



Appreciating καλὸς κάγαθός and the O9A

O9A Usage Of The Term καλὸς-κάγαθός

As the authors of the text *Some Questions And Answers About The Order of Nine Angles 2019* write, the Occult movement that is the Order Of Nine Angles (O9A) is

"a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeonian civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυσ) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss."
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Where the ancient Greek term καλὸς-κάγαθός in the context of the O9A means a certain type of individual; a type of individual well-described in the 122 Year of Fayen text *Concerning Culling as Art* - an extract from which is given below - and which individual has a particular personal character revealed in and by their behaviour and by the deeds they have done in the real world.

Revealing, and to an extent creating, this type of personal character is one of the main aims of the O9A Seven Fold Way (7FW) with its physical challenges, its difficult and testing Insight Roles, and its Grade Rituals, especially the Grade Rituals of Internal Adept and of The Abyss. All of which were designed to test and to challenge the initiate as well as provide opportunities for both exoteric and esoteric pathei-mathos - πάθει μάθος {2} - just as the Labyrinthos Mythologicus of the O9A was designed to challenge and test aspirant initiates, and which Labyrinthos Mythologicus is

"a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both

esoteric and otherwise, to test and select candidates, and a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic." {3}

The Code Of Kindred Honour

The ethos of the Occult movement that is the O9A is exoterically expressed, exoterically presented, by the Code Of Kindred Honour which is a practical guide to the behaviour of those who claim to be or seek to be O9A and a means to distinguish those who are O9A (who are 9) and those who are-not O9A (who are not-9).

The essence of the code is kindred-honour: loyalty to those who are our kind; keeping our word to our kind; readiness to defend our kind and ourselves; to be wary and suspicious of those who are not our kind; and to seek revenge if someone not of our kind has acted dishonourably toward us or toward those to whom we have sworn a personal oath of loyalty.

The code also expresses the gender equality - the respect for all who are our kind - inherent in the O9A ethos for it applies equally to men and women of our O9A kind with women O9A folk, for example, expected to be ready, willing, and able to defend themselves - and defend those to whom they have sworn a personal oath of loyalty - in any situation, and also seek deadly revenge if such deadly revenge is judged to be necessary.

The code is therefore clannish, consisting of those who are our O9A kindred, be such an O9A clan, such a kindred, one's own family, one's extended family, or a local nexion, cell, or Temple, of others of our kind who are known to us personally.

Which kindred or kindreds of those who follow the O9A code and who are known to us personally is one of the distinguishing marks of the Order of Nine Angles, revealing how different the O9A Occult movement is from other non-O9A movements, modern and otherwise.

The Development of Arête: Genesis Of A New Breed

In practical terms what the principle of καλὸς-κάγαθός, the O9A Seven Fold Way, and the code of kindred-honour, do is breed a new type of individual and a new type of clan, both preludes to a New Aeon.

This new breed, as the use of the ancient Greek term καλὸς-κάγαθός indicates, is a new type of aristocracy consisting of individuals of proven deeds with a particular character born via exoteric and esoteric pathemathos, by overcoming particular challenges, and by a seeking to live by the code of kindred honour and which code makes a clear distinction between those of the new aristocracy and mundanes.

Since this new type of individual is well-described in the O9A text *Concerning Culling as Art* it is relevant to quote the beginning of that text in

full. {4}

Life culls - that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance - to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided.

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities - with their personal qualities admired and respected. They, for example, were the ones people felt they could trust - ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy - that is, those of proven arête, those of good taste and of good breeding, had a certain power and authority and influence

over others. And a tendency to form an aristocracy because those of good taste – those with a taste for natural justice and thus with a dislike of rotten humans – tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes. For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (i) because the natural aristocracy favoured – was beneficial to – the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (ii) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many “had had enough” and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories [...]

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character.

Later on, specific -isms and -ologies were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and

even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise - one might even say the triumph, the revenge - of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes - the brutish majority - have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving - by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate - they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy - and in the modern State - we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste - some latter-day individuals of noble character, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

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{1} <https://omega9alpha.wordpress.com/2019/08/02/o9a-questions-and-answers-2019/>

{2} *qv. Notes On The Esoteric Learning Presenced Through Pathei-Mathos,*

<https://omega9alpha.wordpress.com/pathe-mathos/>

{3} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus>

{4} The complete text is included in *The Development of Arête*, available at

<https://wyrdsister.files.wordpress.com/2019/08/o9a-development-arete.pdf>
