

## Explaining The Acausal

### A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics. That is, it is not - as some have assumed - a scientific theory proposed by Myatt in order to either explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

In terms of ontology, Myatt suggests that the difference between living things and ordinary matter can be explained by postulating a bifurcation of being - causal and acausal - with living things, in contrast to ordinary matter, possessing both causal and acausal being. In terms of epistemology, Myatt suggests that this acausal being - that is, the nature (or physis, the "identity") of living beings, including ourselves - can be discovered (known) via developing our faculty of empathy, and that this "acausal knowing" is different from but complementary to the "causal knowing" discovered (known) by observing, in a scientific manner, Phainómenon and then, using denotatum and theoretical models (including mathematical ones), explaining such Phainómenon.

Crucially, Myatt also posits a fundamental difference between "acausal knowing" and "causal knowing" in that acausal knowing is by its nature personal ("subjective", intuitive) - and cannot be abstracted out from the immediate moment of the personal knowing - while causal knowing is what we now describe by the term scientific ("objective", observational, impersonal) and, in contrast to acausal knowing, relies on denotatum, abstractions, and theories. Thus, according to Myatt, to "know" - to understand - the physis of living beings, including our own physis as a human being, both acausal and causal knowing are needed.

However, Myatt has also speculated about what the nature of acausal being might be and about "the nature and extent and cause of the acausal connexions between living beings that acausal-knowing reveals" {1}. One of his speculations - which he admits might be fallacious - is "conceptualizing the acausal as a n-dimensional acausal continuum (where n is  $> 3$  but  $\leq \infty$ ) of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and 4-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and

astronomy.

### **Acausality And The O9A**

The Order of Nine Angles uses Myatt's "acausal realm" to not only explain "the supernatural", and sorcery {2}, but also to provide a *raison d'etre* for the occult, hermetic, quest for gnosis. Thus, and for instance, O9A suppositions include: (i) that archetypes re-present (are types of) "acausal energy" and that our "consciousness" and unconscious are a nexus between the causal and the acausal, a nexus symbolized by The Star Game {3} and the septenary Tree of Wyrd; and (ii) that it is possible to develop our faculty of empathy via various occult techniques, such as rite of internal adept, the camlad rite of the abyss, and by a conscious - a willed - *pathei mathos* manifest in such things as "insight roles"; and (iii) that such a development of such a faculty is an essential part of attaining "gnosis": of acquiring a knowledge of Being and beings, and which knowledge includes understanding our own unique *physis* as an individual.

Thus, one of the principles of the O9A - founded on the wisdom that thousands of years of human living, and occultism, and paganism, has bequeathed to us - is that no amount of "scientific theories" and of "reason/logic" and of "experimental evidence" and "technology" can offset the *pathei-mathos* - the personal understanding, learning, and knowing - that suffering, grief, empathy, and an individual occult quest for gnosis, so personally provide especially if such *pathei-mathos* is of months, years, decades. For those who have so endured *pathei-mathos* know - sans words, sans denotatum, sans theories - that the answers provided by "science" and by "logic alone" and by "experimental evidence" and by "technology" are inadequate, insufficient to explain the nature of being, the nature of beings, and especially human *physis*. Without such *pathei-mathos* we simply cannot know - sans words, sans denotatum, sans theories - our own *physis*, let alone the *physis* of others.

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{1} *Towards Understanding The Acausal*. e-text, 2014. See also *Time And The Separation Of Otherness - Part One*. e-text, 2011.

{2} See the O9A compilation *Time, Acausality, The Supernatural, And Scientific Theories*. pdf, 2014.

{3} The advanced star game was designed by Myatt to encourage "acausal thinking"; that is, to encourage the type of thinking that does not depend on

denotatum, abstractions, or theories. It is interesting to note that several of those who worked with Alan Turing at Bletchley Park were good chess players (e.g. Hugh Alexander) who believed that skill in that game enabled them to make connections (and intuitive leaps) that otherwise they might not have done

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