



Some Notes Concerning The O9A

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Preface

We republish here a few of the interesting articles, germane to the pagan and hermetic esotericism - and the practical 'Dark Arts' - of the Order of Nine Angles, that have been published in the past year.

Readers are reminded that the articles present only the personal opinions or conclusions of their authors and thus are not "official ONA policy" since, as those conversant with the ONA know, that there is not, never was, and never can be any such thing as an "official ONA policy" about anything given the ONA principle of *the authority of individual judgment*.

The web links given in the articles were valid as of November 2017 ev.

Three Wyrd Sisters
December 2017 ev

Some Background To The O9A

Perhaps inadvertently, perhaps not, or perhaps just coincidentally, the latest book by David Myatt - titled *Classical Paganism And The Christian Ethos* {1} - contains a wealth of information germane to the Occult philosophy and praxis of the Order of Nine Angles (O9A, ONA) and thus may be of interest to those studiously interested in the O9A as well as to those who have read the important O9A collection of texts titled *The Esoteric Hermeticism Of The Order Of Nine Angles* {2}.

In his new book Myatt provides a clear and scholarly account of both the substance and the essence of classical - Greco-Roman - paganism and of ancient hermeticism, and in the process makes mention of such things as: (i) a septenary anados (familiar to us as the O9A Seven Fold Way), (ii) of humans as a microcosm of the Cosmos (whence the 'as above, so below' dictum of Occultism, wonderfully expressed recently - probably coincidentally - by Mr Moulton in a new Tarot image {3}, and in a Renaissance Latin expression by Marsilio Ficini which Myatt quotes and translates), and (iii) in the fundamental difference between such a *European* paganism and the religion of Yeshua based as that religion is on the fanciful and hubriatic belief that stories about ancient Hebrews - including stories about Yeshua the Nazarene - are 'the word of God'. Thus Myatt contrasts the personal Greco-Roman ideal, where ethical values are revealed by the actions and life of real living contemporary individuals, with the Nazarene belief that ethical values can be found in some book (the Bible) and thus in apocryphal (unverifiable and probably propagandistic) stories about dead Hebrews. As Myatt reveals, the Greco-Roman ideal is essentially aristocratic.

Such texts as:

- (i) the O9A collection *The Esoteric Hermeticism Of The Order Of Nine Angles*,
- (ii) Myatt's *Classical Paganism And The Christian Ethos*, and his translations of tracts of the Corpus Hermeticum {4}, and
- (iii) the O9A article *On Sorcery In Virgil's Aeneid* {5}, and
- (iv) *The Avenging Alastors* {6}, and
- (v) *Baphomet, An Esoteric Signification* {7},

highlight and affirm the fundamental difference between the O9A and other contemporary groups claiming to be of the Left Hand Path and/or satanist.

It is the difference between a detailed, intellectual, esoteric, and *aristocratic*, non-Hebraic tradition with roots in ancient Western traditions, and between (i) the pretentious pseudo-intellectualism of groups such as the 'Temple of Set', and (ii) the egoistic plebeianism of Howard Stanton Levey and his followers, suffused as all such non-O9A occultists are with medieval Hebraic 'demonology' and a Hebraic goetic tradition. For them, 'Satan' is a symbol of egoism, while for the O9A Satan is correctly understood as a human (and as an acausal) opponent/adversary of those who regard themselves as God's chosen people:

the Hebrews. {8} Which is one reason - and only one reason - why the O9A champions the modern heresies of National Socialism and 'holocaust revisionism'. {9}

J.B.
2017 ev

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{1} Available as a printed book, ISBN 978-1979599023, and as 'gratis open access' pdf file, which book - being issued under a liberal Creative Commons license - we have made available here: <https://wyrdsister.files.wordpress.com/2017/11/belief-and-reason-v7a.pdf>

{2} Of especial interest are the sections titled *ἀρρενόθηλυς*, and *The Pagan Order Of Nine Angles*. Coincidentally, Myatt in his *Classical Paganism And The Christian Ethos* mentions the term *ἀρρενόθηλυς* several times.

The O9A text is (as of November 2017) available as a 32 Mb pdf file at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{3} <https://starred-desert.com/2017/10/31/mhuiral/>

{4} Available at: <https://davidmyatt.wordpress.com/2017/09/15/corpus-hermeticum-eight-tractates/>

{5} <https://wyrdsister.wordpress.com/2017/08/13/on-sorcery-in-virgils-aeneid/>

{6} <https://wyrdsister.wordpress.com/2017/09/09/the-avenging-alastoras>

{7} <https://wyrdsister.files.wordpress.com/2017/11/baphomet-esoteric-v3a.pdf>

{8} See *The Geryne of Satan*, available here: <https://wyrdsister.files.wordpress.com/2017/03/o9a-the-geryne-of-satan.pdf>

{9} See <https://wyrdsister.wordpress.com/2017/01/24/we-have-to-be-honest/>

Masculous And Muliebral

The Sinister Feminine And Homo Hubris

As apprehended by those who have ventured along the Seven Fold Way of the Order of Nine Angles (O9A, ONA) to at least the stage of Internal Adept, and by those who because of their physis feel the 'sinisterly-numinous' aesthetic, one of the fundamental problems of the modern Western Left Hand Path in general and of modern 'Satanism' in particular is that of Homo Hubris. As noted in one

text which is recommended reading for aspirant Adepts, the species Homo Hubris is

"distinguished by their profane lack of numinous balance, by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification." {1}

This profane lack of numinous balance is most manifest in the principles - adopted by modern Levey-inspired self-described 'satanists' - of "might is right" and of "total satisfaction of the ego".

In contrast, one of the aims of the Occult anados that is the O9A Seven Fold Way is for the initiate to personally experience - through exoteric and esoteric deeds - both what has been described as 'the sinister' and what has been described as 'the numinous' and, because of such experience, to meld them together in order to transcend beyond them. The experiences required in order to do this include the Rite of Internal Adept where the candidate lives alone - for three or six months - in primitive conditions in the wilderness. Which Rite has as its aim the development in the individual of empathy {2} and which empathy is a manifestation of the muliebral and thus in direct contrast to the masculous principles adopted by modern Levey-inspired self-described 'satanists'. {3}

For the O9A has

"an initiated - esoteric - apprehension of the raison d'etre of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculous and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis." {4}

This esoteric apprehension is evident in some ancient texts, such as the 'Pymander' text from the Corpus Hermeticum:

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral." {5}

Which is why - in contrast to the patriarchal, masculous, ethos which has dominated the world, East and West, for millennia, of which Levey-type 'satanism' is but one recent manifestation - the esoteric tradition of the O9A is of ἀρρενόθηλος: of balancing the masculous with the muliebral through patheimathos both esoteric and exoteric.

Misunderstanding The Sinister Feminine

Given the foregoing overview of O9A esoteric theory and praxis it is hardly surprising that modern Levey-inspired self-described 'satanists' are and have been upset by and annoyed with - and keep trying to discredit - the O9A especially given the O9A claim that the O9A is Satanist and that Howard Stanton Levey was a plagiarist, a charlatan, and an example of Homo Hubris: that is, in common parlance, he was plebeian.

It is also hardly surprising that modern Levey-inspired self-described 'satanists' and other modern Occultists - weaned on Magian, kabbalistic inspired, 'sorcery' - have misunderstood what the O9A mean by 'the sinister feminine', one emanation of which is that archetype {6} associated with the three lower spheres (nexions) on the O9A's seven-fold Tree of Wyrð, and thus redolent as it is of the esoteric and exoteric pathei-mathos of those three lower spheres. That is, redolent of and expressing what, for the individual initiate, is some years before The Rite of Internal Adept and long before (usually at least a decade before) The Rite Of The Abyss with its lunar month of solitary chthonic living. {7}

For, in the O9A system 'the sinister feminine' is jumelle, and thus can be presented (manifest in the causal) in two ways: (i) in and through the Seven Fold Way, and (ii) in the esoteric way of life of the rural Rounwytha.

(i) In The Seven Fold Way.

An archetype to be lived, experientially by a woman, or experienced experientially by a man, as a noviciate pathei-mathos; just as O9A Satanism (as manifest in texts such as The Black Book of Satan and in the O9A archetypes of Satan and Baphomet) is a necessary noviciate pathei-mathos, to be lived, experienced, learned from: a beginning of the decades-long anados that is the O9A Seven Fold Way.

Which is why archetypal representations of this aspect of the sinister feminine - be they fictional, or artistic (as in Tarot images) or presented through rites and ceremonies of sorcery, or lived or experienced through 'insight roles' - are just archetypal representations germane to those three lower spheres and thus to individual pathei-mathos. They are not, and never have been, the raison d'être of the O9A itself, for that raison d'être is the Seven Fold Way and thus the individuals who, through undertaking that anados, meld the sinister with the numinous (the masculous with the muliebral) and thus develop their own unique weltanschauung.

(ii) The Way Of The Rounwytha.

A rare and rural way of life devoid of rites, ceremonies, and writings, and historically the purview of women. A Rounwytha has a particular and a natural sensitivity to human beings, to Nature (and especially the land, the weather), to

living-beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, of the natural balance, and of the wisdom of a natural propitiation to aid or to restore that balance and thus (a) aid the good fortune, the good health, and the good crops and healthy livestock of some, or (b) to, for others, bring misfortune, bad health (to individuals and to livestock), and bad crops. {8}

Of course, we do not expect - in respect of the Seven Fold Way - most Levey-inspired self-described 'satanists' - weaned on gratifying their ego - nor most modern Occultists - weaned on Magian 'sorcery' - to apprehend either (a) the Aeonic intent behind such O9A archetypes, or (b) the difference, esoterically and exoterically, between (i) the archetypal presencing - the nexion - that is the O9A with its Seven Fold Way, and (ii) the archetypal presencings - the nexions - that form the particular spheres which are encompassed by the nexion that is the Seven Fold Way.

