

The Seofonfeald Paeth

Order Of Nine Angles

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Part Two. Baeldraca

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Prefatory Note

The *Seofonfeald Paeth* trilogy is a collection of post-2011 O9A texts and is intended for (i) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism, and/or (ii) those curious about the Occult philosophy and praxis of the Order of Nine Angles, and/or (iii) those who are already associated with the O9A movement and who aspire to, or have already achieved, the O9A grade of Internal Adept on the O9A Seven Fold Way.

The *Seofonfeald Paeth* consists of the latest editions of three books, first published separately in 2019, titled Feond, Baeldraca, and Tyberness. The title is a variant of the Old-English *þ seofonfeald pæþ*.

Part One
Feond
Toward Internal Adept

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Preface

It is known, at least among the Occult cognoscenti and by some academics, that the Occult philosophy and praxis of the Order Of Nine Angles is different from that of other modern Occultists, such as those of the Hermetic Order Of The Golden Dawn, those of Mr Aleister Crowley, those of Howard Stanton Levey (otherwise known as Anton LaVey) and those of Michael Aquino of Temple of Set fame, all of whose Occult philosophies are based on or use the Qabalah.

What is not so well-known is that the Order Of Nine Angles (ONA, O9A, ω9α) has an esoteric tradition with roots in Greco-Roman culture, in Hellenistic mysticism, and in Renaissance Occultism. Roots which those approaching the stage of Internal Adept of the O9A Seven Fold Way become aware of or learn via O9A aural tradition.

The O9A texts in this book present this hitherto "secret" and advanced O9A aural tradition. An Occult tradition which places into the correct esoteric perspective already published O9A works such as *Naos*, and *Hostia*. Which works were and are relevant to only the first three stages - Neophyte, Initiate, External Adept - of the O9A Seven Fold Way.

This book therefore takes the public profile of the O9A to "the next level", which is the knowledge and understanding of the Internal Adept and of the Occult cognoscenti.

For the O9A texts included in this book deal with the Occult philosophy of a Western tradition much older than the modern Qabalah based Occultism of other non-O9A groups and movements, and many of which O9A texts require the studied, rational, approach of an aspirant Internal Adept and thus are not meant for those who may have indistinctively approved of such noviciate, and early, O9A works such as *Naos* and *Hostia*.

The texts here are thus part of the O9A's Labyrinthos Mythologicus: designed to impart Occult knowledge; designed to intrigue, select, and test.

Those who appreciate such texts - and the knowledge they impart - are therefore either (i) those who are already associated with the O9A and aspire to, or have already achieved, the O9A grade of Internal Adept, or (ii) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism.

This book - with the esoteric knowledge revealed in it - therefore serves to distinguish the O9A from all other contemporary Western Occult groups or

movements.

Many of the articles included in this work reference O9A texts currently (August 2019) available on sites such as omega9alpha dot wordpress dot com, and which texts thus compliment this book whose title Feond references an old Anglo-Saxon word which is somewhat appropriate given how the O9A is often perceived by others and given the O9A's Labyrinthos Mythologicus. Some of the included articles have been slightly revised since they were first circulated.

For this second edition we have corrected some typos and typographical errors.

Rachael Stirling
TWS Nexion
Oxonia
September 2019

O9A 101 **A Western Esoteric Tradition**

1. The Order of Nine Angles (O9A, ONA, ω9α) represents a mystic Occult tradition: it is not now and never was either of what has been termed the Left Hand Path or of the Right Hand Path, but uses what it terms 'causal forms' in a decades-long personal anados {1} to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

For the O9A is a guide 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 should be (given our unaltered physis - our natural fitrah - as human beings) both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiviation which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

(i) the nexible (the causal-acausal) being of our human physis; (ii) the potential we as individuals possess to consciously evolve our own individual physis;

(iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;

(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;

(v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

The initiatory hermetic Seven Fold Way.

The Way of the Drecc and the Niner.

The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

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{1} Anodos - ἄνοδος - is an ancient Occult term, appropriated by the O9A from the Pymander tract of the Corpus Hermeticum, for the journey by an individual up through the seven spheres of the septenary system.

Notes On The Esoteric Learning Presented Through Pathei-Mathos

The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'.

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

- (i) The Aeschylian term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is *personal misfortune can be the genesis of insight*.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceiviation of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceiviation, it is presented via the O9A's

Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'etre of the Seven Fold Way being that it is a means to consciously - deliberately - acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'wordless knowing', and which wordless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

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Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available in Myatt's book *Corpus Hermeticum: Eight Tractates*, International Standard Book Number 978-1976452369

{2} qv. Myatt's essay <http://davidmyatt.wordpress.com/towards-understanding-the-acausal/>

The Seven Fold Way Of The Order Of Nine Angles A Modern Practical Guide

- I. The Seven Stages
- II. Insight Roles
- III. Grade Rituals
- IV. The Septenary System
- V. Self-Initiation
- VI. The Rounwytha Option
- VII. An O9A Occult Rite

Introduction

The Occult praxis of the Order of Nine Angles (O9A/ONA) known as the Seven Fold Way is practical and simple, and that (i) despite the fact that the O9A corpus, including the Occult works authored by the pseudonymous Anton Long between the 1970s and 2011 amounts to some ten thousand pages, and (ii) despite the apparent mystic complexity of O9A esoteric philosophy, and (iii) despite the enormous number of distracting polemics about the O9A written over the years by both O9A supporters and O9A detractors.

The Seven Fold Way - also known as Hebdomadry, and often abbreviated 7FW - is essentially a willed, a consciously undertaken, esoteric and exoteric pathemathos. That is, it involves a person learning, over a period of some years, from practical experiences both Occult (esoteric) and 'in the real world' (exoteric). The real world experiences include what the O9A term Insight Rôles (described in chapter two) while the Occult experiences include the Grade Rituals of External Adept, Internal Adept, and The Abyss (described in chapter three).

What it is important to understand from the outset are the five fundamental principles of the 7FW, which are:

- (i) that the 7FW is an individual undertaking - and individual quest, or anados - and one which often takes a decade or more to complete. That is, success or failure is down to the individual; down to their determination, their self-honesty, their willingness to undertake certain experiences, and their ability to learn from their failures, their mistakes, and from their triumphs;
- (ii) that both esoteric philosophy - O9A or otherwise - and everything written about the O9A by either Anton Long or by others, is/are irrelevant in comparison to what the individual learns and discovers for themselves by following the 7FW;

(iii) that the 7FW is not an Occult 'Right Hand Path' nor an Occult 'Left Hand Path' nor even 'satanist', but rather a means for the individual to develop their own unique weltanschauung and one which enables them to transcend such labels and categories;

(iv) that the 7FW is only one (fairly recent) Occult tradition and praxis among thousands (ancient and modern) and does not make any claims about being superior to or better than or more ancient than any other Occult tradition and praxis, stating only that it has been proved over decades to work, for some;

(v) that the goal is the discovery, by the individual, of what anciently was termed Lapis Philosophicus: that is, wisdom, which implies not only the standard dictionary definition of wisdom - "a balanced personal judgement; having discernment" - but also the ancient sense of (a) having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and (b) an understanding of ourselves, of our relation to the world, to Nature, and to the Cosmos beyond.

In addition, nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made.

This deliberately concise work - based on over a decade of experience and lengthy discussions with an extant Magus - is an account of the essentials of the 7FW, and thus presents the 7FW in a practical and uncomplicated manner as a modern system of Occult training which anyone possessed of the necessary personal character can undertake. This character is one where the individual desires to explore the unknown, where the pursuit of arête is felt as a worthy goal, and where challenges - physical, Occult, and personal - are enthusiastically sought and accepted.

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I.

The Seven Stages

The Seven Fold Way is a representation of the septenary system (see chapter IV) and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and

which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given nor awarded by someone else. These Occult grades are as follows:

Neophyte
Initiate
External Adept
Internal Adept
Master of Temple / Mistress of Earth [or "Lady Master"]
Grand Master / Grand Mistress [or Magus and "Grand Lady Master"]
Immortal

Of these seven grades, six are attainable by living human beings with the seventh, according to tradition, only being attained by those who, having discovered Lapis Philosophicus, have finally egressed from the causal, mortal, realm into an acausal realm.

Neophyte

The fundamental task of the neophyte is to undertake a simple ritual of self-initiation (see chapter V).

Initiate

The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

The basic physical challenges are as follows:

For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and

seventy miles in twelve hours.

Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them.

External Adept

The fundamental tasks of the External Adept are:

(i) Organize, and recruit at least four members for, and keep active for at least six months, your own covert Occult group and which Occult group can be - depending on your preference - (a) a Satanist one using as a guide (or as a template for rituals of your own devising) the O9A Black Book of Satan, or (b) a Left Hand Path one using as a guide (or as a template for rituals of your own devising) O9A rituals such as the version of The Rite of the Nine Angles given on chapter VII, or (c) based on the O9A Rounwytha tradition (see chapter VI).

(ii) Choose and undertake another Insight Rôle.

(iii) Prepare for and undertake either the three month or the six month Grade Ritual of Internal Adept (see chapter III).

Internal Adept

The fundamental task of the Internal Adept is to strive to fulfil, over a period of several years, that personal Destiny based on the understanding of their own character and abilities which the Grade Ritual of Internal Adept should have revealed to them.

This Destiny is unique to every Internal Adept. For instance, for one person it might be developing and utilizing artistic/musical talent or becoming an artisan; for another it might be achieving some very demanding physical goals; for another it might be travelling to and living in/working in another part of the world; for another it might be pursuing a particular professional career or a engaging in a particular type of work; for another it might be having and raising a family; for another it might be organizing, recruiting for, and guiding the members of, their own O9A nexion. For some others, it might be some combination of one or more of the above. And so on.

After actively pursuing their personal Destiny for some years (usually five to eleven years), the Internal Adept - if still committed to following the 7FW - will know when to undertake the Grade Ritual of The Abyss (see chapter III) and which rite marks the progression to Master of Temple/Mistress of Earth.

Beyond The Abyss

The fundamental tasks of a Master of Temple/Mistress of Earth are (i) to successfully and personally guide at least one individual along the 7FW past Internal Adept and toward undertaking the Grade Ritual of The Abyss, and (ii) to creatively and/or via practical means add to the sum total of human knowledge and experience by invention or discovery or by scholarly learning or by personal achievement in a particular field of endeavour or profession or way of life.

After a period of many years the Master of Temple/Mistress of Earth will know when to undertake the Grade Ritual of Magus/Mousa (see chapter III).

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II.

Insight Rôles

An Insight Rôle - which should last a minimum of one year - should be exceptionally challenging and chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, with this assessment and this finding being esoterically worthwhile tasks in themselves. If the rôle requires meeting certain physical and/or intellectual standards then the Initiate must train to achieve those standards. Similarly, if the rôle requires admission to a certain profession or established institution then the Initiate must convince those in charge of such admission of their sincerity and suitability.

Another aspect of Insight Rôles is that the individual Initiate undertaking them is forbidden from telling anyone - however close a friend - why they are doing what they are doing. The Initiate must appear committed to the chosen task, as they must live and identify with the rôle they have chosen to such an extent that those around them believe they are genuinely committed to whatever task or profession or way of life they have chosen.

Some suggested Insight Rôles are:

§ Join or form and become an active part of a political organization of the so-called "extreme Left" or of an "anarchist" nature whose aim is to replace, by political means, the current political status quo.

§ Join the Police or one of the armed forces and live the active life that

such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism".

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III.

Grade Rituals

External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours. Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such

as by a clock or watch), using only candles for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave - with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.

No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Grand Master / Grand Mistress

The rite involves the candidate achieving a difficult feat of mental and physical endurance which involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using monetary savings. This journey is planned to end at or near a site chosen by the candidate and which site the candidate has an empathy with.

The candidate is then to reside alone at or near this site for a period from some three months - in northern climes, from Equinox to Solstice or Solstice to Equinox - during which time they should be engaged in some esoteric or creative or artisan task or tasks suited to their interests and abilities with the completion of such a task or tasks at the end of those months signifying the end of the rite.

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IV.

The Septenary System

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness, our psyche - a nexion (nexus) between causal being and acausal being.

All esoteric philosophies are concerned, in their essence, 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, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did - that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

The septenary system - as manifest in the seven spheres and the anados that form 'the tree of wyrd' - is regarded as symbolic representation of the nexion of which our psyche is part. An aspect of our psyche is what Jung described as the unconscious where various archetypes exist and which archetypes can sometimes unconsciously affect or influence us. One of the aims of the 7FW is to make such archetypes conscious - to rationally apprehend them - and then to transcend, to go beyond, such archetypal representations, and other symbolic and Occult representations, of 'acausal energy' to the wordless, empathic, unity which is the undivided source of such 'acausal energy' as we perceive via archetypes, Occult symbolism, and via the abstraction and the dialectic of opposites.

The tasks, rites, and grade rituals of the 7FW - as described in this text - achieve this 'making conscious' and the subsequent transcendence in a practical, a living, a simple, and a very personal and direct way, without any complex metaphysical and Occult explanations or even without any conventional Occult rituals should the External Adept choose the Rounwytha

option over and above the 'satanist' and the 'Left Hand Path' ones.

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V.

Self-Initiation

The Initiation can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the ONA sigil (if possible coloured purple, on a black background) in a prominent position and drawn or reproduced on some material or on a banner.

For the initiation, you will require a small piece of white paper (the actual size and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You then say:

I am here to seal my Fate with blood.
I accept there is no law, no authority, no justice
Except my own
And that culling is a necessary act of Life.
I believe in one guide, Pathei-Mathos,
And in my right to live by the Code of Kindred Honour.

You then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you then say:

I swear on my kindred-honour that from this day forth I will never
surrender, will die fighting rather than submit to anyone, and will
always uphold the Code of Kindred Honour.

You then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your kindred-honour and your pledge of initiation.

The initiation is then complete.

Code Of Kindred Honour

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator.

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our

kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind. Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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VI.

The Rounwytha Option

The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.

vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things such as those that arise from the Code of Kindred Honour.

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VII.

An O9A Occult Rite

The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it. The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in monophonic chant together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants.

A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in how to perform monophonic chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the "Atazoth" chant, as while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting Binan Ath Ga Wath Am. The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth".

If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition. While the Cantors continue chanting the Priest and Priestess use their empathy to acausal energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths. It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of empathy uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise. The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.

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Order Of Nine Angles: The Deofel Quintet

The O9A Deofel Quintet consists of the following novels:

- § Falcifer
- § The Temple Of Satan
- § The Greyling Owl
- § The Giving
- § Breaking The Silence Down

The Quintet {1} - the Deofel Quartet plus the novel *Breaking The Silence Down*

- amounts to almost 600 pages and is a neglected aspect of O9A occultism. For attention hitherto - especially in mainstream Media, by self-described modern 'satanists', by academics, and by self-described 'anti-fascists' - has focused on the alleged neo-nazi and alleged satanist aspects of O9A occultism, with what the O9A means by satanism either ignored or misunderstood. {2}

The Deofel Quintet places the neo-nazism and the satanism aspects into the necessary esoteric perspective, for the novels of the Deofel Quintet are non-political with the overt satanism of such works as *Falcifer* and *The Temple of Satan* expressing the place of satanism in O9A tradition: which is that it is a short-lived and personal learning experience, germane to the early stages, the first few years, of the anados (ἀνοδος), the decades-long hermetic quest, for Lapis Philosophicus. An anados manifest in O9A hermeticism by the sinister- numinous Seven Fold Way.

In this perspective, both *Falcifer* and *The Temple of Satan* are concerned with initiate type learning experiences: gaining esoteric knowledge, participating in ceremonial overtly 'satanic' rituals, and experiencing the part of the satanic ethos that concerns personal pride and personal pleasure. But they also deal with how personal emotion - especially love - affects them, can complicate their lives, as well as offering them opportunities to learn and advance further in their anados.

Which advancement is the concern of *The Greyling Owl*, of *The Giving*, and of *Breaking The Silence Down*. For example, *The Greyling Owl* deals

"with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to Hipparchia Semele (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the

guidance of Fiona) influencing or recruiting people from within his natural academic environment." {3}

The novel titled *The Giving* concerns preparations for a rural ancestral tradition which involves no satanic or witchcraft ceremonies in which words are declaimed, and when the ancestral ceremony called 'the giving' occurs - toward the end of the book - it simply involves the folk of a village assembling by an altar covered with fruit, food and casks of beer, who then take their bound human sacrifice toward a bonfire around which the village folk dance, sing and shout. *The Giving* like *The Greyling Owl* has a strong female character, Lianna, who is adept at manipulating men, only more so than Fiona in *The Greyling Owl*. An adept manipulation which the real-world tests Lianna sets the potential male human sacrifice, and her potential chosen mate, reveal and which tests are not understood as tests by either man.

The novel *Breaking The Silence Down* concerns the sometimes complicated relationship between three women, and is a paean to Western 'Faustian' culture, to Sapphic love, to matriarchy, and of how in the sinister-numinous esoteric tradition, both pre-O9A and O9A, women were and are important and indeed vital, as the following extract from that novel reveals.

"Blissful, they returned to their home. The rain ceased with their arrival and in the subdued light in the now cramped sitting room of their bungalow, Rachael sat at her piano to transform herself and the night. Diane listened and watched, entranced. Rachael's playing created a new world and a new woman, and Diane watched this strange woman create from the instrument of wood, steel and tone a universe of beauty, ecstasy and light.

Bach, Beethoven - it made no difference what or for how long she played. But, as it always had since that night, Beethoven's Opus 111 fascinated her with feelings, visions, and stupendous, world-creating thought. It imbued her with insight, and a love that wanted to envelope Rachael and consume her.

It was pleasure and pain to watch Rachael transform herself through the act of her playing into a goddess she would die for. No reason touched her while she listened. There was, she knew, no greater life than this, no greater feeling and she wanted to immolate herself with Rachael's ecstasy, immolate world upon world with this glory and passion which no male god described.

Then the silence, while clamoured notes faded and dimmed light framed. There were no more tears Diane could cry and she waited while Rachael slowly rose and offered her hand. She - the goddess within - was smiling and Diane allowed herself to be led. The music in her head, the memories and secret dreams of youth: all were before her, embodied in flesh and she had only to kiss the slightly scented

lips or see the secret wisdom hidden in the eyes to reach the summit of her life, slowly, in the dim corners of the bedroom's reflected dark."

Those who appreciate the Sinister-Numinous Aesthetic of the O9A, will understand that it is

"manifest - presenced, in the causal - in many ways, three of the most prominent being the following. (i) In the pagan rural landscapes that infuse many O9A occult rites, traditions, chants, and practices - such as the Way of the Rounwytha, the Rite of Internal Adept, and The Ceremony of Recalling; (ii) in O9A specific archetypes, from their female 'dark goddess' Baphomet, to the heroines of their sinister fiction, for example Eulalia and Lianna; and (iii) in its principle of Insight Roles, of encouraging individuals to experience in practical (exoteric) and in occult (esoteric) ways both 'the sinister' (dark) and 'the numinous' (light) aspects of their psyche, of the Occult, and 'of the world', and then melding both aspects as a prelude to transcending them." {4}

Which is why

"in contrast to most occult fiction of the era - the 1970s and the 1980s - and previously, all of the works in The Deofel [Quintet] contain strong, independent, female characters: Susan in Falcifer, Melanie in The Temple of Satan, Lianna in The Giving, and Fiona in The Greyling Owl.

