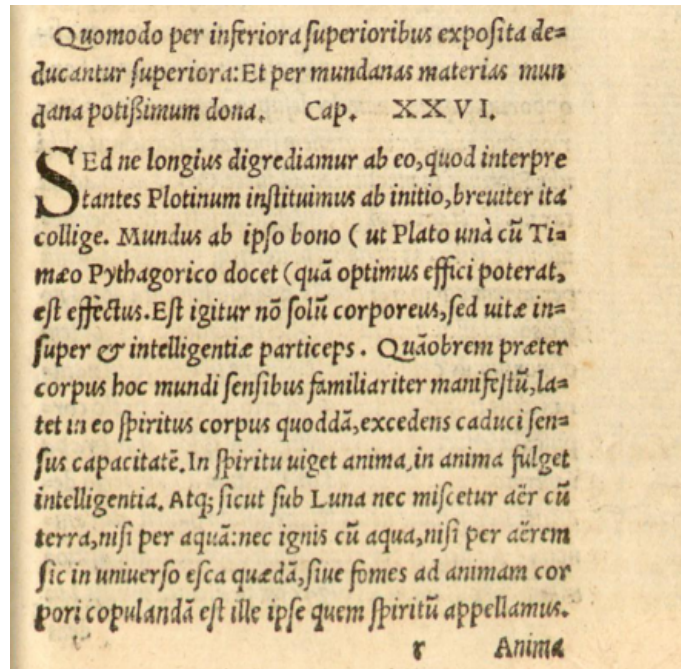


De Vita Coelitus Comparanda



The twenty-sixth - and last - chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini published in 1489 CE has as its heading *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*. [How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.]

As Ficini goes on to explain - *Est igitur non solum corporeus, sed uitæ insuper et intelligentiæ particeps. Quamobrem præter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem* - the world (mundus) and by extension we ourselves as part of the world are not only material (corporeal) but also imbued with the *uitæ* [Life; Being; ψυχή] and the *intelligentiæ* [apprehension] of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating [spiritus] aspect which our 'lower', more mundane, senses are unaware of.

All of which, based as it is on the writings of earlier authors such as Iamblichus, is a rather succinct summary of one of the fundamental principles of the *weltanschauung* that underlies ancient esoteric arts such as alchemy, astrology, and magick. That - as Ficini explained in earlier chapters, such as in chapter sixteen in respect of images/objects/talismans - the animating forces of the cosmos, as symbolized by the seven classical planets and the twelve classical heavenly constellations, not only affect us but can be consciously presenced, drawn down in a beneficial way, into objects and into ourselves.

That the Order of Nine Angles (O9A, ONA) has the same underlying ancient *weltanschauung* is obvious if the above is restated using the modern terminology of the O9A. Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrd - with its planetary, stellar, and other esoteric correspondences as outlined in text such as *Naos* - since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient - essentially Greco-Roman - *weltanschauung* formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies - at least in part - the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) *Culling As Art*, (ii) *The De-Evolutionary Nature of Might is Right*, and (iii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*,

explain.

For, as mentioned in *Culling As Art*,

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

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

As mentioned in *Knowledge, the Internet, and the O9A*,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom."

As mentioned in *The Adeptus Way and The Sinisterly-Numinous*,

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar.

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propoganda and lies about them have made them appear to be. But of course it is 'heresy' to state or to claim such things today."

As mentioned in *A Glossary of Order of Nine Angles Terms* (version 3.07),

"For us, a cultured person is someone who possesses the following five distinguishing marks or qualities: (1) they have empathy, (2) they have the instinct for disliking rottenness, (3) they possess and use the faculty of reason, (4) they value pathei-mathos; and (5) they are part of a living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos."

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### **Lightning, Sun, And Acausal Time**

One of the aural traditions of the O9A concerns the answers to the ten questions which in the past decade were asked of a few of those individuals who publicly and via the medium of the internet and anonymously not only claimed association with the O9A but who also, over a period of some years, acquired something of an undeserved reputation among the Occult illiterati as being in some way 'knowledgeable' about the O9A.