Neither do we expect - in respect of the Way of the Rounwytha - those self-same 'satanists' or 'occultists' to apprehend how and why such a rural way of living is germane to the nexion that is the O9A.

But, as we know from our own experience, one or two might over the years so apprehend to perchance begin their own quest along the Seven Fold Way or perhaps betake themselves to live that now endangered Rouwythian way of life.

Rachael Stirling
2017 ev
v.1.05

Notes

{1} The Mythos of Vindex. Which mythos involves tribes and clans, and a personal code of honour, in opposition to the concept of the modern State with its impersonal, abstract, laws. Refer to Myatt And The Vindex Mythos: An Analysis (pdf).

{2} This 'empathic' aim was spelled out in early - 1970s to 1980s - ONA texts, one of which was published in the 1980s Occult zine *Nox* and subsequently included in the book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{3} The differences are outlined in the book *The Joy Of The Sinister* (pdf). In particular in the three chapters titled (i) *The De-Evolutionary Nature of Might is Right*, and (ii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, and (iii) *Concerning Culling as Art*.

{4} See the O9A text *Alchemy And The Sinisterly-Numinous Tradition*.

{5} *Poemandres*, as translated by DW Myatt. Masculous has been described as

referring to:

"the abilities and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture."

Muliebral has been described as referring to:

"those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war."

{6} In O9A esotericism, an archetype is defined as "a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal, and thus in the psyche; it is born (or can be created, by magickal means), its lives, and then it 'dies' (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

{7} The 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* provides a summary of both those rites.

{8} The way of the Rounwytha is described in several O9A texts, including (a) *The Rounwytha Way In History and Modern Context*, authored by 'A Camlad Rounerer' and published in 2011, and (b) *Some Notes On The Rounwytha Way* published in 2014.

A useful summary of the Rounwytha way is given in chapter VI (The Rounwytha Option) of the text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*.

There is as yet no fictional work wholly concerned with and describing in detail the way of life of the Rounwytha, although two novels of the Deofel Quartet describe some traditional aspects of it: (a) the sapphic relationship between Rachael and Diane, and Diane's intuition about the Long Mynd and other rural places, in *Breaking The Silence Down*, and (b) village life in Stredbow, and the sacrificial tradition, described in *The Giving*.

A Note Regarding The Sinister-Numinous Aesthetic Of The Order Of Nine Angles

What are the distinctive underlying principles of the O9A genre? The arts - the works - of its Occult culture? The sinister-numinous aesthetic of the O9A is manifest - presenced, in the causal - in many ways, three of the most prominent

being the following. (i) In the pagan rural landscapes that infuse many O9A occult rites, traditions, chants, and practices - such as the Way of the Rounwytha {1}, the Rite of Internal Adept, and The Ceremony of Recalling; (ii) in O9A specific archetypes, from their female 'dark goddess' Baphomet, to the heroines of their sinister fiction, for example Eulalia and Lianna; and (iii) in its principle of Insight Roles, of encouraging individuals to experience in practical (exoteric) and in occult (esoteric) ways both 'the sinister' (dark) and 'the numinous' (light) aspects of their psyche, of the Occult, and 'of the world', and then melding both aspects as a prelude to transcending them.

Pagan Rural Landscapes

In the matter of pagan rural landscapes, there is an apposite quote from an interview with a member of the England-based Deverills Nexion which was published, in 2015, in an on-line music zine, with the Deverills Nexion being known among the occult cognoscenti both for their evocative recordings of ONA 'sinister' chants and for their own original O9A-inspired chants:

One aspect of ONA praxis appears to be highly relevant to this feature, and that is the role which landscape/nature plays in the Sevenfold (or Septenary) Way, particularly (at least, initially) the landscapes of Britain. Emerging from the world of the Marcher lords' parishes, hidden valleys, moorlands (especially Long Mynd), winding lanes and a Medieval tapestry of fields and rivers, the ONA's roots in Shropshire make it (aside from a highly individual, secretive and dedicated pursuit) distinctively 'folkish' - not völkisch - in aesthetic. The emphasis on landscape and creating sites of worship in rural/wild environments is key to ONA praxis [...] The ONA and its mythos have a peculiarly English feeling behind it. The world conjured [up] is one that has been described as filled with rural outlaws, cunning folk, lonely cottages...

Such pagan rural landscapes are perhaps most obviously invoked in some O9A chants, in some O9A-inspired Tarot images {2}, and especially in the Occult fiction of the O9A {3} much of which fiction recounts aspects of O9A aural tradition.

O9A Archetypes

In the matter of O9A specific archetypes, three of the most interesting -aesthetically - are (i) the dark goddess Baphomet, the matriarchal deity of many ONA nexions to who human sacrifices were offered; (ii) the reclusive (mostly rural dwelling) sorcerer/sorceress prefigured as such reclusiveness is in the Rite Of Internal Adept where the Initiate lives alone for at least three months in a wilderness area; and (iii) the Rounwytha who lives among or on the periphery of a small, always rural, community.

The Sinisterly-Numinous

In the matter of the sinisterly-numinous one of the most obvious manifestations of the O9A aesthetic is The Art Of Insight Roles. Which involve {4} the individual choosing and then living - for at least a year - a particular task or working in a particular occupation, with that task or occupation requiring the individual to live in a manner which is the opposite of their innate character.

As one outsider commentator noted:

"Through the practice of "insight roles", the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter- dichotomy inherent in the sinister dialectics." {5}

Conclusion

It should thus be clear that sinister-numinous aesthetic of the O9A is quite varied; is or can be both 'dark' and 'light', both Occult and practical; and is labyrinthine.

R. Parker
2017

{1} The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.

v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.

vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.

vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things based on local (traditional, aural) customs.

{2} Tarot images - and similar Occult artwork - which wonderfully express the O9A aesthetic include Richard Moul's (2017) *Atu XX*, *Aeon*, his *Atu III*, *The Empress*, both from his Tarot pack *Non Est Secundus Quia Unus Est*, and also his earlier painting *Bean Na Bainnse*.

{3} See *The Occult Fiction Of The Order of Nine Angles*.

{4} See (i) the article *An Introduction to Insight Rôles*, the 119yf revised version of which is included in the 981 page compilation *The Requisite ONA*, and (ii) chapter II of the 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* which provides updated suggestions regarding Insight Roles. These updated suggestions are:

§ Join or form and become an active part of a covert insurrectionary or an open political organization of the so-called "extreme Left" or of an "anarchist" nature whose avowed aim is to undermine/overthrow /replace, by revolutionary or by political means, the current Western status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo cycling expedition from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism".

Previous suggestions - from the era of Anton Long, the 1970s to the 1990s - included (i) being a dealer in stolen goods; (ii) being a 'cat-burglar'; (iii) involvement with drug-smuggling and drug-dealing; (iv) being an assassin, specializing in eliminating political and/or business targets.

{5} Faxneld, Per; Petersen, Jesper Aagaard. "Introduction: At the Devil's Crossroads". *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. 2014. pp. 3-18.

{6} Available from - as of July 2017 - at <https://archive.org/details/Eulalia-DarkDaughterOfBaphomet>

{7} The complete Deofel Quartet is available - as of July 2017 - at <https://omega9alpha.wordpress.com/deofel-quartet/>

{8} Available as of July 2017 - at <https://sinistervignettes.wordpress.com/2016/05/20/gruyllans-tale-balocraft-of-baphomet/>

{9} Available from - as of July 2017 - in two parts at (i) <https://sinistervignettes.wordpress.com/2014/06/14/one-autumn-evening/> and (ii) <https://sinistervignettes.wordpress.com/2014/06/23/a-summer-gathering/>

The weblog at <https://sinistervignettes.wordpress.com/> contains some other fictional short-stories inspired by the O9A such as the one titled *Selann*.

On Native Egyptian Influence In The Corpus Hermeticum

For over a hundred years, from Reitzenstein's *Poimandres* published in 1904, to Fowden's *The Egyptian Hermes* published in 1986, the question of Egyptian influence on the fourteen Greek texts - tractates {1} - collectively known as the Corpus Hermeticum has been much debated. The opinions of scholars, and of translators, have ranged from little influence (Festugiere) to insignificant influence (Myatt), to much influence (Mahé), to the more recent one (Fowden) of hermeticism being syncretic, combining elements of Hellenic culture with

elements of Egyptian culture in various and still disputable proportions.

What, however, is often not explicitly defined is what 'Egyptian', and Egyptian culture, mean in the context of where and when the Greek texts of the Corpus Hermeticum were written; which was, to give the widest parameters, sometime between the end of the first century CE and the end of the third century CE when Egypt was a province of the Roman Empire and where cities like Alexandria were places where Hellenic culture thrived and where people of Greek and of Roman descent lived in large numbers, some of whom no doubt had an interest in and knowledge of native Egyptian - 'Pharaonic' - culture and history. For centuries before that, most of Egypt had - following the conquests of Alexander the Great - been a Greek colony ruled by a succession of people of Greek origin such as the Macedonian Ptolemaios Soter who established what became known as the Ptolemaic dynasty (or Kingdom) whose last ruler was Cleopatra, herself of Greek origin, who desired that the native Egyptians of her time consider her as an embodiment of their native goddess Isis.

Thus for some three centuries before the texts of the Corpus Hermeticum were written Egypt was a thriving outpost of Greek culture; a place where the likes of Aristotle and Archimedes lived and flourished for many years.

It is therefore necessary to make a distinction between the ruling, Greek, elite - and the Greek aristocracy of people such as Aristotle and Archimedes - and native Egyptians; a cultural and an ancestral distinction. A relevant comparison is the British Raj in India who were British by heritage and culture and who, even if they were born and spent most of their life in India, could not - should not - be described as 'Indian'.