Which is not surprising given the standing of women in the esoteric traditions of the O9A. Many of the works also contain positive gay or bisexual characters: for instance Fenton in The Greyling Owl, Denise in Falcifer, and the bisexual Melanie in The Temple of Satan. In these 1970s and 1980s positive depictions and acceptance of such preference and such love as natural, the O9A was somewhat ahead of its time in the occult world and in Western societies in general, again unsurprising given the Rounwytha tradition and the liberalism of the O9A, a liberalism that the stories themselves, through their characterizations, often embody and something especially noticeable in the characters of Fenton, Timothy, and Julie, in The Greyling Owl." {3}

What does not seem to be appreciated, must less understood, by many is that The Deofel Quintet not only (i) documents in fictional form the lives and experiences of some of those who, over the past seventy or so years and both pre-O9A and O9A, have lived or strived to live in accord with the 'sinister-numinous aesthetic', but also (ii) represents the esoteric essence both of the O9A and of its modern *ἀνοδος* as manifest in the O9A Seven Fold Way.

Which esoteric essence is a perceivation

"of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also - and importantly - of 'time'. For it is our ideation of 'time' - with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) - that underlies the magian/patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will." {5}

A perceivation, and an illusion, that a novel such as *Breaking The Silence Down* seeks to express, leading as the other four novels of the Deofel Quintet do to such a perceivation, and which perceivation is that of those who have discovered, toward the end of their ἄνοδος, Lapis Philosophicus. For

"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." {6}

Conclusion

To understand and appreciate the Order of Nine Angles - in the context of Western Occultism, in the context of Satanism, in the context of alleged neo-nazi involvement by the O9A, and in the context of the pre-O9A and the O9A sinister-numinous aesthetic - requires a reading of and an understanding of the Deofel Quintet, the novels of which

"present much of the diverse aural traditions as [Anton Long] received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details, as in the 'astral battles' between goodies and baddies in Falcifer [...] and concatenated certain events in order to provide 'action' in a limited time-frame. Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos." {3}

For the novels in the Quintet express fundamental truths regarding, and the essence of, O9A esotericism. It is therefore apposite to describe those unfamiliar with or unappreciative of the Deofel Quintet as ignorant of O9A esotericism and thus as ignorant of what the O9A actually is and represents.

That most anti-O9A critics and all anti-O9A propagandists are unfamiliar with or in their prejudice are unappreciative of the Deofel Quintet is no surprise, given how they seem to be embedded in, and representative of, the Magian patriarchal ethos.

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{1} The novels of the Quintet are available from <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The puffatory 'modern satanism' of Howard Stanton Levey (otherwise known as Anton LaVey) is very different from the traditional satanism of the O9A.

"The modern Satanism of Levey is based on the premise that Satan is a symbol of the carnal, the selfish, the egoistic, nature of human beings, with satanism understood as manifesting the *raison d'être*s of 'might is right', of 'lex talionis', and of the individualistic ideas expressed in Ayn Rand's Objectivism [...]

The traditional Satanism of Anton Long is based on the scholarly premise that - as described in the O9A text *The Geryne of Satan* {7} - (i) hasatan - the satan - refers (in the Septuagint) to the chief adversary (of the so-called 'chosen ones') and to the chief schemer against those who regard themselves as the chosen people of God/Jehovah, and (ii) "a satan" historically (in the Septuagint) refers to someone who is an adversary of and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against those who regard themselves as the chosen people of God/Jehovah, with O9A satanism understood as an antinomian - amoral, heretical - means to such exeatic personal experiences as shape and evolve an individual's character and understanding." Source: *The Two Types Of Satanism*, <https://wyrdsister.wordpress.com/2018/05/08/understanding-neo-volkisch-satanism/>

{3} *Esoteric Aural Tradition In The Deofel Quartet*, e-text. 2014.

{4} *Regarding The Sinister-Numinous Aesthetic Of The Order Of Nine Angles*, in the compilation *O9A Occult Fiction And The Sinister-Numinous Aesthetic*, e-text, 2018. Available at <https://wyrdsister.wordpress.com/2018/03/17/o9a-occult-fiction-and-the-sinister-numinous-aesthetic/>

{5} *Some Notes On The Rounwytha Way*, available at <https://omega9alpha.wordpress.com/the-rounwytha-way/>

{6} *The Last Writings Of Anton Long*, available at <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{7} Available at <https://omega9alpha.wordpress.com/geryne-of-satan/>

Labyrinthos Mythologicus

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works was included in the Bibliotheca Teubneriana of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite,

dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

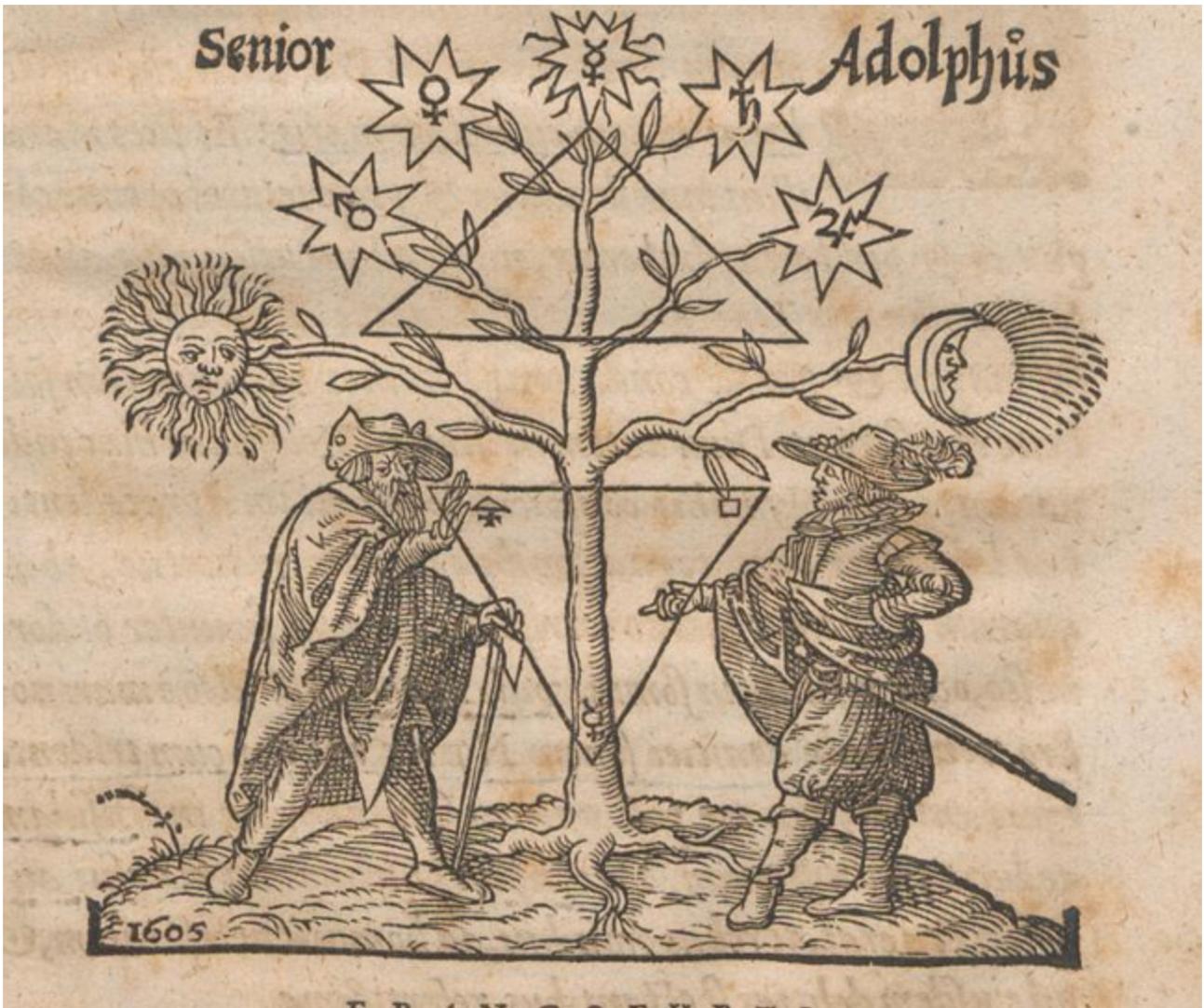
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{1} qv. Milton's Comus, first performed at Ludlow Castle, Shropshire, in 1634:

Comus: What chance good Ladie hath bereft you thus?

Ladie: Dim darknesse, and this heavie Labyrinth.

vv.277-278



**The Tree Of Wyrd And The Star Game
An Overview**

Herewith a useful overview of some of the renaissance alchemical, and the ancient hermetic, roots of the Order Of Nine Angles.

The above image is a Renaissance illustration of a septenary Tree of Wyrd, from the book *Azoth Sive Aureliae Occultae Philosophorum* published in 1613 CE, which illustration includes, in the lower triangle, the sigils of the three fundamental alchemical substances, Sulphur, Salt, and Mercury, whose nine transformations form the "nine angles" of the O9A and which nine angles are represented by the basic nine pieces of the O9A's Star Game thus: $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ $\gamma(\alpha)$ $\gamma(\beta)$ $\gamma(\gamma)$ where α is Alchemical Mercury, β is Alchemical Salt, and γ is Alchemical Sulphur.

The nine angles are thus three triads each triad formed from combinations of the three alchemical substances - for example, $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ - where $\alpha(\alpha)$ transforms into $\alpha(\beta)$ and thence to $\alpha(\gamma)$ which itself transforms to $\beta(\alpha)$, then to $\beta(\beta)$ and then to $\beta(\gamma)$, with $\beta(\gamma)$ transforming into $\gamma(\alpha)$, then $\gamma(\beta)$ and then to $\gamma(\gamma)$ after which the sequence repeats so that $\gamma(\gamma)$ becomes $\alpha(\alpha)$.

In O9A esoteric theory and in the Star Game, the first two combinations of each triad - for example, $\alpha(\alpha)$ $\alpha(\beta)$ - are regarded as occurring in (as transforming via) "causal time" with the last combination - for example, $\alpha(\gamma)$ - as having been transformed via "acausal time" from the two preceding combinations. Thus $\alpha(\gamma)$ has its genesis acausally from both $\alpha(\alpha)$ and $\alpha(\beta)$ while the change of $\alpha(\gamma)$ to $\beta(\alpha)$ is a causal, and not an acausal, change.

The above illustration, and other Renaissance illustrations of a septenary system, were included in the O9A texts *Alchemical And Hermetic Antecedents Of The Seven Fold Way* and in volume two of *A Compilation Of Some Recent O9A Texts*. {1}

The Star Game itself is an esoteric representation of the septenary Tree of Wyrð. That is, of the nexion between the acausal and the causal and which nexion is also represented by our psyche as human beings, a complex psyche hinted at in many medieval and Renaissance alchemical texts {2} and in modern times - for example by Carl Jung, whose inspiration was Renaissance alchemical texts - represented in terms of archetypes, a collective unconscious, the anima and animus, and 'a shadow aspect'. {3}

The septenary Tree of Wyrð also represents the anados (ἀνοδος), the hermetic journey or alchemical/occult quest up through the seven spheres, anciently described in the Poemandres tractate of the Corpus Hermeticum {4} and described in more recent times by the Seven Fold Way of the Order of Nine Angles {5}.

Which overview reveals that the Occult tradition of the O9A is independent of, different from, and an alternative to the Qabala based tradition used by the majority of modern Occultists. {6}

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{1} The full title of the first text is *ἀρρενóθηλνς: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, and is included in the compilation available from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

The second text is available from <https://omega9alpha.wordpress.com/2018/10>

/25/o9a-texts-2018/

{2} See, for example, (i) *Theatrum Chemicum Britannicum*, published in 1652 CE, (ii) *Theatrum Chemicum Praecipuos Selectorum*, published in 1550 CE, and (iii) *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1613 CE.

{3} Regarding the Star Game, see <https://omega9alpha.wordpress.com/the-star-game/>

{4} See Myatt's translation of and commentary on the Poemandres tractate, available from <https://davidmyatt.wordpress.com/corpus-hermeticum/>

{5} Regarding the O9A Seven Fold Way, refer to the ἀρρενόθηλος text, such as the chapters titled *Perusing The Seven Fold Way*, and *Alchemy And The Sinisterly-Numinous Tradition*.

A recent overview of the Way is available in the text *A Modern Practical Guide To The O9A Seven Fold Way* which is included in this book.

{6} For further details, refer to O9A texts such as (i) the aforementioned *The Esoteric Hermeticism Of The Order Of Nine Angles*, (ii) <https://omega9alpha.files.wordpress.com/2018/09/anti-o9a-propaganda-v2a.pdf>, and (iii) <https://omega9alpha.wordpress.com/2015/04/01/hermetic-origins-of-the-order-of-nine-angles/>

Regarding The Aesthetic Of The Order Of Nine Angles

What are the distinctive underlying principles of the O9A genre? The arts - the works - of its Occult culture? The "sinister-numinous" aesthetic of the O9A is manifest - presented, in the causal - in many ways, three of the most prominent being the following. (i) In the pagan rural landscapes that infuse many O9A occult rites, traditions, chants, and practices - such as the Way of the Rounwytha {1}, the Rite of Internal Adept, and The Ceremony of Recalling; (ii) in O9A specific archetypes, from their female 'dark goddess' Baphomet, to the heroines of their sinister fiction, for example Eulalia and Lianna; and (iii) in its principle of Insight Roles, of encouraging individuals to experience in practical (exoteric) and in occult (esoteric) ways both 'the sinister' (dark) and 'the numinous' (light) aspects of their psyche, of the Occult, and 'of the world', and then melding both aspects as a prelude to transcending them.

Pagan Rural Landscapes

In the matter of pagan rural landscapes, there is an apposite quote from an interview with a member of the England-based Deverills Nexion which was published, in 2015, in an on-line music zine, with the Deverills Nexion being known among the occult cognoscenti both for their evocative recordings of ONA 'sinister' chants and for their own original O9A-inspired chants:

"One aspect of ONA praxis appears to be highly relevant to this feature, and that is the role which landscape/nature plays in the Sevenfold (or Septenary) Way, particularly (at least, initially) the landscapes of Britain. Emerging from the world of the Marcher lords' parishes, hidden valleys, moorlands (especially Long Mynd), winding lanes and a Medieval tapestry of fields and rivers, the ONA's roots in Shropshire make it (aside from a highly individual, secretive and dedicated pursuit) distinctively 'folkish' - not völkisch - in aesthetic. The emphasis on landscape and creating sites of worship in rural/wild environments is key to ONA praxis [...] The ONA and its mythos have a peculiarly English feeling behind it. The world conjured [up] is one that has been described as filled with rural outlaws, cunning folk, lonely cottages....."

Such pagan rural landscapes are perhaps most obviously invoked in some O9A chants, in some O9A-inspired Tarot images {2}, and especially in the Occult fiction of the O9A {3} much of which fiction recounts aspects of O9A aural tradition.

O9A Archetypes

In the matter of O9A specific archetypes, three of the most interesting - aesthetically - are (i) the dark goddess Baphomet, the matriarchal deity of many ONA nexions to whom sacrifices were offered; (ii) the reclusive (mostly rural dwelling) sorcerer/sorceress prefigured as such reclusiveness is in the Rite Of Internal Adept where the Initiate lives alone for at least three months in a wilderness area; and (iii) the Rounwytha who lives among or on the periphery of a small, always rural, community.

The Sinisterly-Numinous

In the matter of the sinisterly-numinous one of the most obvious manifestations of the O9A aesthetic is The Art Of Insight Roles. Which involve {4} the individual choosing and then living - for at least a year - a particular task or working in a particular occupation, with that task or occupation requiring the individual to live in a manner which is the opposite of their innate character.

As one outsider commentator noted: "Through the practice of "insight roles", the order advocates continuous transgression of established norms, roles, and

comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter- dichotomy inherent in the sinister dialectics." {5}

Conclusion

It should thus be clear that sinister-numinous aesthetic of the O9A is quite varied; is or can be both 'dark' and 'light', both Occult and practical; and is labyrinthine.

2017
v.1.05

Notes

{1} The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations. vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that

men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things based on local (traditional, aural) customs.

{2} Tarot images - and similar Occult artwork - which wonderfully express the O9A aesthetic include Richard Moul's (2017) *Atu III, The Empress* (from his Tarot pack *Non Est Secundus Quia Unus Est*) and his earlier paintings such as *Bean Na Bainnse*.

{3} See the text *The Occult Fiction Of The Order of Nine Angles*.

{4} See (i) the article *An Introduction to Insight Rôles*, the 119yf revised version of which is included in the 981 page compilation *The Requisite ONA*, and (ii) the 2017 text, included in this book, titled *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* which provides updated suggestions regarding Insight Roles.

{5} Faxneld, Per; Petersen, Jesper Aagaard. "Introduction: At the Devil's Crossroads". *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. 2014. pp. 3-18.

The Avenging Alastoras

We read an awful lot, these days, in books, articles, and via the internet, about 'sorcery' and invocations, almost all of which books and articles describe or rely on the Magian influenced goetic 'tradition' as exemplified by the misnamed Hermetic Order Of The Golden Dawn.

Thus it is refreshing to once again revisit actual Western pagan sources {1} dating from centuries before The Magian Distortion; that is, before the 'grimoire' tradition with its summoning forth of Hebrew, and Hebrewesque, 'demons' and entities, as beloved by the likes of Creepless Crowley and Howard Levey (aka Anton LaVey).

This visit of ours is to Tractate 13 - an evocative name by itself - of the ancient, Greco-Roman, *Corpus Hermeticum*, as brought to life by the recent translation of Mr David Myatt {2}. The tractate itself deals with palingenesis and Greco-Roman (Western) mysticism - a Western mysticism perhaps relevant to the 'sinisterly-numinous' way of the Order of Nine Angles - and our extract below deals with both palingenesis and those avenging deities, the Alastoras, mentioned by Klytemnestra after she, in revenge, had honourably killed her husband and his mistress Cassandra and, covered in blood, stands over the body of her husband:

Do not add to those words that it was me who was the mistress of Agamemnon
Since the wife of this corpse presents herself here
As that most ancient fierce Avenger.
It is Atreus, he is of that cruel feast,
Who, in payment for that, has added to his young victims
This adult one. {3}

It is probably just coincidence that one of the Alastoras is named by Myatt as Vengerisse, given that in his Mythos Of Vindex he named the female Vindex as Vengerisse.

