

## Alchemy And The Sinisterly-Numinous Tradition

### Lapis Philosophicus And Hebdomadry

Many early Order of Nine Angles [O9A/ONA] texts refer to alchemy in the context of the hermetic Seven Fold Way; that is, in the context of the seven stages whereby an initiate is or can be changed or transformed into an Adept and beyond. Thus in *Naos* - where the hebdomadry of the O9A is outlined - it is stated that "each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation." *Naos* also includes a table referencing each stage in alchemical terms:

The Alchemical Process					
Stage	Process	Word	Sigil	Season	Form
♂	Calcination	Nox	☿	Aries	Night
♀	Separation	Satan	♏	Scorpio	Indulgence
♀	Congulation	Mercurius	☿	♈	Ecstasy
♂	Putrefaction	Lux	♏	♏	Vision
♂	Sublimation	Azif	♏	Libra	Blood
♂	Fermentation	Azoth	♏	Capricorn	Azoth
♂	Exaltation	Chaos	♏		Thought

As other O9A texts make clear, the anados [ἄνοδος] that is the Seven Fold Way is a quest for the ultimate gift: Lapis Philosophicus, the jewel of the alchemist, and about which jewel {1}, Anton Long wrote:

"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." {2}

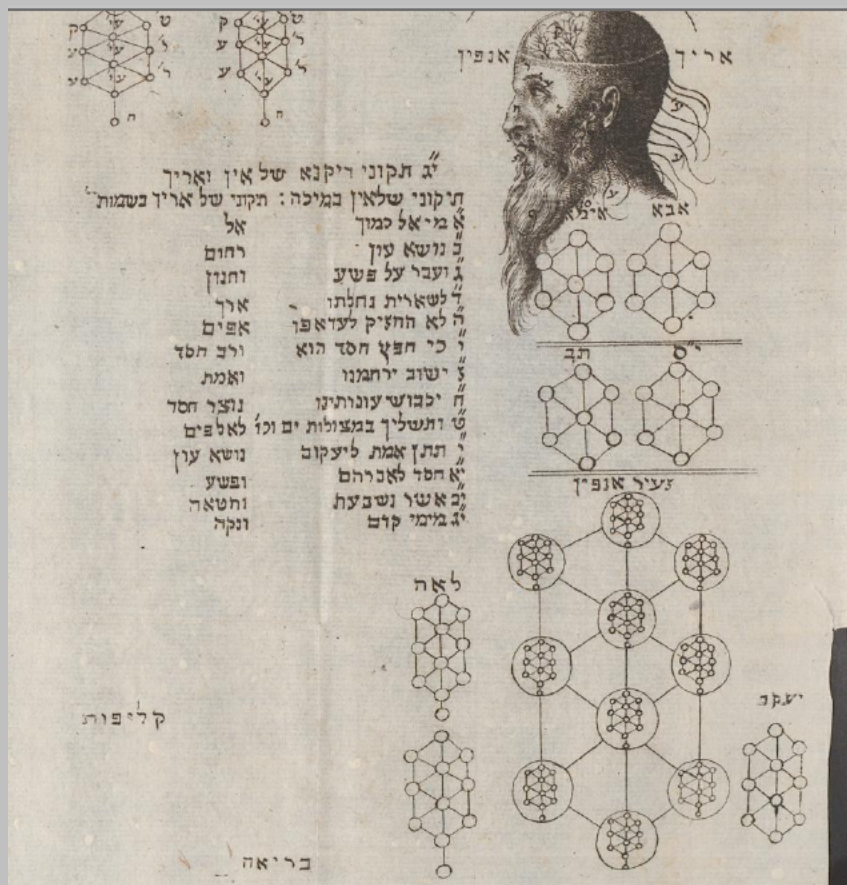
As befits their esotericism, the Order of Nine Angles use the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] in preference to the now more common *lapis philosophorum*. A term which, pre-dating *lapis philosophorum*, was used by writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 CE. Interestingly, Case - on the title page of his book *Sphaera Civitatis*, published in Oxford in 1588 CE - included an illustration which referenced the classical septenary system (Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn) as revived, centuries later, by the O9A.



multitudinous spheres - is a distorted and very embellished version of the classical and pagan hebdomad, and that if one considers primary source material - rather than the partial translations of the likes of Mathers as used by the Hermetic Order of the Golden Dawn, by Crowley, et al - then it is possible to see the septenary sources behind the Kabbalah, as for example, in the following illustration from p. 251 of *Kabbala Denudata* by Knorr von Rosenroth published in 1677:

Ad Kether, Mundus Intelligentiæ, Sphæra prima, quæ dat facultatem omnibus stellis & circulis.  
 Ad Chochmah, Sphæra motus diurni.  
 Ad Binah, Sphæra octava stellarum fixarum, & duodecim signorum cœlestium, cum quibus combinantur duodecim menses.  
 Ad Gedulah, Saturnus.  
 Ad Gebhurah, Jupiter.  
 Ad Tiphereth, Mars.  
 Ad Nezach, Sol.  
 Ad Hod, Venus.  
 Ad Jeshod, Mercurius.  
 Ad Malchuth Luna, & in medio locatur Terra.  
 Figura (S.) repræsentantur Septem cœli: nempe  
 1. Cœlum primum & summum עֶרֶבוֹת, quod applicatur ad Chesed; ubi dicuntur reperiri Theauri benedictionum & largitionum, & gratiæ, omniumque bonorum, quæ

It is rather obvious that the Kabbalah is an emendation of the earlier pagan septenary system if one considers such medieval source material, such as the following illustration which includes the classical hebdomad:



In contrast to the emendation and embellishment that is the ten-fold Kabbalah, the septenary system is evident in such late European works as *De Signatura Rerum* by Jakob Böhme published in Amsterdam, 1682:

Die sieben Gestalten oder Geister / von welchen Apoc. 1. steht.

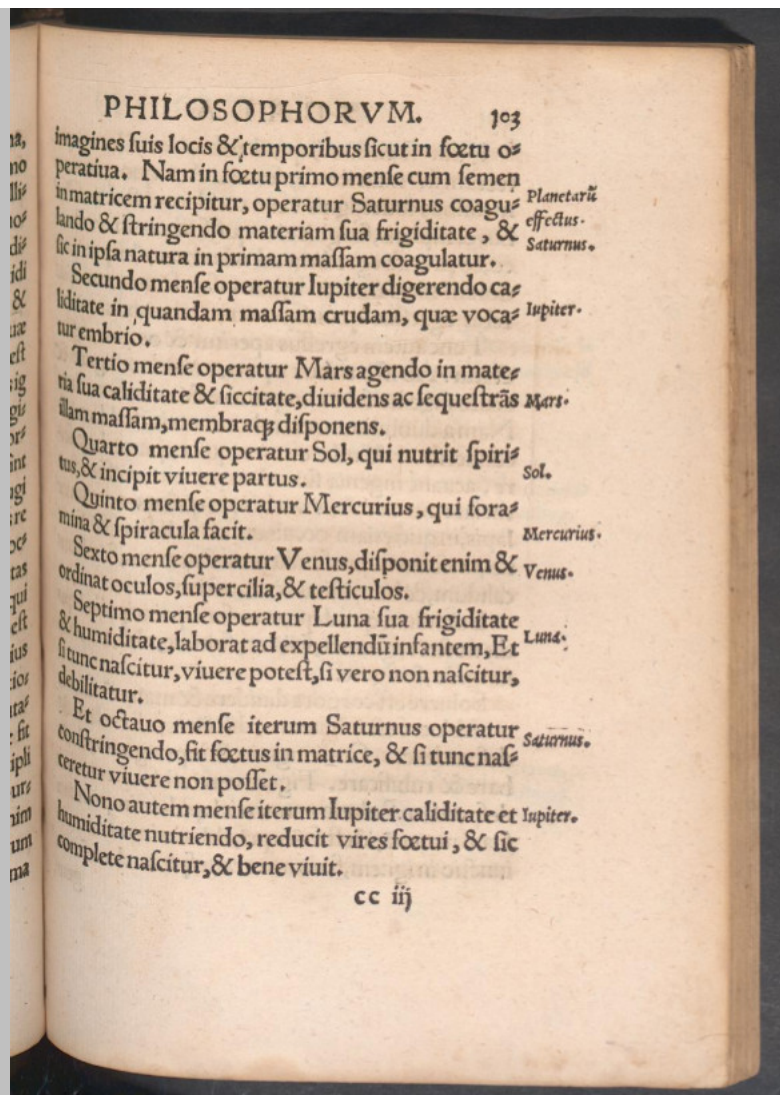
b. A. Thorne /  
g. H. Anderson /

[illegible]

Das erste Principium.	ist nicht ober selber Feuer.	Das ander Principium.
<p>Finffere Welt: Hier von wird Gott der Vater ein zorniger erschei- ner / und Gott der Na- he / und ein verzehrend Feuer genennet.</p>	<p>Sticht der grimmig- en Feur.</p>	<p>Licht: Welt: Gott der Sohn: Welt: Herz Gottes: wird hievon genennet ein lieber und barmher- ziger Gott.</p>

Das dritte Principium ; Welches ist  
Diese vier elementen die Welt : eine Aufgeburt aus den zwey-  
en innwendigen Wesen : ein Spiel derselben , da Licht und Fin-  
n , flüßig / Böses und Gutes ineinander vermengt ist : Dies ist  
nicht ewig / fähet sich an und endet sich / oder hat Anfang und  
E N D E.





