



Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate

One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long. {1}

In the matter of anarchy {2} there is a difference of opinion between (i) those who favour a new aristocracy and believe that the O9A through its selection process and its training (a training exemplified by the Seven Fold Way) is aristocratic in nature and intent, and (ii) those who believe that the O9A is quintessentially, in both theory and praxis, an embodiment of anarchism.

The proponents of the aristocratic view refer to Anton Long texts such as (i) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (119 Year of Fayen), (ii) *Concerning Culling as Art* (122 yf) and (iii) *The De-Evolutionary Nature of Might is Right* (122 yf).

In contrast, the proponents of the anarchist view refer to various O9A texts such as the 99yf one titled *Magick and Politics* {3} and various comments made by Anton Long in some of the correspondence published, in 1992, in *The Satanic Letters of Stephen Brown*. {4} They also refer to the O9A Code of Kindred-Honour, asserting that, since O9A individuals are expected to place that code over and above the laws of The State and engage in mutual co-operation, it embodies an anarchic ethos.

In addition, there are some who see the O9A as essentially nihilist in nature, given that it encourages - for example through its Seven Fold Way - exeatic (dialectical) living, pathei mathos, and a practical transcendence of morality with the individual thus developing their own unique weltanschauung and an interpretation of Reality beyond all forms/ideas (cultural and otherwise) and beyond all denotatum.

Such a diversity of opinion and interpretation of matters O9A is natural and necessary, given two things.

1. That the vast O9A corpus - the works written by Anton Long from the 1970s to 2011 - amounts to around ten thousand pages, charting as they do his own progress along the Seven Fold Way, from violent and criminal Insight Roles in the 1970s to the 'numinous living' of various religious ways of life

and spells as a vagabond to the isolation, and renewed pathei mathos, of the O9A rite of the Abyss, culminating in texts such as 'the last writings of Anton Long', entitled *Lapis Philosophicus* and *The Enigmatic Truth*. {5}

2. That the O9A, from its beginnings, has - via its praxises and its principle of individual judgement {6} - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A, and are free, and expected, to develop and change - with one exception {7} - everything O9A, because there is no authority above the individual, or beyond each group or collective of groups, and that it is individual pathei mathos (born via exoteric and esoteric practical experience over several decades) which matters, not dogma, not one particular interpretation, and not even the writings and/or the example of the life of Anton Long.

Thus any of the three of the above interpretations might be correct, or all three could be wrong, or irrelevant.

R. Parker
2017 ev

{1} *An Overview Of The Contemporary Secret Society Known As The Order of Nine Angles*, e-text (pdf), 2017. [Available, as of February 2017, at <https://omega9alpha.files.wordpress.com/2017/02/o9a-overview-v1a.pdf>]

{2} A useful definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation."

{3} The text was transcribed from a talk given by Anton Long at the ONA Sunedrion in Oxford in 1988.

{4} qv. the letter to Aquino, dated 7th September 1990 ev, and the letter to Miss Stockton, dated 19th June, 1991 ev. In the former, 'Stephen Brown' writes that the ONA "upholds anarchism".

{5} These two 'last writings' are included in the appendix below.

{6} <https://omega9alpha.wordpress.com/individual-judgement/> [Accessed February 2017]

{7} The one exception is stated to be the Code of Kindred Honour which is an exoteric manifestation of the Logos of the O9A and thus differentiates the 'occult current' of the O9A from other 'occult currents' past and present. Esoterically, the O9A logos is manifest in the conscious, the willed, pathei mathos that a praxis such as the Seven Fold Way brings-into-being. To be O9A is therefore to strive to live by that Code and to learn from the practical experiences that the three O9A praxises (Seven Fold Way, Drecc/Niner, and Rounwytha) encourage.

Appendix

The Last Writings of Anton Long

I: The Enigmatic Truth

As mentioned in my companion text *Lapis Philosophicus* regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

" The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge - the wisdom acquired, the finding of *lapis philosophicus* ^[1] during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona* ^[2], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rouner of The Rouning.

In effect, the enigmatic truth is that those who have found *lapis philosophicus* - whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis - live in a similar manner and have acquired the same *weltanschauung*. An enigmatic *weltanschauung* that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via *pathei mathos*) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge - no secrets, no mysteries - to be revealed, to others. No chain of

authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only *lapis philosophicus* and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades - and by and because of *lapis philosophicus* - been ended.

Anton Long
December 2011 CE

[1] Lapis Philosophicus - the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks.

[2] "He wolde be in his owne persone, the example of our hole iourney."
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection* (1526 ce),
i. sig. Dvi.

[Editorial Note: Regarding the term *in propria persona*: it has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia, as the above quotation would.]

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II: Lapis Philosophicus

Lapis Philosophicus - the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story - of the secret of *lapis philosophicus* - at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand

Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden.

Naturally those who have not discovered, not found, *lapis philosophicus* either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found *lapis philosophicus* and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with *lapis philosophicus* and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrð, an Aeonic perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of *lapis philosophicus*, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as

one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of *lapis philosophicus* become known and can neither be chosen/decided by us nor forestalled by any means.

The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever.

The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
2011 CE