Alastoras and The Vengeress

An extract from sections 7-11 of tractate 13.

Go within: and an arriving. Intend: and an engendering. Let physical perceptibility rest, and divinity will be brought-into-being. Refine yourself, away from the brutish Alastoras of Materies.

Alastoras are within me, then, father?

Not just a few, my son, but many and terrifying.

I do not apprehend them, father.

My son, one Vengeress is Unknowing; the second, Grief. The third, Unrestraint; the fourth, Lascivity. The fifth, Unfairness; the sixth, Coveter. The seventh, Deceit; the eighth, Envy. The ninth, Treachery; the tenth, Wroth. The eleventh, Temerity; the twelfth, Putridity.

In number, these are twelve but below them are numerous others who, my son, compel the inner mortal - bodily incarcerated - to suffer because of perceptibility. But they absent themselves - although not all at once - from those to whom theos is generous, which is what the Way and Logos of Palingenesis consists of [...]

To us: arrivance of Knowledge of Theos. On arrival: Unknowing is banished. My son, to us: arrivance of Knowledge of Delightfulness: on arriving, Grief runs away to those who have the room.

The influence invoked following Delightfulness is Self-Restraint: a most pleasant influence. Let us, my son, readily welcome her: arriving, she immediately pushes Unrestraint aside.

The fourth invoked is Perseverance who is influxious against Lascivity. Which Grade, my son, is the foundation of Ancestral Custom: observe how without any deliberation Unfairness was cast out. My son, we are vindicated since Unfairness has departed.

The sixth influence invoked for us - against Coveter - is community. With that departed, the next invocation: Actualis, and thus - with Actualis presenced - does Deceit run away. Observe, my son, how with Actualis presenced and Envy absent, the noble has been returned. For, following Actualis, there is the noble, together with Life and Phaos.

No more does the retribution of Skotos supervene, for, vanquished, they [all] whirlingly rush away [...]

With a quietude, father, engendered by theos, the seeing is not of the sight from the eyes but that through the noetic actuosity of the capabilities. I am in the Heavens; on Earth; in Water; in Air. I am in living beings, in plants; in the womb, before the womb, after the womb. Everywhere.

As a certain English poet wrote in 1873 CE, "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood." To wit, those tall stories about Hebrew folk from the Bible that the children of the West have for centuries been indoctrinated with.

O9A, 2017

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{1} Our first visit is described here:

<https://regardingdavidmyatt.wordpress.com/2017/06/30/western-pagan-curses/>

{2} Myatt's translation of tractate XIII is available, together with his comprehensive scholarly commentary, here: <https://davidmyatt.wordpress.com/tractate-xiii/>

{3} Aeschylus, Agamemnon, as translated by DW Myatt.

The Numinous, Empathy, And The O9A

Regarding The Term Numinous

Since it is a common but mistaken belief that "Rudolf Otto coined the term numinous to refer to the primal experience of the holy," it seems appropriate to explain what the Order of Nine Angles (O9A, ONA) mean by the term given that the term occurs in O9A expressions such as 'the sinister-numinous' and 'the

sinister-numinous aesthetic'.

Regarding this mistaken belief about the origin of the term, as a certain "Anton Long" pointed out in his text *Alchemical Seasons and The Fluxions of Time* published in 123 yfayen (2011)

"despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English - so far discovered - is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward - a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter - emigrated to Massachusetts in 1634 ce."

The meaning of the term numinous in that 1647 book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 (where it is spelt numynous), is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is divine.

In respect of the O9A, the expression "the sinister-numinous tradition" refers to the traditional Occult praxis The Seven Fold Way, which is an Occult praxis first publicly described in the 1989 *Naos MS* and usefully summarized in the 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*, which later text explains that

"The Seven Fold Way is a representation of the septenary system and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn.

In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given

nor awarded by someone else."

In the Seven Fold Way the first three stages - Neophyte, Initiate and External Adept - are associated, in *Naos*, with "the sinister" (the masculous) aspects of the human psyche as evident in that there is a practical exploration of traditional Satanism, as presented both in the O9A *Black Book of Satan* and in the evokation/invokation of The Dark Gods.

The next stage, that of Internal Adept with its three to six month living alone in a wilderness area, marks the transition to "the numinous" (the muliebral) aspects of the human psyche and which stage is where the faculty of empathy is cultivated, for as 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." {1}

As he noted in his later text *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*,

"In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means, empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy." {2}

Toward the end of the stage of Internal Adept the O9A individual undertakes the Rite Of The Abyss which involves living alone for a lunar month in a dark cave or cavern during which there is, or should be, an experiencing of The Unity beyond both the sinister and numinous aspects, and which successful experiencing marks the achievement of the grade of Master of Temple / Mistress of Earth.

This, the fifth stage of the Seven Fold Way, is where the Adept goes beyond denotata (terms, naming, causal abstractions, forms, ideas) to an apprehension of the formless wordless Acausal. For, esoterically apprehended, via patheimathos both Occult and exoteric, both 'the sinister' and 'the numinous' are themselves causal, human, abstractions.

As described in the 2015 O9A text *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*,

"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:

- (i) in a personal, and years-long, anados (a quest for immortality) involving *myesis* and various practical esoteric arts, rites, mysteriums, and techniques;
- (ii) in 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", and
- (iii) in 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 cyclicity 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." {3}

A Metaphysical Understanding

In order to fully appreciate and understand what the term *numinous* does and does not mean - esoterically and exoterically - it is necessary to understand its metaphysical and thus its philosophical context.

In the Numinous Metaphysics chapter of his 2017 monograph *Tu Es Diaboli Ianua*, David Myatt iconoclastically wrote that in his view "the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral." {4}

He then asks the important and relevant question as how can the "numinous

balance between masculous and muliebral be metaphysically expressed, given that the culture of pathei-mathos has moved us, or can move us, beyond anthropomorphic deities, whether male or female; beyond myths and legends; beyond reliance on texts regarded as sacred and/or as divinely inspired; and even beyond the need for denotatum and religion."

If one accepts Myatt's understanding of the numinous as "primarily a manifestation of the muliebral" then it follows that all extant representations of the numinous, from Christianity, to Islam, to Judaism, to Buddhism, to most contemporary pagan revivals, as well as ancient Greco-Roman paganism, do not or did not adequately presence the numinous.

For such a muliebral presencing would, according to Myatt, be manifest in "a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy."

Hence a modern and metaphysical presencing of the numinous would be "beyond the need for denotatum," {5} whether the denotatum be a named anthropomorphic divinity or named divinities, or whether such denotatum involves texts, since it is manifest "in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

Thus the numinous is not and cannot be - as Rudolf Otto argued in his *Das Heilige* - manifest in the Old and New Testaments of Christianity (*Das Heilige*, chapters X, XI); nor is it manifest in the writings and sermons of preachers such as Martin Luther (*Das Heilige*, chapters XII); nor in anything - ancient or modern - which involves 'worship' (*Das Heilige*, chapter XIII ff). Nor even in some philosophical theory and thence described by a term such as *a priori* (*Das Heilige*, chapter XVII).

Which would seem to lead us back to Myatt's understanding of empathy as a *human faculty* which cannot exist beyond the personal horizon of the individual, with the knowing gleaned by such a faculty limited to the immediacy-of-the-moment {6}. As a human faculty, it does not involve denotata, and is personal and individual {7}. For empathy "reveals or can reveal the nature (the physis) - sans abstractions/ideations/words - of Being, of beings, and of Time." {8}

Understood and appreciated as a human faculty, empathy can according to esoteric philosophy be presenced and developed by certain Occult means. Which presencing and which development forms part of the practical O9A Seven Fold Way.

In the esoteric context of the O9A 'sinister-numinous way', Anton Long in his *The Enigmatic Truth* (Last Words From A Modern Alchemist) mentions an earlier text of his in which he wrote

"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 Aeonian changes we desire and plan for - in its own species of acausal Time." {9}

There is thus a pleasing symmetry here between Myatt's metaphysics - as manifest in his recent pagan monographs *Tu Es Diaboli Ianua* and *Classical Paganism And The Christian Ethos* {10} - and the esotericism and praxis of the essentially pagan O9A {11} and which symmetry might explain why some O9A folk consider that Myatt as Rounwytha and Mage is now living the "final apprehension" of The Unity beyond the abstractions of both sinister and numinous having discovered, after fifty years on a Faustian quest, Lapis Philosophicus.

July 2019 ev
v.1.03

Notes

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

{2} The text is included in the compilation *Pathei-Mathos, Empathy, And The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/empathy-and-the-supernatural/>

{3} <https://wyrdsister.wordpress.com/2018/02/03/ontology-satanism-and-the-o9a/>

{4} Since Myatt goes to explain what he means by both masculous and muliebral it is worth quoting the passage from *Tu Es Diaboli Ianua* in context:

"If the numinous is a presencing, and an apprehension by us, of the divine, of the sacred, then is divinity, is the sacred, the sole domain of, a presencing of, the masculous - or such that the masculous dominates - or is it the domain of the muliebral; or the domain of such a balance between masculous and muliebral as the culture of pathei-mathos seems to indicate it is and should be. My own pathei-mathos certainly indicates that the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral.

A masculous presencing is and has been manifest in a predominance of male deities; or in a dominant male deity; and/or in legends and myths which celebrate masculous values, such as competitiveness, a certain harshness, a desire to organize/control, a perceived conflict between some-thing, some abstraction, denoted 'good' and some-thing, some abstraction, denoted as 'evil', and a following of or an adherence to abstractions in general (such as a perceived divine law or some interpretation of religiosity) over and above personal love. Considered exoterically - not interiorly, not esoterically - a masculous presencing is manifest in a religion, with the attendant organized worship and devotion, with there existing a hierarchy, a creed or an article or articles of faith, and usually some texts, whether written or aural, regarded as sacred and/or as divinely inspired and which invariably require interpretation.

A muliebral presencing is or would be manifest in a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically - not interiorly, not esoterically - a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural.

Historically, it seems that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous [...]

Historically, while the paganus apprehension of Greco-Roman culture was also primarily masculous it did presence aspects of the muliebral, manifest for example in female deities such as Athena, Artemis, and Gaia, and thus was somewhat more balanced, more harmonious in terms of re-presenting our human physis, than Christianity."

{5} In a footnote in *Tu Es Diaboli Ianua*, Myatt explains that he uses "the term denotatum - from the Latin, denotare - in accord with its general meaning which is to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted. Thus understood, and used as an Anglicized term, denotatum is applicable to both singular and plural instances and thus obviates the need to employ the Latin plural denotata."

{6} *The Numinous Way of Pathei-Mathos*. 2013. Part I. Wisdom, Pathei-Mathos, and Humility.

{7} Op.cit. Part III. Some Personal Musings On Empathy.

{8} Op.cit. Appendix II.

{9} <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{10} David Myatt, *Tu Es Diaboli Ianua*, 2017, International Standard Book Number 978-1982010935. David Myatt, *Classical Paganism And The Christian Ethos*, 2017, International Standard Book Number 978-1979599023.

{11} The evolved, modern, paganism of the O9A is described in the text *The Pagan O9A*, available at <https://omega9alpha.wordpress.com/pagan-o9a/>

Concerning The Nine Angles And Acausal Energy

Preface

I. The Nine Angles - Beyond The Causal Continuum

II. The Nine Angles of Sinister Change

III. Sorcery and the Esoteric Nature of The Acausal

IV. The Physics of Acausal Energy

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Preface

Included here are three classic Order of Nine Angles texts - (i) The Nine Angles - Beyond The Causal Continuum, (ii) The Nine Angles of Sinister Change. and (iii) Sorcery and the Esoteric Nature of The Acausal - which outline the somewhat complex esotericism behind the O9A terms *the nine angles* and *the acausal*.

As noted in one of the texts:

" The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrð (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal).

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum. "

The O9A text titled *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* details some of the secrets of sorcery and was first published on Anton Long's (now defunct) nexionzero blog in 2010 ev and revised by him the following year. While somewhat polemic in content it is relevant to the two other O9A texts in that it explains much about the nature of the acausal.

From the 1970s on the O9A also used the term 'angle' as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid.

Thus the term angle even in ordinary usage meant and implied more than some simple Euclidean intersection of two or more lines. The term angle - ἄγκων (bend, nook) - occurs in Iamblichus in relation to the character, and characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin the term - angulus - is, metaphorically, a "hiding or lurking place".

O9A, 2019 ev
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I.

The Nine Angles - Beyond The Causal Continuum

To understand The Nine Angles is to understand the cosmology of causal and acausal - of the Cosmos itself having a causal continuum (a causal Universe), and an acausal continuum (an acausal Universe). The Nine Angles are a nexion between the two, which means these nine angles have or can presence life; that

is, they possess, or are animated by, acausal energy, from the acausal continuum.

There are nine angles because there are nine dimensions involved in all the nexions we currently know - the four dimensions of, or which re-present, the causal continuum, and the five dimensions of, or which re-present, the acausal continuum, and which "five dimensions" form the basis for genuine dark sorcery, that is, the willed bringing forth of acausal energy into the causal by means of a nexion.

The four causal dimensions are, of course, the three spatial dimensions (at right angles to each other) and the one dimension of causal, linear, Time. The Nine Angles are therefore formed from, or consist of, or re-present, four non-living (inert) causal dimensions, and five living ("alchemical"; "esoteric"; "dark"; sinister) acausal dimensions, and it this combination, of Nine, which is numinous, or, more correctly, which is that sinister-numen which forms the essence of Life itself.

Thus, the term "angle" as used by the ONA esoterically and fundamentally means one type of, one particular species of, a Cosmic dimension - as opposed to the ordinary type of dimension we are familiar with in the causal continuum, and which causal dimensions can be re-presented mathematically and which causal dimensions form the basis for the causal science of Physics.

In causal terms, an angle is simply a convenient geometric construct - an abstraction based upon the linearity of causal Time, on the simplicity of causal cause-and-effect, and an abstraction which can be re-presented in Euclidean (two-dimensional causal) geometry by the meeting or intersection of two lines, and also re-presented in spherical (three-dimensional causal) geometry, and Riemannian-type (four-dimensional causal, or metrical) geometry.

All these types of causal "angles" are inert; mere causal abstractions, even when we are describing that causal-angle which re-presents causal Time, because this type of Time (the causal type) is simply a physical (lifeless, un-numinous) cause-and-effect.

In complete contrast, an acausal "angle" is some-thing that lives, that has or which can be imbued with, life: that is, it has or it can be imbued with acausal energy. Or expressed another way, an acausal "angle" re-presents or can be used to re-present, acausal energy, and thus also re-presents the very essence of Life, of what animates physical matter and makes that matter "alive".

Thus, the-nine-angles is a term for that particular collocation of acausal-and-causal-angles which form, or which construct, or which are, a nexion: the intersection of causal and acausal metrics. Where the acausal continuum (the acausal Universe) meets, or intersects, or joins, or is merged with, the causal continuum, the causal Universe.

Hence it is easy to understand just how the nine angles are the combination of four causal-angles, and five acausal-angles: of the "five dimensions" of acausal Space-Time, and the four dimensions of causal Space-Time.

Confusing Angles

The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal) [Footnote 1].

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum.

Due to the very nature of the acausal, we simply cannot construct acausal angles (that is, we cannot presence or access or re-present acausal dimensions) by some-thing or by some-things which is or which are purely causal; by inert, physical (causal) material or matter, or even by causal types of energy (such as electricity, and plasma).

All that we have, for the moment, are various alchemical-type esoteric Rites which have been shown, by trial and error, to be effective to some degree. That is, we do possess some rather rudimentary means to manufacture a nexion, or to use an existing nexion. [Footnote 2]

These rites currently all involve, in some way, human beings, and some combination of some causal-things, such as esoteric chant; a quartz tetrahedron. That is, it is the human being - or rather the type and magnitude of

acausal energy which exists in a living human being - which re-presents or which can be used to access, certain acausal-angles (certain specific acausal dimensions).

Manufacturing Future Nexions

What it is important to understand about all existing means of accessing the acausal - of presencing and using acausal energy - is that they are rudimentary and crude; a mere beginning.

Once we acquire, we develop, a better understanding of the acausal continuum, and thus of acausal energy, we can begin to construct some means, or some devices, to manufacture a nexion and thus directly access the acausal continuum. Obviously, these devices will not be based on current, purely causal, inert, technology, because they will, to some extent, harness or use acausal energy as opposed to causal energy, and it is such devices which should enable to access the acausal sans the medium of human beings.

Thus, all of our currently existing ways and means of presencing the acausal - all of which are manifest only in the sinister-numen of the ONA and its world-wide kindred - are themselves only a beginning, a temporary means, and they can and will be surpassed when we ourselves develop our faculties sufficiently to be able to rationally comprehend the acausal as it should be apprehended, and when we extend the frontiers of our knowledge by bringing-into-being a genuinely acausal technology, based on acausal energy and, most importantly, upon acausal Time.

Thus, the ONA - representing as it now does the pinnacle of our current esoteric knowledge and representing as it does the most efficacious means currently known to us of using acausal energy - is itself only a beginning, and can, and should, and must, be developed, evolved, changed; for it is only one temporally based means to enable us to develop, and to use, our understanding of The Cosmos as the Cosmos really is: some (currently often mysterious) combination of two different Universes.

The beginning of the new apprehension we needed was contained, esoterically, in the term Nine Angles - but the ONA has now gone beyond even this, as outlined in the exoteric text, *The Physics of Acausal Energy*. And it is such developments of our initial Nine Angles apprehension which will take us beyond our currently rather rudimentary "magick", of Rites, Ways, means and ends - and which can enable us to construct, in the future, the new very real magick of the Cosmos where we have direct access to the acausal continuum itself, and thus can - to give one relevant example - use that continuum to travel from one place in the causal Universe to another place in the causal Universe, almost instantaneously, without the need for cumbersome, causally-Time based, starships.

For one basic Law of acausal Physics, of acausal energy, is: action-at-a-distance, since acausal Space and acausal Time are exactly that, a-causal, not-bound by the metric, the distances, of causal Space - which distances always take a certain amount of causal Time to cover, however fast the velocity.

Thus can we, in reality, not only seed ourselves among the Galaxies of the Cosmos, but also live in those new diverse ways which will themselves be the genesis of our accelerated evolution as a species: as one type of causal life in the Cosmos.

Compared to this, all the "magick", all the "ways", all the "esotericism", of others - and even of the current Order of the Nine Angles - is totally and utterly mundane.

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Notes:

(1) The ToW itself can also be "viewed" (or esoterically apprehended) in many ways - for example, it can re-present the consciousness, the life, the psyche, of a single human being - that which animates, or those things which animate, the human being and makes them human, such as archetypes, the very process of rational thought itself, and the faculty of empathy.

The ToW - as one nexion - can also re-present the seven individual nexions (the spheres) plus the two other nexions, one of which is The Abyss, which makes it what it is, an alchemical (that is, living) symbol of Atazoth: that increasing-of-azoth which are the "living waters", The Philosopher's Stone, the gateway/nexion to an acausal, and thus immortal, existence.

