

Classic O9A Texts

Concerning The Nine Angles And Acausal Energy



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Preface

Included here are three classic Order of Nine Angles texts - (i) The Nine Angles - Beyond The Causal Continuum, (ii) The Nine Angles of Sinister Change. and (iii) Sorcery and the Esoteric Nature of The Acausal - which outline the somewhat complex esotericism behind the O9A terms *the nine angles* and *the acausal*.

As noted in one of the texts:

" The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal).

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum. "

The O9A text titled *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* details some of the secrets of sorcery and was first published on Anton Long's (now defunct) nexionzero blog in 2010 ev and revised by him the following year. While somewhat polemic in content it is relevant to the two other O9A texts in that it explains much about the nature of the acausal.

From the 1970s on the O9A also used the term 'angle' as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid.

Thus the term angle even in ordinary usage meant and implied more than some simple Euclidean intersection of two or more lines. The term angle - ἄγκών (bend, nook) - occurs in Iamblichus in relation to the character, and characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin the term - angulus - is, metaphorically, a "hiding or lurking place".

For context we also include Myatt's 1990s text *The Physics of Acausal Energy* - referenced in two of the above O9A items - as well as his informative 2014 reply to a question about that 1990s text.

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The Nine Angles - Beyond The Causal Continuum

To understand The Nine Angles is to understand the cosmology of causal and

acausal - of the Cosmos itself having a causal continuum (a causal Universe), and an acausal continuum (an acausal Universe). The Nine Angles are a nexion between the two, which means these nine angles have or can presence life; that is, they possess, or are animated by, acausal energy, from the acausal continuum.

There are nine angles because there are nine dimensions involved in all the nexions we currently know - the four dimensions of, or which re-present, the causal continuum, and the five dimensions of, or which re-present, the acausal continuum, and which "five dimensions" form the basis for genuine dark sorcery, that is, the willed bringing forth of acausal energy into the causal by means of a nexion.

The four causal dimensions are, of course, the three spatial dimensions (at right angles to each other) and the one dimension of causal, linear, Time. The Nine Angles are therefore formed from, or consist of, or re-present, four non-living (inert) causal dimensions, and five living ("alchemical"; "esoteric"; "dark"; sinister) acausal dimensions, and it this combination, of Nine, which is numinous, or, more correctly, which is that sinister-numen which forms the essence of Life itself.

Thus, the term "angle" as used by the ONA esoterically and fundamentally means one type of, one particular species of, a Cosmic dimension - as opposed to the ordinary type of dimension we are familiar with in the causal continuum, and which causal dimensions can be re-presented mathematically and which causal dimensions form the basis for the causal science of Physics.

In causal terms, an angle is simply a convenient geometric construct - an abstraction based upon the linearity of causal Time, on the simplicity of causal cause-and-effect, and an abstraction which can be re-presented in Euclidean (two-dimensional causal) geometry by the meeting or intersection of two lines, and also re-presented in spherical (three-dimensional causal) geometry, and Riemannian-type (four-dimensional causal, or metrical) geometry.

All these types of causal "angles" are inert; mere causal abstractions, even when we are describing that causal-angle which re-presents causal Time, because this type of Time (the causal type) is simply a physical (lifeless, un-numinous) cause-and-effect.

In complete contrast, an acausal "angle" is some-thing that lives, that has or which can be imbued with, life: that is, it has or it can be imbued with acausal energy. Or expressed another way, an acausal "angle" re-presents or can be used to re-present, acausal energy, and thus also re-presents the very essence of Life, of what animates physical matter and makes that matter "alive".

Thus, the-nine-angles is a term for that particular collocation of acausal-and-causal-angles which form, or which construct, or which are, a nexion: the intersection of causal and acausal metrics. Where the acausal continuum (the

acausal Universe) meets, or intersects, or joins, or is merged with, the causal continuum, the causal Universe.

Hence it is easy to understand just how the nine angles are the combination of four causal-angles, and five acausal-angles: of the "five dimensions" of acausal Space-Time, and the four dimensions of causal Space-Time.

Confusing Angles

The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal) [Footnote 1].

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum.

Due to the very nature of the acausal, we simply cannot construct acausal angles (that is, we cannot presence or access or re-present acausal dimensions) by some-thing or by some-things which is or which are purely causal; by inert, physical (causal) material or matter, or even by causal types of energy (such as electricity, and plasma).

All that we have, for the moment, are various alchemical-type esoteric Rites which have been shown, by trial and error, to be effective to some degree. That is, we do possess some rather rudimentary means to manufacture a nexion, or to use an existing nexion. [Footnote 2]

These rites currently all involve, in some way, human beings, and some combination of some causal-things, such as esoteric chant; a quartz tetrahedron. That is, it is the human being - or rather the type and magnitude

of acausal energy which exists in a living human being - which re-presents or which can be used to access, certain acausal-angles (certain specific acausal dimensions).

