

## **Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition**

### **Ontology And Modern Satanism**

It is generally accepted in academia that in order to qualify as a philosophy a weltanschauung {1} should propose a distinct ontology: that is, an explanation or theory regarding the physis (the essence, οὐσία, the inherent quality or 'nature') of Being and of beings, and in particular of human beings. In respect of Being, the explanation or theory is generally of what is considered to be the meaning (or nature) of existence/reality itself.

The problem with modern satanism {2} from a philosophical point of view is (i) that it lacks a unique ontology, and unique philosophical answers to ethical questions such as the nature of good and evil {3}; and (ii) that it lacks a unique epistemology; and (iii) that it is little more than a collection of unoriginal statements culled from or plagiarized from diverse authors, ranging from Plato to Epicurus to Nietzsche to the pseudonymous 'Ragnar Redbeard' to Ayan Rand; and (iv) that its explanation of the nature of existence is also unoriginal, egoistic as it is in its entirety with whatever is occult, or esoteric, interpreted in an egocentric manner {4} and thus appended to either provide either (a) an entirely superfluous outer 'satanic' appearance, as for instance occurred in LaVey's Church of Satan, or (b) a justification for a non-philosophical archaic religious belief in the so-called 'enlightened' satanism (or so-called 'enlightened individualism') of the Temple of Set {5}.

For, in essence, modern satanism is not a philosophy, esoteric, or otherwise {6}, but rather egoism - a masculous egoistic ipseity - and antinomianism with some occult ornamentation and much propaganda in support of such occult ornamentation {7}. That is, modern satanism is merely one weltanschauung among many: the particular opinion, and beliefs, of various individuals and of various groups, and which various individuals and groups - despite their apparent outward diversity - possess a most decidedly masculous character.

### **The Sinisterly-Numinous Occult Tradition**

In contrast to the weltanschauung of modern satanism, the Sinisterly-Numinous Occult Tradition - as currently exemplified by the Order of Nine Angles (O9A/ONA) - not only has a distinct ontology but also a distinct epistemology and ethics.

In respect of human beings ('mortals'), the distinct ontology is of our physis being a nexus between causal being and acausal being; a nexus manifest not only in our esoteric connexion to other living beings and to the Cosmos, but also in our psyche: consciously, unconsciously, symbolical, archetypal, mythological, and otherwise. Furthermore, this ontology implies that 'good' and 'evil,' and our perceived ipseity, are manufactured (human) causal abstractions (or assumptions) manifest as such abstractions are most noticeably via denotatum (a naming, categories, categorizations) and by the illusion of a causal dialectic of conflicting ideated opposites. Further, as a nexus - a nexion - between causal and acausal, we mortals - by virtue of our faculties, such as consciousness, reason, and empathy, and whether such faculties be latent or otherwise - have a unique terran ability to consciously change ourselves; that is, to consciously partake in or engender our own development (our evolution) as human beings and which evolution requires a balance (within our psyche) between causal and acausal, and thus between what has been categorized as 'sinister' and 'numinous', for such a balance enables us to apprehend the nature and the extent (the esoteric connexions) of the nexion we are.

The distinct epistemology of the O9A is of there existing both causal and acausal knowing, with both types of knowing required in order for wisdom to be attained, with wisdom understood as meaning

"not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions." {8}

Causal knowing is manifest (presenced) via such things as scientific observations (with the concomitant scientific theories), and by reason and logic; and with acausal knowing primarily manifest by means of what the O9A term 'acausal thinking' and 'empathic knowing' {9}.

The distinct theory of ethics of the O9A is of a personal honour - manifest via the 'logos of the O9A', a code of kindred honour - since such honour is considered as a primary means of maintaining the necessary (internal and external, and esoteric and exoteric) balance between causal and acausal, between the 'sinister' and the 'numinous', and between the masculous and the muliebral.

In respect of Being - of the meaning (or nature) of existence/reality itself - the distinct theory of the O9A is that not only is existence (the unity beyond our

apprehension of causality and acausality) independent of us, as fleeting mortal beings, but also that our physis as mortals - balanced as we are, and a nexus as we are, between causal and acausal - presents us an opportunity to egress beyond our mortal (causal) death to an acausal ('immortal') existence.

Thus does the Sinisterly-Numinous Occult Tradition consider that various occult techniques or methods, such as the experiential Seven Fold Way, are one means whereby we mortals can not only consciously partake in or engender our own personal development (our evolution) as a human being but also (i) egress toward an acausal existence {10} and (ii) be vectors for the development of a new, more evolved, human species and thus for new types of human societies.