Considered thus the relevant context of the Greek texts of the Corpus Hermeticum was the centuries-long Greek culture of such an aristocracy combined with the relatively recent culture of Rome from the time of Caesar to praefectus Statilius Aemilianus (270 CE). What is not particularly relevant is the culture of the natives, the ancestors of the *fellaheen*, some or many of whom no doubt continued to revere or at least remember the divinities of ancient Egypt such as the goddess Isis and most of whom would not have been able to read let alone write Greek.

Given the centuries-long Greek and Roman heritage of the ruling elite and the aristocracy - who could speak and read Greek and who were probably acquainted with the writings of Plato and Aristotle - and given why rulers such as Cleopatra desired, for the benefit of her subjects, to be identified with an ancient Egyptian divinity such as Isis, it is most probable that the authors of the Greek texts of the Corpus Hermeticum, resident as they were in the then Roman province of Egypt, sought to give their metaphysical speculations some local, Egyptian, colour by - among other things - naming the son (or the pupil) of the Greek Hermes after the Egyptian god Thoth.

As Myatt noted in the introduction to his translation of tractate IV of the Corpus

Hermeticum:

"In respect of Τάτ, while there is no disputing that Thoth is meant, what may or may not be implied by the name Thoth is whether or not there is a primarily Egyptian genesis for the metaphysics and the cosmogony of this particular tractate. For what does 'Egyptian' mean in the context of the Corpus Hermeticum, written when Egypt was a post-Ptolemaic Roman province where Hellenism still thrived? That is, is the text propounding a metaphysics and a cosmogony primarily redolent of indigenous, pre-Alexandrian, times, with Hermes Trismegistus simply a Hellenic name for the ancient Dynastic deity Thoth, and thus with the Greek Hermes possibly being a son of that ancient Egyptian deity? Or is the text redolent of a classical metaphysics and a cosmogony; or of a Hellenic metaphysics and cosmogony; or of some syncretism of Egyptian (pre-Alexandrian) weltanschauungen with Hellenic mysticism? Or has the author (or authors) of Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς simply used the name of an ancient deity - Thoth - in order to appeal to an audience of Hellenized Egyptians, or Greeks/Romans dwelling in Egypt, or because it seemed to add some esoteric gravitas to the text? Or, as the title might be taken to imply - of Hermes to Thoth - is it a text intended to inform Egyptians (Hellenized or expatriate Greeks/Romans, or otherwise) about Greek/Hellenic metaphysics and cosmogony, with Thoth thus regarded, symbolically, esoterically, or otherwise, as the son of the Greek divinity Hermes?

In this matter, I incline toward the view - based on some forty years of study of the Corpus Hermeticum and similar mystical and esoteric texts, classical, Hellenic, medieval, Arabic and otherwise - that what is imparted in this tractate, as with the Poemandres and Ἱερός Λόγος, is primarily a mystical, and - for centuries - aural, Greek tradition, albeit one possibly influenced, over time and in some degree, by the metaphysical speculations of later philosophers such as Plato and Aristotle."

I therefore find myself in agreement with Myatt regarding the question of native Egyptian influence on those texts. That the texts present us with a Greek/Hellenic metaphysics and cosmogony, not with some Greek and Egyptian syncretion, and certainly not with a native Egyptian metaphysics and cosmogony slightly influenced by Hellenism.

For it is essentially a question of terminology: of what 'Egyptian' means in cultural and in ancestral terms. Of a perhaps an inhibition on the part of some modern scholars to differentiate between the ancestry and the culture of 'the natives' and the ancestry and culture of a ruling elite and aristocracy.

R. Parker

2017

{1} Tractate is derived from the classical Latin *tractatus* meaning a discussion, 'concerning', a treatise; and was used by writers such as Cicero and Pliny. It was later assimilated into ecclesiastical Latin - qv. Augustine - where it denoted a homily or sermon. It is the basis of the modern English word *tract*.

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Re-discovering Western Paganism

Whenever the term 'western paganism' is written or heard, in our contemporary societies, there is tendency for many readers or listeners to conjure up either images of ancient 'superstitious barbarians' offering sacrifices to various gods such as Odin, or images of modern devotees - of what has been termed 'contemporary paganism' and 'neopaganism' - in robes conducting or attending romanticized rituals and ceremonies such as those now associated with the Summer Solstice at Stonehenge.

In this essay, however, in referring to Western paganism we are referring to a particular and spiritual ethos - to a distinguishing character, or nature, or 'spirit' - germane to European lands and thus to 'the West', where by 'spiritual' is meant concerning what is considered to be, intuitively or otherwise, numinous, and/or concerning those forces or powers which are believed to be, or which may, determine our fate, wyrd, destiny and thus which may bring good fortune or misfortune to us, our family, and to our communities.

Hence, when writing about 'the West' we are not writing about the nations of the modern West and the life-styles and politics evident in such modern nations as the United States and Britain. What is meant is the culture and the civilization of and associated with European lands (and with what are now our former colonies or émigré lands) embodied and manifest as that culture and civilization was and is in the paganism of classical Greece and Rome; in the ritual practices and beliefs of North European lands such as Scandinavia and ancient Britain; in Greco-Roman art; in classical - and European folk - music; in the philosophy of the likes of Aristotle; in allegories such as those of Faust and myths such as King Arthur, Wotan, and the Valkyries; in the Greco-Roman mysticism of the Corpus Hermeticum, and in modern science and technology.

That is, we are writing about a particular culture of a particular people; of indigenous Europeans, among whose descendants are people of such lands as are now named Greece, Italy, Britain, Germany, Spain, France, Scandinavia, Poland, Russia, etcetera.

Part of this ancestral Western, this ancestral European, culture is a particular and spiritual ethos, and one which the term Western paganism correctly describes, with this particular paganism having its roots in Ancient Greece and Rome and thus being different, in ethos and in practise, from what is currently known concerning, for example, such religious practices and beliefs as that of ancient Germanic tribes. This 'Greco-Roman' paganism is the paganism of Homer, Hesiod, Aeschylus, Sophocles, Aristotle, Seneca, and Cicero; a paganism that is pragmatically spiritual whose foundation is the rationalization that certain deeds were wise and certain other deeds unwise, with such unwise deeds - such hubris, ὕβρις - upsetting that natural balance of the Cosmos (κόσμος) and thus liable (according to ancestral tradition) to cause misfortune. Thus did Sophocles express a truth of this tradition when he wrote that "hubris is the genesis of tyrants" since tyrants invariably bring misfortune upon the people and, eventually, upon themselves and - quite often - on their descendants. In addition, and importantly, elegance, the beautiful (τὸ καλόν) as well as excellence (arête, ἀρετή) and nobility (τὸ ἀγαθόν) were all associated with those who did what was considered wise and balanced (μέσος, in Aristotle).

This is the ethos, the pragmatic spirituality, and the notion of balance, harmony, elegance, and of beauty, which infuses the culture and the civilization of Ancient Greece and Rome, and which culture so enthused those Europeans - artists, scholars, educators, potentates, and others - who from the 14th century on brought about the Renaissance and which Renaissance, which re-discovery of the culture of ancient Greece and Rome, gave birth to and infused our Western 'Faustian' civilization.

A Pagan Renaissance

This Renaissance, however, did not in any significant way include a practical return to classical paganism. Instead of giving rise to a new, an evolved, pagan

ethos - and thus dispensing with the notion of anthropomorphic deities interfering in the lives of human beings - it resulted in only minor changes to the governing religious ethos manifest as that was in Christianity with its quite un-classical, rather stark, notions of Hell-Fire, Damnation, Sin, and Prudery. In other words, the governing spirituality continued to be Hebraic, derived from the Old Testament as amended by the 'new covenant' of Jesus of Nazareth.

While laudable, the attempt in recent times by some Europeans to rediscover the pagan ethos of their ancestors - exemplified in certain (but not all) neopagan groups and weltanschauungen - and thus distance themselves from Hebraic spirituality, is not and never can be, in our view, effective in reconnecting us to the ethos of the West for two reasons. First, because such attempts (at least so far) do not exemplify, do not manifest, the spiritual ethos of the West, founded as that is on the culture and spirituality of ancient Greece and Rome. Second, because they generally do not take into account how the ethos of the West has itself been distorted by a Hebraicism that is not only spiritual but is now, and has been for over a century, cultural.

This cultural Hebraicism is a mode of thinking and action in which Hebrews - ancient and modern - and their beliefs, and those of their followers and disciples, are taken as the type, the moral ideal, to be aspired to and lauded. In the case of ancient Hebrews and their beliefs, the type, the ideal is evident in the Bible (both Old and New Testaments), and in latter-day interpretations of the Bible. In the case of modern Hebrews and their disciples, the type, the ideal, derives from (a) the dogma of 'equality of races' - ultimately derived from Marxism, sociology, and what has been termed 'social anthropology', with the belief being that all ethnicities have the same abilities, intelligence, potential, and human character - and from (b) the religious-like remembrance of and compulsory teaching regarding the Shoah, together with a hypocritical championing of ethnic awareness and ancestral traditions for all ethnicities except native European ('White') peoples, which ethnic awareness of, and its promotion among, native European peoples is considered 'hatred', 'racist', 'extremist' and is increasingly censored and outlawed in the lands of the West with the Hebraic reasoning being that such ethnic awareness of, and its promotion among, native European peoples gave rise to colonialism, to fascism and National Socialism and thus to the Shoah - which must "never be forgotten" - with no Western country ever allowed to again make ancestral European beliefs, and the Western ethos, the *raison d'être* of a nation-State.