Manufacturing Future Nexions

What it is important to understand about all existing means of accessing the acausal - of presencing and using acausal energy - is that they are rudimentary and crude; a mere beginning.

Once we acquire, we develop, a better understanding of the acausal continuum, and thus of acausal energy, we can begin to construct some means, or some devices, to manufacture a nexion and thus directly access the acausal continuum. Obviously, these devices will not be based on current, purely causal, inert, technology, because they will, to some extent, harness or use acausal energy as opposed to causal energy, and it is such devices which should enable to access the acausal sans the medium of human beings.

Thus, all of our currently existing ways and means of presencing the acausal - all of which are manifest only in the sinister-numen of the ONA and its world-wide kindred - are themselves only a beginning, a temporary means, and they can and will be surpassed when we ourselves develop our faculties sufficiently to be able to rationally comprehend the acausal as it should be apprehended, and when we extend the frontiers of our knowledge by bringing- into-being a genuinely acausal technology, based on acausal energy and, most importantly, upon acausal Time.

Thus, the ONA - representing as it now does the pinnacle of our current esoteric knowledge and representing as it does the most efficacious means currently known to us of using acausal energy - is itself only a beginning, and can, and should, and must, be developed, evolved, changed; for it is only one temporally based means to enable us to develop, and to use, our understanding of The Cosmos as the Cosmos really is: some (currently often mysterious) combination of two different Universes.

The beginning of the new apprehension we needed was contained, esoterically, in the term Nine Angles - but the ONA has now gone beyond even this, as outlined in the exoteric text, *The Physics of Acausal Energy*. And it is such developments of our initial Nine Angles apprehension which will take us beyond our currently rather rudimentary "magick", of Rites, Ways, means and ends - and which can enable us to construct, in the future, the new very real magick of the Cosmos where we have direct access to the acausal continuum itself, and thus can - to give one relevant example - use that continuum to travel from one place in the causal Universe to another place in the causal Universe, almost instantaneously, without the need for cumbersome, causally-Time based, starships.

For one basic Law of acausal Physics, of acausal energy, is: action-at-a-distance, since acausal Space and acausal Time are exactly that, a-causal, not-bound by the metric, the distances, of causal Space - which

distances always take a certain amount of causal Time to cover, however fast the velocity.

Thus can we, in reality, not only seed ourselves among the Galaxies of the Cosmos, but also live in those new diverse ways which will themselves be the genesis of our accelerated evolution as a species: as one type of causal life in the Cosmos.

Compared to this, all the "magick", all the "ways", all the "esotericism", of others - and even of the current Order of the Nine Angles - is totally and utterly mundane.

Anton Long
Order of Nine Angles
121 Year of Fayen

Notes:

(1) The ToW itself can also be "viewed" (or esoterically apprehended) in many ways - for example, it can re-present the consciousness, the life, the psyche, of a single human being - that which animates, or those things which animate, the human being and makes them human, such as archetypes, the very process of rational thought itself, and the faculty of empathy.

The ToW - as one nexion - can also re-present the seven individual nexions (the spheres) plus the two other nexions, one of which is The Abyss, which makes it what it is, an alchemical (that is, living) symbol of Atazoth: that increasing- of-azoth which are the "living waters", The Philosopher's Stone, the gateway/nexion to an acausal, and thus immortal, existence.

(2) Some of these Rites are given in *The Grimoire of Baphomet*. The Seven-Fold Way itself (as outlined, for example in *Naos*, and in *The Complete Guide to The Seven-Fold Way*) is another means, known to us, which is or which can be effective in giving us access to the acausal - that is, enabling us to presence or access or re-present acausal dimensions, and thus acausal energy.

Another Way, known to us, is The Way of the Rounwytha.

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Source:

<https://web.archive.org/web/20120127051935/http://www.nineangles.info/nine-angles-texts-part2.pdf>

The Nine Angles of Sinister Change

We perceive. We use reason to try and understand what we perceive (or, at least, some human beings use reason). We arrive at some conclusions - or we

give up and just accept what someone else, somewhere, has written or said: the answers of some established religion, or the answers of some political ideology, for example. Sometimes, however, we do need a bit of guidance, something or someone to nudge us in the right direction, to aid our thinking, or inspire us, or maybe to just get us thinking about, and asking questions about, certain matters that most people take for granted.

The Sinister Way is just such guidance, based as this Way is on the accumulated *pathei-mathos* - the learning from direct, hard, difficult and often suffering causing experiences - of some human beings who have detested and who do detest mundanity and mundanes, and who have dared to defy the accepted causal abstractions of their times.

This sinister and individual learning - which it is one of the aims of practical Left Hand Path, or sinister, training to produce, to induce - thus provides insight, perspective; it gives the individual a new take, a new "angle", on things. This learning is both Occult (the perception of essence behind causal form and appearance, and the development of faculties to enable such perception) and directly sinister (Presencing The Dark).

