

Progressive, Traditional, Or Synthesis? The Evolution Of The O9A

Notata Bene: This essay has been circulated to nominated attendees in advance of the O9A Sunedrion in 2019 ev (Oxonia, *post* Trinity Term) and in anticipation of an interesting debate about the topic and the questions raised. It is published here since the issues are germane to the nature of the O9A.

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Following the open publication of some articles {1} even some outsiders are now aware of the esoteric, the Seven Fold Way, context of some of the suggested tasks, learning, and ordeals of the External Adept; tasks, learning, and ordeals sensationalized by the Media, and naturally misunderstood by the Occult illiterati and especially by those of that ilk who self-describe themselves as 'satanists'.

This context, which the Occult cognoscente have always been aware of, is the decades-long Seven Fold Way with its hermetic and sinister-numinous ἄνοδος, with its goal of discovering Lapis Philosophicus, and with the stage of External Adept commonly lasting eighteen months or so if only one Insight Rôle is undertaken and lasting two and half to three years if another Insight Rôle is, as suggested in some Order of Nine Angles texts, undertaken.

Theoretically and practically, this hermetic and sinister-numinous ἄνοδος engenders some interesting philosophical and especially some ethical questions; questions initially circulated as part of our aural tradition among those few who have successfully undertaken The Rite of the Abyss, and questions now more widely circulated among Internal Adepts at the behest of a certain extant Magus partly as an addition to our Labyrinthos Mythologicus.

One of the more interesting questions is the moral ambiguity of the praxis, given:

- (i) how the "sinister" stage of External Adept can and in the past has often involved (a) particular Insight Rôles which can result in the External Adept causing harm or injury to or even the death of others as part of their exoteric *pathei mathos*, and (b) certain ceremonial (esoteric) rituals which can have the same result;
- (ii) how some of those who are preparing for The Rite of the Abyss, having spent years pursuing a "numinous" way or ways of living and who thus have a more developed faculty of empathy perceive such wilfully caused harm, injury and deaths; and
- (iii) how those who have successfully undertaken The Rite of the Abyss perceive such "sinister" matters often during their month of chthonic exclusion.

In practical terms this has led to suggestions such as those included in the 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* {2} to offer alternatives to the more traditional "sinister" tasks:

(i) suggesting Insight Rôles such as (a) joining a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun; (b) converting to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj, and (c) embarking on a solo cycling expedition from Patagonia to Alaska; and

(ii) eschewing the formation of the traditional 'satanist' nexion with its Black Book of Satan, and replacing it (a) with a nexion "using as a guide (or as a template for rituals of your own devising) O9A rituals such as [a] version of The Rite of the Nine Angles," or (b) with a nexion "based on the O9A Rounwytha tradition."

It has also led to an internal debate about culling and to the reality that now

"there are different opinions among O9A folk about culling and about it being a mandatory part of the O9A Seven Fold Way. A difference founded on the fundamental O9A principle of the authority of individual judgment." {3}

Are such questions and such developments indicative of how the O9A is evolving as a result of the pathos of those who achieved Internal Adept and those who have successfully undertaken The Rite of the Abyss?

Is such an evolution of the O9A natural and necessary and thus reflective of what Anton Long wrote over a quarter of a century ago:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, 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." {4}

and which sentiment he, as Magus, re-expressed in his 122yf text *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 [...]

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonic perspective - remains." {5}

If such an evolution of the O9A is natural and necessary as a result of "more individuals undergoing pathei-mathos" then is it also not natural and necessary that some of those associating themselves with the O9A and some of those who have reached the stage of Internal Adept and some of those have successfully undertaken The Rite of the Abyss will, due to their unique pathei mathos, prefer the more traditional and "sinister" and well-tried approach with its practical presencing of its anti-Magian ethos, its potentially suffering causing Insight Rôles and ceremonies, and its overtly 'satanist' nexions?

Will the O9A therefore, given its principle of the authority of individual judgment, diversify into traditionalists and progressives? Since the signs are that this diversity is already occurring, what is our individual view of such diversity and, perhaps more intriguingly, is some synthesis of the two aspects - contradictory as such apparent opposites are only in the exoteric perceiviation of those yet to achieve the enantiodromia of The Abyss - also a necessary development and thus expressive of the esoteric nature of the Occult movement that is the O9A?

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{1} Among these article are: (i) <https://omega9alpha.wordpress.com/2019/04/03/the-post-modernist-o9a/> and (ii) <https://omega9alpha.wordpress.com/2019/03/23/an-ignorance-regarding-the-o9a/>

{2} <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{3} <https://omega9alpha.wordpress.com/o9a-culling/>

{4} Anton Long: *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{5} <https://omega9alpha.wordpress.com/knowledge-the-internet/>

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