In respect of rediscovering the pagan spirituality of the West a fundamental problem has been a lack of knowledge among those interested in what, exactly, that spirituality is. A problem exacerbated by pre-existing translations of some of the ancient works knowledge of which is necessary in order to understand that spirituality. Works such as the *Oedipus Tyrannus* and the *Antigone* by Sophocles, the *Agamemnon* by Aeschylus, and the mystical texts of the Corpus Hermeticism.

Which problem of translation is why, for example, the Antigone of Sophocles has become to be regarded (by all but a handful of scholars) as some kind of ancient morality tale or as just a drama about a conflict between two strong and different characters, Antigone and Creon; why Oedipus Tyrannus is regarded (by all but a handful of scholars) as a morality tale about "incest", and why the texts of the Corpus Hermeticism are regarded as imbued with a Christian-like mysticism and as having been influenced by both the Old and New Testaments.

Yet properly understood in the necessary cultural context, the Antigone, as one translator noted in the Introduction to his translation,

"deals with the relation between mortals and gods. The work is an exploration and explanation of the workings of the cosmos, and the answers given express the distinctive ancient Greek 'outlook' or ethos. This ethos is pagan, and its essence may be said to be that there are limits to human behaviour; that some conduct is wise, some conduct is unwise. Unwise conduct invites retribution by the gods: it can and often does result in personal misfortune, in bad luck." {1}

Ditto in respect of the Oedipus Tyrannus, and the Agamemnon of Aeschylus. Regarding the Corpus Hermeticism, as we have previously mentioned, certain new translations restore

"these texts to the Western pagan tradition and make them relevant to our times when Western culture and our classical, Greco-Roman, and pagan heritage is increasingly subsumed in schools and elsewhere by other, non-Western, cultures and religions, with it now being politically incorrect to point out that Western culture with its Greco-Roman pagan heritage has profoundly changed the world for the better and is arguably superior to all other cultures past and present." {2}

That is, translations of important classical texts are now available which, when studied together, enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself. {3}

Which understanding might - probably should - lead us, or someone, to develop a new, an evolved, pagan weltanschauung which does not involve anthropomorphic deities but instead is based on a new ontology regarding our relation, as sentient beings, to Being, to the Cosmos, rather than to 'God' or to some 'gods'. Something perhaps prefigured in Greek texts such as these with their reasoned, pragmatic, and often quite warrior-like, spirituality:

The Muse shall tell of the many adventures of that man of the many stratagems
Who, after the pillage of that hallowed citadel at Troy,
Saw the towns of many a people and experienced their ways:
He whose vigour, at sea, was weakened by many afflictions
As he strove to win life for himself and return his comrades to their homes.
But not even he, for all this yearning, could save those comrades

For they were destroyed by their own immature foolishness
Having devoured the cattle of Helios, that son of Hyperion,
Who plucked from them the day of their returning. {4}

ooo

You should listen to [the goddess] Fairness and not oblige Hubris
Since Hubris harms unfortunate mortals while even the more fortunate
Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
The best path to take is the opposite one: that of honour
For, in the end, Fairness is above Hubris
Which is something the young come to learn from adversity. {5}

ooo

This person, whom I praise, never ceased to believe that the gods
delight in respectful deeds just as much as in consecrated temples,
and, when blessed with success, he was never prideful but rather
gave thanks to the gods. He also made more offerings to them when
he was confident than supplications when he felt hesitant, and, in
appearance, it was his habit to be cheerful when doubtful and
mild-mannered when successful. {6}

ooo

Clytaemnestra:

Because of these grievous things, no one should invoke a fatal curse upon
Nor turn their wrath toward, Helen
As if she was some man-killer who alone destroyed
The lives of those many Danaan men
By having wrought such a festering wound [...]

The wife of this corpse presents herself here
As that most ancient fierce Avenger.
It is Atreus, he is of that cruel feast,
Who, in payment for that, has added to his young victims
This adult one [...]

But do not suppose that his killing was ignoble
For did he not by his cunning set Misfortune upon this family? {7}

ooo

Creon:

So even then you dared to violate these laws?

Antigone:

It was not Zeus who proclaimed them to me,
Nor did she who dwells with the gods below - the goddess, Judgement -
Lay down for us mortals such laws as those.

Neither did I suppose that your edicts
Had so much strength that you, who die,
Could out-run the unwritten and unchanging
Customs of the gods: for the life of these things
Is not only of yesterday or today, but eternal,
No one remembering their birth. {8}

All of which explains why we love to also quote what a certain English poet wrote in 1873 CE: "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood." All those tall tales from the Bible about various Hebrew folk...

Rachael & Richard Stirling
Shropshire
Autumnal Equinox 2017 ev

ooo

{1} Antigone. Translated by David Myatt.

{2} <https://regardingdavidmyatt.wordpress.com/2017/03/27/an-insight-into-pagan-mysticism/>

{3} These translations - dating from between 1991 and 2017, and all of which are independent of his own mystical - if pagan - 'philosophy of pathei-mathos' - are by David Myatt, and include the following important classical texts:

- ° The Agamemnon of Aeschylus. ISBN-13: 978-1484128220
- ° Sophocles - Oedipus Tyrannus. ISBN-13: 978-1484132104
- ° Sophocles - Antigone. ISBN-13: 978-1484132067
- ° Homer - The Odyssey: Books 1, 2 & 3. ISBN-13: 978-1495402227
- ° Corpus Hermeticum: Eight Tractates. A compilation containing translations of and commentaries on tractates I, III, IV, VI, VIII, XI, XII, XII. ISBN-13: 978-1976452369.

The commentaries on the tractates are of especial interest in elucidating the paganism of the texts.

His Greek translations are available here:
<https://perceiverations.wordpress.com/greek-translations/>

{4} The Odyssey. Translated Myatt.

{5} Hesiod. Translated Myatt, and quoted (with the Greek text) in his commentary on Tractate III.

{6} Xenophon. Translated Myatt, and quoted (with the Greek text) in his commentary on Tractate I.

{7} Agamemnon. Translated Myatt.

{8} Antigone. Translated Myatt.

The Avenging Alastoras

We read an awful lot, these days, in books, articles, and via the internet, about 'sorcery' and invocations, almost all of which books and articles describe or rely on the Magian influenced goetic 'tradition' as exemplified by the misnamed Hermetic Order Of The Golden Dawn.

Thus it is refreshing to once again revisit actual Western pagan sources {1} dating from centuries before The Magian Distortion; that is, before the 'grimoire' tradition with its summoning forth of Hebrew, and Hebrewesque, 'demons' and entities, as beloved by the likes of Creepless Crowley and Howard - the Yahoudi - Levey.

This visit of ours is to Tractate 13 - an evocative name by itself - of the ancient, Greco-Roman, Corpus Hermeticum, as brought to life by the recent translation of Mr David Myatt {2}. The tractate itself deals with palingenesis and Greco-Roman (Western) mysticism - a Western mysticism perhaps relevant to the 'sinisterly-numinous' way of the Order of Nine Angles - and our extract below deals with both palingenesis and those avenging deities, the Alastoras, mentioned by Klytemnestra after she, in revenge, had honourably killed her husband and his mistress Cassandra and, covered in blood, stands over the body of her husband:

Do not add to those words that it was me who was the mistress of Agamemnon
Since the wife of this corpse presents herself here
As that most ancient fierce Avenger.
It is Atreus, he is of that cruel feast,
Who, in payment for that, has added to his young victims
This adult one. {3}

It is probably just coincidence that one of the Alastoras is named by Myatt as Vengerisse, given that in his Mythos Of Vindex he named the female Vindex as Vengerisse.

Alastoras and The Vengeress

An extract from sections 7-11 of tractate 13.

{begin quote}

Go within: and an arriving. Intend: and an engendering. Let physical perceptibility rest, and divinity will be brought-into-being. Refine yourself, away from the brutish Alastoras of Materies.

Alastoras are within me, then, father?

Not just a few, my son, but many and terrifying.

I do not apprehend them, father.

My son, one Vengeress is Unknowing; the second, Grief. The third, Unrestraint; the fourth, Lascivity. The fifth, Unfairness; the sixth, Coveter. The seventh, Deceit; the eighth, Envy. The ninth, Treachery; the tenth, Wroth. The eleventh, Temerity; the twelfth, Putridity.

In number, these are twelve but below them are numerous others who, my son, compel the inner mortal - bodily incarcerated - to suffer because of perceptibility. But they absent themselves - although not all at once - from those to whom theos is generous, which is what the Way and Logos of Palingenesis consists of [...]

To us: arrivance of Knowledge of Theos. On arrival: Unknowing is banished. My son, to us: arrivance of Knowledge of Delightfulness: on arriving, Grief runs away to those who have the room.

The influence invoked following Delightfulness is Self-Restraint: a most pleasant influence. Let us, my son, readily welcome her: arriving, she immediately pushes Unrestraint aside.

The fourth invoked is Perseverance who is influxious against Lascivity. Which Grade, my son, is the foundation of Ancestral Custom: observe how without any deliberation Unfairness was cast out. My son, we are vindicated since Unfairness has departed.

The sixth influence invoked for us - against Coveter - is community. With that departed, the next invocation: Actualis, and thus - with Actualis presenced - does Deceit run away. Observe, my son, how with Actualis presenced and Envy absent, the noble has been returned. For, following Actualis, there is the noble, together with Life and Phaos.

No more does the retribution of Skotos supervene, for, vanquished, they [all] whirlingly rush away [...]

With a quietude, father, engendered by theos, the seeing is not of the sight from the eyes but that through the noetic actuosity of the capabilities. I am in the Heavens; on Earth; in Water; in Air. I am in living beings, in plants; in the womb, before the womb, after the womb. Everywhere.