Further practical experience reveals - or should reveal - that we human beings have nine quite distinct ways of viewing, of perceiving, the world: nine different ways of looking at existence, at Life, Nature, Death, and at all those many causal forms we have manufactured over Aeons to interpret Reality, and ourselves, in an attempt to try and understand Reality and ourselves.

That is, our faculty of perception - our human knowing - has nine different modes of being, just as Reality has, with we human beings - our consciousness - being a reflexion of such Order, for what is above (beyond us) is reflexion of what is below (what is within us); that is, there is both a cosmic Order, and a certain symmetry within that order.

But why nine? Why not seven or eleven or even thirteen? Because we human beings are a nexion - that is, we exist in both causal Space-Time (of four dimensions, or angles) and in acausal Space-Time (of five dimensions, or angles). Because we possess acausal energy - which energy animates our physical matter (the chemicals, physical molecules, that makes up our bodies) and thus makes that matter organic, a living being.

We could express this another way - Existence has nine fundamental emanations. Nine different ways of presencing itself, of coming-into-being. Or, if we wanted to use older terminology, we might say: nine fundamental vibrations, nine fundamental dimensions.

But why use the term *angle* instead of dimension, or even vibration? Because it is different; because the term angle, as used by sinister ways such as that of the ONA, requires one to think about - to logically analyse - what the term means or might mean or imply. That is, there is a certain effort required to ascertain its esoteric meaning. For an angle - esoterically - is much more

than a dimension, much more than a vibration. Even understood in the exoteric sense, an angle implies something that meets with something else or something that is curving (non-linear; not straight) or the space between two things.

Esoterically, we human beings have the potential - the capacity, the ability - to perceive and thence understand the Order, the ordering, the organization, that is Existence/Reality/Being/The Cosmos; and we also have the potential, the faculties, to use that understanding to change, to consciously evolve, ourselves, as unique individual beings, and collectively: to aid others like us, others of our kind, and thus bring-into-being new Aeons, a new presencing of the sinister; that is, a Dark Imperium where we can fulfil our Galactic potential.

This ordering, this organization, is, for our human consciousness, nine-fold - and thus, exoterically, there are, for us, nine stages, or nine means, of apprehending this basic ordering, and which nine aspects we thence combine into that knowledge which is a knowing of the essence itself, beyond all forms and all causal (all limited human) apprehensions.

Hence, according to sinister ways such as that of the ONA - according to the accumulated *pathei-mathos* of sinister Adepts - the apprehension is manifest to us both in the nine variations of the basic three (the nine basic pieces of The Star Game, for example) and in the *seven plus two*: in (1) the seven spheres (the seven basic apprehensions, or emanations) that form The Tree of Wyrd, (2) the Abyss (the connexion between the individual and the acausal) ; and (3) the Tree of Wyrd (ToW) itself as but a nexion between causal and acausal.

Or, expressed another way, this *seven plus two* means that the ToW as we exoterically perceive it - a three-dimensional structure consisting of seven spheres and the interconnecting pathways - actually changes, in both causal Space-Time and in acausal Space-Time. That is, it is not some static "thing"; not even just a static "thing" that moves or can be moved (rotated) in causal Space. For it changes both causally and acausally, with part of this change being our - our individual, human - interaction with it: with ourselves, and the cosmic Order beyond us.

That is, we enter into (we are involved with) a symbiotic relationship with what the ToW (and also The Star Game) *re-presents*: which is the order that is both Existence/Reality/Being/The Cosmos and our own living being, the nexion we are and the presencing of acausal energy which we are.

Thus, the nine angles are alive - possessed of acausal energy: some-thing which lives, and these living angles are manifest to us as, for example, the ordering which is the living ToW within us, and which we can use to change, to evolve, ourselves; that is, to enter and go beyond The Abyss, and thus emerge as new type of human being, one in whom there is knowing of the essence and one in whom there is an abundance of, an increase of, a new flux of, acausal energy.

Hence, these nine angles are genuine magick, Occultism presenced on Earth - a means of changing, of evolving, ourselves; of participating in our own evolution and of becoming a different type of being, just as The Order of Nine Angles is one presencing of the esoteric reality (the true ordering of Existence) beyond the mundanity of the acceptance of mere causality (materialism) that pervades and "animates" mundanes, as well as a presencing that can take us far beyond the lifeless sterility of all the causal forms that are so loved and revered by mundanes.

Order of Nine Angles
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Source:

<https://web.archive.org/web/20120124035526/http://www.nineangles.info/nine-angles-change.html>

Debunking The Chaos

Sorcery and the Esoteric Nature of The Acausal

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it (at first without acknowledgement of its source) from Myatt's early (1974) work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*. It was also central to his 1970s Star Game.

