ONA has its own, unique and original, ontology and theology of Satanism, as outlined in the important and seminal ONA text *The Ontology and Theology of Traditional Satanism*.

It is this originality - this uniqueness - which serves to distinguish the ONA from all other contemporary Satanist and Left Hand Path Occult groups. Indeed, there are many originality pointers which can be used to describe and distinguish the ONA, some of which pointers are:

(1) Their unique ontology and theology, which posits (a) a bifurcation of

Reality into an acausal continuum and a causal continuum, and (b) the existence of acausal beings in this acausal continuum, one of whom is the being conventionally known as Satan, and another of whom is Baphomet, The Sinister Mistress of Earth, the bride-wife-and-mother of Satan.

(2) Their axiom that "human beings possess the potential to *consciously* evolve to become the genesis of a new human species, and that genuine esoteric Arts - and especially and in particular The Dark Arts - are one of the most viable ways by which such a conscious evolution can occur." [6]

(3) Their long-term Aeonic goals and esoteric strategy, manifest in their Sinister Dialectic, and their concept of sinister tribes, with these sinister tribes being regarded as an important part of their sinister strategy to build a new, tribal-based, more sinister way of life, and to disrupt and eventually overthrow the societies of what they call the mundanes.

(4) Their claim that "the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation....." [6]

(5) Their rational explanation of magick/sorcery as the presencing of acausal energy in the causal by means of a nexion, and their understanding of Aeons as a type of presencing of acausal energy, and one that lasts (as an individual Aeon) for well over a thousand years.

(6) Their unique Rite of Internal Adept, which requires the candidate to spend at least three months living alone, far from human habitation, carrying everything they need on their back, and to live without speaking to anyone, without any modern devices or conveniences - such as a modern means of timekeeping (watch, or clock); without modern means of lighting (such as a torch or lantern) and without listening to any music other than that which they can produce for themselves by simple, hand-made, instruments such as a flute.

(7) Their placing of Satanism in an Aeonic context, regarding it is one presencing of acausal (sinister) energy during the current Aeon, and thus as one causal form to achieve certain exoteric and esoteric goals during this current Aeon.

(8) Their emphasis on the subversive sinister training of the individual in order to create the phenotype of a new, sinister, human species, with this training involving real, practical, danger to the individual (of the life-and-death, or loss

of one's liberty by going to jail, sort).

(9) The intentionally organic - esoteric - organizational nature of the ONA itself, described by Anton Long as "a type of acausal, living, entity in our causal world."

(10) The uniqueness of their symbols, such as their official Septenary Sigil, their Sigil of Baphomet, and their Star Game.

In addition, and according to Senholt in his thesis *The Sinister Tradition* [7] the sinister tradition of the ONA has seven distinct characteristics, which he enumerates as:

- 1) Anti-ethics. Followers of the Sinister Tradition despise any kind of ethical behaviour, which they see as remnants of a Judeo-Christian worldview;
- 2) Right Wing: All groups related to the Sinister Tradition contain political elements, such as appraisal of National Socialism, Race-theory, Social-Darwinism, and the infiltration or disruption of political powers in society;
- 3) Emphasis on physical training: Physical training is emphasized and is often a requirement in the curriculum of the initiate;
- 4) Direct action: The Sinister Tradition is highly practical, requiring members to perform magickal acts by working undercover in society, or by opposing society by means of direct action such as infiltration, intimidation or assassination of key opponents;
- 5) Distinct sinister vocabulary: A certain common vocabulary, which differs from the one used by the rest of the Left Hand Path is used. Key words are: sinister (often in combination with words such as dialectics and pathworkings), the septenary system, aeonics, causal/acausal, nexion, connexion, homo galactica, dark sorcery, presencing and the Dark Gods;
- 6) Advocate Traditional and theistic Satanism: Groups belonging to the Sinister Tradition advocate what they call Traditional Satanism which is theistic, positively believing in and using supernatural forces;
- 7) Non-semitic tradition: All followers of the Sinister Tradition are characterized by the conscious avoidance of any Semitic and Christian

influences, such as Kabbalah, Qliphoth, and even Goetic magick.

While we might rather pedantically quibble with some of the details given here by Senholt - for instance, with the term theistic applied to the ONA, and the term Right-Wing [8] - these seven characteristics, plus the ten originality pointers we have given above, certainly serve to distinguish the ONA from, and distance the ONA from, all contemporary Occult groups, as they certainly seem to reveal the ONA to be the most sinister, the most esoterically advanced, the most original, and the most practical Occult group currently in existence.