{end quote}

As a certain English poet wrote in 1873 CE, "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

T.W.S., 2017

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{1} Our first visit is described here:

<https://regardingdavidmyatt.wordpress.com/2017/06/30/western-pagan-curses/>

{2} An extract from Myatt's translation is available, together with his comprehensive scholarly commentary, here: <https://davidmyatt.wordpress.com/tractate-xiii/>

{3} Aeschylus, Agamemnon, as translated by DW Myatt.

On Sorcery In Virgil's Aeneid

Given the interest generated by this part of the recent O9A text *Some Questions And Answers About The Order of Nine Angles (2017) Part Two* we reproduce it here as stand-alone post.

The item in question - titled *On Sorcery In Virgil's Aeneid* - was a note written by Anton Long around six years ago which was published in Azoth, an internal ONA bulletin. The note includes Anton Long's translation of the Latin quote by Virgil.

To provide some context, what is evoked by Virgil - the immolation of a lady (Dido) who would rather die than dishonour herself by having to live with a barbarian, and who is angry at Aeneas for deserting her and who seeks aid through The Craft via a Dragon-friendly priestess - is a manifestation of the Western ethos and a world away from what is evoked by the medieval grimoire, Magian influenced, tradition with its profusion of hierarchical 'demons', its alleged 'secrets', and its hollow promises that anyone can control such 'demonic' entities if they have the right accoutrements and the right Magian names.

o o o

[Beginning of article]

The following text - along with an awful lot of classical literature - has long

been misunderstood.

hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
quae dabat et sacros servabat in arbore ramos, (485)
spargens umida mella soporiferumque papaver.
haec se carminibus promittit solvere mentes
quas velit, ast aliis duras immittere curas,
sistere aquam fluviis et vertere sidera retro,
nocturnosque movet Manis: mugire videbis (490)
sub pedibus terram et descendere montibus ornos.
testor, cara, deos et te, germana, tuumque
dulce caput, magicas invitam accingier artis.

Here is a misinterpretation of the Latin, published in 1910, which completely distorts the meaning:

"From thence is come a witch, a priestess, a Numidian crone, who guards the shrine of the Hesperides and feeds the dragon; she protects the fruit of that enchanting tree, and scatters there her slumbrous poppies mixed with honey-dew. Her spells and magic promise to set free what hearts she will, or visit cruel woes on men afar. She stops the downward flow of rivers, and turns back the rolling stars; on midnight ghosts she calls: her votaries hear earth bellowing loud below, while from the hills the ash-trees travel down. But, sister mine, thou knowest, and the gods their witness give, how little mind have I to don the garb of sorcery."

Here is an interpretation which seeks to express what Virgil actually wrote:

From there a priestess of the Massylian clan was made known to me - custodian as she was of the Temple of Hesperidum - who delivers food to the Dragon and protects the sacred branches of the Tree, sprinkling there moist honey and soporific seeds of poppy. She offers - to whomsoever she chooses - to release through song their feelings, and - for others - to let in lasting anxiety: to still the flowing waters and redirect the constellations to where they were; to drive away the Shades of Night. You shall perceive the Earth shake beneath her feet and the Mountain-Ash descend the mountains. And, my sister, upon the gods and by your dear life I bear witness that I reluctantly undertake the practice of The Craft."

a) The word translated by song is *carmen* (as in Orff's *Carmina Burana*) and might well be a reference to the power of song as evident in the myth of Orpheus and Eurydice.

The word translated by 'feelings' is *mentes*, although a suitable alternative translation would be 'to free through song the heartache' since the Latin and

the context - *abolere nefandi cuncta viri monumenta iuvat monstratque sacerdos*, "that slimy man" - suggests the place in the body where strong emotions and feelings are considered to reside.

b) The phrase *sistere aquam fluviis et vertere sidera retro* is not meant to be taken literally, but rather metaphorically; as in 'still the tears of heartache' and 'return to how things were' before the anxiety. Similarly, *nocturnosque movet Manis* is turn away, move away, banish, the 'ghosts' that might haunt our sleepless nights.

c) The word translated by The Craft is *magicas* and which Latin word is derived from the Greek μαγικός with the etymology of the Greek word being uncertain, although μαγικός is the title of a work attributed, in the Suda, to Antisthenes, and by Diogenes Laertius to Aristotle (qv. V. Rose, *Aristotelis Qui Ferebantur Librorum Fragmenta*, Leipzig 1886). One suggestion was that the word derives from Magi, with the (popular but unproven) assumption being that the Magi were skilled in what is now termed 'magick' (or sorcery, γοητικός, qv. Aristotle Fragment 36), although there is evidence to suggest (qv. Fragments 33 and 35) that the 'lost work' with the title μαγικός - whomsoever the author was - treated the Magi as philosophers and not as sorcerers, with Plutarch in *Adversus Colotem* mentioning a work which dealt with Zoroaster as a philosopher.

In Ovid, Tacitus, and Pliny the Elder, *magicus* can be taken as meaning one or more of the following: (i) a particular type of chanting or singing, of an ancient kind different from what the word 'incantation' now implies; (ii) certain types of divination including what is now known as astrology; (iii) certain rites and practices, including human sacrifice (*homo immolaretur*); and (iv) the use of herbs to cure ailments and sickness. Pliny (Book XXX, iii) also comments that *britannia hodieque eam adtonita celebrat tantis caerimoniis, ut dedisse Persis videri possit*, "even now Britannia practices it so enthusiastically with such large ceremonies it is conceivable they gave it to the Persians."

Hence to translate *magicas* here as 'magic' or 'sorcery' - replete as those words now are with accumulated meanings irrelevant to ancient times - is unhelpful, particularly as Pliny writes (in Book XXX, ii) that Homer's *Odyssey* is based upon the Art (*ars*) in question and relates a legend that Pythagoras, Empedocles, Democritus, and Plato, all journeyed abroad to learn that Art.

Given what Ovid, Tacitus, and especially Pliny the Elder - and Homer in *The Odyssey* if we accept Pliny's suggestion - wrote regarding the art that is *magicas*, then *The Craft* is a most suitable translation, redolent as it is of an ancient and almost forgotten Western esoteric tradition.

[End of article]

Some Thoughts Of Some Solitary Seeker

Digging and weeding the Powys soil - Nature against itself to thus create a new flowing - I find myself often and increasingly removed from this "21st Century" Western world. Not least from the curious world of the Internet, where connexions, adulation, and knowledge are sought amongst invented cyber-personae. And thus I am prompted to write following a recent visit to an online forum pertaining to LHP esoteric matters, and having read through a plethora of posts concerning that entity now often known as "O9A".

When I became initiated into the Dark Tradition, many too many decades ago, I learned of a small collective of adults who worked quietly, hidden, and quite separate from the celebrity-ridden world of the Occult. For, refreshingly, the "Order" never really felt the need to engage with that world - more often viewing its antics with a detached amusement, or simply a non-judgemental disinterest. The few writings which existed (by today's comparison) were non-polemical recordings with no references to anything outside of its Tradition. I may be mistaken, but back then, my understanding was of "it" existing not as an antidote or alternative/reaction to anything - but rather, a complete Way of itself.

Of course, with the onset of all things Internet, the world changed quite dramatically. The "Order" accordingly evolved - but, for good or ill? Time is still to tell, but ultimately the question is an irrelevance, being a matter only of personal taste and opinion. Today, it is interesting - sometimes - how individuals have taken the essential teachings and created new expressions of that Tradition, with this appropriating of established teachings to serve personal ends being entirely in keeping with the functionality of the Occult, both ancient and modern.

According to my online reading, a good number of these cyber-personae seem to argue over "fixing" the Order, or about "which of its teachings are now invalid" or about which teachings were fabrications to begin with. But, the ONA/O9A was only ever a recent causal invention, with a specific, temporal function: initially to esoterically bind a few individuals, and thence in its latter stages to go outwards and interact with the Occult world in general (including with its later employment of those strange abstractions "Niner", "Drecc", "Balobian" and so on).

I cannot believe that the following will be a revelation to many, but I must say that the "Order of Nine Angles" is only a limited abstraction (in its conforming to the "Occult") of something far greater - a far greater thing which contains within it elements pertaining to the Occult, but not just those elements alone. What this "greater thing" is can only really ever be apprehended in self-forgetting - but that is for another time, perhaps.

There is one aspect in particular which strikes me as interesting when reading comments by those cyber-personae. It is that the reality of this Tradition in practice, as I understand it, is in fact based on personal, direct knowledge of those who follow the Way - or at the very least, between a guide and those she or he is guiding. It is this personal (generational) transmission, as inconvenient as this may be in today's age of convenience, which imbues the methods of the Way with Numen - with magick (and I should add, though perhaps unnecessarily, that email correspondence does not constitute personal transmission). There is no genuine "kindred" outside of this personal transmission.

My, possibly controversial, take on the matter is that whilst publication of the teachings has been of great interest to academics and occultists alike and has served to reveal the existence of an hitherto secret and self-contained Way, without this personal transmission, there cannot in fact be any basis for judging the efficacy of the methods of the Tradition.

As an aside, I would be curious to learn out of those who claim on cyber-space to be effectively following the Seven-Fold Way, how many, if any, have ventured into the land and at least undertaken the rite of External Adept? How many in this modern age would discard their mobile phone, unplug themselves from social media and undertake an ordeal such as the rite of Internal Adept? Given the age we live in, it seems that the latter rite in particular is the quintessential esoteric stand against the modern world, and is more relevant now than ever. There will be many excuses not to undertake such rites, and all those excuses will be very convincing. But I shall move on before I descend into polemic...