In these four decades since our first use of this term, there has been much speculation - among both ONA Initiates and esoteric folk in general - about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among certain Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some of the Occult illiterati proclaiming such things as "Chaos is the creative principle behind all magic[k]..." and "A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force," and even quite laughable pretentious babble such as, "I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur."

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

Chaos theory, Quantum Mechanics, and Sorcery

Let's be clear - talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is silly.

Why? For three reasons.

(1) Because those individuals who do so talk have not thought - conceptualized - beyond the concept of causal Time, as they obviously (given what they write, or have written) do not possess or have not developed those Dark Art skills, such as the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

(2) Because such physical theories - modern, outré, or otherwise - cannot explain in any way the fundamental difference between life and inert matter. That is, what animates or infuses, for example, the physical structures of a cell to make that cell alive; and why, for instance, all living matter disobeys the first of Newton's laws.

(3) Because such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time - as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable ds) - and which linear time cannot even be defined in any satisfactory manner sans causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time - deriving from tensorial mathematics, or some other representation - are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Furthermore, there is no link between such physical theories - trendy or otherwise - and sorcery because the basis of sorcery is something which is alive: to wit, we who practice the dark art of sorcery. That is, correctly - esoterically - understood sorcery is a living alchemy.

For sorcery is a combination of various aspects, the most necessary and important of which are living beings - for instance, the sorcerer, and the object of sorcery, which object is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is - as all Dark Arts are - a means whereby we shed our causal, illusive, form (of separateness) and become of the essence of Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for

a specific period of causal Time because "we" are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings, and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why - in the real world we human beings all inhabit (as distinct from our dreams, and the movies) - no sorcerer, however advanced or knowledgeable they may be, can by some "magick" or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is affect and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1]

What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] - and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3]. Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrld) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally - and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality.

Thus, the living energy of a human being - that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence affected or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the effect that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

The Esoteric Nature of The Acausal

In simple - exoteric - terms, the acausal is a naturally existing part of the

Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense - practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal sans causal abstractions [4].

In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being. For it is causal abstractions that obscure the nature - exoteric and esoteric - of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of the qabalistic-influenced modern Occultism of those who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking - of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can be mastered and can easily, and should be, be disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism; of the creed which begins "I command the powers...", and continues with "I can become powerful enough/knowledgeable enough" to master anything, and that, "given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me..."

This is, ultimately, the urban whine of Homo Hubris - the "I'll be safe; or I can make myself safe. I am or can be in control" attitude. This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: which whine is "that Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

However, the dark reality is that the acausal allows for no such safety and no

such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of human perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no "consciousness" to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any "change" - or progression or development - since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language - because such language almost invariably (and especially Western languages) require or assume (imply) a copula, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), "we" cannot - since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself - the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need "explanations" - or attempts at explanation - of the acausal by such causal things as "chaos", or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing -isms such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [5]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that are a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self.

We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living. In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to The Acausal Beyond.

Anton Long
Order of Nine Angles
122 yfayen
v. 2.03

Notes

[1] It should be remembered that the ONA uses terms such as psyche and archetype in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (Version \geq 3.07)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, $\psi\upsilon\chi\eta$) which animates physical matter and makes it living, here on this planet we call Earth.

[3] A rudimentary example of this is given in Naos.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (Version \geq 3.07)

[5] For a basic overview, see the ONA compilation *Guide to The Dark Arts of The Sinister Way*.

The Physics of Acausal Energy

Part One: An Outline of the New Physics

Introduction: The Axioms of Acausal and Causal Space and Time

The Cosmos consists of: (1) the causal, phenomenal, universe - described by the three-dimensional causal geometry of causal Space and by one dimension of linear causal Time - and (2) the acausal universe, described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity.

The causal universe is the realm of causal matter/energy, and the acausal universe is the realm of acausal matter/energy. ¹.

The causal universe is currently described by causal sciences such as Physics, Chemistry and Astronomy. The acausal universe can be described by a new science based on the new Physics of acausal energy.

The acausal is currently only indirectly known to us from our observation of, and empathy with, life: with those causal-based living organisms and beings which dwell with us on this planet we have called Earth.

Causal science is based on the following foundations: (i) the causal, phenomenal, universe exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this causal 'external world' depends for the most part upon our senses – that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses and by practical scientific experiments; (iii) logical argument, or reason, is the basic means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws; (v) that, in competing explanations of events or observations, the simplest and most logical explanation is to be preferred.

Understanding Acausal Energy

To understand the nature of acausal energy, the best way to begin is to observe living organisms, because each living organisms is a place, a region – a nexion – where acausal energy is manifest in, or presenced, in our ordinary causal Space and causal (or linear) Time.