(2) Some of these Rites are given in *The Grimoire of Baphomet*. The Seven-Fold Way itself (as outlined, for example in *Naos*, and in *The Complete Guide to The Seven-Fold Way*) is another means, known to us, which is or which can be effective in giving us access to the acausal - that is, enabling us to presence or access or re-present acausal dimensions, and thus acausal energy.

Another Way, known to us, is The Way of the Rounwytha.

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II.

The Nine Angles of Sinister Change

We perceive. We use reason to try and understand what we perceive (or, at

least, some human beings use reason). We arrive at some conclusions - or we give up and just accept what someone else, somewhere, has written or said: the answers of some established religion, or the answers of some political ideology, for example. Sometimes, however, we do need a bit of guidance, something or someone to nudge us in the right direction, to aid our thinking, or inspire us, or maybe to just get us thinking about, and asking questions about, certain matters that most people take for granted.

The Sinister Way is just such guidance, based as this Way is on the accumulated *pathei-mathos* - the learning from direct, hard, difficult and often suffering causing experiences - of some human beings who have detested and who do detest mundanity and mundanes, and who have dared to defy the accepted causal abstractions of their times.

This sinister and individual learning - which it is one of the aims of practical Left Hand Path, or sinister, training to produce, to induce - thus provides insight, perspective; it gives the individual a new take, a new "angle", on things. This learning is both Occult (the perception of essence behind causal form and appearance, and the development of faculties to enable such perception) and directly sinister (Presencing The Dark).

Further practical experience reveals - or should reveal - that we human beings have nine quite distinct ways of viewing, of perceiving, the world: nine different ways of looking at existence, at Life, Nature, Death, and at all those many causal forms we have manufactured over Aeons to interpret Reality, and ourselves, in an attempt to try and understand Reality and ourselves.

That is, our faculty of perception - our human knowing - has nine different modes of being, just as Reality has, with we human beings - our consciousness - being a reflexion of such Order, for what is above (beyond us) is reflexion of what is below (what is within us); that is, there is both a cosmic Order, and a certain symmetry within that order.

But why nine? Why not seven or eleven or even thirteen? Because we human beings are a nexion - that is, we exist in both causal Space-Time (of four dimensions, or angles) and in acausal Space-Time (of five dimensions, or angles). Because we possess acausal energy - which energy animates our physical matter (the chemicals, physical molecules, that makes up our bodies) and thus makes that matter organic, a living being.

We could express this another way - Existence has nine fundamental emanations. Nine different ways of presencing itself, of coming-into-being. Or, if we wanted to use older terminology, we might say: nine fundamental vibrations, nine fundamental dimensions.

But why use the term *angle* instead of dimension, or even vibration? Because it is different; because the term angle, as used by sinister ways such as that of the

ONA, requires one to think about - to logically analyse - what the term means or might mean or imply. That is, there is a certain effort required to ascertain its esoteric meaning. For an angle - esoterically - is much more than a dimension, much more than a vibration. Even understood in the exoteric sense, an angle implies something that meets with something else or something that is curving (non-linear; not straight) or the space between two things.

Esoterically, we human beings have the potential - the capacity, the ability - to perceive and thence understand the Order, the ordering, the organization, that is Existence/Reality/Being/The Cosmos; and we also have the potential, the faculties, to use that understanding to change, to consciously evolve, ourselves, as unique individual beings, and collectively: to aid others like us, others of our kind, and thus bring-into-being new Aeons, a new presencing of the sinister; that is, a Dark Imperium where we can fulfil our Galactic potential.

This ordering, this organization, is, for our human consciousness, nine-fold - and thus, exoterically, there are, for us, nine stages, or nine means, of apprehending this basic ordering, and which nine aspects we thence combine into that knowledge which is a knowing of the essence itself, beyond all forms and all causal (all limited human) apprehensions.

Hence, according to sinister ways such as that of the ONA - according to the accumulated pathei-mathos of sinister Adepts - the apprehension is manifest to us both in the nine variations of the basic three (the nine basic pieces of The Star Game, for example) and in the *seven plus two*: in (1) the seven spheres (the seven basic apprehensions, or emanations) that form The Tree of Wyrd, (2) the Abyss (the connexion between the individual and the acausal) ; and (3) the Tree of Wyrd (ToW) itself as but a nexion between causal and acausal.

Or, expressed another way, this *seven plus two* means that the ToW as we exoterically perceive it - a three-dimensional structure consisting of seven spheres and the interconnecting pathways - actually changes, in both causal Space-Time and in acausal Space-Time. That is, it is not some static "thing"; not even just a static "thing" that moves or can be moved (rotated) in causal Space. For it changes both causally and acausally, with part of this change being our - our individual, human - interaction with it: with ourselves, and the cosmic Order beyond us.

That is, we enter into (we are involved with) a symbiotic relationship with what the ToW (and also The Star Game) *re-presents*: which is the order that is both Existence/Reality/Being/The Cosmos and our own living being, the nexion we are and the presencing of acausal energy which we are.

Thus, the nine angles are alive - possessed of acausal energy: some-thing which lives, and these living angles are manifest to us as, for example, the ordering which is the living ToW within us, and which we can use to change, to evolve, ourselves; that is, to enter and go beyond The Abyss, and

thus emerge as new type of human being, one in whom there is knowing of the essence and one in whom there is an abundance of, an increase of, a new flux of, acausal energy.

Hence, these nine angles are genuine magick, Occultism presented on Earth - a means of changing, of evolving, ourselves; of participating in our own evolution and of becoming a different type of being, just as The Order of Nine Angles is one presencing of the esoteric reality (the true ordering of Existence) beyond the mundanity of the acceptance of mere causality (materialism) that pervades and "animates" mundanes, as well as a presencing that can take us far beyond the lifeless sterility of all the causal forms that are so loved and revered by mundanes.

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III.

Debunking The Chaos

Sorcery and the Esoteric Nature of The Acausal

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it (at first without acknowledgement of its source) from Myatt's early (1974) work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*. It was also central to his 1970s Star Game.

In these four decades since our first use of this term, there has been much speculation - among both ONA Initiates and esoteric folk in general - about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among certain Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some of the Occult illiterati proclaiming such things as "Chaos is the creative principle behind all magic[k]..." and "A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force," and even quite laughable pretentious babble such as, "I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur."

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the

term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

Chaos theory, Quantum Mechanics, and Sorcery

Let's be clear - talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is silly.

Why? For three reasons.

(1) Because those individuals who do so talk have not thought - conceptualized - beyond the concept of causal Time, as they obviously (given what they write, or have written) do not possess or have not developed those Dark Art skills, such as the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

(2) Because such physical theories - modern, outré, or otherwise - cannot explain in any way the fundamental difference between life and inert matter. That is, what animates or infuses, for example, the physical structures of a cell to make that cell alive; and why, for instance, all living matter disobeys the first of Newton's laws.

(3) Because such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time - as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable ds) - and which linear time cannot even be defined in any satisfactory manner sans causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time - deriving from tensorial mathematics, or some other representation - are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Furthermore, there is no link between such physical theories - trendy or otherwise - and sorcery because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. That is, correctly - esoterically - understood sorcery is a living alchemy.

For sorcery is a combination of various aspects, the most necessary and important of which are living beings - for instance, the sorcerer, and the object

of sorcery, which object is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is - as all Dark Arts are - a means whereby we shed our causal, illusive, form (of separateness) and become of the essence of Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because "we" are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings, and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why - in the real world we human beings all inhabit (as distinct from our dreams, and the movies) - no sorcerer, however advanced or knowledgeable they may be, can by some "magick" or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is affect and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1]

What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] - and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3]. Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrld) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally - and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality.

Thus, the living energy of a human being - that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence affected or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the effect that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them

and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

The Esoteric Nature of The Acausal

In simple - exoteric - terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense - practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal sans causal abstractions [4].

In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being. For it is causal abstractions that obscure the nature - exoteric and esoteric - of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of the qabalistic-influenced modern Occultism of those who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking - of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can be mastered and can be easily, and should be, disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism; of the creed which begins "I command the powers...", and continues with "I can become powerful enough/knowledgeable enough" to master anything, and that, "given the right

tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me..."

This is, ultimately, the urban whine of Homo Hubris - the "I'll be safe; or I can make myself safe. I am or can be in control" attitude. This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: which whine is "that Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

However, the dark reality is that the acausal allows for no such safety and no such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of human perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (something passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no "consciousness" to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any "change" - or progression or development - since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language - because such language almost invariably (and especially Western languages) require or assume (imply) a copula, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), "we" cannot - since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself - the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need "explanations" - or attempts at explanation - of the

acausal by such causal things as "chaos", or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing -isms such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [5]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that are a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self.

We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living. In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to The Acausal Beyond.

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Notes

[1] It should be remembered that the ONA uses terms such as psyche and archetype in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (Version \geq 3.07)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, $\psi\upsilon\chi\acute{\eta}$) which animates physical matter and makes it living, here on this planet we call Earth.

[3] A rudimentary example of this is given in Naos.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (Version \geq 3.07)

[5] For a basic overview, see the ONA compilation *Guide to The Dark Arts of The Sinister Way*.

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IV.

An Outline Of A New Physics

Introduction: The Axioms of Acausal and Causal Space and Time

What is postulated here in regard to a new "acausal" Physics - the physics of an acausal continuum - is currently just a speculative theory based on certain assumptions or axioms.

The primary axiom is that the Cosmos consists of: (1) the causal, phenomenal, universe - described by the three-dimensional causal geometry of causal Space and by one dimension of linear causal Time - and (2) the acausal universe, described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity.

The causal universe is the realm of causal matter/energy, and the acausal universe is the realm of acausal matter/energy. ¹.

The causal universe is currently described by causal sciences such as Physics, Chemistry and Astronomy. The acausal universe can be described by a new science based on the new Physics of acausal energy.

The acausal is currently only indirectly known to us from our observation of, and empathy with, life: with those causal-based living organisms and beings which dwell with us on this planet we have called Earth.

Causal science is based on the following foundations: (i) the causal, phenomenal, universe exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses and by practical scientific experiments; (iii) logical argument, or reason, is the basic means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws; (v) that, in competing explanations of events or observations, the simplest and most logical explanation is to be preferred.

Understanding Acausal Energy

To understand the nature of acausal energy, the best way to begin is to observe living organisms, because each living organisms is a place, a region - a nexion - where acausal energy is manifest in, or presenced, in our ordinary causal Space and causal (or linear) Time.

That is, it is acausal energy - emanating from the acausal - which animates

causal matter and makes it "alive", and this acausal energy derives from, originates in, acausal Space and manifests the property of acausal Time. Hence, every nexion which is a living being is a region in the Cosmos where the acausal intrudes upon the causal, with it being assumed that the greater the complexity of a living organism, the more acausal energy it possesses, and the more complex, and larger, the nexion to the acausal.

This animation of physical matter occurs within physical matter to make that matter specialized and directed, and co-ordinated, with other physical matter. That is, it structures such matter in particular ways, often hierarchically, changing its nature from static to dynamic and symbiotic, and it is this ability of physical matter to interact in a symbiotic way with other physical matter (to grow, change and develop) - to make connexions to other physical matter and animate them - which marks the changes of living organisms from the changes of non-living matter, such as the growth of some crystals.

In addition, it is further assumed that - just like causal energy - acausal energy cannot be created or destroyed. Thus, when a living organism dies, the acausal energy that animated its physical, causal, atoms either remains, for a certain limited causal Time, in the causal, or returns to the acausal - so that the death of a living organism is simply the closure of the nexion - the connexion - between causal and acausal, and the loss/breakdown of causal form.

The life-span of a living organism is determined by the amount of acausal energy present - the amount which animates it - and whether or not the connexion to the causal: (1) remains open (and thus possibly brings the transfer of more acausal energy to the organism); or (2) decreases (which restricts the further flow of acausal energy); or (3) closes.

A living organism - physical matter which possesses the attribute or mark of life - obeys the ordinary laws of Physics but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

Observing Acausal Energy in the Causal

Observation of living organisms reveals, for example, that they - in contrast to ordinary inert matter - do not require an external force for their movement. That is, their motion is already "inherent" in them by virtue of their nature as living organisms. Similarly, living organisms not only move without the application of any external physical force, but they also change without any external physical force being applied - for example, a young living organism, such as a human child, normally grows in a certain way over a certain period of causal Time. Such growth is limited, in causal Time and causal Space, and is followed after a period of causal Time, by a slow decline, and then, ultimately, by causal death. The more evolved, the more complicated, the physical organism, the more acausal energy it may be said to possess or be able to access.

For convenience, the acausal energy that we may detect in the causal will be considered to be manifest, to us, in our causal phenomenal universe, by means of what we may call acausal charge. That is, we shall refer to the acausal energy that manifests itself in the causal - within, for example, living causal beings - as possessing the property of propagating, or emitting, by its flux (change), acausal charge. That is, the movement of acausal energy in the causal gives rise to the emission of acausal charges. Hence, we can consider a living causal being as physical, causal, matter plus a certain acausal charge. ². Thus, the observed total "loss" or dissipation of acausal charge within or by a certain living causal being would signify the causal death of that being.

Such observations - and deductions from them - lead to the following postulates regarding acausal energy, and regarding the properties of acausal objects (or "beings") as those beings (such as living organisms) are known to or are observed by us, in the causal:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the physical cosmos acausally attracts or acausally repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space. Here, a distinction is made between "acausal attraction/repulsion" and the causal attraction/repulsion we are familiar with from Physics, such as the attraction and repulsion of magnets.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal energy and its changes, and it is no coincidence that many of them express, for acausal energy/charge, what the ordinary Physics expresses for physical energy/matter and electric charge, since the Physics of causal matter/energy can be considered to be a limiting, or special, or particular, case of the Physics of acausal energy/matter.

Some further elucidations regarding (5) and (6) above may be required, since

they may not be so evident as the other postulates.

Postulate (5) arises from the nature of the acausal itself - from the very structure of acausal Space and acausal Time. Thus, causal Space obviously does not exist, there, in the acausal - there is no causal metric and thus no causal separation between acausal objects. In the simplistic sense, all acausal objects are linked or connected - or, more precisely, they are different facets, in certain causal Times, of the one, the same, "thing" (the acausal itself): of that (causally) dimensionally-independent Unity which is the matrix of all such nexions, of all such connexions.

We just - from our limited, causal, metrically-FourDimensional-dependant perceptive, perceive such objects as single, unrelated objects, whereas they are just the parts of the indivisible, "dimensionless, time-less", acausal itself. Similarly, since there is no causal Time - no linear cause-and-effect - there is always, again from our limited causal FourDimensional-dependant perspective, a simultaneity, such that the acausal energy that flows through a particular causal nexion and thus animates one particular causal living being, may arise or have arisen from anywhere in the acausal universe - from what we might, again with our limited causal FourDimensional-dependant perspective, describe as another part of the physical universe, billions upon billions of light-years away. That is, there is no amount of causal Time involved in the travels of such acausal energy, and no limitation of velocity.

Thus, it is possible to theorize that we might, by somehow harnessing acausal energy, and by using and/or creating nexions to the acausal, be able to travel anywhere in the physical universe almost instantaneously.

Postulate (6) arises from the nature of acausal energy which is perceived as possessing three states - (1) when it is flowing from the acausal into the causal; (2) when it is flowing from the causal into the acausal; (3) when it is, momentarily and viewed from limited causal FourDimensional-dependant perspective, in stasis, or "neutral". It is this flow and its direction (causally-observed or manifest) which manifests, in the physical causal universe, the properties of "acausal attraction/repulsion" between acausal objects. The type and magnitude and effects of this "acausal attraction/repulsion" cannot be determined or measured by instruments based on causal Physics; that is, they can only be determined or measured by that which itself possesses acausal energy, and which thus "reacts to" or interacts with, the acausal energy of an acausal object.

The Nature of Life

The acausal energy that animates a living organism may be said to "pattern", or to causally "form" (make whole; animate) the physical matter it consists of, and this acausal energy by its very nature is not static, but is in a constant state of flux - of circulation/movement, between the causal and the acausal. Thus, when a living organism suffers trauma and dies or is killed what occurs is that this

flux ceases because the connexion between causal and acausal is lost: outwardly, the organic wholeness, or acausal membrane or acausal "patterning" - that which cosmically distinguishes one living entity from another - disintegrates or is somehow disrupted/destroyed by some form of causal energy/matter. That is, every organism occupies a certain causal Space at a certain causal Time, while also occupying a certain acausal Space within acausal Time, with the causal energy of that being defining this acausal membrane: defining how the causal matter is patterned, or formed.

Thus, the physical form of a living causal being - such as its body - consisting as it does of causal matter occupying a certain causal Space, is a fragile container for the acausal energy that patterns, animates, and fluxes within, that body and which, while that organism lives in the causal, holds its physical matter together as one symbiotic, functioning, unit. Once so animated, formed or patterned by acausal energy, the physical matter has a certain causal life-span - or rather, its physical components do; and this because of the very matter of such dense (acausally-speaking) and often fragile causal matter.

In order to sustain itself, a living causal organism - by its very existence in the causal as a causal being composed of causal matter - must obtain causal energy in the form of, for example, carbohydrates. That is, it ingests sustenance - food - and extracts from this matter the type of causal energy required, in whatever form. However, it is possible to theorize that if a living organism could obtain and in some way use acausal energy itself, it might have no need of such causal matter as sustenance, just as, in theory, such an acquiring of acausal energy could change (that is, make more healthy, and extend) the causal life of such an organism.

Practical Acausal Physics

The basis for practical acausal Physics - and of the technology deriving from it - may well be five-fold:

- (1) The detection and measurement of acausal charge by new devices which use or which are based - wholly or in part - upon acausal energy;
- (2) Practical experimentation using detected acausal charges;
- (3) The generating and harnessing of acausal energy by new devices and machines which use or which are based - wholly or in part - upon acausal energy;
- (4) The development of a new mathematics to describe the nature of acausal Time and acausal Space, and thus of acausal energy and its

changes, of which the propagation of acausal waves, in the causal continuum, is an important part;

(5) Creating/constructing physical nexions in causal Time and Space.

(1) and (3) above will most probably mean the development of a genuine organic - living technology - and thus the creation of living machines.

If the postulated acausal charges exist, then they should be capable of being detected and their "energy" measured. As mentioned above, such detection and measuring devices cannot be based solely upon causal Physics - that is, such charges will not be detected by devices which measure or detect or use such causal physical things as electrical resistance, or electrical charge, or magnetism, or the electromagnetic spectrum. Instead, new means of detection must be devised, and thus an important question is: what properties do we expect acausal energy (or more precisely, acausal charges) to possess?