Indeed, one might well be justified in describing the dangerous - and seemingly complex and labyrinthine - Sinister Way as a unique esoteric *Weltanschauung* which makes the ways, methods and teachings of other esoteric groups seem rather mundane and quite tame, quite bourgeois.

In respect of the ONA's claimed aural traditions [9], as Senholt has pointed out, the ONA rite of External Adept bears some resemblance to an old Nordic tradition - a nightly ritual called *utesitta* - and may thus be a survival of such an old, European, pagan tradition, just as their Rite of Internal Adept may be a modern form of a much older pagan tradition, where the aspiring or apprentice sorcerer, or sorceress, had to live alone in the wilds for many months, and often for a year or more, in order to develop their esoteric skills.

Finally, and quite importantly, one must make mention of the intentional organic nature of the ONA itself, a nature manifest in several things, such as the lack of a central hierarchy; the sinister methodology itself which allows the individual to make their own choices and decisions; the lack of restrictions - moral and otherwise - placed on the individual; allowing the individual to form their own groups (or nexions or tribes), and the disdain for copyright, and the lack of secrecy regarding teachings, which has led to the rapid dissemination of the sinister Way, the sinister methodology, and the sinister mythos of the ONA. This organic - or acausal or living - nature of the ONA has allowed other individuals, and other groups, to make their own contributions to the ONA, as well as to take what they need from the ONA, use it, change it, and evolve it. As one ONA member recently described it: "the ONA is akin to acausal viral DNA; a new kind of causal transduction."

It is this acausal nature of the ONA itself - and its underlying sinister methodology - that has not only allowed the ONA to survive and steadily grow in the past thirty years without any apparent outward organization or

individual control, but which has also led, most significantly, to its recent rapid expansion in places like urban America where groups such as WSA352, led by dynamic, intelligent - and interestingly often non-Caucasian - young people, have been inspired to adopt, adapt and evolve the ONA, and give it new life, as the ONA virus spreads and mutates, world-wide.

The Contentious Issue of The Nine Angles

Senholt, in his thesis *The Sinister Tradition*, expresses what has become the accepted view when he states:

The concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set...and as such from a scholarly point of view this appears to be the probable source of inspiration to the ONA.

This view however, is incorrect, for, as the ONA has pointed out in many essays and documents - including *Ingrowing Angles*, and *The Nine Angles: One More Causal Symbology* the ONA's nine "angles" refer to a causal description of the meeting of acausal and causal space-time metrics, and are thus a re-presentation of a nexion, of that region of the Cosmos where the causal continuum meets or intersects or can intersect the acausal continuum, and thus where acausal energy flows from the acausal into the causal, which energy is capable of making things (or *a* thing) alive [10]. That is, to use an older but appropriate esoteric term, the ONA angles are *alchemical*: some-thing which has life, or which can be made alive.

Classical *esoteric* alchemy was concerned with finding or manufacturing what was called The Philosophers Stone, which was some means, or some element, or some potion, or some combination of means, potions, and various elements, which would animate matter, making alive what was hitherto inert, with this "Stone" (lapis) thus re-presenting the very essence of life itself, and hence capable of imparting health and long life (or even immortality) to the alchemist.

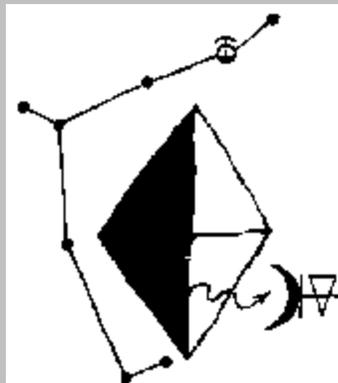
Hence, the ONA's "angles" are alchemical in inspiration. Hence also the mention of the source for this inspiration, this early source being ancient

Arabic alchemical texts, and certainly not a certain Mister Aquino.

Furthermore, the ONA - or rather, Anton Long - has extensively developed and refined, and rationally explicated, the original and often vague and confused alchemical concepts involved. Thus, the Nine Angles of the ONA can be considered to be nine-dimensional - combining the five-dimensions of the acausal continuum, with the four-dimensions of the causal continuum, and thus describing a nexion; one presencing of life-giving acausal energy in the causal.

In rather stark contrast, as the ONA says, the "angles" of Aquino (which angle concept of his both his own Temple of Set, and the Church of Satan, used) are just a boring, mundane, dead, two-dimensional geometric thing.