That is, it is acausal energy – emanating from the acausal – which animates causal matter and makes it "alive", and this acausal energy derives from, originates in, acausal Space and manifests the property of acausal Time. Hence, every nexion which is a living being is a region in the Cosmos where the acausal intrudes upon the causal, with it being assumed that the greater the complexity of a living organism, the more acausal energy it possesses, and the more complex, and larger, the nexion to the acausal.

This animation of physical matter occurs within physical matter to make that matter specialized and directed, and co-ordinated, with other physical matter. That is, it structures such matter in particular ways, often hierarchically, changing its nature from static to dynamic and symbiotic, and it is this ability of physical matter to interact in a symbiotic way with other physical matter (to grow, change and develop) – to make connexions to other physical matter and animate them – which marks the changes of living organisms from the changes of non-living matter, such as the growth of some crystals.

In addition, it is further assumed that – just like causal energy – acausal energy cannot be created or destroyed. Thus, when a living organism dies, the acausal energy that animated its physical, causal, atoms either remains, for a certain limited causal Time, in the causal, or returns to the acausal – so

that the death of a living organism is simply the closure of the nexion - the connexion - between causal and acausal, and the loss/breakdown of causal form.

The life-span of a living organism is determined by the amount of acausal energy present - the amount which animates it - and whether or not the connexion to the causal: (1) remains opens (and thus possibly brings the transfer of more acausal energy to the organism); or (2) decreases (which restricts the further flow of acausal energy); or (3) closes.

A living organism - physical matter which possesses the attribute or mark of life - obeys the ordinary laws of Physics but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

Observing Acausal Energy in the Causal

Observation of living organisms reveals, for example, that they - in contrast to ordinary inert matter - do not require an external force for their movement. That is, their motion is already "inherent" in them by virtue of their nature as living organisms. Similarly, living organisms not only move without the application of any external physical force, but they also change without any external physical force being applied - for example, a young living organism, such as a human child, normally grows in a certain way over a certain period of causal Time. Such growth is limited, in causal Time and causal Space, and is followed after a period of causal Time, by a slow decline, and then, ultimately, by causal death. The more evolved, the more complicated, the physical organism, the more acausal energy it may be said to possess or be able to access.

For convenience, the acausal energy that we may detect in the causal will be considered to be manifest, to us, in our causal phenomenal universe, by means of what we may call acausal charge. That is, we shall refer to the acausal energy that manifests itself in the causal - within, for example, living causal beings - as possessing the property of propagating, or emitting, by its flux (change), acausal charge. That is, the movement of acausal energy in the causal gives rise to the emission of acausal charges. Hence, we can consider a living causal being as physical, causal, matter plus a certain acausal charge. ². Thus, the observed total "loss" or dissipation of acausal charge within or by a certain living causal being would signify the causal death of that being.

Such observations - and deductions from them - lead to the following postulates regarding acausal energy, and regarding the properties of acausal objects (or "beings") as those beings (such as living organisms) are known to or are observed by us, in the causal:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.

- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the physical cosmos acausally attracts or acausally repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space. Here, a distinction is made between "acausal attraction/repulsion" and the causal attraction/repulsion we are familiar with from Physics, such as the attraction and repulsion of magnets. The nature of this acausal attraction/repulsion will be discussed in more detail later [See Part Two].

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal energy and its changes, and it is no coincidence that many of them express, for acausal energy/charge, what the ordinary Physics expresses for physical energy/matter and electric charge, since the Physics of causal matter/energy can be considered to be a limiting, or special, or particular, case of the Physics of acausal energy/matter.

Some further elucidations regarding (5) and (6) above may be required, since they may not be so evident as the other postulates.

Postulate (5) arises from the nature of the acausal itself - from the very structure of acausal Space and acausal Time. Thus, causal Space obviously does not exist, there, in the acausal - there is no causal metric and thus no causal separation between acausal objects. In the simplistic sense, all acausal objects are linked or connected - or, more precisely, they are different facets, in certain causal Times, of the one, the same, "thing" (the acausal itself): of that (causally) dimensionally-independent Unity which is the matrix of all such nexions, of all such connexions.

We just - from our limited, causal, metrically-FourDimensional-dependant perceptive, perceive such objects as single, unrelated objects, whereas they are just the parts of the indivisible, "dimensionless, time-less", acausal itself. Similarly, since there is no causal Time - no linear cause-and-effect - there is always, again from our limited causal FourDimensional-dependant perspective, a simultaneity, such that the acausal energy that flows through a particular causal nexion and thus animates one particular causal living being, may arise or have arisen from anywhere in the acausal universe - from what we might, again with our limited causal FourDimensional-dependant perspective, describe as another part of the physical universe, billions upon

billions of light-years away. That is, there is no amount of causal Time involved in the travels of such acausal energy, and no limitation of velocity.

Thus, it is possible to theorize that we might, by somehow harnessing acausal energy, and by using and/or creating nexions to the acausal, be able to travel anywhere in the physical universe almost instantaneously.