We might begin with those things which we observe differentiate living causal organisms from ordinary causal matter. There are the following seven attributes: a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself. These, however, are all observable causal phenomena - the basis of the causal science of biology - which can be detected and measured by causal apparatus, even though these attributes may be attributed to, or actually be, some of the causal effects of acausal charge. That is, we need to try and directly observe one or more of the properties of acausal charge, not some of the causal effects, macroscopic or otherwise, that acausal charge has on living matter.

Thus it seems logical that we turn instead to consider the biological cells that are considered to be the basis of all currently known causal living organisms, for each individual cell - whatever the complexity of the organism of which it is a part - possesses the seven biological attributes of life. According to the theory of acausality, acausal energy and acausal charge - which we have been propounding - each individual cell, since it is alive and the basic unit of causal life, must be animated by, and somehow contain, acausal energy and thus acausal charge. Hence, observation of such an individual cell should reveal - with the appropriate apparatus - the presence of basic acausal charge, provided that such apparatus as we can construct is capable of detecting - sensitive enough to detect - the amount of acausal charge present in such a cell; which amount of acausal charge is most probably quite small.

This seems the best direct and causal experimental approach, rather than trying to initially deduce - based on various assumptions - what particular part, if any, of such an individual cell (such as the nucleus, or the DNA, or the cytoplasm) may be the source (a nexion) of acausal energy, and thus the emitter of acausal charge/acausal waves.

Therefore, what is required is to construct some experimental apparatus which can detect the acausal charge/acausal waves emanating from either one living cell, or some small living collocation of cells.

Which returns us to the basic question: what properties can we expect acausal charges to possess? Can we expect acausal charges to somehow alter in a detectable way the fabric of the causal continuum (other than the obvious one of animating causal matter making it thus alive)? To somehow interact with some aspect or aspects of our physical universe - causing some changes in, for example, causal energy or the very structure of acausal Space itself?

If this is the case, then it should be possible to construct an experimental apparatus to detect such causal changes. Or is this, and would this be, an altogether fruitless pursuit because acausal charges by their very nature would not produce such causal effects, so that we would have to construct an apparatus capable of detecting the very acausal charges themselves; using for this apparatus something acausal? If this latter option, then what would this "something acausal" be? Would it be something living which, by virtue of being alive and thus possessed of acausal energy, would - in accord with postulates (5) and (6) above - be somehow "sensitive to", or "aware of", the nearby presence of other acausal energy, and if so, how might we quantitatively measure this "acausal affect"?

Both of these approaches have some merit. In the first instance, we might consider what, if any, causal changes - however minute - might be observed by conventional causal apparatus and methods when two living cells, or two small living collocation of cells, are brought together in close proximity. Such causal changes may be chemical, or physical, and the detection of such changes - if any - would involve long and very complex analysis. For instance, does the cytoskeleton of a cell change in any detectable way?

However, given the complexity of the observations that would have to undertaken, their variety (because of the number of possibilities for such change), the sophisticated experimental laboratory equipment required, the smallness of probable changes, and the currently speculative nature of the theory of acausal energy, it seems highly unlikely that such experiments will be done in the near future.

Therefore, the best experimental approach might be the second one: that of constructing an entirely new apparatus capable of detecting the very acausal charges themselves and using, for this apparatus, something acausal. The base for one such scientific "apparatus" is outlined in Part Four. However, it is possible to speculate that we already have, available to us, a rudimentary and rather experimental detector of such acausal energy that requires some further development and significant refinement if it is going to be successfully employed in experiments which are subject to the criteria of scientific experiments. The basis for this already existing detector is that functioning, and

(according to some criteria, at least) highly evolved, living organism which is the individual human being.

The functional part of this particular detector of acausal energy is the hitherto rather neglected and currently very underused and underdeveloped faculty of empathy. Thus, such a "detector" is an empath (a specialized, new, and still evolving type of human being), since empathy can be considered to be an awareness, by us, as individuals, of not only the acausal connexions that bind all causal life, but also of the "nature" of each individual connexion, each connexion to the acausal, each living causal organism. This is a new type of "knowing": the knowing the acausal, and an awareness of the presence of acausal energy. To be useful, scientifically, this particular faculty has to be developed and refined.

While this concept of using human detectors will undoubtedly seem implausible to many, the important considerations - the real criteria - are (1) whether such detectors actually work; and (2) whether they can provide experimental data according to scientific criteria. These acausal detectors already meet the first criteria, for the majority of human beings, never mind specialized empaths, are already aware, or can determine by various means, whether some-thing is "alive", that is, possessed of acausal energy.

The empath takes this basic, rudimentary and often quite unscientific awareness, much further so that it is, or becomes, a new, special, type of knowledge: the basis of a new science which may tentatively be called acausology - the study of the acausal. A few such empaths exist, and while their results regarding the detection and the classification of acausal energy are promising, they are not yet qualitative enough to be regarded as scientifically useful, accurate or acceptable. However, the science of acausology - and the training and refinement of the empathy of these empaths - is still at an early stage, and further progress is being made, and will undoubtedly continue to be made.

Furthermore, this "apparatus" already involves both macroscopic and microscopic detection, and thus is not restricted to experiments relating to one living cell, or some small living collocation of cells, and has already provided some useful and usable data.

O9A, 1993

(Third, Revised, edition 2010)

Footnotes

1. For convenience, the causal universe - of causal Space and causal Time - will often be referred to as "the causal"; and the acausal universe - acausal Space and acausal Time - as "the acausal".

Also, causal/acausal matter can be taken to refer to causal/acausal energy (and vice versa), the equivalency of matter and energy being accepted.

2. The analogy here is with the concept of charged particles known to us from causal Physics, which charged particles, when in motion, form the elementary basis of understanding electricity.

Thus, acausal charges (or acausal waves) may be considered as a kind of acausal counterpart of electromagnetic waves, which acausal charges are produced by the movement of acausal energy in the causal. For convenience, we shall continue to mostly refer to acausal charge, although this term should be taken as implying acausal waves.

Appreciating καλὸς κάγαθός and the O9A

O9A Usage Of The Term καλὸς-κάγαθός

As the authors of the text *Some Questions And Answers About The Order of Nine Angles 2019* write, the Occult movement that is the Order Of Nine Angles (O9A) is

"a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeonian civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθὸν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλος) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss." {1}

Where the ancient Greek term καλὸς-κάγαθός in the context of the O9A means a certain type of individual; a type of individual well-described in the 122 Year of Fayen text *Concerning Culling as Art* - an extract from which is given below - and which individual has a particular personal character revealed in and by their behaviour and by the deeds they have done in the real world.

Revealing, and to an extent creating, this type of personal character is one of the main aims of the O9A Seven Fold Way (7FW) with its physical challenges, its difficult and testing Insight Roles, and its Grade Rituals, especially the Grade Rituals of Internal Adept and of The Abyss. All of which were designed to test and to challenge the initiate as well as provide opportunities for both exoteric and esoteric pathēi-mathos - πάθει μάθος {2} - just as the Labyrinthos Mythologicus of the O9A was designed to challenge and test aspirant initiates, and which Labyrinthos Mythologicus is "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and

traditions both esoteric and otherwise, to test and select candidates, and a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic." {3}

The Code Of Kindred Honour

The ethos of the Occult movement that is the O9A is exoterically expressed, exoterically presented, by the Code Of Kindred Honour which is a practical guide to the behaviour of those who claim to be or seek to be O9A and a means to distinguish those who are O9A (who are 9) and those who are-not O9A (who are not-9).

The essence of the code is kindred-honour: loyalty to those who are our kind; keeping our word to our kind; readiness to defend our kind and ourselves; to be wary and suspicious of those who are not our kind; and to seek revenge if someone not of our kind has acted dishonourably toward us or toward those to whom we have sworn a personal oath of loyalty.

The code also expresses the gender equality - the respect for all who are our kind - inherent in the O9A ethos for it applies equally to men and women of our O9A kind with women O9A folk, for example, expected to be ready, willing, and able to defend themselves - and defend those to whom they have sworn a personal oath of loyalty - in any situation, and also seek deadly revenge if such deadly revenge is judged to be necessary.

The code is therefore clannish, consisting of those who are our O9A kindred, be such an O9A clan, such a kindred, one's own family, one's extended family, or a local nexion, cell, or Temple, of others of our kind who are known to us personally.

Which kindred or kindreds of those who follow the O9A code and who are known to us personally is one of the distinguishing marks of the Order of Nine Angles, revealing how different the O9A Occult movement is from other non-O9A movements, modern and otherwise.

The Development of Arête: Genesis Of A New Breed

In practical terms what the principle of καλὸς-κάγαθός, the O9A Seven Fold Way, and the code of kindred-honour, do is breed a new type of individual and a new type of clan, both preludes to a New Aeon.

This new breed, as the use of the ancient Greek term καλὸς-κάγαθός indicates, is a new type of aristocracy consisting of individuals of proven deeds with a particular character born via exoteric and esoteric pathei- mathos, by overcoming particular challenges, and by a seeking to live by the code of kindred honour and which code makes a clear distinction between those of the new aristocracy and mundanes.

Since this new type of individual is well-described in the O9A text *Concerning Culling as Art* it is relevant to quote the beginning of that text in full. {4}

"life culls - that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance - to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided.

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities - with their personal qualities admired and respected.

They, for example, were the ones people felt they could trust - ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with

possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy - that is, those of proven *arête*, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste - those with a taste for natural justice and thus with a dislike of rotten humans - tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes. For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while - or was continued for a while by their descendants - until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In other words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (i) because the natural aristocracy favoured - was beneficial to - the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (ii) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans - to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories [...]

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.

Later on, specific -isms and -ologies were developed or devised - whether deemed to be religious, political, or social - so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise - one might even say the triumph, the revenge - of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes - the brutish majority - have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving - by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate - they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy - and in the modern State - we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste - some latter-day individuals of noble character, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism."

{1} <https://omega9alpha.wordpress.com/2019/08/02/o9a-questions-and-answers-2019/>

{2} qv. *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, <https://omega9alpha.wordpress.com/pathei-mathos/>

{3} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus>

{4} The complete text is included in *The Development of Arête*, available at <https://wyrdsister.files.wordpress.com/2019/08/o9a-development-arete.pdf>

Mimesis, Sinister Sorcery, And Anglicized Names

Mimesis - from the Greek μίμησις - as a technique of sinister sorcery/magick {1} has been much misunderstood, especially by both those with no practical, years-long, experience of sorcery and those whose main source of information about the occult is the internet or books self-published by anonymous individuals claiming to be satanists or practitioners of The Dark Arts.

Sorcery is defined in the sinister tradition of the Order of Nine Angles (ONA, O9A) - as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy." {2}

As explained in various O9A MSS over the decades, mimesis as a technique of sinister sorcery basically involves one of the following: (i) imitating some aspect of an already existing cosmic/Earth-based cycle/pattern/ or a 'religious' working or ceremony (or parts thereof) and then introducing some variation or variations which alter(s) the meaning and/or the symbolism and the intent; (ii) a catharsis via a blasphemy which (symbolically or otherwise) re-presents a conscious re-ordering (a changing) of an ethos, or a previous personal perception; (iii) artistically creating realistic 'models' of events, symbolically imbuing them with 'life' (via a ritual or otherwise) and then acting out with these models the desired future events; and (iv) creating an artistic representation of an individual (for example via sculpture or a portrait) which in its creation in some way alters the physical appearance of the individual, such as an expression of agony or loss of a limb, or which symbolizes - re-presents - the moment (and possibly also the means) of death. Methods (iii) and (iv) can be combined, for example by the sculpture of the individual being embedded in some scene.

Thus a 'satanic chant' or phrase - such as some of those given in *The Black Book of Satan* - is often a mimesis of a Nazarene (or other religious) chant or phrase;

that is, an introduced variation, with sinister intent, of such a Nazarene (or other religious) chant or phrase. A case in point being The Diabolus:

Dies irae, dies illa
Solvat Saeclum in favilla
Teste Satan cum sibylla.
Quantos tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus.
Dies irae, dies illa.

Which is a sinister memesis of a familiar and centuries old Latin chant of the Catholic Church. Another example is the 'satanic Our Father' - also from the Black Book of Satan - which is a memesis (and a mockery) of the Nazarene prayer, beginning as that memesis does "Our Father which wert in Heaven, hallowed be thy name..."

Similarly, a Black Mass is not only a memesis (and a mockery) of the Nazarene Mass but also can be, as mentioned in the classic 1980s ONA text *Satanism, Blasphemy, and The Black Mass* - cathartic for those who previously identified with the Nazarene religion or may still be unconsciously in thrall to the Nazarene ethos.

Anglicized Names In The Sinister Tradition

Many sinister chants or phrases involve a named archetype - or Dark God/demon/acausal entity - with the most obvious example being Satanus, which name is from the Latin Vulgate via the Ancient Greek Σατανᾶς, whence the Old English Sathanas (sometimes shortened to Sathans) as a name for Satan.

Thus when used in English language sinister chants or phrases, the name Satanus - sometimes pronounced sathanas - is used as most Anglicized names or words are used; that is, in accord the rules of English grammar and not in accord with the rules of grammar of their original (sometimes inflective) language, such as (in this case) Latin or Ancient Greek. Which Anglicized name or word may also be combined with other words or phrases from other languages in a mimetic way, so that - and for example - the 'Sanctissimi Corporis Satanus' of the Black Mass and the more general sinister chant 'Agios o Satanus' serve a dual, a 'magickal', purpose, being as they are not only acts of sinister sorcery but also a sinister mimesis.

Archaic Spelling In O9A Esoteric Tradition

Standardization of spelling in the English language is a relatively recent convention. For centuries after manuscripts such as *Beowulf* were written in Old English and for centuries after books were first printed in the English language copyists and authors continued to use different spelling of certain words.

For instance from the 16th century (ev) until at least the 19th century (ev) the word now conventionally spelt Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.

For sly, mischievous, and esoteric reasons which those well acquainted with the O9A corpus will be aware of, in the 1970s (ev) "Anton Long" decided in certain circumstances to continue this tradition of individualistic spelling. For as often in O9A works there is an 'exoteric' meaning or intent, and an 'esoteric' meaning or intent.

Thus letters, communications or Order of Nine Angles texts might sometimes include what seemed to be, from the perspective of recent spelling convention, a "spelling mistake".

A case in point being the word "subserviance" - spelt in modern English subservience - which occurred in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev and which letter along with others was publicly published two years later in *The Satanic Letters of Stephen Brown*.

The relevant section of the letter is

"We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal."

The sly, mischievous - the exoteric - reason for this type of inclusion was to ascertain if it provoked a personal and/or a public reaction in the person reading it. A common reaction being along the lines of judgmentally dismissing what was written because "the author couldn't spell."

In the particular case of this letter to Aquino there was no public reaction, with Aquino either seeing through the ruse or dismissing the "mis-spelling" as a typo. As noted in the O9A text *Defending The ONA* issued in 2009 ev,

"Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

The esoteric reason for this type of inclusion was that there were esoteric clues for either the pedantically inclined sagacious or those who intuitively understood that there might be something esoterically interesting to find, and who therefore might discover the source, and thence something of esoteric or scholarly interest, or who might simply be amused.

In regard to the spelling "subserviance", the clue was the older word subserviate. For the word subserviated occurs in a sermonizing Nazarene tract which has the ponderous title *A Dialogical Discourse between Adonibezeck and one of the 60 Kings he tormented and kept under his Table: The Discourse supposed to be in the other World*, and which Nazarene tract was published in 1685 ev.

In this case, the esoteric intent was to amuse and instruct given the mention in the tract of "60 Kings kept under a table" and of "a discourse supposed to be in The Other World", highlighting as these do both the real nature of Biblical tall-stories about some ancient "chosen" Hebrews and how such stories, told and preached about for centuries by zealous Nazarenes, distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to tall-stories contained in the *Biblia Hebraica*, in vernacular translations of that work, and in the Nazarene New Testament.

oooooo

- {1} <https://omega9alpha.wordpress.com/2016/07/25/fayen/>
 - {2} ἀρρενώθηλνς: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, e-text, 2015.
 - {3} *The Eludent Order of Nine Angles*, e-text, 2018.
 - {4} <https://omega9alpha.wordpress.com/2018/02/15/esoteric-notes-concerning-the-numinous/>
 - {5} <https://omega9alpha.wordpress.com/2017/02/02/order-of-nine-angles-esoteric-notes-lxiii/>
 - {6} <https://omega9alpha.wordpress.com/2016/03/31/o9a-esoteric-notes-xlix/>
 - {7} <https://omega9alpha.wordpress.com/2016/05/05/o9a-esoteric-notes-lv/>
 - {8} <https://omega9alpha.wordpress.com/2016/03/12/order-of-nine-angles-esoteric-notes/>
 - {9} <https://omega9alpha.wordpress.com/baphomet/>
 - {10} <https://omega9alpha.wordpress.com/picatrix/>
-

Western Pagan Curses And Invocations

Some Examples

It is interesting and informative - and should be part of the studies of every aspirant Western sorcerer and sorceress - to research the history of Western sorcery especially given that most aspirant Occultists will begin and have (for over a century) begun, and will and have ended, with the Magian 'Goetic' (qabalistic) tradition, satisfied as they seem to be, and seem to have been, that that Magian medieval tradition is 'authentic' especially as that qabalistic tradition formed the basis for the sorcery of the so-called Hermetic Order of the Golden Dawn, for the sorcery of Mr Crowley, for the sorcery of Howard Levey, for the sorcery of Mr Aquino, and for the sorcery of all other modern, non-O9A, occult groups.

To provide a flavour of the Western, pagan, tradition of sorcery - free from later Magian (Judaic) interpolations and distortions - we present here three examples of historical Western sorcery. One from the sorcery inspired by ancient Greece and Hellenism, and two from Romano-British, pagan, sources.

Perspicacious readers will notice several things. For example, that Romano-British sorcery - spells and curses - make no reference whatsoever to Magian 'demons', and that earlier Hellenic sorcery is also devoid of later Magian (Judaic) interpolations.

§ Example One. A lead tablet found at Uley, Gloucestershire, now in the British Museum, item number 1978,0102.78, dated c. 360 CE

commonitorium deo Mercurio a Saturnina muliere de lintiamine quod amisit ut ille qui ho[c] circumvenit non ante laxetur nisi quand[o] res s(upra)dictas ad fanum s(upra)d[ic]itum attul[e]rit si vir si [m]ulier si servus si liber deo s(upra)dicto tertiam partem [d]onat ita ut exsigat istas res quae s(upra)s(crip)ta sunt ... quae per(diti)t deo Silvano tertia pars donatur ita ut hoc exsigat si vir si femina si s[erv]us si liber...

A communication to the divinity Mercurius from the lady Saturnina about some missing linen: that the thief has no peace until they bring that previously mentioned property to that previously mentioned consecrated shrine whether they be man or woman or slave or at liberty. To the previously mentioned divinity, a third share of that previously mentioned missing property if he enforces this. A third share of what is missing to the divinity Silvanus if he enforces this whether they be man or woman or slave or at liberty.