The Nine Angles are most often symbolized, by the ONA, by means of the alchemical combination of a quartz tetrahedron, certain sound vibrations (esoteric chant), the sorcerer/sorceress (the rounwytha) and the appropriate "alchemical season", for it is - according to the ONA - such particular combinations, which must involve a living, conscious, esoterically skilled, human being, that not only "animate" the nine angles, but which are or which can become, the nine angles. Furthermore, according to Anton Long [11], these nine angles represent the survival of the genuine, ancient, esoteric alchemical tradition, and perhaps the only surviving one, a tradition symbolized by the traditional ONA sigil below, where most of the required "elements" are depicted [12]:



The Strange Case of Anton Long

With a few notable exceptions - such as the images of The Sinister Tarot, the MS *Caelethi*, and the odd essay or two - all the works of the ONA are the

creation of one person, Anton Long.

To Anton Long belong classic ONA texts such as *Naos*, *The Deofel Quintet*, *Hostia*, the *Complete Guide to the Seven Fold Way*, and the scores of more recent texts such as *The Ontology and Theology of Traditional Satanism*; the *Dark Arts of Traditional Satanism*; the *Sinister Tribes of the ONA*, and compilations such as *We*, *The Drecc*, as well as *The Grimoire of Baphomet*, *Dark Goddess*, and sinister stories such as *Eulalia*, *Dark Daughter of Baphomet*. Even the Star Game is Anton Long's creation.

To Anton Long belongs the unique symbols and sigils of the ONA, the Septenary Sigil, and the Sigil of Baphomet. To him belongs new esoteric terms such as nexion, acausal, rounwytha, Vindex, Falcifer, presencing, sinister dialectic, and indeed the esoteric use of the term sinister itself to describe the amoral, individualistic Way of the ONA. To Anton Long belongs the decision to create the ONA as a type of living being; that is, free from the restraints - legal, moral, organizational, hierarchical, personal, and otherwise - of all other esoteric groups.

Given all these things, one might thus be justified in saying two things. First, that the ONA, as it now exists, is the creation of one person, Anton Long. Second, that Anton Long - whomsoever he might be - is most certainly a genius; a reprehensible amoral, sinister, one, perhaps; but a genius nonetheless, in both the senses of the term - an individual of extensive, original, creativity, and intellect, and a *jinni*, a type of daimon, or supernatural entity, who influences or who can influence others, often in an amoral, or sinister, way.

But just who is Anton Long? Despite recent attempts by some individuals, associated with the ONA, to obfuscate matters [13] the general consensus, among both esoteric folk, and among academics and authors interested in the ONA, is that Anton Long is David Myatt. There is, quite literally, no other feasible option.

Even the ONA itself now has what it calls "a test of mundane-ness" which involves how people view the varied life of "Anton Long", whose name they - in one document describing this test (version 1.07 of their *FAQ About the ONA*) - even put in quotes, as if to suggest it might well be a pseudonym.

Furthermore, as Goodrick-Clark noticed [14] the early life of Anton Long, as recounted in *Diablerie*, is remarkably similar to that of Myatt's early life. Senholt [6] gives several other good reasons - based on published material -

why he and others believe Myatt is Anton Long. Anton Long himself - in several published interviews - gives some clues [15] while still unpublished MSS such as *Presencing the Dark: The Weird Life of Anton Long* and especially *Quod Fornicatio sit naturalis hominis* [16] and *Emanations of a Mage* [17] really do leave no room for doubt. [18]

If this be so, then why has Myatt denied - and why does he still deny - being Anton Long? My personal view is that there are two reasons. Firstly, the very practical one of allowing him to continue, over the decades, with his subversive public *personae*, such as neo-nazi street thug, and, latterly, radical Islamist [19]. Second, because it allows Anton Long to operate in the shadows, personally known to only a few trusted acolytes of long-standing, and as someone who is difficult to contact, who does not encourage or even allow a "personality cult" to develop, who never issues personal edicts or commands, and who never seems to be in direct operational control, or even seems to be the leader of, the ONA itself, as befits the sinister, viral, nature of the ONA.

But there seems little doubt that - if our informational culture survives into the next century, with or without printed books - David Myatt as Anton Long will take his place as probably the most influential, and most sinister, character of modern Occultism, for The Order of Nine Angles, what it is now, and will become, will most likely be his most enduring legacy, long after his National Socialist and Islamist writings have been forgotten. For his whole varied and seemingly strange but always very subversive life - from his teenage years onwards - will assuredly be understood as part of a sinister quest, as the peregrinations of a latter-day Mage. [20]

But, crucially, whatever Myatt is, was, or will be, the Order of Nine Angles - by that name or by some other [21] - can now, and will, continue, with or without him; morphing over the decades and centuries in the same way that esoteric alchemy, and all genuine esoteric traditions and mythos, have continued and morphed, and drawn to them those curious individuals, be they few or many, who have been touched by the spell of the sinister numen that lies at the heart of all sorcery and all genuine Occult organizations.