Postulate (6) arises from the nature of acausal energy which is perceived as possessing three states - (1) when it is flowing from the acausal into the causal; (2) when it is flowing from the causal into the acausal; (3) when it is, momentarily and viewed from limited causal FourDimensional-dependant perspective, in stasis, or "neutral". It is this flow and its direction (causally-observed or manifest) which manifests, in the physical causal universe, the properties of "acausal attraction/repulsion" between acausal objects. The type and magnitude and effects of this "acausal attraction/repulsion" cannot be determined or measured by instruments based on causal Physics; that is, they can only be determined or measured by that which itself possesses acausal energy, and which thus "reacts to" or interacts with, the acausal energy of an acausal object.

The Nature of Life

The acausal energy that animates a living organism may be said to "pattern", or to causally "form" (make whole; animate) the physical matter it consists of, and this acausal energy by its very nature is not static, but is in a constant state of flux - of circulation/movement, between the causal and the acausal. Thus, when a living organism suffers trauma and dies or is killed what occurs is that this flux ceases because the connexion between causal and acausal is lost: outwardly, the organic wholeness, or acausal membrane or acausal "patterning" - that which cosmically distinguishes one living entity from another - disintegrates or is somehow disrupted/destroyed by some form of causal energy/matter. That is, every organism occupies a certain causal Space at a certain causal Time, while also occupying a certain acausal Space within acausal Time, with the causal energy of that being defining this acausal membrane: defining how the causal matter is patterned, or formed.

Thus, the physical form of a living causal being - such as its body - consisting as it does of causal mater occupying a certain causal Space, is a fragile container for the acausal energy that patterns, animates, and fluxes within, that body and which, while that organism lives in the causal, holds its physical matter together as one symbiotic, functioning, unit. Once so animated, formed or patterned by acausal energy, the physical matter has a certain causal life-span - or rather, its physical components do; and this because of the very matter of such dense (acausally-speaking) and often fragile causal matter.

In order to sustain itself, a living causal organism - by its very existence in the causal as a causal being composed of causal matter - must obtain causal energy in the form of, for example, carbohydrates. That is, it ingests sustenance - food - and extracts from this matter the type of causal energy required, in whatever form. However, it is possible to theorize that if a living

organism could obtain and in some way use acausal energy itself, it might have no need of such causal matter as sustenance, just as, in theory, such an acquiring of acausal energy could change (that is, make more healthy, and extend) the causal life of such an organism.

Practical Acausal Physics

The basis for practical acausal Physics - and of the technology deriving from it - is five-fold:

- (1) The detection and measurement of acausal charge by new devices which use or which are based - wholly or in part - upon acausal energy;
- (2) Practical experimentation using detected acausal charges;
- (3) The generating and harnessing of acausal energy by new devices and machines which use or which are based - wholly or in part - upon acausal energy;
- (4) The development of a new mathematics to describe the nature of acausal Time and acausal Space, and thus of acausal energy and its changes, of which the propagation of acausal waves, in the causal continuum, is an important part;
- (5) Creating/constructing physical nexions in causal Time and Space.

(1) and (3) above will most probably mean the development of a genuine organic - living technology - and thus the creation of living machines.

If the postulated acausal charges exist, then they should be capable of being detected and their "energy" measured. As mentioned above, such detection and measuring devices cannot be based solely upon causal Physics - that is, such charges will not be detected by devices which measure or detect or use such causal physical things as electrical resistance, or electrical charge, or magnetism, or the electromagnetic spectrum. Instead, new means of detection must be devised, and thus an important question is: what properties do we expect acausal energy (or more precisely, acausal charges) to possess?

We might begin with those things which we observe differentiate living causal organisms from ordinary causal matter. There are the following seven attributes: a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself. These, however, are all observable causal phenomena - the basis of the causal science of biology - which can be detected and measured by causal apparatus, even though these attributes may be attributed to, or actually be, some of the causal effects of acausal charge. That is, we need to try and directly observe one or more of the properties of acausal charge, not some of the causal effects, macroscopic or otherwise, that acausal charge has on living matter.

Thus it seems logical that we turn instead to consider the biological cells that are considered to be the basis of all currently known causal living organisms, for each individual cell - whatever the complexity of the organism of which it is a part - possesses the seven biological attributes of life. According to the theory of acausality, acausal energy and acausal charge - which we have been propounding - each individual cell, since it is alive and the basic unit of causal life, must be animated by, and somehow contain, acausal energy and thus acausal charge. Hence, observation of such an individual cell should reveal - with the appropriate apparatus - the presence of basic acausal charge, provided that such apparatus as we can construct is capable of detecting - sensitive enough to detect - the amount of acausal charge present in such a cell; which amount of acausal charge is most probably quite small.

