



Understanding and Appreciating the Order of Nine Angles

There are five main things that enable the Order of Nine Angles to be appreciated for what it is, what it does, and what it can do.

1. The ONA is:

"A secretive esoteric - Occult - association whose primary esoteric concern is the interior change of selected individuals by means of particular Occult methods and Arts, and which Occult methods and Arts form part of our particular esoteric Way. This esoteric Way is manifest in our ethos, our mythos, and our methodology/praxis [...]"

Occult Orders such as the ONA primarily exist and are maintained over causal Time in order to facilitate and encourage the discovery and the use, by individuals, of lapis philosophicus: that is, to facilitate and encourage the interior, personal, alchemical, change in those individuals such Orders have clandestinely recruited, or in such individuals as have succeeded in finding such Orders and overcoming the various obstacles placed in their way, or in such individuals as have chosen to adopt/use/adapt our ethos, our mythos, and our methodology/praxis." Source - *ONA FAQ*, v. 4.01 (123 yf)

The use of the terms Occult and esoteric are important. The Occult is:

"A body of knowledge of a different kind [from scientific knowing] - about some still unexplained things (including but not limited to unexplained phenomena and the supernatural) and often derived from a personal knowing, a personal experience, of such unexplained things, and often related to a personal pathēi mathos." Source - *Acausality, The Dark Gods, and The Order of Nine Angles* (123yf)

This body of knowledge is thousands of years old, and some of it was - and still is - an orally transmitted knowledge, with this knowledge including such diverse matters as myths, legends, mythos, sorcery, alchemy, folk traditions and rituals, esoteric mysticism, ESP, demonology (Nazarene and otherwise), stories about ghosts, and so on and so on.

The traditions (oral and written), the mythos, and the ancestral esoteric pathos, of the Order of Nine Angles are part of this large body of Occult knowledge.

2. One of the main esoteric purposes of the ONA, therefore, is to guide/incite /encourage individuals to explore and experiment, in a practical way, with the aforementioned Occult, and which exploration and practical work includes their own psyche and developing new abilities such as those acquired from developing the faculty of empathy. From this, the individual can learn about themselves and about the Occult and thus about mythos. Also, by using the 'dark arts' of the ONA - like insight roles, the star game, esoteric chant, ecstatic living, and grade rituals such as internal adept - they can also change themselves and move toward wisdom, toward finding lapis philosophicus.

3. The ONA has used and substantially developed the basic Myattian theory of the acausal in an effort to offer rational explanations of some Occult knowledge and some Occult experiences, and,

"...insofar as the ONA are concerned, the truth of the matter regarding the Dark Gods - and of sorcery, of the supernatural, and so on - is left to the individual to discover for themselves. That is what esoteric - Occult - groups of the Left Hand Path are or should be all about, individuals doing practical Occult stuff and finding answers for themselves, with the theory of acausality, of nexions, and so on, simply being the ONA's take - explanation - of the supernatural (the Occult), of the psyche, of the nature of human beings, and - ultimately - of life itself: of our position in the cosmos, of how we might change/evolve ourselves, of how we relate to mythos and aeons, and of how we relate to other life whether observed in the causal or posited to exist in some acausal or supernatural continuum." Source - *Acausality, The Dark Gods, and The Order of Nine Angles*

The point here being that the truth about such Occult matters is left to the individual to discover for themselves by them doing Occult stuff and doing other stuff, like ecstatic, amoral, living. Not talking about it, not just writing about it, not just studying it - but doing stuff, like as in experimenting on themselves, on others, using certain 'Occult forces', and thus doing Occult things to see what if anything happens internally (to their psyche) and otherwise.

Having done such practical stuff they can - if they deem it necessary - talk and write about such things from personal experience, and - because of their insights, the direct knowledge they have gained - others may find their views interesting and helpful. They may thus - because of this personal experience, and only because of it - be in a position to make a contribution to the ONA: adding to it, developing it, and so on. A development that is necessary for the ONA and which is an essential part of how the ONA works and always has worked. For:

"Everything ONA can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for

themselves." Source - *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

4. Mythos is important, an essential part of the ONA, not only because it's mysterious and can inspire, intrigue, baffle, suggest, but also because it can (a) presence the sinisterly numinous, and (b) manifest the aeonic perspective that's an integral part of the Order of Nine Angles.

Denude an esoteric group of mythos, of what is Occult, of an aeonic perspective, of what is sinisterly numinous, and you no longer have an esoteric, an Occult group - only something boring, dull, mundane, and magian. And to fully appreciate and understand a mythos, and to be able to use it in an Occult way, a rational explanation of it - as in the theory of the acausal - is required.

As for aeonic perspective:

"The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

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." Source - *Notes Concerning The Aeonic Perspective* (123 yfayen)

5. The cultivation, the development, and the use of the faculty of empathy is an important part of the ONA, and the knowledge that empathy enables and provides is an essential part of O9A culture, of our 'ancestral and esoteric pathei mathos'.

As for empathy itself, the following quote - from a non-Occult source - explains the nature of empathy and its importance rather well:

"Empathy is the natural (though often undeveloped and little used) human faculty which reveals (dis-covers) a type of individual (personal) knowing - a perception - distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of Phainómenon, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [*συν-πάθος*] is primarily an intuition of acausality: of the acausal reality underlying the causal division of

beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separated beings. Expressed more conventionally, empathy provides - or can provide - a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing." Source - *Notes on the Theory of the Acausal*

Empathy therefore - whether we call it dark-empathy, sinister-empathy, esoteric-empathy, or whatever - can provide knowledge, insights, and understanding of and about not only other humans and other life, but also of and about the acausal and nexions.

In summary, the ONA is part of the Occult tradition; has its own unique body of Occult traditions and Occult knowledge; has its own unique style and esoteric praxis; has specific aims and goals achievable by esoteric means; recognizes the importance of empathy and mythos; is founded on the principle of individuals learning, discovering, and judging things for themselves by doing practical stuff Occult, adversarial, and otherwise; and is open to change and development by those of its people who have achieved and acquired - from such practical experience - knowledge and understanding of themselves, of human beings, of matters Occult, of Nature, and of the Cosmos.

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