For such esoteric knowledge as those answers relate can be personally discovered through a scholarly research undertaken by those who have travelled over many years along that path that is the O9A Seven Fold Way and who thus have reached or are about to reach the stage of Internal Adept, and who thus - using certain clues scattered in various O9A MSS and/or provided to them by their O9A mentor, and combining such clues with the esoteric knowledge acquired (via esoteric and exoteric pathei-mathos) along their journey - can solve the riddles that such questions are.

In some ways, therefore, such riddles are similar in intent to the tests and challenges that

organizations such as GCHQ sometimes give to candidates in order to select those who possess the required skills and the necessary personal character.

One of the ten public O9A questions {1} was "How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?"

Some possible clues to the answer were provided by Anton Long in an item entitled *Azal, Dhar, Zamal, and Acausal Time* first publicly circulated around 122yf.

One Possible Answer: Daar ul-Islam is one possible form (literally: the realms of Islam). A causal construct used to manifest some-thing beyond the causal (i.e. a-causal). A Khilafah - led by a Khalifah (a leader, or chief) - is one type of such a causal construct; an Earth-based Imperium, which correctly led and correctly developed, can be the basis for a Galactic khilafah/imperium.

Thus, such a construct symbolizes the animation of the nine angles by acausal energy - a means whereby acausal energies (that which animates and makes alive) become presented among humans. Such a Khilafah animates human beings (especially mundanes) to make them a means to what is beyond them [...]

A Khilafah is just one such form, one such causal construct which has the potential to at some future time bring-into-being The Galactic Imperium; one particular form whose exoteric mythos already exists, and which form is already being fought for and supported, on the practical level, by many of those "not of us" and by "a few who are of us". Another such form is the emergence of a new supra-tribal form, deriving from the mythos of Vindex, and in which the 'sinister tribes' of the ONA form the initial basis, the origin [...]

There are some other forms. But what all the esoteric-supported forms have in common is that they all presence, can presence, or will presence, an important aspect of the numinous - to wit, the practical way of the warrior, as manifest, for example by the Japanese Samurai, the Waffen-SS [...]

However, some aspects of these published clues may have been designed to misdirect those who lacked both the requisite esoteric knowledge and the ability/desire to undertake a scholarly research (using primary sources) into what terms such as Azal, Dhar and Zamal actually meant in their original context, philosophical and alchemical, and how they related - or did not relate - to the three aspects of 'time' mentioned by Savitri Devi in her book *The Lightning And The Sun*, and thus to what the Waffen-SS, esoterically, may or may not have embodied/presented.

That the O9A is selective and tests - and always has tested - candidates and is, even among its own, selective and testing has long been known, mentioned as it has been many times over the decades in publicly available O9A material.

"We know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them - latent, then discovered, then developed and then lived - the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03), 123 yfayen

R.P.

{1} The ten questions - since supplemented by three more - are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than *Al-Kitab Al-Alfak*, is a source for the nine emanations?
- 10) Where and when was *Al-Kitab Al-Alfak* written and what name appears on the title page

Three further questions were added because: (i) a few years ago an O9A Adept publicly provided a clue to the answer to question (6), and (ii) some of the clues provided by Anton Long in relation to question (5) enabled a sagacious non-O9A-Adept to solve the riddle.

In addition, some O9A pretenders - and/or those publicly and anonymously claiming to be

knowledgeable about the O9A have sometimes been asked questions such as the following:

1. Given that you've written about the star game and even sold a commercial version of the game, explain why each piece of the 'advanced' star game is itself a nameable star.
2. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.
3. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?

Handwritten musical notation for a chant, consisting of four lines of notes and lyrics. The lyrics include "Ny - thra \* K - then - ae At - a", "- 3oth", "- 3oth", and "AE - a - 3oth".

Chant to return Atazoth

4. Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

When one such pretender - unable to answer such questions - whined that the questions were 'nonsense', an O9A adept provided the answer to question #1: which was the 'stellar pointers' as explained in the O9A's *The Grimoire of Baphomet*.

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Editorial Note: The following is a slightly revised versions - by AL - of a still topical item originally published some years ago on AL's now defunct 'nexionzero' blog.