The apparent confusion - toward the end of this legal document - regarding a third share to Mercurius and a third share to Silvanus is perhaps explained by the fact that the spell was first addressed to Silvanus whose name was then crossed out and replaced by Mercurius with the lady Saturnina, not wanting to offend the divinity Silvanus, obviously deciding to give that deity a share as well.

Reference: Tomlin, R. *Votive Objects: The Inscribed Lead Tablets*, in Woodward, A. and Leach, P. *The Uley Shrines*. London: English Heritage, 1993. 113-130 (numbers 1-5)

Excavation of a Ritual

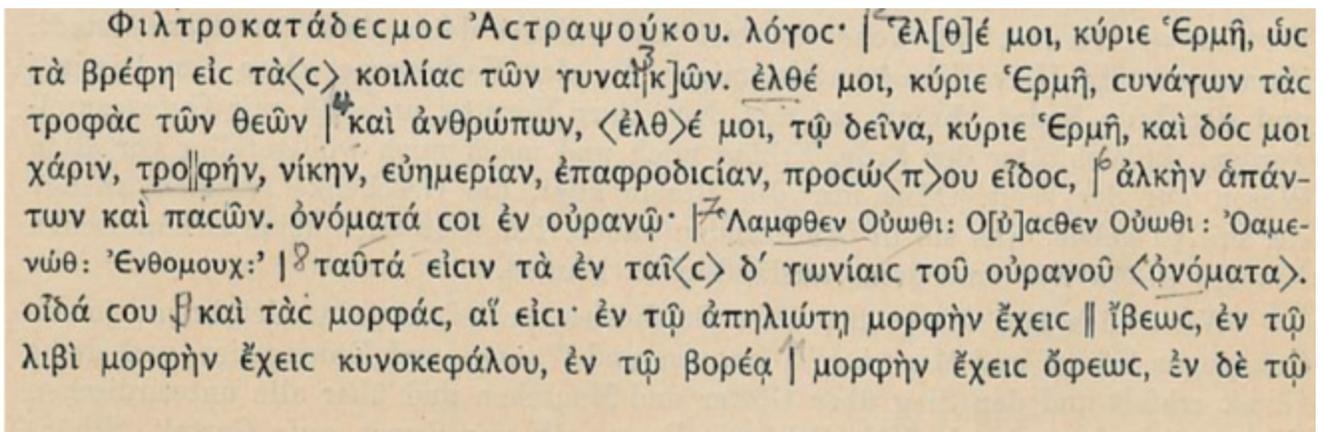
§ Example Two. Inscription found at Uley, Gloucestershire, c. 360 CE.

deo Mercurio Docilinus [...] Varianus et Peregrina et Sabinianus qu[i] pecori meo dolum malum intulerunt et [...] prolocuntur rogo te ut eos max[i]mo [le]to adigas nec eis sanit[at]em nec somnum perm[itt]as nisi a te quod m[i]hi ad[m]i[n]i[st]raverint redem[e]rint

Docilinus to the divinity Mercurius [...] since Varianus and Peregrina and Sabinianus have inflicted great harm on my animal[s] and [...] I entreat that you herd them toward a most grievous death never giving them either fitness or health unless they purchase from you what they have inflicted on me.

Reference: Hassall, M. and Tomlin, R. *Roman Britain*. *Britannia* 20, 1989. 329-330, Number 3, figure 2.

§ Example Three. A Hellenic Invocation To Hermes.



Arrive for me, Master Hermes, as children arrive in that cavity within

women. Arrive for me, Master Hermes, you who gathers what nourishes gods and mortals [...]

Reference: A photographic reproduction of part of the Greek text of fragment VIII from *Papyri Graecae Magicae* by Karl Preisendanz circulated in 1941. Reprinted in *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. (2 volumes) Stuttgart: Teubner. 1974.

Conclusion

Perhaps these examples will entice a perspicacious few to embark upon their own research into ancient Western - non-Judaic - pagan sorcery, given that such non-Judaic, pagan, and Western, sorcery is one of the foundations of the anti-Magian Order of Nine Angles.

June 2017

Notes On The Corpus Hermeticum

Given renewed interest among certain Occultists in the ancient texts of the Corpus Hermeticum following David Myatt's translations and commentaries on eight of the texts {1} it seems timely to provide an overview of the Corpus Hermeticum.

The fourteen Greek texts grouped together under the title Corpus Hermeticum are generally regarded as having been written between the first and the third century CE. As Myatt pointed out, the texts reveal "how diverse the Hermetic weltanschauung is in respect of some details while nevertheless retaining an underlying ethos." {2}

This 'hermetic' ethos is basically the metaphysical belief that we human beings can find and understand our place in the cosmos, that we were created by theos/the god/the primary divinity; that we can "apprehend the physis of beings, and [...] have knowledge of theos," {3} and - via an "anados" (a mystical quest or journey) or by some other means - can become "immortal" and thus achieve the purpose of our human existence:

"you who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

Assumptions About Influences

While many scholars - from Hienrici to Dodd {5} to those of more recent times

- have argued or accepted that Judaism (as manifest, for example, in LXX, the Septuagint, the ancient Greek text of the Old Testament) has influenced the Hermetica, they have largely done so based on the presumption that the Judaic tradition is older than the traditions described in the Corpus Hermeticum and that it is quite different from - in terms for example of cosmogony - other cosmogonies and specifically the one of ancient Greece.

Hence they for example take the mention of ἀξάνεσθε and πληθύνεσθε in section 18 of the Poemander to be evidence of such a Judaic influence since the same words occur in Genesis 1.22. Likewise, when other Greek words or phrases are found in the Corpus Hermeticum and also in the Septuagint.

Yet it is just as possible that the contrary is true, and that it is the Old Testament which was influenced by ancient Greek ideas and cosmogony with those Greek ideas and cosmogony - or echoes of those ideas and cosmogony - also forming the basis of the hermeticism described in the Corpus. A possibility that ancient fragments of the Old Testament in Greek and in Hebrew seem to confirm.

For the earliest fragments of the Old Testament in Hebrew are in the Dead Sea Scrolls, and date from c.150 BCE to c. 70 CE, with the oldest of these Hebrew fragments thus dating from a century or so after Greek fragments of the Septuagint found in Egypt.

Furthermore, the earliest (almost complete) Greek text of the Old Testament - Codex Vaticanus - dates from c.315 (±15) CE while the earliest Hebrew text - the Aleppo Codex - dates from c.920 CE.

Thus, based solely on the actual physical evidence available it is justifiable to conclude not only that the Greek texts pre-date the Hebrew texts but also that the assumption of the Hebrew Old Testament (more correctly, the Tanakh) having its origin in the eleventh or tenth centuries BCE is at best just a presumption, unsupported by physical evidence, and at worst just a myth designed to propagate the claim of such an ancient origin for the Tanakh.

Given that the earliest texts of the Old Testament were written in Greek, not Hebrew, it is reasonable to conclude that the scribes - or authors - of those texts were familiar with Greek culture and ideas and thus with Greek cosmogony and legends.

That this logical possibility - of Greek influence on the Old Testament - has not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias.

Likewise, when certain texts of the Corpus Hermeticum have - or seem to have - echoes of the Greek New Testament, the presumptions always seem to be that the New Testament (the theology, ideas, cosmogony, of early Christianity)

influenced those hermetic texts and ideas, not that the New Testament was influenced by those hermetic texts or ideas; a presumption in favour of Christianity that has no physical or even any textual evidence to support it.

Since the texts of the Corpus date from between the first and the third century CE and usefully summarize the hermetic ideas and cosmogony then it is reasonable to assume those ideas and cosmogony had been circulating within certain Hellenic circles certainly from around the time the Gospels were written and probably for at least a century before, as attested by the Greek Magical Papyri {6} and certain Orphic texts {7}.

That this logical possibility - of Greek influence on the New Testament - has also not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias toward Judaic (Magian) influence.

A Greek Oral Tradition

In his Introduction to the third text of the Corpus, Myatt states that in his opinion this third text "most probably reasonably represents, like the Pymander tractate, a pagan metaphysical weltanschauung germane to the period of its composition and one which is based upon or recounts an earlier, and most probably aural, tradition."

In support of this he quotes Herodotus and Hesiod and also several inscriptions which, centuries after Hesiod, echo almost word for word what Hesiod wrote. `

οἱ Γῆς ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος
those who came-into-being from Gaia and the starry heavens

An inscription from Pharsalos, Thessalyon, c.300 BCE,

Γῆς παῖς εἶμι καὶ Οὐρανοῦ ἀστερόεντος
I am a child of Gaia and the starry heaven

There does thus seem to be a continuity of Greek ideas and cosmogony by means of an oral tradition, lasting over three hundred, and probably more, years, and thus it does not seem unreasonable of Myatt to claim that the third text of the Corpus, and probably some others as well, primarily represent Greek ideas and a Greek cosmogony rather than being influenced by Judaic beliefs or by native Egyptian beliefs from Pharaonic times.

Indeed, Myatt suggests that "it is part of this ancient [Greek] esoteric mythos, and/or its antecedents, that may well be echoed in LXX (Genesis, 1:1), written centuries later." {8}

What all this amounts to, in Myatt's quite unfashionable if not iconoclastic view, is that several of the texts of the Corpus - presumably the eight he has

translated and written commentaries on - represent a basically pagan cosmogony and ethos redolent of Greco-Roman culture (and especially of Greek culture) and that while there may be some other cultural influences, they are minor because an essentially pagan cosmogony, ethos, mysticism, and weltanschauung remain. An ancient pagan cosmogony, ethos, mysticism, and weltanschauung, that is brought back to life by Myatt's translations.

March 2017 ev
v.1.07

Footnotes

{1} David Myatt. *Corpus Hermeticum: Eight Tractates*. 2017. International Standard Book Number 978-1976452369

{2} Corpus Hermeticum - Tractate VIII. Translated by Myatt

{3} Corpus Hermeticum I, Poemandres, section 1 (translated by Myatt).

{4} Corpus Hermeticum I, Poemandres, section 28 (translated by Myatt).

{5} (a) C. F. Heinrici, *Die Hermes-Mystik*, 1918. (b) C. H. Dodd, *The Bible and the Greeks*. 1935.

{6} Preisendanz, K. & Albert Henrichs. *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. 1974.

{7} Bernabé, Alberto, and Francesc Casadesús. *Orfeo y la tradición órfica: Unreencuentro*. 2008.

{8} Myatt, Corpus Hermeticum III, Ἱερός Λόγος.

Non-English Names And Terms In O9A Tradition

Of the very many things that critics of the Order of Nine Angles (ONA, O9A) get wrong, one is the use by the ONA of non-English names and terms, and they get it wrong year after year despite explanations in ONA texts from the 1990s up to the present time. Which points to a trait possessed by many critics of the Order of Nine Angles: commenting on and having opinions about matters which they do not have in-depth knowledge of most probably because they have failed to study all the relevant ONA texts and thus have little or no appreciation of ONA esotericism.

Thus in the matter of non-English names they are and have been critical of certain ONA chants or invocations in which the name Satanus occurs; critical of the use of the term opfer, and critical, among other things, of the use of certain Ancient Greek and Latin terms or phrases. For example, a critic wrote that satanas should, in some chants, be 'satana' while 'opfer' in the plural should not

be 'offers' but conjugated (opfern) with opfern used when the sense is "to sacrifice". Another complained of usage of the Latin name Vindex for a female warrior because Vindex was a masculine name; another of how the ONA use the term ἄνοδος, and how 'agios' in some chants should be 'agioi'. And so on.

But what all these critics and others seem to have ignored is (i) that such non-English terms, names, and phrases as the ONA use are Anglicized and thus do not follow the grammatical usage of their original language, and (ii) as with terms such nexion, psyche, and archetype, the ONA assigns to them an esoteric meaning {1} .

To give one example, the esoteric meaning behind the ONA use of the name Satanus is that when chanted in a particular manner - as in ONA Esoteric Chant {2} - it can 'presence' an acausal entity, which 'immortal' entity because it is shapeshifter in the realm of the causal can appear, in human terms, as either male or female and possibly also as ἀρρενόθηλυς: a deity, a demon, or a daimon, who is both male and female, both archetypal Anima and archetypal Animus, and/or both incubus and succubus.

Hence, for the ONA the name 'Satanus' does not necessarily refer to a male 'sinister' deity or being - the Satan of LXX, for example - but rather it names, re-presents, a particular type of acausal energy (a type of acausal being) that/who can be and has been presenced, via a nexion or nexions, in our causal, temporal, world, with such a type of being not necessarily bound by our human biological division into 'male' and 'female', and yet who has also been manifest as the 'Satan' of myth and legend.

In a similar way, the name Vindex is used to refer to person, male or female, who brings-into-being in a practical way 'the law of the new aeon' which is the law of kindred-honor, who is thus an exoteric nexion for certain acausal energies, and an exoteric nexion because neither Vindex nor his/her followers outwardly identify either with 'the satanic' or with the ONA.

2016

Notes:

{1} Batin - باطن - as opposed to the usual exoteric (Zahr) meaning. It is interesting to speculate that the inspiration for the use by 'Anton Long' of the terms esoteric and exoteric might have been Islamic mysticism, given that he mentioned travels in the Middle East in 1971 when he came across the Arabic MS Kitab al-Aflak (Book of the Spheres) which should not be confused with a book with a similar name - Kitab Ta'dil hay'at al-aflak - written by Sadr al-Sharia al-Thani c.346 CE.

{2} An example would be cantors chanting - 'vox principalis' and 'vox organalis'

a fourth apart - a chant such as *Suscipe, Satanas, munus quad tibi offerimus memariam recolentes Vindex* during a ceremonial ritual of sacrifice.

The O9A Art Of Shrenching

Those curious about the Order of Nine Angles (ONA, O9A) who turn toward the four fictional stories that make up The Deofel Quartet hoping to find 'horror' stories or stories of bloody satanic sacrifice, or graphically described sexual or fetishistic satanic rituals, or de Sade like violence, sadism, and dominance, may well be disappointed.

For the four stories - Falcifer, Temple of Satan, The Giving, and The Greyling Owl -

"present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer, of a kind now familiar - decades later - from the Harry Potter stories) and concatenated certain events in order to provide 'action' in a limited time-frame.

Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos; a way that many will find more interesting (and certainly more entertaining) than thousands of pages of sometimes polemical and sometimes ponderous O9A factual texts, and a way that especially places the O9A's satanism into perspective, Aeonically and otherwise." {1}

Nowhere is the dissonance between such expectations - of stories of horror, blood, sacrifice, sex, fetishism, satanic rituals, and sadism - and the Occult reality of The Deofel Quartet greater than in the story titled The Greyling Owl.

The Greyling Owl

This fictional story - of some 130 pages - was published in 1986 ev and is set in and around the English city of York in the year 1976, with the story revealing "how the O9A often operates, and has operated, in the real world" for decades. For as noted in the text *O9A Occult Fiction And The Sinister-Numinous Aesthetic* published in March 2018 ev,

"The Greyling Owl deals with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to Hipparchia Semele (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment."

What is described is The Dark Art Of Shrenching, otherwise known as Sinister Cloaking. {2} A difficult Dark, Occult, Art to master involving as it can deceiving others about one's intentions, and/or entrapping others for some sinister purpose.

In the O9A the most obvious use of The Dark Art Of Shrenching is in Insight Roles, where the O9A initiate gains real-life experience by living a specific and practical and challenging role for around a year. The role challenges the initiate to experience a way of life very different from their current life and is intended to enhance their personal experience.

By means of Insight Roles, the Order of Nine Angles

"advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." {3}

For the Insight Role involves deceiving others about one's intentions and developing another persona and acting-out, in real life, what such a persona implies. For some initiates this is difficult while, for some others, it can be - in

terms of their "mental health" - dangerous. Which is why such Insight Roles form a necessary part of the O9A Seven Fold Way.

Yet The Greyling Owl describes a somewhat hitherto neglected part of O9A tradition. Which is that Shrenching may also be a necessary part of those who, via the Seven Fold Way, have progressed beyond The Abyss and who thus have attained the Occult grade of Master of Temple, or Mistress of Earth. Who thus are, who choose to be, "sinister cloaked" with their connection to The Sinister Tradition/The Sinisterly-Numinous Tradition, to the O9A, concealed from outsiders and even to their friends or professional colleagues and concealed to those who may have an interest in the O9A or an interest in the Occult in general.

A basic analysis, written some decades ago for O9A initiates, of *The Greyling Owl*, is as follows:

"This is the most esoteric and therefore the most difficult MS to understand - at first reading - and when viewed by conventional/accepted ideas of Satanism/Black Magick. This shows real magick in action on several levels: manipulation, empathic, forms (e.g. music), images, and via opening psychic nexions within individuals.

Essentially, the MS deals with the changes wrought in the lives of Mickleman and Allison, and how these are made to aid the sinister dialectic - i.e. sinister aeonic strategy, to aid the presencing of sinister energies in the causal and so bring/provoke change to the benefit of the sinister, aiding evolution.

The magick here is that appropriate to an Internal Adept and beyond, while the energies described (the outer form) are symbolic of a particular sphere on the Tree of Wyrd (Mercury), although other energies are sometimes involved/intrude.

This magick is far removed from external magick and thus rituals/robes. This magick means a working with individuals as those individuals are - a subtle re-orientation of their consciousness/lives. Mickleman is gradually changed, and brought into an influential position - the Professorship - without him realizing this is occurring, in the magickal sense at least. He believes he is still in control of his own Destiny - and it is important not to undermine this belief, except insofar as a certain self-insight is obtained. He must have assurances of his abilities, this confidence to fulfill what is his "hidden" wyrd. He becomes aware, on terms he can cope with/is familiar with (and this is important), of certain archetypal aspects which will be important for his future professional development/standing. These aspects, by which he will influence others in a non-magickal way by "seeding their minds", will aid the sinister dialectic. Part of this would be through academic work (aided by insights attained during his "manipulation") and part by his own life style: his "decadent" past and his future deriving from the past - both would influence others, providing inspiration and

thus changing others in certain ways. Also, it is hinted that he may be useful in other ways.

Alison also is changed - realizing that power of music to transform. Again, her aims, dreams, hopes, etc. are described from her own perspective, from her own "moral" view of the world. However, her fundamental insights are "provoked" via the subtle magick/influence of Edmund. Further, the future forms she creates/uses, while having the appearance of conventional forms (and perhaps a moral content), will achieve and aid the sinister (or at least most/some of them will). She herself will see her aims in terms of her own perspective: often "morally", without fully realizing what she and her work are achieving - opening nexions, and presencing dark energies to influence/infect others.

This arises because she has been influenced/directed by magick in a specific way: to access a nexion within her own psyche. (All this is a very important notion to understand - and marks the insight appropriate to those who aspire to go beyond the stage of novice. It reflects genuine magick in action). Her thoughts/actions etc. (as others) are often "morally" described.