### **Satanism And The O9A**

Philosophically, the Order of Nine Angles is not now and never was either strictly satanist {11} or strictly Left Hand Path. For

"its extreme type of 'satanism' is [and was] only a particular causal form - a causal presencing - of its particular esotericism [...] A necessary and novitiate pathei-mathos, a modern 'rite of passage', and thus one gateway (one nexion) into the strange acausal, mystic, occult world presenced by the O9A and by its paradoxical, oft-times intentionally confusing, mythos." {12}

This mythos, and their 'extreme type' of satanism, were designed by Anton Long to dissuade certain people, to attract other types of people, and to cause such controversy as would not only make the O9A known but also lead to others aiding 'the sinister dialectic' by propagating, and using and developing, O9A ideas and techniques.

For the Order of Nine Angles - that is, its esoteric philosophy and praxises - are simply guides to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our physis) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

For, esoterically understood, enantiodromia is when a person discovers for themselves what has been separated into apparent often conflicting opposites, and when what lies before/behind/beyond such opposites - and the denotatum used to describe such opposites - is revealed. In other words, the O9A consider that both the Left Hand Path - 'the sinister' - and the Right Hand Path - 'the numinous' - are in reality only causal abstractions, ideations; with such abstractions and ideations hiding the reality of our own physis, hiding the

physis of other living beings and hiding the nature (the physis) of Reality itself.

Thus, O9A satanism, O9A insight roles, esoteric chant, the esoterically-numinous unique symbols and symbolism of the star game, the overt exoteric and exeatic extremism, the months living alone in the wilderness - and other such occult techniques and 'dark arts' - are simply guides to a practical and personal learning - to the necessary internal alchemical change - which results from a practical involvement, esoteric and exoteric, with both the 'sinister' and the 'numinous'.

Furthermore, all this was made known - or hinted at - by the O9A from the very beginning. As, for example, in their 1980s text *Naos*, and was why part one of *Naos* was entitled *Physis Magick, A Practical Guide to Becoming an Adept*.

However, it seems that for over thirty years no one outside of the Order of Nine Angles took any notice of, let alone understood, the philosophical, ontological, and esoteric implications of the Greek term physis, nor why the O9A described their Seven Fold Way as 'physis magick', nor why they used that term in the 1970s text *Physis - The Third Way of Magick* {13}, nor why the O9A have consistently, for decades, stressed the importance of developing the muliebral faculty of empathy {14} and which faculty enables, among other things, a conscious apprehension of what the O9A term the Aeonian Perspective.

As Anton Long expressed it, over twenty-five years ago:

"They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt." {15}

### **Egoistic Ipseity And The O9A**

In stark contrast to the unbalanced, masculous, egoistic ipseity manifest by both modern satanism and by the modern, Western, Left Hand Path, the O9A - despite outer appearances and despite its intentionally confusing mythos - continues the classical (Greco-Roman) tradition of esoteric paganism, manifest as that tradition is in (i) a personal, and years-long, anados (a quest for immortality) involving myesis and various practical esoteric arts, rites, mysteries, and techniques; in (ii) an understanding (intuitive or otherwise) of the need to acquire or cultivate (by various means) a certain inner equilibrium as a prelude to apprehending our physis, the physis of other living beings, and the physis of Being itself, so that we are "not foiled in acquiring knowledge germane to our essence" {16}, and in (iii) an exeatic (pagan) living balanced by an awareness (intuitive or otherwise) of supra-personal affective forces (howsoever described or denoted) beyond the power of egoistic mortals to

control.

Furthermore, the O9A not only continues that classical tradition but has also substantially evolved it, as for instance by (i) providing, in the Seven Fold Way, a very practical anados that anyone can follow, and by (ii) correcting the thousands of years old imbalance between the masculous and the muliebral, an imbalance (a bias toward the masculous) that was internal (personal, esoteric, in the psyche) and external (in societies, in manufactured abstractions, in ideologies and ideations), and which imbalance not only meant that only a few individuals, per century, evolved toward wisdom, but also that external forms and structures followed an inexorable pattern of temporal rise, decline, and fall, and which unnecessary cyclicality has stifled our evolutionary potential as conscious beings. That the masculous individuals who profess to be modern satanists, and/or followers of the Left Hand Path, do not apprehend this is evidence enough of their ignorancy. With them, and their ilk, we will remain an ouroboros species confined to this planet, while the Sinisterly-Numinous Occult Tradition, and similar presencings of equilibrium - of causal-acausal balance - offer us a nexion to life among the star-systems of our Galaxy.