### **Balewa: The Way of Kindred Honour and Dark-Empathy**

*There has been some discussion among Occultists - and especially Satanists - recently about the aims and methods of the Order of Nine Angles, with many individuals criticising what they assume are its 'social aims', its 'revolutionary rhetoric', and its grandiose plans to undermine, infiltrate and ultimately control governments.*

It seems as if such individuals do not appreciate the distinction between exoteric and esoteric, and between causal forms and sinister praxis: of our praxis as a means to both Presence The Dark and aid esoteric personal development.

Thus, they seem to mistake a causal motivating/inspiring aim or goal of ours - our incitement to practical disaffection - for our esoteric essence and our esoteric praxis. Or expressed another way, they do not seem to make a distinction between acausal affect and a particular causal effect.

In the same way, a decade or more ago – and sometimes even now – people would mistake the amoral use of some causal form, such as National-Socialism, by us or by some of us, for our esoteric essence and our sinister praxis, and thus rather mundanely describe us as nazi satanists, or as 'racists'.

This has always made me smile, since our real essence was revealed in many of our early MSS – although of course those making such assumptions about us (and about me) most probably did not read these MSS, or if they did, they most certainly did not understand them.

Consider, for example, some items published several decades ago: three of the novels from *The Deofel Quintet* [TDQ] – *The Giving*, *The Greyling Owl*, and *Breaking The Silence Down*. [1]

These are not concerned with grandiose revolutionary plans to 'destroy The System' nor with manufacturing some new type of aristocratic/neo-fascist society where it is 'us' against 'them'. Instead, these works are concerned with esoteric matters on a personal level, just as the central characters in these works have no grandiose or subsuming social or political vision/aims. None of the characters are nazis, or 'racist', and there is no political rhetoric in these works.

In *The Greyling Owl*, one theme is how a person can be manipulated and changed and brought into an influential position which will be of benefit to our kind. Note that this influential position is in academia – not in some government.

In *The Giving*, one theme is the continuation of a living rural pagan tradition while another theme is how individuals (for example, Mallam) are given esoteric choices and tests to challenge and provoke them. Mallam is a classic case of mundanity – of someone lacking esoteric empathy; of someone given opportunities but who refuses to take them; of someone blinded by their arrogance and in thrall to their desires; and of someone susceptible to manipulation.

*Breaking The Silence Down* centres on esoteric (aka dark) empathy and esoteric tradition; on how the psyche of someone with esoteric potential (Diane) can be awakened (their inner nexion opened to acausal forces) and so not only become a future conduit, via artistic endeavours, for creative change but also be drawn (by Rachael) into becoming part of an old esoteric tradition (the Rounwytha one) and all this initially without the person being aware of it as something Occult, and all without rituals and exoteric 'satanic'/sinister causal forms (words, ideas, dogma, and so on). The work – with Apthone cast as a typical specimen of Homo Hubris – is really about the alchemical change (the interior change) of an individual (Diane) by empathic sorcery – how Diane as an individual changes and achieves a genuine interior liberation. How she learns to depend on her own judgement.

In the esoteric sense, this esoteric change of individuals is the essence of the ONA, past, present and future, and this change is beyond, and irrespective of, whatever exoteric form and/or exoteric praxis is used by the individual or by one of us guiding or developing someone to become one of us.

Importantly, it is from this individual change that outer – exoteric – supra-personal (Aeonic) change slowly (as measured by causal Time) proceeds. Not the other way around. That is, destroying and replacing The System, and the building of a New Aeon, is or can be one *effect* of our *affective* (esoteric) existence. One effect of a diversity of individuals undergoing an inner esoteric (alchemical) change and evolution – whatever praxis is used, from that of a Rounwytha (Rachael in *Breaking The Silence Down*), to that of overt Satanism (Melanie in *The Temple of Satan*), to that of a primal paganism (Lianna in *The Giving*), to no outwardly esoteric form at all (Edmund and Fiona in *The Greyling Owl*).