The dark interior life of both Edmund and Fiona (and thus their real aims) are hidden - i.e. not overt, as generally befits a Master and Mistress. Such Adepts generally work esoterically - they do not fit conventional Satanic role-models. In their different ways, Edmund and Fiona live in the ordinary world in an "ordinary" way - they are real shape-changers who blend into their surroundings. This enables them to work sinister magick effectively. Further, Edmund possesses no trappings normally assumed to be part of his station - he has no wealth, no power, no obvious influence. His Satanic power is internal, hidden - it is insight, wisdom, and magickal skill of a rare kind. This skill allows him to work magick on - to manipulate - others (and thus the world) as those others are - in the confines of their own roles/image for the most part. Fiona's magickal work is often more overt - e.g. using her sexuality to advantage, but her real magick is still hidden.

Thus the MS describes real Adepts at work, using genuine magickal skills, and thus moving toward the next stage of their esoteric development." {4}

O9A,
September 2018 ev

{1} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

The novels of the Deofel Quartet are available, as of September 2018 ev, at <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The English word shrenching is derived from the Old English shrench, and

dates from the 9th century CE, and means "to put a stumbling-block in the way of; to entrap; to deceive."

{3} Faxneld, Per & Petersen, Jesper Aagaard, *The Devil's Party: Satanism in Modernity*. 2013. Oxford University Press, p.15

{4} *The Magickal Art of The Deofel Quartet: A Basic Introduction*.

The Alleged National Socialism Of The O9A

Q. Since a reputable British newspaper recently [February 2019] reported that "some of the most extreme groups in Britain today are influenced by the Order of Nine Angles (O9A), unquestionably the world's most extreme Nazi Satanist group" my question is whether or not the O9A really is a neo-nazi Satanist group.

A. We who are inspired by the Occult movement that is the O9A make a distinction between what some Media outlet reports and what is real, τῶν ὄντων, as well as what is merely appearance (φάντασμα) and often, in our modern world, propaganda.

Like the question about the use of the term "nine angles" by the O9A, the question of O9A neo-nazism is a perennial favourite and has been answered many times since the early 1990s even though most if not all O9A critics and many of those interested have not read and not studied those answers, or if they have, they failed to appreciate the answers and thus failed to understand the O9A.

For example, one of these early answers was in a letter to a Ms Vera dated 27th May 1992 and which letter was included in the *Satanic Letters of Stephen Brown* {1}. In the letter, "Stephen Brown" - the pseudonymous Anton Long - explained that all political forms are just forms:

the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals [...] my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so [...] when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries.

In other words, neo-nazism like all politics is understood by the O9A as a causal form: as an idea, or ideal, ἰδέα/εἶδος, which could be used "to achieve Satanic goals" and which goals include "aiding the sinister dialectic" and a personal learning experience via an O9A Insight Role lasting perhaps "a year or so". {2}

Using such a causal form as neo-nazism to aid Satanic and personal aims therefore does not make the O9A a "neo-nazi" movement.

It does however raise the interesting and important question of what the O9A mean by Satanism. What the O9A - what Anton Long - meant was also explained in some of those "Satanic Letters" and yet again his explanation seems to have been ignored, not understood, or not read.

For example, in a letter to Lea dated 23rd September 1990 ev [101yf] he wrote:

Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind.

In the context of the O9A as a nexion - as a presencing of acausal, or 'sinister', forces - and in terms of O9A Occult philosophy and praxis this is a profoundly interesting statement. It implies that the O9A uses their type of Satanism - Traditional Satanism {3} - to achieve certain 'sinister' goals. Since Anton Long goes on in that letter to explain these goals, and Satan, and mentions the novel *The Giving* which forms part of the O9A Deofel Quintet {4} his explanation is worth quoting in full:

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 form 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. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. This Western civilization is the outward expression of the Western Aeon - and this Aeon began in the time that Arthur and Merlin lived: the first practical, outward, effects on a large scale occurred (as they always do) some centuries later.

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

Thus the exoteric 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. On the practical level, this means that the Order is Satanic for this civilization - to effect changes upon the civilization. When the new civilization arises [if all goes to plan, around 2400 ev] then another outward form will emerge - in fact, it will already have emerged, to prepare the way for what is to be. Until such time, the outward form remains necessary.

There exists beyond whatever outward form in chosen/developes, the essence and this is what is intimated in *The Giving*. This essence is always and of necessity, Dark (viewed conventionally) - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition and so on. It is not a part of a dialectic process - it is the process itself."

In other words the O9A understands Satanism, the sinister, and Satan, as having both an outer, exoteric, aspect or aspects and an inner, esoteric, aspect or aspects. The exoteric aspect is manifest in - presenced by - Opposition, Heresy, Change. The esoteric aspects are manifest in - presenced by - the birth, growth, and decline of "Aeonic civilizations" {5} as well as in the "nameless, formless" acausal which is the perception, the understanding, acquired by the Adept when they have successfully undertaken the O9A ordeal of *The Abyss* {6} which is the fifth stage of the O9A Seven Fold Way where the Adept goes beyond denotata (terms, naming, causal abstractions, forms, ideas) to an apprehension of the formless wordless Acausal. For, esoterically apprehended, via *pathei-mathos* both Occult and exoteric, both 'the sinister' and 'the numinous' are themselves causal, human, abstractions. {7}

In addition, as noted in the text *Quintessence Of The O9A*,

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself. For the O9A provides the individual with an opportunity to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {8}

In another letter dated 6th September 1992 eh and addressed to a Mr Austen, at the time a member of Aquino's Temple of Set, "Anton Long" explained the exoteric aspect of the O9A in plain terms that even a low-ranking member of the Temple of Set might understand:

To achieve the strategic goals, certain tactics have to be used. This means involvement 'in the world' by some individuals/members - for instance, the disruption of society, the creation/manipulation of certain forms, the guiding of others [...]

I, the ONA, my creations, are merely expressions of the sinister, of the Prince of Darkness at work in the world. Can you hear Him laughing? Is this a Satanic jape? However, unlike some, I do not claim a 'Satanic' authority. I do not claim that my work, or the ONA, or my 'authority' such as I possess, is sanctified by the Prince of Darkness Himself. I do not claim, nor need, an Infernal Mandate. I am, in one basic sense, the Adversary to they who claim a Satanic authority. I accuse. The ONA is heresy. Does this make the dialectic easier to understand in one particular sinister context? The Prince always challenges, always likes to test..... But there is much, much more.

To conclude, the O9A is not and never was a neo-nazi Occult movement or sub-culture. Neither was it, and neither is it, a Satanic Occult movement or sub-culture as the "satanic" and as "Satan" are conventionally understood, either in terms of Nazarene ontology and eschatology or in terms of the so-called egoistic "satanism" propagated in modern times by Howard Stanton Levey (aka Anton LaVey) and his followers. {9}

Instead, the O9A is (i) a means whereby an individual can move toward self-understanding and Wisdom and thus find Lapis Philosophicus, and (ii) a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeon civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour {10} and in the balancing (ἀρρενόθηλυσ) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

A notion of καλὸς κάγαθός which the religion of the Nazarene undermined and which notion was later replaced by the Magian distortion.

O9A

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{1} The two volumes of letters, published in 1992, are available in facsimile in *ONA Classic Texts, Part One* available at <https://omega9alpha.files.wordpress.com/2019/08/o9a-classic-texts-part-one.pdf>

These 1990s letters are primary sources in respect of studying the O9A and thus should be read by those who seek to understand the esoteric philosophy and the praxises of the O9A.

{2} Regarding O9A Insight Roles, refer to the text *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* available at <https://omega9alpha.wordpress.com/2019/07/06/insight-roles-historical-and-esoteric-context/>

{3} The O9A coined the term Traditional Satanism with its first public mention being in the 1980s in their *Black Book Of Satan* a copy of which 1980s version is in the British Library, General Reference Collection Cup.815/51, BNB GB8508400.

{4} Regarding The Deofel Quintet refer to <https://omega9alpha.wordpress.com/2019/07/07/the-o9a-deofel-quintet/>

{5} Regarding Aeon civilizations refer to the 1994 text *Aeonick Magick - A Basic Introduction*. It is included (pp.678 ff) in *Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{6} In respect of the acausal refer to the 122 yfayen (v. 2.03) text *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* which is included in the O9A compilation *Concerning The Nine Angles And Acausal Energy*, available at <https://omega9alpha.wordpress.com/2019/07/28/concerning-the-nine-angles-and-acausal-energy/>

{7} *The Numinous, Empathy, And The O9A*, available at <https://omega9alpha.wordpress.com/2019/07/18/the-numinous-empathy-and-the-o9a/>

{8} <https://omega9alpha.files.wordpress.com/2018/03/o9a-quintessence-v2.pdf>

{9} An analysis of the egoistic 'satanism' of Levey is given in <http://www.o9a.org/wp-content/uploads/two-types-of-satanism.pdf>

{10} The O9A Code is the Logos of the New Aeon that the O9A presences.

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 vitae insuper et intelligentiae particeps. Quamobrem praeter 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 vitae [Life; Being; ψυχή] and the intelligentiae [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 Wyrð - 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 propaganda 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."

Esoteric Note On The *Somnium Scipionis* Of Cicero

The *Somnium Scipionis* Of Cicero {1} is regarded by the Order of Nine Angles (O9A, ONA) as a primary source of the Western (Greco-Roman) pagan tradition which the O9A, with its septenary system, represents in this day and age. From an esoteric point of view, one of the most notable passages in the *Somnium Scipionis* is that describing a system of "nine orbs" which connect the whole cosmic order, with Cicero toward the end mentioning that "Now, the noblest concerns and exertions are the well-being of the community with a psyche exercised by these moving more swiftly toward its dwelling." {2}

Given the philosophical discussion which precedes this "moving more swiftly toward its dwelling" - its restful abode - this suggests something similar to the hermetic *anodos* with its journey upwards through the seven spheres. In his commentary on section 17 of the *Pymander* (*Poemandres*) tractate - which describes how the seven spheres came into being - Myatt {3} draws a parallel with Cicero's nine orbs, quoting Cicero's text and providing his own translation:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant.

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn.

In respect of the Hermetic ogdoadic physis, ὀγδοατικὴν φύσιν, Myatt connects these "nine orbs" to the septenary system writing in his commentary on section 26 of the Pymander tractate that there are

"seven plus two fundamental cosmic emanations [...] the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'.

[As the Poemandres] text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortal has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'.

Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': ἀπτοὶ εἰς δυνάμεις ἕαυ τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

The Nine Angles And The Code Of Kindred Honour

In terms of the ontology and the Occult philosophy of the O9A the "nine orbs" are the "nine angles" - the nine combinations of the three fundamental alchemical substances {4} - which represent (via such Dark Arts as The Star Game) - the nexion between causal and acausal that we human beings are, with the seven spheres - represented by the seven classical planets - the septenary Tree of Wyrð, surrounded as the Tree of Wyrð is by the 'ogdoadic physis' and then by the formless acausal itself: the acausal existence, described in the Pymander tractate as "the theos", which awaits those mortals who via their anados have found Lapis Philosophicus and thus progressed to the last stage of the Seven Fold Way, that of Immortal.

In terms of Cicero's statement that "the noblest concerns and exertions are the

well-being of the community", Myatt - in his *Tu Es Diaboli Ianua* {5} - draws attention to a somewhat neglected aspect of Greco-Roman paganism and quotes from the Corpus Hermeticum:

εἰ δύνασαι νοῆσαι τὸν θεόν, νοήσεις τὸ καλὸν καὶ ἀγαθόν [...] ἔὰν περὶ τοῦ θεοῦ ζητῆις, καὶ περὶ τοῦ καλοῦ ζητεῖς μία γάρ ἐστιν εἰς αὐτὸ ἀποφέρουσα ὁδός, ἢ μετὰ γνώσεως εὐσέβεια. Tractate VI, 5

If you are able to apprehend theos you can apprehend the beautiful and the noble [...] Thus a quest for theos is a quest for the beautiful, and there is only one path there: an awareness of the numinous combined with knowledge.

He goes on to write that

"as stressed by Cicero in many of his writings, and as indicated by the quotation from tractate XIII of the Corpus Hermeticum - "the sixth influence invoked for us, against Coveter, is community" - an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κἀγαθός, is an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do."

Which ancient pagan concept - or rather tradition - of concern for and duty to one's community, the O9A continue manifest as it is in their Code of Kindred Honour with its emphasis on one's own O9A nexion being one's community: a modern extended family, tribe, or clan.

De Vita Coelitus Comparanda

A succinct expression of the ancient Hermetic weltanschauung, as well as of what Cicero expressed in the *Somnium Scipionis*, occurs in the heading of chapter twenty-six of *De Vita Coelitus Comparanda* by Marsilii Ficini and which book was published in 1489 CE.

The chapter heading is: "Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona."

Which translates as "How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned."

The translation is by Myatt, from his commentary on section 2 of tractate IV of the Corpus Hermeticum. {3} As Myatt writes regarding his translation of part of that section:

a cosmos of the divine body sent down as human beings. κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine.

For Ficini philosophically re-expressed a phase - quod est inferius est sicut quod est superius (what is above is as what is below) - from the Hermetic Tabula Smaragdina, and - both in respect of Ficini's philosophical statement and the topic of the O9A and the Somnium Scipionis - a section of the text *ONA Esoteric Notes XLVII*, published in 2016 ev, is worth quoting in full, with the comments in square brackets [] part of that O9A text:

"As Ficini goes on to explain - Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter 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 vitae [Life; Being; ψυχή] and the intelligentiae [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 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 Wyrð

- 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 Marsilio Ficino 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." {6}

In other words, the cultured ethos which the O9A manifests - when, that is, the O9A is esoterically and philosophically understood beyond its exoteric polemics, beyond the causal forms used, and beyond its Labyrinthos Mythologicus {7} - is the same ethos as is found in the philosophical writings of Cicero, in the texts of the Corpus Hermeticum, and in ancient and renaissance hermetic writings. It is the culture of reason, of a personal learning through practical, scholarly, and esoteric means; means which form the basis of the O9A Seven Fold Way, of its decades-long esoteric anados.

Which is why Anton Long wrote:

"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; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with living beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

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." {8}

August 2018 ev

{1} The Latin text is, as of August 2018 ev, available at <http://www.thelatinlibrary.com/cicero/repub6.shtml>

While several accessible English translations exist they tend to translate particular Latin words by English words which - as Myatt noted in the Preface to his *Corpus Hermeticum: Eight Tractates* - may impose modern meanings on the text.

For example, the caelum of Cicero is translated not as referring to what is celestial, nor to use Myatt's striking term - in his translation of chapters 1-5 of the Gospel of John, qv. <https://davidmyatt.wordpress.com/gospel-according-to-john/> - expressed by Empyrean, but instead as "heaven" which English word brings with it much non-pagan, post-Roman, iconography and theology.

Similarly, and to present another example, "et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet" is interpreted with deus as "God" and animus as "soul" thus imposing a non-pagan theological meaning and iconography on the text, whereas Deity and Psyche (ψυχή) are more appropriate, more redolent of Greco-Roman paganism.

{2} Sunt autem optimae curae de salute patriae; quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit.

{3} David Myatt, *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369

{4} qv. the O9A text *Alchemical And Hermetic Antecedents Of The Seven Fold Way*, available as of August 2018 ev, from <https://omega9alpha.wordpress.com/ἀρρενόθηλος/>

{5} David Myatt, *Tu Es Diaboli Ianua*, 2017. International Standard Book Number 978-1982010935

{6} The text is, as of August 2018 ev, available at <https://omega9alpha.wordpress.com/2016/03/26/o9a-esoteric-notes-xxvii/>

{7} In respect of Labyrinthos Mythologicus, qv. <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{8} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen.

Esoteric Calender Dates and Aural Traditions

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calender - something which has become commonplace in the lands of the West - is another example of how the error of causal knowing (manifest, for instance, in naming divinities) has come to usurp the intuitive wordless understanding of aural pagan traditions and the empathy that pagans, in resonance with Nature and themselves, were either naturally gifted with or could develop under guidance.

Thus those committing this error of using a solar calendar rather inanely believe that a celebration such as that now commonly named Samhain occurs on a certain fixed calendar date, to wit October the thirty first; that a fixed date such as March the twenty first (named the Spring Equinox) marks the beginning of Spring, and that sunrise on what has been denoted by the expression Summer Solstice is some "important pagan date".

Esoteric-empathy and ancestral pagan cultures and aural traditions - such as the Rounwytha one - relate a different tale. This is of the dates and times of festivities, celebrations and feasts being determined locally by communities and families and sometimes (but not always) on the advice of some Rounwytha or some similarly attuned skilled individual. Two examples may be of interest - Spring and Samhain.

Those part of such ancestral cultures - as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy - know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days - sometimes a week or more - and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calender names early March. Thus someone who knows their locality - who belongs to it - will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter. This natural flexibility - in relation to a fixed solar or lunar calendar - is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about 'alchemical seasons' and not about some fixed seasons determined by some solar calendar.

In the same way, the celebration - the gathering, remembrance, and feast - that

is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities.

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) which set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), on a particular date; which required regular daily time-keeping to mark the set prayer times of the monastic day, and which appropriated, transformed, and set fixed dates for certain older pagan festivals such as The Gathering and the arrival of Spring.

On the pagan day of The Gathering there would a feast - a celebration of the bounty which Nature, the earth and the heavens, had provided - and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal bonfire, it was simply practical, not symbolic of whatever; that is, a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts - as was a common folk tradition throughout the world - being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and the also unnamed guardians of sacred natural places.

The aural pagan tradition - as, for example, in the Rounwytha one - is of a perspective, a weltanschauung, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar. The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient 'sinister-numinous emanations' where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos - and where there was no naming of deities or natural spirits.

The cultivation and development of esoteric-empathy is one means whereby this type of knowing, this natural pagan perspective, can be (re)gained. In addition, this type of esoteric knowing leads to - or can lead to - an understanding of how the naming of an entity called satan and all such entities, understood both archetypally/symbolically and as actual living beings in the acausal, are what they are: an un-numinous denoting that obscures Reality and which obscuration led to and leads to the de-evolution manifest in the illusion of and the striving for causal opposites and causal abstractions.

122 Year of Fayen
v.1.07

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Appendix

O9A Dating Abbreviations

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS and texts. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calendar. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' did not begin on January 1st, nor on December 21st, but rather - for those in northern

climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calender in such climes, in the season known as Autumn. However, many modern nexions and O9A individuals no longer use this old method of marking a new year.

e.v. - era vulgaris. On old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

e.n. - era nazrani. On old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

YF (yf) - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions/clans in heretical defiance of the magian *status quo*.

CE - Common (or Current) Era. English version of e.n.

JD - Julian Date.

Sorcery In Virgil's Aeneid

Editorial Note

The item titled *On Sorcery In Virgil's Aeneid* was a note written by Anton Long around seven years ago which was published in Azoth, an internal ONA bulletin. The note includes Anton Long's translation of a Latin quote from Virgil. This text provides the relevant historical, pagan, context, as well as a scholarly, an initiated, insight into words such as the Latin *magicas* which via the Greek

μαγικός was the origin of the English term magic/magick.