R. Parker  
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v.1.03

### *Notes*

{1} That is, the particular perspective, opinion, or beliefs, of an individual or of a group.

{2} By the term 'modern satanism' is meant the interpretation manifest primarily in the writings of LaVey and Aquino and those who have used that interpretation as the basis for their own interpretation(s).

{3} The belief of modern satanists is that ethics are, or should be, personally determined by the individual.

{4} What the Temple of Set (ToS) refer to as 'psyche-centric', as in "exalting the psyche-centric consciousness", which is the essence of what the ToS term the individual pursuit of Xeper.

{5} An archaic religious belief as expounded in various ToS documents such as (a) the *Temple of Set Frequently Asked Questions*, dated 1994; (b) in Aquino's book *The Temple of Set* - various draft versions of which exist, such as at

<https://web.archive.org/web/20090824024822/http://www.xeper.org/maquino/nm/TOSd8.pdf> - and (c) in *The Crystal Tablet of Set*.

See also the letter from Aquino to Jeffrey B. Russell dated January 19, 1987 CE where Aquino writes: "Does the Temple of Set honestly believe that it is an initiatory vehicle ordained by and consecrated to [the ancient deity] Set? Yes, it does."

In another document, circulated within the ToS, a member wrote in March 1979 that "[Set] made me a Magus, speaking through Xeper [...] Thus he fulfilled my will to bring full freedom to his Gifted race. Yea, he wrought also in me a work of wonder beyond this."

{6} As outlined in my e-text *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*,

"An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols."

Neither the Church of Satan nor the Temple of Set have a unique esoteric symbolism. Nor do they have a unique ontology represented by an esoteric symbolism. Instead, they employ the mangle-mangle that is the magian Kabbalah and modern turbidus developments of it.

{7} This propaganda is much in evidence in ToS texts, such as *The Crystal Tablet of Set*, where populist summaries of philosophies and weltanschauungen, ancient and modern, precede a quite minimalist and vague presentation of 'satanist' and/or of Temple of Set ideas. Thus, a so-called chapter on 'ethics' consists of 12 pages of populist summaries of the likes of Plato, Hegel, Marx, et al, followed by a meagre few paragraphs concerning good and evil in an occult context, and which paragraphs merely present rather cliched personal opinions, such as that "there is thus no easy answer to the question of whether a given magical act is good or evil" and that "it is up to the magician to determine what judgments - by which judges - will be important".

As befits such pseudo-intellectualism, the references in such texts are often to populist works (such as *The Social Contract* by Robert Ardrey) just as quotations from such people as Plato are invariably in translations, not of the

author of the occult text, but of someone else.

{8} Anton Long, *Pathei- Mathos and the Initiatory Occult Quest*, 2011.

{9} Refer to the section *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.

{10} In respect of the Seven Fold Way, refer to the following texts: (i) *The Pagan Mysticism Of The O9A*, and (ii) *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*.

{11} As Anton Long notes in his letter to Lea, dated 23rd September 1990 ev (101yf) and included in the *Satanic Letters of Stephen Brown*, Thormynd Press, 1992:

"Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living [...]

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth [to] and maintains civilizations. On this level, it is beyond 'form', being transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the esoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally [...]

There exists beyond whatever outward form is chosen/developes, the essence - and this is what is intimated in [the novel] 'The Giving' - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition, and so on. It is not part of a dialectic process - it is the process itself."

{12} R. Parker, *A Modern Practical Occultism in Presencing The O9A*. The text is included in the seventh edition (2014) of the pdf compilation *The Definitive Guide To The Order of Nine Angles - Theory and Praxis*.

{13} The text is included here as an appendix.

{14} The importance of empathy is mentioned several times in the *Satanic Letters of Stephen Brown* (2 vols, Thormynd Press, 1992).

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 Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{15} Letter to Mr Milner, dated 14th March 1991 eh. *The Satanic Letters of Stephen Brown*, vol i. Thormynd Press, 1992

{16} Pœmandres (Corpus Hermeticum), 32.