This seems the best direct and causal experimental approach, rather than trying to initially deduce - based on various assumptions - what particular part, if any, of such an individual cell (such as the nucleus, or the DNA, or the cytoplasm) may be the source (a nexion) of acausal energy, and thus the emitter of acausal charge/acausal waves.

Therefore, what is required is to construct some experimental apparatus which can detect the acausal charge/acausal waves emanating from either one living cell, or some small living collocation of cells.

Which returns us to the basic question: what properties can we expect acausal charges to possess? Can we expect acausal charges to somehow alter in a detectable way the fabric of the causal continuum (other than the obvious one of animating causal matter making it thus alive)? To somehow interact with some aspect or aspects of our physical universe - causing some changes in, for example, causal energy or the very structure of acausal Space itself?

If this is the case, then it should be possible to construct an experimental apparatus to detect such causal changes. Or is this, and would this be, an altogether fruitless pursuit because acausal charges by their very nature would not produce such causal effects, so that we would have to construct an apparatus capable of detecting the very acausal charges themselves; using for this apparatus something acausal? If this latter option, then what would this "something acausal" be? Would it be something living which, by virtue of being alive and thus possessed of acausal energy, would - in accord with postulates (5) and (6) above - be somehow "sensitive to", or "aware of", the nearby presence of other acausal energy, and if so, how might we quantitatively measure this "acausal affect"?

Both of these approaches have some merit. In the first instance, we might consider what, if any, causal changes - however minute - might be observed by conventional causal apparatus and methods when two living cells, or two small living collocation of cells, are brought together in close proximity. Such causal changes may be chemical, or physical, and the detection of such changes - if any - would involve long and very complex analysis. For instance, does the cytoskeleton of a cell change in any detectable way?

However, given the complexity of the observations that would have to be undertaken, their variety (because of the number of possibilities for such change), the sophisticated experimental laboratory equipment required, the smallness of probable changes, and the currently speculative nature of the theory of acausal energy, it seems highly unlikely that such experiments will be done in the near future.

Therefore, the best experimental approach might be the second one: that of constructing an entirely new apparatus capable of detecting the very acausal charges themselves and using, for this apparatus, something acausal. The base for one such scientific "apparatus" is outlined in Part Four. However, it is possible to speculate that we already have, available to us, a rudimentary and rather experimental detector of such acausal energy that requires some further development and significant refinement if it is going to be successfully employed in experiments which are subject to the criteria of scientific experiments. The basis for this already existing detector is that functioning, and (according to some criteria, at least) highly evolved, living organism which is the individual human being.

The functional part of this particular detector of acausal energy is the hitherto rather neglected and currently very underused and underdeveloped faculty of empathy. Thus, such a "detector" is an empath (a specialized, new, and still evolving type of human being), since empathy can be considered to be an awareness, by us, as individuals, of not only the acausal connexions that bind all causal life, but also of the "nature" of each individual connexion, each nexion to the acausal, each living causal organism. This is a new type of "knowing": the knowing the acausal, and an awareness of the presence of acausal energy. To be useful, scientifically, this particular faculty has to be developed and refined. ³.

While this concept of using human detectors will undoubtedly seem implausible to many, the important considerations - the real criteria - are (1) whether such detectors actually work; and (2) whether they can provide experimental data according to scientific criteria. These acausal detectors already meet the first criteria, for the majority of human beings, never mind specialized empaths, are already aware, or can determine by various means, whether some-thing is "alive", that is, possessed of acausal energy.

The empath takes this basic, rudimentary and often quite unscientific awareness, much further so that it is, or becomes, a new, special, type of knowledge: the basis of a new science which may tentatively be called acausology - the study of the acausal. A few such empaths exist, and while their results regarding the detection and the classification of acausal energy are promising, they are not yet qualitative enough to be regarded as scientifically useful, accurate or acceptable. However, the science of acausology - and the training and refinement of the empathy of these empaths - is still at an early stage, and further progress is being made, and will undoubtedly continue to be made.

Furthermore, this "apparatus" already involves both macroscopic and microscopic detection, and thus is not restricted to experiments relating to

one living cell, or some small living collocation of cells, and has already provided some useful and usable data.

David Myatt

1993

(Second, Revised, edition 2009)

Footnotes

1. For convenience, the causal universe - of causal Space and causal Time - will often be referred to as "the causal"; and the acausal universe - acausal Space and acausal Time - as "the acausal".

Also, causal/acausal matter can be taken to refer to causal/acausal energy (and vice versa), the equivalency of matter and energy being accepted.

2. The analogy here is with the concept of charged particles known to us from causal Physics, which charged particles, when in motion, form the elementary basis of understanding electricity.

Thus, acausal charges (or acausal waves) may be considered as a kind of acausal counterpart of electromagnetic waves, which acausal charges are produced by the movement of acausal energy in the causal. For convenience, we shall continue to mostly refer to acausal charge, although this term should be taken as implying acausal waves.