Thus, the real esoteric aim – correctly understood – is not some grandiose revolutionary plan or plans, not some aristocratic society, or whatever. Those are only some possibly exoteric effects of *some* of those individuals involved with or inspired by or changed by us. Or expressed another way – they are but practical exoteric aims/modes of incitement/means of manipulation which can and which may inspire/incite some individuals to Presence The Dark (and which may thus provide them with pathei-mathos) and thus aid The Sinister Dialectic. As such, they are basic but necessary and useful causal adversarial forms.

A key to understanding here are the terms *useful* and *forms*. The actual form or methods used are irrelevant – what works, works; for individuals and Aeonically. They are irrelevant for basically four reasons: (1) because it is for each individual to make their own choice of methods and/or forms to use based on their understanding and on their character; (2) because we do not, being amoral, assign any ethical value to any causal form, praxis, or method; (3) because even if some method or form or praxis does not seem to causally achieve what someone desires or believes it can, it can/could provide them with pathei-mathos and thus contribute to their continuing personal esoteric change/development; and (4) because such forms, methods and praxis are useful in testing/manipulating those not of us (mundanes) and can present them with opportunities to change

and evolve themselves (and so cease to be mundanes) or be the genesis of their failure. [2]

Which leads us on to the ONA as an Order: as a causal ordering/presencing; as a society, as an esoteric association, of similar individuals pursuing, over durations of causal Time, similar interests and goals, esoteric and otherwise, and who all (whether or not they are aware of it to begin with) are part of a particular and a living esoteric tradition. This is an awareness – a knowing and a feeling – of ourselves as different from others and as part of an esoteric kindred. An awareness expressed in three important qualities which make and which mark our kind: the quality (the possession) of personal honour; the quality (the possession) of our own unique individual and reasoned judgement; and the quality (the possession) of perspective, of having and following a particular esoteric Way, of desiring to change and evolve ourselves by esoteric means, and which means often include using useful, practical, causal forms.

Going back to the examples from *The Deofel Quartet*, Diane and Mickleman and Thorold are not out 'to change the world' in some obvious revolutionary way. Instead, they are types of nexions that Presence The Dark in an affective way. That is, they will or they can influence others around them, mostly in a personal manner and mostly over a period of some or many years. This influence is of many kinds – musical/artistic for instance in the case of Diane; in terms of teaching and pursuing wisdom in the case of Mickleman; and in terms of being a father and becoming part of a living ancient rural tradition in the case of Thorold.

It needs to be stressed that this is how we mostly work. That is, how we – our esoteric tradition – have and has worked, for decades, for centuries. Worked *acausally* – affectively (and slowly, as measured by durations of causal Time) – and mostly hidden [3]. And very often without the exoteric and ritual trappings of some causal form, such as 'satanism', or Occultism, or sorcery, of whatever. As mentioned in several of our now older MSS, we are sorcery – magick – by the lives we lead: by the work we do, in the causal world. We do not need robes, or rituals, or Occult paraphernalia; although some of us (not all) may employ such things sometimes (and quite often in our youthful years) as a means: for example to entice or recruit others to us, or for our enjoyment, or as part of our own personal esoteric development, and so on.

Working acausally means that we have – or we develop – an Aeonic perspective, often as a result of consciously understanding how we are part of an affective and effecting living tradition. That is, we know and we feel (because we have or we develop esoteric/dark empathy) that we are but one nexion; one link between causal and acausal. Thus are we more than those who believe they can 'deify themselves'; more than those who believe that carnality/power/wealth is/are or should be the essence of their, of human, living; and so on blah mundane blah.

This perspective however does not mean some sort of altruism. It means we have an esoteric perception of Reality (of causal/acausal; of esoteric/exoteric; of us/mundanes) and a knowledge of what genuine sorcery is – a living alchemy, presenced in and by means of living nexions, such as ourselves. It means we know that affective change, in the causal, takes certain durations of causal Time (often centuries, or more) to effect human beings en masse and those forms/abstractions humans have manufactured. It means that we know and we feel that an important part of affective change – of changing what-is out-there – is being kindred (having personal honour) and having liberated ourselves from mundanity by developing empathy, by having/developing our own judgement and thus possessing an individuality of character sufficient to enable us to act upon our own judgement.