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## **Appendix**

### **The Third Way of Magick**

#### Editorial Note:

This particular, somewhat polemical, Order of Nine Angles (O9A/ONA) text - mentioned in one of the *Satanic Letters of Stephen Brown* <sup>1</sup> - has a rather unusual history. Written c. 1973, it is one of only a few old O9A texts that has not, until now, been republished in its entirety using an original copy, although extracts from it were used in the first edition of a 1980s compilation entitled *Physis - A Western Martial Art* circulated by a group, operating under the name The Physis Foundation, whose stated aim was to establish a rural, agrarian, pagan and non-political community in England, and which group was rumoured to include a certain Mr Myatt.

Later editions of *Physis - A Western Martial Art*, which were issued c. 1990 by the similarly named The Physis Fraternity (rumoured to be organized by a certain Mr Moulton in liaison with Stephen Cox's Order of the Jarls of Baelder) omitted the occult elements and in their place substituted overt National Socialism.

In addition, various plagiarized versions of parts of *Physis - The Third Way of Magick* were included in an early 1990s typewritten text simply entitled *Physis*, attributed to 'Godric Liddell' (probably a pseudonym used by Mr Moulton) and first published in Stephen Cox's *Baelder* zine, and which text included, as an appendix, extracts from two (1980s vintage) articles by D. Myatt: *The Meaning of Physis* <sup>2</sup>, and *Physis, Toward A Community*, the latter of which was also included in the aforementioned first (early 1980s) edition of *Physis - A Western Martial Art*.

The photocopy of the original 1970s typewritten text of *Physis - The Third Way of Magick* which survives contains copious handwritten corrections in an unknown hand but gives no author, and although it is tempting to attribute the original 1970s text to Anton Long my view is that both the style and the content militate against such an attribution. A slightly revised version of the original text - with three footnotes added, and (interestingly) with the word 'Man' replaced by the word 'mortal' - was circulated in the early 1980s, and it is that revised version (with footnotes) which is published here.

R. Parker  
2015

{1} Letter to Lea, dated 23rd September 1990 ev (101yf). Thormynd Press, 1992.

{2} Myatt's 1980s article - republished in Kerry Bolton's *The Heretic* zine (issue #1, July 1992) - begins: "Physis is a Greek word which can be translated as 'Nature' - it also means the 'natural unfolding' or evolution which occurs in nature as well as the 'character' or 'nature' of a person. In many ways, it is that harmony or balance which 'holds the cosmos together' in a natural way. The ancient Greeks had a concept of living and an approach to the gods which was pagan - they believed that a proper life (I am writing about pre-Platonic views here) was a balanced one, that the relationship of the individual to the gods was important. This relationship was not based on concepts of sin nor on a morbid denial of life and its pleasures. Rather, it was based on respect - the individual respected the gods and believed the respect (and thus personal fortune) of the gods could be obtained or given if the individual strove to achieve excellence. It was considered unwise to be excessive - in anything."

### Physis - The Third Way of Magick

In the ancient world magic was essentially of three types: the first may be described as 'elemental' (or 'demonic'), the second as shamanistic, and the third as empathic.

Examples of the first type have come down to us in such works as the *De Mysteriis* of Iamblichus and in many magickal papyri (mostly of Egyptian origin or influence) that have survived. From the viewpoint of the history of magic (particularly the elemental type) these papyri are of exceptional interest. They were published in three volumes by Karl Preisendanz in 1928, 1931 and 1942 under the title *Papyri Graecae Magicae - Die Griechischen Zauberpapyri*. Copies of the third volume are extremely rare: at the time of writing even the British Library does not have a copy although there is one in the Ashmolean at Oxford. (1)

The elemental/demonic type of magic is based in a belief in gods and demons, and the task of the sorcerer is that of learning to know the various demons, their powers, and the 'spells' and charms which make him/her capable of controlling them. In origin, as the historical evidence shows, this type of magic derives from Egypt and Sumeria. For a long time, it was the most widely practised form of magic in the West and Near East. At first it was not regarded as 'demonic' as we now understand that term - the 'demonic' element was a later development deriving from the Babylonian and then the Persian (for this latter, Zoroastrianism), this development being in essence a division of 'cosmic' and thus magickal forces into 'good' and 'evil'. The idea that magic is a means of defence against 'evil' spirits (and thus the use of those spirits or demons) is essentially Babylonian/Persian, and it was this later form, together with aspects of the original Sumerian/Egyptian tradition, that was grafted onto the Hebrew qabala (and thus included Old Testament theology) to form the 'Grimoire' magic of the Middle Ages. It was this mish-mash which was 'revived' by Francis Barrett, Levi and the Golden Dawn. One of the features of this type of magic is the 'word of power' - others include the magic circles, barbarous invocations and magical weapons/amulets.