If I were asked to describe the ONA/O9A, and even though my knowledge of it comes from an entirely different era, I would say that it is still an apolitical, anarchistic organisation designed to liberate the individual, and of course in the process provoke, infuriate, and contradict the conformists and power structures of society. And in addition - and perhaps most importantly - via its Labyrinthos Mythologicus, cause one or two, or more, individuals per decade (per century?) to discover that which lies beyond the mere shadow which is the form of the "O9A" itself.

Now having written all this, I recall my guide, many Summers ago, asking a rhetorical question: "Will anyone ever really know the true purpose of the Ceremony of Recalling?"

But what do I know? I am just a curmudgeon from an older time, and my reflections on the nature of the Order and Beyond are only my own - influenced and shaped as they are by those whom I knew and who came before me, and who only really told me that which they wished me to know. And with this effusion at an end, I shall crawl back under my stone (to dwell where the invasive roots are).

Some Solitary Seeker

The Peculiar Matter Of Myatt And Long

For almost four decades The Peculiar Matter Of Myatt And Long has interested many of those interested in or curious about the modern Occult group the Order of Nine Angles, since in respect of the Order of Nine Angles whether or not Mr David Myatt is or was "Anton Long" is *sui generis*.

Sui generis because Anton Long not only devised the Occult philosophy and the praxises (such as the Seven Fold Way with its Insight Roles, Culling, Star Game, Esoteric Chant, Grade Ritual of Internet Adept, and physical challenges) that are - that presence - the Order of Nine Angles (O9A, ONA) but also authored nearly all of its texts from its inception in the early 1970s to his retirement, as the extant Magus of the O9A, in 2011 c.e. As one person associated with the O9A wrote:

"In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them." {1}

With several academics - from Goodrick-Clarke in 2003, to Senholt in 2012, to Introvigne in 2016 {2} - and others, from journalists to some of those associated with the O9A, writing that Anton Long was a pseudonym of David Myatt, it was natural that many people would believe that "the role of David Myatt was and is essential to the creation and existence of the ONA." {3}

However, to date no one - including academics - has provided any evidence from primary sources {4} that Myatt is Anton Long or that Myatt wrote any of the thousands of ONA texts that form the ONA corpus.

In the case of Goodrick-Clarke, for example, he based his supposition on a work with the title *Diablerie*, a copy of which is in the British Library {5} and which consists of comb-bound photocopies of a typewritten text and which purports to be an account of the early life of Anton Long. While the account is superficially similar in some respects to the childhood Myatt recounted in his 1980s memoir *Autobiographical Notes: Towards Identity and the Galactic Empire* {6} - and

subsequently in his 2013 autobiography *Myngath* {7} - there are discrepancies and errors, such as in details of abode and schooling, as well as many vainglorious boasts such as being a 'cat-burglar' and his Occult group holding a person prisoner for days before sacrificing them during a ritual. Which discrepancies and errors, and such vainglorious boasts, have led several of those associated with the O9A to declare it is a forgery {8}, a claim also made by Myatt himself who wrote, in respect of Goodrick-Clarke, that "the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript." {9}

Post Hoc Ergo Propter Hoc And Other Fallacies

In a section of *A Matter Of Honour* sub-titled *The Logical Fallacy of Incomplete Evidence - A Case Study*, Myatt analyses in some detail the claims made by Senholt in his 2008 Master of Arts thesis, which thesis Senholt later revised for inclusion as a chapter in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Aagaard Petersen and published by Oxford University Press in 2013.

Myatt writes:

"A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted."

Myatt details the factual errors made by Senholt, provides logical explanations for the claims made by Senholt - such as the claim that since both Myatt and the ONA use the neo-nazi 'year of the fuhrer' calender and terms such as 'aeonic', there is a causal link between the two, post hoc ergo propter hoc - with Myatt then listing various facts about his own life which contradict the assumption that he is or was a Satanist, facts (and primary sources) such as his semi-autobiographical poetry, his published correspondence, his marriage in the 1990s in a Christian church, and his ethical philosophy of pathei-mathos, which "reveal the ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored."

According to Myatt:

"it is matter of honour. Of personal knowing. As I mentioned [...] the traditional gentlemanly and ladylike virtues and their cultivation are

no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

Yet despite Myatt's rebuttal and despite the lack of evidence from primary sources, Senholt's thesis and the chapter based on it in the aforementioned book - together with the claims made about Myatt by Goodrick-Clarke and by others {10} - have been cited by academics and non-academics alike as "proof" that Myatt is Anton Long and founded and was involved with the ONA.

Which use of such sources is a classic example of argumentum ad verecundiam, of the fallacy of appeal to authority. That academics such as Massimo Introvigne - in his *Satanism: A Social History* published in 2016 by Brill, Leiden, as volume 21 in the series *Texts and Studies in Western Esotericism* - commit such a fallacy in respect of Myatt seems to confirm Myatt's conclusion in his *A Matter Of Honour* essay

"that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship." {11}

For Introvigne - professor of Sociology of Religions at the Catholic Pontifical Salesian University, Torino - fallaciously wrote (i) that Goodrick-Clarke in his 2003 book *Black Sun* confirmed that Myatt was Anton Long, and (ii) that Senholt "offered a number of elements confirming that Long was indeed Myatt." Fallacious because neither Goodrick-Clarke nor Senholt provided any evidence from primary sources, with their 'circumstantial evidence' based on non-evidentiary assumptions (as in Goodrick-Clarke assuming Myatt wrote *Diablerie*) or derived from fallacious reasoning (as in Senholt unintentionally committing the fallacies of incomplete evidence and post hoc ergo propter hoc).

The Authority Of Individual Judgment And The Fallacy Of Illicit Transference

Those interested in 'The Peculiar Matter Of Myatt And Long' sometimes commit another fallacy, that of illicit transference, by arguing from the particular to the general, as Massimo Introvigne does in his book by referencing one item and then stating, on the basis of that one item, that the ONA has "more or less acknowledged that Anton Long was a nom de plume of Myatt." {12}

The item cited by Introvigne was the e-text *A Modern Mage: Anton Long and The Order of Nine Angles*, which was later published as a printed book under the title *The Radical Philosophy of Anton Long*. {13} The work contains an introduction - and several articles - by Mr R. Parker, who wrote in the introduction that

"in order for a person to fully understand and appreciate the Order of Nine Angles - and to thus know what being O9A means in the real world they should know about and understand the sinister-numinous life of Anton Long because the person behind that nom-de-guerre was David Myatt."

It is fallacious to cite this work, and such a statement - or any such works or any such statements - as an acknowledgement by the ONA that Myatt is Anton Long because the Order of Nine Angles is a leaderless collective - or more correctly, "a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with" {14} - and thus has no central authority and no one person, or any persons, who can claim to represent or who can claim to speak or write on behalf of the ONA. Even the pseudonymous Anton Long never claimed such an authority, writing in the early 1990s that

"There is no acceptance of someone else's authority [...] I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {15}

"You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience [...] I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experience. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain." {16}

Anton Long is referring to one of the founding principles or traditions of the Order of Nine Angles, 'the way of practical deeds', of individuals learning - via such means as the Seven Fold Way - from *pathei-mathos*, from their own experience, a principle which has become known as The Authority Of Individual Judgment.

In practice this principle means that anyone or any *nexion* or *nexions* self-identifying as ONA can only present their own personal views or opinions concerning the ONA, based as those may be on their own experience or learning. Hence when someone such as Mr R. Parker writes that the person behind the nom-de-guerre Anton Long "was David Myatt" they are only presenting - can only ever present - their own personal view or opinion. They are not presenting - can never present - the view or the policy of the Order of Nine Angles.

That some individuals interested in 'The Peculiar Matter Of Myatt And Long' do

not understand this, and/or commit the fallacy illicit transference, is understandable. That an academic such as Introvigne does not understand this fundamental ONA principle reveals a lack of understanding of the Order of Nine Angles, a lack deriving from an inadequate knowledge of, a lack of scholarly research into, the Order of Nine Angles.

The Legend Of Anton Long

That no one, academics included, has provided any evidence from primary sources that Myatt is Anton Long is not unexpected since in regard to the milieu of modern Occultism attention and interest hitherto has been focused on the likes of Howard Levey, Michael Aquino, and Mr Crowley, and not on the Order of Nine Angles and Anton Long.

That - with perhaps one exception {17} - what little has been written and published by academics about The Peculiar Matter Of Myatt And Long, and about the Order of Nine Angles, contains basic errors {18} {19} and assumptions, with the authors committing various logical fallacies, is also unexpected, given the lack of scholarship - of extensive research using primary sources - in what are relatively new fields of study, that of Western esotericism in general and of modern Satanism in particular.

Consequently, given the importance, the uniqueness, of Anton Long in creating and developing O9A Occult philosophy and praxises he remains - factually - something of a mystery to those associating themselves with the O9A movement and to those academics interested in the O9A, with assumptions and conjectures about his identity, and fallacious reasoning, having served to create and to perpetuate stories about him. Which mystery, which assumptions and conjectures, and which stories, are advantageous to an esoteric movement.

Kerri Scott
2017

{1} R. Parker (2013). *Anton Long and The Exeatic Quest for Gnosis*. e-text.

Anton Long was the author of foundational O9A documents - primary sources - such as Naos, Hostia, The Deofel Quartet, The Culling Texts, and Enantiodromia: The Sinister Abyssal Nexion.

{2} (a) Goodrick-Clarke, Nicholas (2003). *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press. p.216; (b) Senholt, Jacob C. (2013). *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*. "The Devil's Party: Satanism in Modernity". Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. pp. 250-274; (c) Introvigne, Massimo (2016). *Satanism: A Social History*. Brill. p.357.