JRW
November 2009 CE

Footnotes

(1) The origins are recounted in several ONA documents and essays, many of which have been published, or are available on the Internet. Among the published documents are *Concerning the Traditions of the ONA*. Among unpublished documents are Anton's Long's *Diablerie: Revelations of a Satanist*, his *Quod Fornicatio sit naturalis hominis*, and his *Emanations of a Mage*.

(2) *MS* refers to ONA manuscripts (or documents and essays); plural *MSS*

(3) Stephen Brown has long been regarded as one of the many pseudonyms of Anton Long, aka David Myatt.

(4) Refer to *Toward The Dark Formless Acausal*.

[5] The group The Joy of Satan originally, shortly after its formation, acknowledged its debt to the ONA, to Myatt, and Anton Long, but then dropped all reference to them, following a public scandal involving its leader and certain officials of the American political organization, the National Socialist Movement.

[6] ONA MS by Anton Long, *The Quintessence of the ONA, A Sinister*

Returning. Dated 119 Year of Fayen.

[7] Jacob C. Senholt: *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009

[8] As the ONA explain in their essay *The Ontology and Theology of Traditional Satanism*, they are not theistic because, for example: (a) they do not accept a creator God; (b) they assert that it is acausal energy which imbues causal beings with life, not God, or some god; (c) they assert that Satan is just one example, one type, of the various acausal beings who exist, primarily, in the acausal continuum; and (d) that such acausal beings such as Satan and the (female) Baphomet are never worshipped or obeyed, but rather are regarded as new friends, or lovers, or as long-lost kin.

In addition - and in respect of the term Right-Wing - the ONA has made it clear, in such texts as *Is The ONA Nazi?*, that National Socialism was, and is, just one causal form used to "presence the sinister" and that their aims go far beyond politics, and are "to breed better human beings; a new sinister elite (or more correctly, new elites) founded on esoteric ability and excellence of personal character; new societies founded on sinister principles and imbued with the sinister spirit, with the ethos of Satan" and that these elites do not have to be defined in ethnic terms.

[9] See, for instance, the ONA MSS *Concerning the Traditions of the ONA and Defending the ONA?* as well as *The Dark Tradition, and Sinister Mythos, of the Order of Nine Angles*.

[10] For a conventional metaphysical description of "a thing", refer to Martin Heidegger's book *What Is A Thing?*

[11] *Emanations of a Mage*. Unpublished MS (in pdf format) by Anton Long, dated 118 Year of Fayen. Kindly made available to me by DarkLogos.

[12] As often happens with some ONA material, this sigil has received no attention, with its esoteric significance being unknown outside the few genuine ONA Adepts.

[13] I refer here to some recent articles by one Ms PointyHat, such as *Even More About Anton Long and David Myatt*.

[14] Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002

[15] For instance, in *Questions for Anton Long* by WSA352.

[16] Unpublished typewritten MS, by Anton Long, dated 107 yf, and kindly made available to me by DarkLogos.

[17] Unpublished MS (in pdf format) by Anton Long, dated 118 Year of Feyen. Kindly made available to me by DarkLogos.

[18] Two items based on available, and unpublished, material about Myatt and Long, make fascinating reading and really lead one to the conclusion that Myatt must indeed be Anton Long.

The two items in question are (a) *Anton Long: A Short Chronology of His Life*, by DarkLogos, version 1.17a, dated November 120yf; and (b) the well-referenced, if somewhat speculative in places, essay *David Myatt: Agent Provocateur?* also by DarkLogos, dated February 2009 CE (Updated 09/011/09)

[19] For an overview of Myatt as sinister shapeshifter, see Wright, Julie: *David Myatt - A Sinister Life* (e-text, October 2009).

[20] The ONA, and its new offshoots such as WSA352, have written many times recently about how the outer, exoteric, ONA will evolve and may shed the ONA name, especially as its sinister tribes grow and spread. See, for instance, the ONA MS *We, The Drecc*.

[21] For one personal and interesting view, see Julie Wright, *David Myatt: A Mage For Our Times?* e-text, 2009