One of the essential differences between this elemental/demonic form of magic and shamanism is that the sorcerer/sorceress protects themselves from the demons and spirits by various charms, spells, circles or chants, whereas the shaman identifies with them via dance, music, song, potions/drugs and a

temporary loss of personal identity. The shamanistic type is essentially the oldest form of magic, and is only really possible where a community or folk/tribal identity is strong, the shaman being an important part of their community/folk tribe. The functions of the shaman are quite simple - they discover what is hidden, foretell the future and sometimes heal and advise.

The third type of ancient magickal tradition, the empathic, flourished during the Hyperborean Aeon and had as its centre the culture of Albion (c. 5,500- 3,500 BN) after which there was a slow decline; the 'Druids' representing the last part of this decline. This type gave rise to the early legends about 'Apollo' and the mystery cults of Ancient Greece as well as to the legends of the Druids and 'Merlin'. Its basis was an intuitive understanding of the cosmos - using the foundation of the septenary - and hence a sympathy with the energies of the cosmos and the Earth. The cosmology underlying this approach gave rise to both 'Homeric' theology and, later, to the Vedic gods and Teutonic Mythology. That is, these later forms represent the original spirit of the 'lost' empathic tradition - a spirit in complete contrast with both the elemental and shamanistic approach (qv, the MS 'The Homeric Gods').

This third type of magic, which has variously become known as Physis and the seven-fold way, requires no 'words of power', no 'spells', and no surrender of personal identity. There is rather an enhancement of that personal identity. Further, the empathic approach sees the cosmos as a unity - only divided for the purpose of classification/understanding - and not as a conflict of 'moral forces'; that is, not as divided into 'good' and 'evil'. (2)

Essentially, Physis is a way of living rather than a specific technique: a mystery in the original sense of the term. Originally, mystery meant an involvement with the physical/real world and not, as it later came to mean, a flight away from the world. (qv. the use of the word in Aristophanes, and the Greek 'mystery' traditions). The 'telos' or aim of Physis is essentially the same as that of those mystery schools: man and woman become divine through knowledge by following a Way involving catharsis, Initiation (what the Greeks called 'myesis') and the various further stages of self-understanding often symbolically and dramatically represented. In a very important sense, the seven-fold way is a practical involvement in the world (qv. The Grade Rituals and the tasks of the Grades) and it can be seen as a 'modern' development of the empathic tradition (3).

Of all the traditions, the empathic is the only one to guide us toward and beyond god-head; both within ourselves and outside of ourselves. For the essence of the magickal or Occult world-view is the connectedness of mortals with their surroundings - to earth, sky, stars and sun. Mortals can experience (usually by intuition) the forces of the cosmos. These forces are subtle and their

understanding depends mainly on empathy. Essential to this Occult world-view is that a representation of the many energies which run through the cosmos and mortals must be both logical and scientific in the sense of being rational.

This representation is traditionally in the form of the seven-sphered Tree of Wyrð with mortals, because they possess the 'divine' faculty of consciousness (and thus Thought), the link between microcosm and macrocosm, with their goal being increased consciousness through development of Thought and Intuition. A goal symbolized by the seven stages of magickal initiation. By evolution of consciousness mortals partake, and make possible, the evolution of the cosmos itself - and this because of the nature of consciousness itself. This evolution of consciousness is the journey, for an individual from the unconscious through the ego and the self to the 'divine'.

Natural Magick or 'Physis' enables the individual to develop that empathy with life and the cosmos which is the prelude to increased consciousness, while Thought and its creation logic enable that empathy to be understood as it must be understood if Wisdom is to be attained; for without Thought and logic empathy can soon become superstition. Physis involves the development of a mind and body harmony through the rigours of physical challenges and practical ordeals combined with intellectual challenges like that of the Star Game. The aim of Physis is quite simply to produce the next stage of human evolution - Homo Galactica.

ONA, 1982 ev

*Notes:*

- 1) Since this was written, the texts have been republished (Tuebner, 1974) and are now available in England.
  - 2) This point of view is important and shows the conflict between Physis and those systems, like Nazarene belief and the qabala/elemental magic (including its modern forms) arises from a fundamentally different approach to the structure of the cosmos; it also shows and explains the affinity of the seven-fold way with 'Homeric' values.
  - 3) For further details see other MSS, esp. *Notes on Esoteric Tradition*, and *The Norse Gods and the Septenary Tradition*.
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