{3} Senholt, Jacob C. (2009). *The Sinister Tradition*. Conference paper presented at *Satanism in the Modern World*, Norwegian University of Science and Technology, Trondheim, 19-20th of November, 2009. p.16

{4} Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources – documents or accounts or writings – are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

In respect of Myatt and his peregrinations, primary sources would include his own writings, including his autobiography *Myngath*; court transcripts of his criminal trials; interviews with police officers who have arrested and interviewed him under caution; documents concerning his early years in Africa and the Far East; documents relating to his time as a Catholic monk; documents relating to his conversion to Islam (such as his Testimony of Faith in Islam signed as it is by Hafiz Muhammad Tufail – Imam of the Jamia Masjid Ghousia – and by Qadi Abdur Sa'auf and dated 24 Jumada Al-Ula), documents and letters relating to his involvement with Column 88; and so on.

Some material by the anti-fascist group 'Searchlight' relating to Myatt can be found in the Searchlight Archive in the University of Northampton archive room (ID: SCH/01/Res). Most of the Myatt items are in Series 12, SCH/01/Res/BRI/12/004, which deals with Combat 18. Some other material, relating to Myatt's National-Socialist Movement, is in Series 21 SCH/01/Res/BRI/21/002

{5} Long, Anton (c.1991). *Diablerie: Revelations of a Satanist*. The British Library. General Reference Collection Cup.711/742. BNB GB9219567; System number 012478777.

{6} Quotations from Myatt's memoir were included in the pamphlet *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. Some details of Myatt's early life are described on p.216 of Jeffrey Kaplan's *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, published by Rowman & Littlefield, in 2000.

Similar details are given in issue #3, May 1998 edition of Column 88, the magazine published by Myatt's National-Socialist Movement, with other details included in the 2001 internet article *The Life and Times of David Myatt*, a copy of which is archived at <https://web.archive.org/web/20011121112831/http://www.geocities.com:80/davidmyatt/biog.html> [Accessed November 2017]

Around 2002, Myatt himself issued a revised and updated version of his memoir – which included his years with Combat 18 in the 1990s – a copy of which is archived at <https://web.archive.org/web/20030502034417/http://>

//www.geocities.com:80/davidmyatt/notes1.html [Accessed November 2017]

{7} Myatt, David. (2013). *Myngath. Some Recollections of a Wyrdful and Extremist Life*. CreateSpace Publishing. ISBN 9781484110744.

{8} An example is the 2013 article *A Skeptic Reviews Diablerie* by R. Parker, a copy of which is available at <https://regardingdavidmyatt.wordpress.com/2013/01/19/a-sceptics-review-of-diablerie/> [Accessed November 2017]

Parker writes that the 'evil deeds' done by Mr Long which are described in *Diablerie* "are lame or laughable or sound like the adventures of a frat boy."

{9} Myatt, David. *A Matter Of Honour*. e-text, 2012. In the essay Myatt lists seven biographical errors made by Goodrick-Clarke. A pdf version of the essay is available on Myatt's weblog at <https://davidmyatt.wordpress.com/concerning-the-occult/> [Accessed November 2017]

Myatt also makes mention of another forgery, *Bealuwes Gast*, writing that it

"seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot."

In regard to this other 'autobiography of Anton Long', qv. the 2014 article by R. Parker, *Bealuwes Gast: A Study in Forgery*, available at <https://regardingdavidmyatt.wordpress.com/bealuwes-gast/> [Accessed November 2017]

{10} One of the fallacious claims often repeated, deriving as it does from Senholt, is that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus link Myatt to the ONA. It is fallacious since such Insight Roles, by definition, (i) only last between a year and eighteen months while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009), and (ii) they are a task that a fairly new Occult initiate - an External Adept - is expected to undertake before moving on to the next stage of the ONA's Seven Fold Way.

The task is outlined in such Anton Long authored texts as *An Introduction to Insight Rôles*, which is included in the 1460 page ONA compilation *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*, seventh edition, 2015.

{11} In his essay Myatt mentions that the criteria of scholarship "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas."

{12} Introvigne, op.cit. p. 358.

{13} While the printed book is no longer available, copies of the e-text are, at the time of writing, still available on certain websites.

{14} Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press. p.89.

{15} Letter to Michael Aquino, dated 20th October 1990 ev. *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992.

{16} Letter to Miss Stockton, dated 19th June 1991 eh. *The Satanic Letters of Stephen Brown*. Volume 1.

{17} The one exception is arguably the chapter on the ONA in Monette's *Mysticism in the 21st Century*, op.cit.

{18} Some of the basic errors made by Introvigne include the following: (i) "that Myatt joined Jordan's British Movement in 1969," when the correct date is 1968; (ii) that Myatt's middle name is William, when it is Wulstan; (iii) that the ONA Black Mass "derived from Huysmans and the rituals of the Church of Satan" when there is no such derivation and no documentary evidence to support such a claim; and (iv) that the Temple of Set "perceived the competition [the ONA] as dangerous, particularly when in the late 1980s some members of the Temple of Set started considering themselves members of the ONA at the same time. In 1992, Aquino [...] launched an internal purge, expelling from the Temple of Set those members who also wanted to remain in the ONA," when - to our knowledge - there was no such purge and no documentary evidence to support such a claim.

{19} The article *The Occult And Academia* surveys some of the errors about the ONA and Myatt made in the 2016 book *Children of Lucifer: The Origins of Modern Religious Satanism*, written by Ruben Van Luijk. The article is available at <https://regardingdavidmyatt.wordpress.com/more-unscholarly-research/>

It Can Sometimes Be Informative To Chastise

It can sometimes - in a dialectical sort of way {1} - be informative for our readers, as well as mildly amusing for us, to polemically {2} chastise when someone publicly makes statements about the O9A, and about themselves, which reveal (a) just how silly and ill-informed that 'someone' is, and (b) just how they, in their silliness and ignorance, contribute albeit unwittingly to the O9A mythos and thus to its Labyrinthos Mythologicus {3}.

Exhibit 1.

In the case under consideration, a silly and ill-informed 'someone' wrote: "I am proud of my religion, the Left Hand Path celebrates liberty, life and responsibility."

In that one short sentence, there are two falsities, indicative of ignorance. First falsity is that the Left Hand Path (LHP) - more correctly, the Western, Occult, Left Hand Path - is a religion; second, that it celebrates some causal (some supra-personal, and social and/or political) abstraction denoted by the term 'liberty'.

Correctly understood, through a scholarly perusal of Western esotericism, the LHP means: (a) antinomianism, that is (i) the rejection of the morality, and the zeitgeist, of contemporaneous society or societies, and (ii) a rejection of the laws established and enforced by others and in particular by supra-personal entities such as governments; and (b) rejection of religion and of the religious attitude, with the essential attributes of both religion and of the religious attitude being "belief in and (often uncritical) obedience to" what someone or some entity has codified, and "acceptance of being part of" some hierarchical group, community, or organization.

This understanding leads and has led to various modern LHP practices, from those redolent of anarchy and nihilism to those 'extreme practices' such as exemplified by the Order of Nine Angles who have defined 'their' LHP as a personal Occult way where:

"there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest. This makes the LHP both difficult and dangerous - its methods can be used as an excuse for anti-social behaviour as they can be used to aid the fetishes and weaknesses of some individuals as well as lead some into forbidden and illegal acts. However, the genuine Initiate of the LHP is undertaking a quest, and as such is seeking something: that is, there is a dynamic, an imperative about their actions as well as the

conscious understanding and appreciation that all such actions are only part of that quest; they are not the quest itself. This arises because the LHP Initiate is seeking mastery and self-knowledge - these being implicit in such an Initiation. Accordingly, the LHP Initiate sees methods as merely methods; experience as merely experience. Both are used, and then discarded.

Because of this the LHP is by its nature ruthless - the strong of character win through, the weak go under. There are no 'safety nets' of any kind on the LHP [...] The LHP breeds self-achievement and self-excellence, or it destroys." {4}

In other words, the essence of the O9A LHP is practical, esoteric and exoteric, *pathei-mathos* {5}.

Exhibit 2.

In the case under consideration, a silly and ill-informed 'someone' wrote: "I earned the hatred of the ONA...my lone LHP voice did significant damage to the ONA."

In that one short sentence, there are two falsities, indicative - in this case - both of ignorance and self-aggrandizement.

a) First falsity. Since the Order of Nine Angles, correctly understood (by means of detailed study of the entire O9A corpus over many months) is an esoteric *philosophy* presented in three Occult praxises - and thus rather akin to "a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with" {6} - then "it" cannot "hate" anybody, no more than Nietzsche's philosophy can "hate" a person.

b) Second falsity. Since the Order of Nine Angles is an esoteric philosophy presented in three Occult praxises, an internet-based "voice" or internet-based "voices" cannot do any damage to such a philosophy, significant or otherwise, especially given that such a "voice" or "voices" is or are unscholarly and has not, or have not, presented any formalized philosophical, and mainstream published, written rebuttal of that philosophy in terms of its ontology, epistemology, and theory of ethics.

It seems to have escaped the notice of this particular silly and ill-informed 'someone' - and others of that ilk - that (a) a rant or rants, via the internet, about the ONA, (b) making unsubstantiated allegations about the ONA, and (c) spreading rumours about the ONA, do not amount to a philosophical rebuttal of ONA ontology, epistemology, and ethics; and as such are only and will only ever be taken seriously by such silly and ill-informed persons and others of their (mostly internet-bound) ilk.

Which exposure of such falsities will, in all probability, not prevent this

particular silly and ill-informed 'someone' - and others of that ilk - from continuing to propagate such falsities about the ONA in the future. For no doubt their, apparently necessary, self-belief that their "voices" can make a difference will motivate them to continue making unsubstantiated allegations and continue spreading rumours, strengthened as that self-belief no doubt has been, is and will be by what is, for them, an apparently convincing delusion that they possess a detailed, esoteric, and philosophical, knowledge of the ONA.

Exhibit 3.