Nam in foetu primo mense cum semen in matricem recipitur...

2) The second thing that O9A initiates understand is that the union as illustrated in various ancient alchemical texts, such as the woodcut from *Theatrum Chemicum Praecipuos Selectorum* published in 1550:



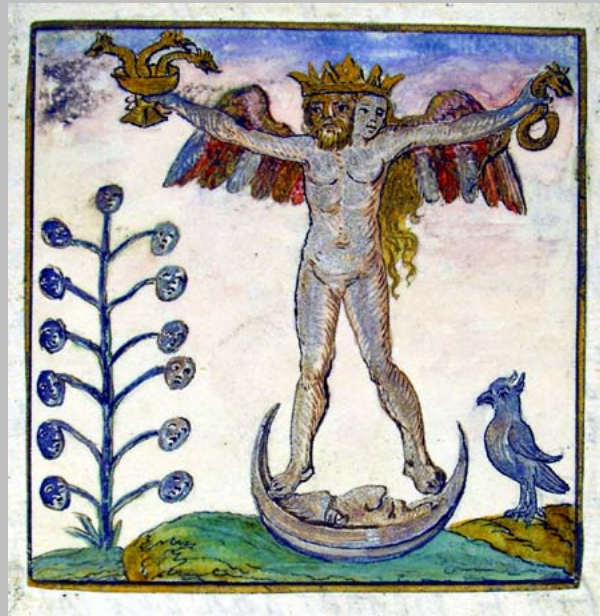
is symbolic of their own quest, and which alchemical texts and symbolism lead us to the more ancient Corpus Hermeticum:

"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 masculine with the others muliebral." {3}

and thus to ἀρρενόθηλος as described in that tractate.

Hence one has an initiated - esoteric - apprehension on the raison d'être of alchemy: of ourselves as having, in essence, both a masculine and a muliebral physis {4}, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculine 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. A conception of alchemy so obvious in the ancient alchemical depictions of how one can internally restore the balance between the masculine and the muliebral:



ἀρρενόθηλος: *Theatrum Chemicum Praecipuos Selectorum*



ἀρρενόθηλος: *De Alchimia Opuscula Complura Veterum Philosophorum*

Which is why the Seven Fold Way of the O9A - the sinisterly- numinous tradition, as described in texts such as *Naos* and *Enantiodromia: The Sinister Abyssal Nexion*, with its melding of the masculine with the muliebral - is a modern and practical alchemical process whereby we, as individuals, can not only rediscover the meaning of our lives but also can

consciously, via a conscious esoteric and exoteric pathos, evolve ourselves into a new species, having - at the end of our anados - discovered Lapis Philosophicus.

Hence also why, in comparison with the O9A and its practical Seven Fold Way, other modern manifestations of the occult, be they LHP, or satanic, or otherwise, are quite mundane, and esoterically useless: because they are so unbalanced in physis, as is so evident - for example - in the masculous Church of Satan, the Temple of Set, Crowley, et al.

Little wonder, then, that the O9A has always {5} championed the muliebral virtue of empathy, culture, learning, its own species of honour, as well as Sapphism and the development of acausal-knowing {6} via occult techniques such as Esoteric Chant and the Star Game.

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2015

Further reading:  
*Lapis Philosophicus, Isaac Newton, And The Septenary System*

### Notes

{1} The terms Lapis Philosophicus/lapis philosophorum are now commonly (exoterically) translated as the philosopher's stone or stone of the philosophers. However, esoterically - and correctly, given the meaning of 'lapis' and 'philosophicus' in the early texts - the term signifies the 'jewel of the alchemist', the precious jewel that the alchemist seeks to find, either through their own anados [internal alchemy] or by the transformation of various elemental [external] substances or *materia*. For, in the context of the early alchemical texts, philosophicus - for example - refers to the alchemist, not to a 'philosopher'.

{2} Anton Long, *The Enigmatic Truth*, 2011. The text is included in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015).

{3} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543.

{4} In respect of the melding of the masculous with the muliebral refer to (i) *Egoistic Ipseity And The O9A in Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (e-text, 2015), and (ii) *Enantiodromia: The Sinister Abyssal Nexion* (second edition, 2013).

In respect of physis refer to (i) Myatt's *Mercvrii Trismegisti Pymander*, (ii) Myatt's translation of Aristotle, *Metaphysics*, Book 5, 1015α [available, as of June 2015, at <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015a/>], and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (e-text, 2015).

{5} Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{6} qv. *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.