It means, ultimately, that we are aware of *lapis philosophorum*; of the final stage of our magnum opus, of our Way – that of Immortal – when we may (according to aural tradition), and if we have prepared ourselves aright, egress to exist into the acausal.

Anton Long  
v. 1.07

Notes

[1] As mentioned elsewhere, the novels of TDQ are not meant to be literature or even good works of conventional fiction. They were designed to be read aloud in the few traditional nexions that existed at the time of their writing, to thus convey in an entertaining way certain esoteric truths and encourage those so entertained to use their imagination.

[2] As some have surmised, and as we have said before, part or some of our outer forms – and our exoteric praxis – is a means to entice, to test and to manipulate mundanes, as well as useful way to Presence The Dark through those who fail to take advantage of such opportunities.

[3] A clue to this exists even in the title of one of TDQ, as mentioned in the ONA MS *The Magickal Art of The Deofel*

*Quartet* first issued in 1992 e.n., where it is stated that "the title [of *The Greyling Owl*] is significant, although never explained in the text."

Greyling refers to a type of butterfly found in England, and Owl to, well, an Owl. *Hipparchia semele* "is a master of disguise" and "can mysteriously disappear... perfectly camouflaged." Thus, the epithet greyling applies to both Edmund and Fiona, and also, in the future, to the Owl (Mickelman) because of their influence on and manipulation of him, and thus because of the esoteric change in him that such influence and manipulation will produce in his future. Hence a greyling owl would aptly describe the alchemical product (an individuation) that will result from the combined sorcery of Edmund (sol) and Fiona (luna). Note here the phrases, *in his future*, and *will result*: for their sorcery is only the beginning of that-which ends with Mickleman's individuation. Note also how Alison is guided toward presencing acausal energies via music.

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### **The Geryne of Satan**

The O9A text *The Geryne of Satan* - written by Anton Long and published in 122 Year of Fafen [2011 CE] - expressed the view that "satan/sathan/sathanas as a term - historically understood - describes: (1) some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God, and/or (2) some human being or beings who is/are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes."

Which rather places the (mis)interpretation of satan by Howard Stanton Levey - his 'Ayn Rand with trappings satanism' {1} - into perspective, especially as his hedonistic 'satanism' with its principle of 'might is right' simply re-expressed the zeitgeist of the modern Western world: a world where capitalism, materialism, egoism, the State, and the patriarchal ethos, reigns. Thus, in no way whatsoever was his 'Ayn Rand with trappings satanism' adversarial, against the status quo. Neither was it diabolically opposed to those who consider themselves as 'chosen' by their monotheistic God: that is, the Jews. Which lack of opposition is not surprising considering that both Howard Stanton Levey (aka 'Anton Szandor LaVey') and Ayn Rand were Jewish.

Given the O9A's pagan and Greco-Roman roots {2}, its championing of the (anti-State) tribal 'code of kindred-honour' {3} and of the muliebral virtues; its support for 'holocaust revisionism' {4}, its Vindex mythos, and its praise of National Socialism and the Waffen-SS {5}, one might well be justified in stating that - in contrast to Howard Stanton Levey's Church of Satan - the Order of Nine Angles does indeed "diabolically oppose those who consider themselves as 'chosen' by their monotheistic God" and is indeed "heretical and adversarial, against the status quo".

R.P. & H.K.  
2016

{1} The statement that Levey's satanism is "Ayn Rand with trappings" is attributed to Levey himself; qv. K. Klein, *The Washington Post*, May 10, 1970: "The Witches Are Back And So Are Satanists".

{2} Refer to (i) R. Parker, *The Pagan Order Of Nine Angles*. 2015. ISBN 978-1518885143; (ii) ἄρρενόθηλος: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*. 2016.

{3} Refer to O9A texts such as *The Error of Egoism: Magian Occultism, Satanic Subversion, and The O9A*.

{4} Refer to the text "*Magian Occultism and The Sinister Way: A Collection of Heretical Texts from The Order of Nine Angles*."

{5} Refer to the text, edited by Richard Stirling, *The Order of Nine Angles And National Socialism*, 2016.

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