In the case under consideration, a silly and ill-informed 'someone' wrote: "fanatics such as David Myatt (Order of Nine Angles) promote murder in the name of religion."

In that one short sentence, there are three falsities, indicative - in this case - of that someone giving voice to the zeitgeist of contemporaneous Western society. Or, in less abstruse terms, parroting Magian propaganda {7} about a particular person in some apparent attempt to discredit and demean him.

a) First falsity. Since Mr Myatt, over seven years ago now, (i) has publicly distanced himself (theoretically and practically) from all types of extremism, (ii) was and is engaged only in academic pursuits, such as translations, (iii) lives and has lived as a recluse, and (iv) has developed a personal philosophy of life based on virtues such as empathy, humility, and compassion, he is most certainly *not* a 'fanatic'.

b) Second falsity. Since neither the silly and ill-informed 'someone' nor anyone else has provided probative evidence that Mr Myatt is or was connected to the Order of Nine Angles, associating him with the ONA amounts to using 'weasel words' in order to create a misleading, propagandistic, impression of Mr Myatt.

b) Third falsity. Since the silly and ill-informed 'someone' used the present tense (promote) and does not provide any details as to where and when this current promotion of murder - in the name of religion or otherwise - occurred, then the accusation is at best a misleading, propagandistic, one, and at worst is a malicious, libellous, allegation.

Given that the silly and ill-informed 'someone' is giving voice to the zeitgeist of contemporaneous Western society by simply parroting Magian propaganda about a particular person - disliked, even hated, as that person is by the savants of the Magian status quo - then the silly and ill-informed 'someone' is most certainly not, as they believe, "of the Left Hand Path."

Conclusion

What this particular case illustrates, once again, is how the majority view by individuals - be they self-professed Occultists or 'satanists' - of both the Order of Nine Angles and of Mr Myatt is simply a parroting of Magian propaganda

about a particular person and about a particular esoteric philosophy.

In the matter of the Order of Nine Angles, it is disliked - even loathed - because of its opposition to the "Ayn Rand with trappings" Magian 'satanism' of Howard Stanton Levey, its opposition to the foreign influenced (the non-Western) cult of Aquino's 'Setianism', and of course because of the O9A's antinomian, 'heretical', support of National Socialism, holocaust revisionism, and of Muslim Jihad.

In the matter of of Mr Myatt, he is disliked - even hated - by the savants of the Magian status quo (which savants include followers of the 'satanism' of Howard Stanton Levey as well as anti-fascists) not only because of his alleged links to, and his alleged founding of, the Order of Nine Angles, but also because his experiential life is one of practical opposition to everything Magian, from his thirty years as a neo-nazi activist and as a "principal proponent of contemporary neo-Nazi ideology and theoretician of revolution," {8} to his decade as an active supporter of Muslim Jihad {9}{10}, to his Western, ineluctably pagan, philosophy of pathei-mathos {11}, and his recent translations of Western texts about hermeticism {12} which restore them to the Western, pagan, mystical tradition.

Our silly and ill-informed 'someone' is therefore simply following what has become something of an established Magian tradition of demeaning and trying to discredit both the O9A and Mr Myatt.

T.W.S.
2017 ev

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{1} Being pedants by inclination and occupation, we shall explain what we mean by various terms. Dialectical/dialectic:

(i) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact. (ii) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes. (iii) A disputant who disputes to be transgressive and/or to engender a dialectical response.

(ii) Polemic/polemical:

"Of the nature of, exhibiting, given to, or relating to dispute or controversy; contentious, disputatious, combative. a diatribe. A controversial argument; a strong verbal or written attack on a person, opinion, or doctrine. An aggressive debate or controversy; the practice of engaging in such debate. A person who argues or writes in

opposition to another, or who takes up a controversial position; a controversialist."

{3} The Labyrinthos Mythologicus of the O9A is explained here:
<https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{4} *The LHP - An Analysis*. 1991. Published in Hostia, volume III.

{5} Refer to *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, available at <https://omega9alpha.wordpress.com/pathei-mathos/>

{6} Monette, Connell. *Mysticism in the 21st Century*. Sirius Academic Press. 2013. p. 89.

{7} The O9A use the term Magian to refer to the hybrid ethos of Yahoud and of Western hubriati, and to those individuals who are Magian by either breeding or nature. The essence of the paternalistic Magian ethos is inherent in Judaism, in Nasrany, and in Islam.

Two of the most prominent manifestations of the Magian ethos, in the modern world and in Western societies in particular, are (i) the State sponsored religion of holocaustianity (with the attendant demonizing of Hitler, the Third Reich, National Socialism, and the demonizing of 'White' - but not of non-White - ethnic awareness) and (ii) causal abstractions deriving from materialism, with the attendant cults of (a) usury and capitalism, and of (b) hubris and egoism such as the "Ayn Rand with trappings" so-called 'satanism' of Howard Stanton Levey.

Hubriati: The O9A use the term hubriati to refer to that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of (causal) abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost excursively hubriati.

{8} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (United States Air Force), Volume 7 Issue 1, Spring 2013.

{9} Simon Wiesenthal Center. *Response*. Summer 2003, Vol 24, #2

{10} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Diemel, Hans-Liudger (editor), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{11} Refer to The Philosophy of Pathei-Mathos .

{12} David Myatt. *Corpus Hermeticum: Eight Tractates*. Translations and

A Note Regarding The Term Numinous

As a chapter of a book by Christopher Pankhurst - *Numinous Machines*, published in December 2017 by the 'right-wing' San Francisco based Counter-Currents organization - is titled *Nexus of Life: David Myatt & the Acausal*, it is fitting that we examine the origin of the term 'numinous' and what Myatt himself means by the term, especially as the blurb for the book on the publishers website repeats the common but mistaken belief that "Rudolf Otto coined the term numinous to refer to the primal experience of the holy."

A mistaken belief since as a certain "Anton Long" pointed out in his text *Alchemical Seasons and The Fluxions of Time* published in 123 yfayen (2011 ce) that

"despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English - so far discovered - is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward - a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter - emigrated to Massachusetts in 1634 ce."

The meaning of the term numinous in that book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 (where it is spelt numynous), is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is divine.

In his 2013 book *The Numinous Way Of Pathei-Mathos* Myatt described how he then philosophically used and understood the term:

"The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή."

Prior to that 'Pathei Mathos iteration' (c.2011 - present) Myatt had frequently used the term 'numinous' during his 'National Socialist iteration' (1968-1998)

writing in his 1990s text *The Meaning of National-Socialism*, {1} published by George Dietz in his *Liberty Bell* magazine and also circulated by Myatt's National-Socialist Movement, not only that

"Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance,"

but also that

"a folk is not an abstract, easily defined, static, "thing" like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous."

Since Myatt uses and used the term *numinous* in specific ways, and always seemed to avoid using the English word 'holy' both in reference to that term and in his Greek translations, it is interesting and relevant to mention his commentary on the Greek word ἅγιος in section 5 of the Pymander chapter of the ancient *Corpus Hermeticum*. {2}

The Holy

In regard to ἅγιος - conventionally translated as 'holy' - Myatt, quoting Rilke and providing his own translation of the German, writes that the numinous has two aspects:

{Begin quote}

Numinous is better - more accurate - than 'holy' or 'sacred', since these latter English words have been much overused in connexion with Christianity and are redolent with meanings supplied from over a thousand years of exegesis; meanings which may or may not be relevant here.

Correctly understood, [the] numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of ἅγιος which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in these sense of the retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance

often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous – in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance – which is evident in much of Greek tragedy, from the Agamemnon of Aeschylus (and the Orestia in general) to the Antigone and the Oedipus Tyrannus of Sophocles.

The two apparent aspects of the numinous are wonderfully expressed by Rilke:

Wer, wenn ich schrie, hörte mich denn aus der Engel
Ordnungen? und gesetzt selbst, es nähme
einer mich plötzlich ans Herz: ich verginge von seinem
stärkeren Dasein. Denn das Schöne ist nichts
als des Schrecklichen Anfang, den wir noch grade ertragen,
und wir bewundern es so, weil es gelassen verschmäh,
uns zu zerstören. Ein jeder Engel ist schrecklich.

Who, were I to sigh aloud, of those angelic beings might hear me?
And even if one of them deigned to take me to his heart I would dissolve
Into his very existence.
For beauty is nothing if not the genesis of that numen
Which we can only just survive
And which we so admire because it can so calmly disdain to betake us.
Every angel is numinous

wenn ich schrie. 'Were I to sigh aloud' is far more poetically expressive, and more in tune with the metaphysical tone of the poem and the stress on *schrie*, than the simple, bland, 'if I cried out'. A sighing aloud – not a shout or a scream – of the sometimes involuntary kind sometimes experienced by those engaged in contemplative prayer or in deep, personal, metaphysical musings.

der Engel Ordnungen. The poetic emphasis is on *Engel*, and the usual translation here of 'orders' – or something equally abstract and harsh (such as hierarchies) – does not in my view express the poetic beauty (and the almost supernatural sense of strangeness) of the original; hence my suggestion 'angelic beings' – of such a species of beings, so different from we mortals, who by virtue of their numinosity have the ability to both awe us and overpower us.

{End quote}

Myatt thus provides a new – yet ancient, and most certainly pagan – interpretation of the term, so very different from the understanding of that of Christianity, which Christian understanding is "pertaining to God; belonging to God, commissioned by God, or persons devoted to God; conforming to the will of God, entirely devoted to God."

Three Wyrd Sisters
2017

{1} A copy of Myatt's text is available here:

<https://regardingdavidmyatt.files.wordpress.com/2017/12/myatt-ns-meaning-v3.pdf>

{2} David Myatt. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN-13: 978-1976452369

cc Order Of Nine Angles

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