3. Some details regarding how such development and refinement may be obtained are outlined in Appendix 3.

Some Notes On The Text The Physics Of Acausal Energy

Questions For David Myatt, 2014

(Extract)

Q. I've read the extracts from your The Physics of Acausal Energy that have been published. When do you intend to publish the rest, and what experiments have you conducted or are conducting in connection with the theory?

A. The experiments, such as they were given various other commitments, were undertaken in the 1990's when I was fortunate enough to have an electronics workshop with space to conduct such experiments. One of my hobbies during that and the previous decade was repairing scientific instruments and electronic equipment of the kind used in schools and universities, and in the 1990's I occasionally did sub-contract work of a

part-time nature for a firm (HSI) specializing in such repairs. I also repaired some physics and electronic equipment for an independent school, which repairs included their numerous old Radford Labpacks (a superb piece of kit) many of which no longer worked and all of which, when used under certain conditions, had a potentially serious fault - related to their high voltage DC output - which required fixing.

One field of experimental enquiry I pursued in the late 1990's concerned trying to ascertain whether it was possible to usefully measure some physical property of a living organism (of a macro or micro type). One such physical property I explored was electrical resistance, and thus involved measuring the resistance of an organism on the macro level (as for example in a growing plant) and on the micro level (as in plant tissue) and then trying to ascertain whether that resistance changed under various conditions, such as when in close proximity to another living organism of the same and of a different type, and if so, how does that resistance vary with respect to the size or type of organism and to the distance between them. Of course, to be scientific each experiment had to be replicated, as exactly as possible, many times in order to ascertain if there were any consistent, reproducible, results.

That set of experiments was never fully completed, due to a change in priorities following my arrest - and the seven hour search of my home - in early 1998 by Detectives from Scotland Yard. Which arrest formed part of what turned out to be a three year long international investigation into my political (and alleged paramilitary and terrorist) activities.

In respect of the theory, I was working on going beyond my original idea of using tensor analysis to describe an acausal space, a description based on equations involving a tensor with nine non-zero symmetric components. Which original idea was of trying to describe acausal space in terms of something either akin to a Riemannian metric or which posited a new type of metric describable in such conventional terms. In effect, I was therefore albeit in a stumbling way trying to develop a new mathematical formulation to represent a-causal time and which formulation obviously could not involve (except possibly as a limiting case) equations involving some function (such as a differential) of the causal time of physics. However, I never got very far in developing this new formulation mostly because I lacked the mathematical skill and my feeble attempts to try and develop such new skills as would be required were, as with my experiments, interrupted by my arrest and by subsequent developments, such as my conversion to Islam later in 1998 and the travels in the Muslim world which followed.

The extracts you refer to were made around 1993, with copies sent to a few friends as well as - if my ageing memory is correct - being published some years later on JRW's then 'geocities' DM website. As for the complete first draft of *The Physics of Acausal Energy*, it was completed in late 1997 as *wpd files on several floppy disks, and which disks were seized - along with my computers, other disks, documents, letters, and data CD's - during that 1998 dawn raid on my home. All these items were kept by the police and not returned to me until the Summer of 2001. In the intervening years a change

of life-style and domicile, together with various travels and the breakdown of my marriage, combined to make me leave all such material (together with my favourite bespoke Tweed overcoat, a split cane fly-fishing rod, an exquisite moon-dial wristwatch, five notebooks containing my commentary of *The Agamemnon*, and other belongings) in storage in a shed in the garden of my former home where still lived my soon-to-be former spouse and her family, with my intention being to collect those belongings on my return from a trip to the Middle East.

However, I never saw these belongings - nor my former spouse - again, and was told all those belongings had been disposed of. Thus, those extracts are all that remain of *The Physics of Acausal Energy*. I corrected, by hand, a print-out of those extracts in the Summer of 2002 following some months dwelling upon the ideas therein while living as I did that Summer in a tent in the Lake District, posting my revisions to a friend who circulated a few copies.

Not long after, I moved to live and work on a farm, and for years had neither the time nor the desire to further pursue that theory or those experiments, until around 2009 when I endeavoured to reproduce what I remembered of the rest of the text of *The Physics of Acausal Energy*. But I soon realized that not only was I writing a new text - and which new text would be incomplete without reproducing and continuing the experiments and developing the new mathematics required - but also that I was no longer interested in the physical, the experimental, and the mathematical, aspects of the theory. For I felt those aspects belonged to a different me, to the decades of my former self, and that it would moreover be better if someone who was interested, with better mathematical skills than I, took up the challenge. Thus, I issued a 'revised version' of those (2002 corrected) 1993 extracts, and left it at that.

My interest in the theory now, such as it is, is purely a metaphysical one, as part of my philosophy of *pathei-mathos*.

Source:

<https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

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