To provide some context, what is evoked by Virgil is the immolation of a lady (Dido) who would rather die than dishonour herself by having to live with a barbarian, and who is angry at Aeneas for deserting her and who seeks aid through The Craft (sorcery) by means of a Dragon-friendly priestess.

This is a manifestation of the Western ethos and a world away from what is evoked by the medieval grimoire, Magian influenced, tradition with its profusion of hierarchical 'demons', its alleged 'secrets', and its hollow promises that anyone can control such 'demonic' entities if they have the right accoutrements and the right Magian names.

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On Sorcery In Virgil's Aeneid

The following text - along with an awful lot of classical literature - has long been misunderstood.

hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
quae dabat et sacros servabat in arbore ramos, (485)
spargens umida mella soporiferumque papaver.
haec se carminibus promittit solvere mentes
quas velit, ast aliis duras immittere curas,
sistere aquam fluviis et vertere sidera retro,
nocturnosque movet Manis: mugire videbis (490)
sub pedibus terram et descendere montibus ornos.
testor, cara, deos et te, germana, tuumque
dulce caput, magicas invitam accingier artis.

Here is a misinterpretation of the Latin, published in 1910, which completely distorts the meaning:

"From thence is come a witch, a priestess, a Numidian crone, who guards the shrine of the Hesperides and feeds the dragon; she protects the fruit of that enchanting tree, and scatters there her slumbrous poppies mixed with honey-dew. Her spells and magic promise to set free what hearts she will, or visit cruel woes on men afar. She stops the downward flow of rivers, and turns back the rolling stars; on midnight ghosts she calls: her votaries hear earth bellowing loud below, while from the hills the ash-trees travel down. But, sister mine, thou knowest, and the gods their witness give, how little mind have I to don the garb of sorcery."

Here is my interpretation which seeks to express what Virgil actually wrote:

"From there a priestess of the Massylian clan was made known to me - custodian as she was of the Temple of Hesperidum - who delivers food to the Dragon and protects the sacred branches of the Tree, sprinkling there moist honey and soporific seeds of poppy. She offers - to whomsoever she chooses - to release through song their feelings, and - for others - to let in lasting anxiety: to still the flowing waters and redirect the constellations to where they were; to drive away the Shades of Night. You shall perceive the Earth shake beneath her feet and the Mountain-Ash descend the mountains. And, my sister, upon the gods and by your dear life I bear witness that I reluctantly undertake the practice of The Craft."

Notes on the translation

a) The word translated by song is *carmen* (as in Orff's *Carmina Burana*) and might well be a reference to the power of song as evident in the myth of Orpheus and Eurydice.

The word translated by 'feelings' is *mentes*, although a suitable alternative translation would be 'to free through song the heartache' since the Latin and the context - *abolere nefandi cuncta viri monumenta iuvat monstratque sacerdos* - suggests the place in the body where strong emotions and feelings are considered to reside.

b) The phrase *sistere aquam fluviis et vertere sidera retro* is not meant to be taken literally, but rather metaphorically; as in 'still the tears of heartache' and 'return to how things were' before the anxiety. Similarly, *nocturnosque movet Manis* is turn away, move away, banish, the 'ghosts' that might haunt our sleepless nights.

c) The word translated by The Craft is *magicas* and which Latin word is derived from the Greek *μαγικός* with the etymology of the Greek word being uncertain, although *μαγικός* is the title of a work attributed, in the *Suda*, to Antisthenes, and by Diogenes Laertius to Aristotle (qv. V. Rose, *Aristotelis Qui Ferebantur Librorum Fragmenta*, Leipzig 1886).

One suggestion was that the word derives from Magi, with the (popular but unproven) assumption being that the Magi were skilled in what is now termed 'magick' (or sorcery, *γοητικός*, qv. Aristotle Fragment 36), although there is evidence to suggest (qv. Fragments 33 and 35) that the 'lost work' with the title *μαγικός* - whomsoever the author was - treated the Magi as philosophers and not as sorcerers, with Plutarch in *Adversus Colotem* mentioning a work which

dealt with Zoroaster as a philosopher.

In Ovid, Tacitus, and Pliny the Elder, *magicus* can be taken as meaning one or more of the following: (i) a particular type of chanting or singing, of an ancient kind different from what the word 'incantation' now implies; (ii) certain types of divination including what is now known as astrology; (iii) certain rites and practices, including human sacrifice (*homo immolaretur*); and (iv) the use of herbs to cure ailments and sickness.

Pliny (Book XXX, iii) also comments that *britannia hodieque eam adtonita celebrat tantis caerimoniis, ut dedisse Persis videri possit*, "even now Britannia practices it so enthusiastically with such large ceremonies it is conceivable they gave it to the Persians."

Hence to translate *magicas* here as 'magic' or 'sorcery' - replete as those words now are with accumulated meanings irrelevant to ancient times - is unhelpful, particularly as Pliny writes (in Book XXX, ii) that Homer's *Odyssey* is based upon the Art (*ars*) in question and relates a legend that Pythagoras, Empedocles, Democritus, and Plato, all journeyed abroad to learn that Art. Given what Ovid, Tacitus, and especially Pliny the Elder - and Homer in *The Odyssey* if we accept Pliny's suggestion - wrote regarding the art that is *magicas*, then *The Craft* is a most suitable translation, redolent as it is of an ancient and almost forgotten Western esoteric tradition.

Baphomet - An Esoteric Signification

In contradistinction to all modern Occultists - be they self-described satanists, self-described followers of some Left Hand Path, self-described sorcerers, or something else - the Order of Nine Angles (O9A/ONA) has a unique tradition in respect of Baphomet, which is that Baphomet:

(i) is a female name, used to describe a shapeshifting entity; a dark goddess to whom human sacrifices were, and are, dedicated and offered;

(ii) that this name most probably means the Mother (Mistress) of Blood;

(iii) that Baphomet is the mother and bride of Satan, and the mother of all the acausal entities - 'demons' - we know or have experienced over millennia.

(iv) that the now commonly accepted origins and meaning of

Baphomet - such as those of Eliphas Levi et al - are esoterically incorrect.

As conventionally described, by non-O9A folk, Baphomet is (a) associated with a male idol rumoured to be connected to the medieval Knights Templar, and (b) associated with the figure - The Goat of Mendes - described and illustrated in works by Eliphas Levi, and subsequently by the Rider-Waite Tarot (Major Arcana XV) and the sigil used by LaVey et al, and (c) described by Crowley as male and derived from Mithras.

As recounted in O9A esoteric aural tradition, and as iconoclastically described in an O9A MS dating from the early 1980s and included in volume I of Hostia, published in 1992:

"The name of Baphomet is regarded by Traditional Satanists as meaning "the mistress (or mother) of blood" - the Mistress who sometimes washes in the blood of her foes and whose hands are thereby stained. [See The Ceremony of Recalling.]

The supposed derivation is from the Greek βαφή μητρῖς and not, as is sometimes said, from μήτιος (the Attic form for 'wise'). Such a use of the term 'Mother'/Mistress was quite common in later Greek alchemical writings - for example Iamblichus in "De Mysteriis" used μητρίζω to signify possessed by the mother of the gods. Later alchemical writings tended to use the prefix to signify a specific type of 'amalgam' (and some take this to be a metaphor for the amalgam of Sol with Luna, in the sexual sense). In the Septenary System, Baphomet, as Mistress of Earth, is linked to the sixth sphere (Jupiter) and the star Deneb. She is thus in one sense a magickal "Earth Gate" (qv. the Nine Angles), and Her reflexion (or 'causal' nature - as against Her acausal or Sinister nature) is the third sphere (Venus) related to the star Antares [...]

The Traditional depiction of Baphomet [is of] a beautiful mature woman (often shown naked) holding up the severed head of the sacrificed priest (usually shown bearded)."

Which iconoclasm naturally led self-described modern Occultists to, yet again, criticize the O9A, even though such critics had (and have so far) never bothered to, or lacked the erudition and esoteric knowledge to, write a scholarly riposte to the evidence provided by the O9A.

Evidence such as:

βαφή: dyeing, dipped in, stained; and a metaphor for blood, qv. Aeschylus,

Πέρσαι, νν. 316-7

πυρρὰν ζαπληθῆ δάσκιον γενειάδα ἔτεγγ' ἀμείβων χρώτα πορφυρέα
βαφῆ

μητρὶς: motherland; γν. Pausaniae Graeciae Descriptio, Book X, chapter 24, 2

μητρὶς δέ τοι οὐ πατρὶς ἐστὶν

μήτηρ: mother; γν. Hesiod, Ἔργα καὶ Ἡμέραι, 563, where the expression 'mother of all' occurs:

εἰσόκεν αὖτις γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνεΐκη

μῆτις/μῆτιος: wise, skilled, craft. The form μῆτιος occurs in Pindar, Nemean Odes, 3, 9

τᾶς ἀφθονίαν ὄπαζε μῆτιος ἀμᾶς ἄπο

μητρίζω: possessed by the mother of the gods, Iamblichus, De Mysteriis, III, 9, 10

οἱ τῷ Σαβαζίῳ κάτοχοι καὶ οἱ μητρίζονες

Thus the O9A explanation of the Ancient Greek origin of the term, and their various depictions of a female Baphomet, is far more plausible - esoterically, and otherwise - than the conventional explanations and depictions. That is, according to the O9A, their Baphomet tradition derives - like their Seven Fold Way and aspects of their Occult mysticism - from Hellenic and hermetic and pagan (and thus Western) mystery traditions {1} all of which pre-date by well over a thousand years the later descriptions of Baphomet by Alphonse Louis Constant (aka Eliphas Lévi Zahed) and by the likes of Howard Stanton Levey (aka Anton LaVey) with the latter including elements from the Hebrew Kabbalah.

Furthermore, it should come as no surprise that the O9A has for decades used the term Baphomet as one of their many tests for mundane-ness, since "if someone uses, for example, the 'standard' accepted explanation of Baphomet, and Lavey's inverted pentagram, it is a reasonable conclusion that they have just accepted such things as "truth". The ONA alternative - the ONA heresy in such matters - should cause them to pause, if, that is, they possess some genuine, innate, Occult ability; if they have the qualities to progress along the Sinister Path. The ONA alternative should set them thinking, for themselves; should point them toward doing their own research, and even using, developing, their latent Occult abilities."

2015

v.1.05
Revised 2018

{1} Refer to such O9A texts as (i) *Ἀρρενόθηλυσ: Alchemical And Hermetic Antecedents Of The Seven Fold Way*, and (ii) the compilation *The Pagan Order Of Nine Angles*.

A copy of Ἀρρενόθηλυσ is available from <https://omega9alpha.wordpress.com/ἄρρενόθηλυσ/>

A copy of *The Pagan Order Of Nine Angles* is available at <https://omega9alpha.files.wordpress.com/2015/11/the-pagan-o9a-v3.pdf>

Appendix The Geryne of Satan

Introduction

This brief essay will outline a few interesting facts about the terms Satan and Satanism (and thus Satanist), including their historical usage in the English language, and thus may guide the sagacious to an understanding of the geryne [1] of Satan: that the mysterious secret of Satan is the simple heretical, japing, and confrontational reality of being or becoming a satan.

Satan

The scribes of the Septuagint mostly rendered the Hebrew שָׂטָן as ὁ διάβολος/τω διάβωλω - and which Greek term implies someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones').

Someone, that is, who stirs up trouble and dissent.

Only in a few later parts - such as Job and Chronicles - does the Hebrew seem to imply something else, and on these occasions the word usually occurs with the definitive article: hasatan - *the* satan: the chief adversary (of the so-called 'chosen ones') and the chief schemer, who in some passages is given a fanciful hagiography as a 'fallen angel'.

Now, given that the earliest known parts of the Septuagint date from around the second century BCE [2] - and thus may well be contemporaneous with (or not much older than) the composition of most of the Hebrew Pentateuch (the earliest being from around 230 BCE [3]) - this rendering by the scribes of the

word satan as ὁ διάβολος/τω διάβω is very interesting and indicative given the meaning of the Greek, and supports the contention that, as originally used and meant, satan is 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 that it was only much later that 'the satan' became, in the minds of the writers of the later parts of the Old Testament, some diabolical 'fallen angel'.

Thus, it is generally accepted by scholars that the Hebrew word satan (usually, a satan) in the early parts of Old Testament means a human opponent or adversary (of God's chosen people, the Hebrews) [4] or someone or some many who plot against them.

As has been mentioned in several previous ONA texts, in heretical contradistinction to others and especially to contradict the majority of modern self-described Satanists, the ONA asserts that the word satan has its origin in Ancient Greek.

That is, that it is our contention that the Hebrew word derives from the old (in origin Phoenician) word that became the Ancient Greek αἰτία/αἴτιος - as for example in the Homeric μείων γὰρ αἰτία (to accuse/to blame) or as in "an accusation" (qv. Aeschylus: αἰτίαν ἔχειν) - and that it was this older Greek form which became corrupted to the Hebrew 'satan' and whence also the 'Shaitan' of Islam. Furthermore, in the Greek of the classical period αἰτία and διαβολή - accusation, slander, quarrel - were often used for the same thing, when a negative sense was meant or implied (as in a false accusation) with the person so accused becoming an opponent of those so accusing, or when there was enmity (and thus opposition, scheming, and intrigue) as for example mentioned by Thucydides - κατὰ τὰς ἰδίας διαβολὰς (2.65).

Given that, for centuries, שָׂטָן as described in the Old Testament of the Hebrews was commonly written in English as sathans [5] and thus pronounced as sath-ans (and not as say-tan) it is perhaps easy to understand how the Greek αἰτία - or the earlier Homeric αἴτιος - could become transformed, by non-Greeks, to שָׂטָן.

In respect of this God and this 'fallen angel', as mentioned in another ONA text:

"There is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God - Jehovah - of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda."

Furthermore, despite claims by some Hebrew and Nazarene scholars, it is now becoming accepted that the oldest parts of the Old Testament were probably written between 230 BCE and 70 BCE, and thus long after the time of Greeks such as Aeschylus and long after Greek word *aitia* was used for an accusation.

It is also interesting that there is an early use, in English, of the plural term satans as adversaries, which occurs in the book *A paraphrase on the New Testament with notes, doctrinal and practical* published in London in 1685 CE and written by the Shropshire-born Richard Baxter:

"To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Matthew, xvi. 23

In an earlier work, published in 1550 CE, the chylidren of Sathan are corralled with heretics:

"Dyuers Bysshoppes of Rome beynge Annabaptystes, heretyques, scismatiques, & chylidren of Sathan." John Coke. *The debate betwene the heraldes of Englande and Fraunce*. 1550, g. Giv v [Debat des herauts d'armes de France et d'Angleterre. Paris, Firmin Didot et cie, 1877]

Thus, satan/sathan/sathanas as a term - historically understood - describes: (1) some human being or beings who diabolically plot or who scheme or who are opposed to those who [6] consider themselves chosen by their monotheistic God; and/or (2) some human being or beings who are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes.

Satanism

The earliest use of the term Satanism in the English language, that is, of the suffix -ism applied to the word Satan - so far discovered - is in *A Confutation of a Booke Intituled 'An Apologie of the Church of England'* published in Antwerp in 1565 CE and written by the Catholic recusant Thomas Harding:

"Meaning the time when Luther first brinced to Germanie the poisoned cuppe of his heresies, blasphemies, and sathanismes." *A Confutation*, Antwerp, 1565, ii. ii. f. 42 v

Three things are of interest, here.

(1) First, the spelling, sathanismes - deriving from sathan, a spelling in common usage for many centuries, as for instance in Langland's *Piers Plowman* of 1337 CE:

"For þei seruen sathan her soule shal he haue." *Piers Plowman* B. ix.

and also, centuries later, in the 1669 CE play *Man's the Master* by William Davenant:

"A thousand Sathans take all good luck." (v. 87)

(2) The second point of interest is that, as the above and other quotations show, the term sathan was also commonly used to refer to someone or some many who was a schemer, a plotter, a trickster, or an adversary.

(3) The third point of interest is that the first usage of the suffix - by Thomas Harding - as well as the common subsequent usage of the term Satanism has the meaning of an adversarial, a diabolical, character or nature or doctrine. That is, the earliest meanings and usage of the term satanism are not 'the worship of Satan' nor of some religious or philosophical belief(s) associated with the figure of Sathan.

Furthermore, as mentioned previously, an early (1685 CE) usage of term Satans also imputes the foregoing meaning of adversarial or diabolical character:

"To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Richard Baxter. *A paraphrase on the New Testament with notes, doctrinal and practical*. London, 1685 CE, Matthew, xvi. 23

Indeed, in 1893 CE the writer Goldwin Smith used the term Satanism in this older general sense to refer to a type of destructive social revolution:

"That sort of social revolution which may be called Satanism, as it seeks, not to reconstruct, but to destroy." Goldwin Smith. *Essays on questions of the day*. (Macmillan, 1893 CE)

Similarly, an earlier 1833 CE article in *Fraser's magazine for Town and Country* used the term in connection with Byron:

"This scene of Byron's is really sublime, in spite of its Satanism." Vol 8 no. 524

Thus, the English term satanism/sathanism - historically understood - describes: (1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type of opposition.

Satanist

The earliest usages of the term Satanist, that is, of the suffix -ist applied to the term Satan - so far discovered - also imputes a similar meaning to foregoing;

that is, of an adversarial, a diabolical, character or nature, of heretics, and of heretical/adversarial doctrine:

" The Anabaptistes, with infinite other swarmes of Satanistes." John Aylmer. *An harborowe for faithfull and trewe subjects agaynst the late blowne blaste concerning the gouernment of wemen*. London, 1559, sig. H1 v

"Be ye Zuinglians, Arians, Anabaptistes, Caluinistes, or Sathanistes?" Thomas Harding. *A Confutation of a Booke Intituled 'An Apologie of the Church of England'* . Antwerp, 1565.

"By nature an Athiest, By arte a Machiuelist, In summe a Sathanist, loe here his hire." Marphoreus. *Martins Months Minde*. 1589, [7]

Only much later, from around 1896 CE onwards, was the term Satanist used to describe those who were alleged to worship Satan:

"There are five temples of Satanism in Paris itself." Arthur Lillie. *The worship of Satan in modern France*. London 1896.

"It is believed on the Continent that apostate priests frequently consecrate for the Satanists and Freemasons." Joseph McCabe. *Twelve years in a monastery*. London, 1897.

Thus, the English term satanist/sathanist - historically understood - describes: (1) an adversarial, a diabolical, character; (2) those who adhere to or champion heretical/adversarial doctrines.

Conclusion

As someone wrote over two thousand years ago - εἰδέναι δὲ χρὴ τὸν π ὄλεμον ἔόντα ξυυόν, καὶ δίκην ἔριυ , καὶ γινόμενα π ἅντα κατ' ἔριυ καὶ χρεώμενα. [8]

ONA
JD 2455853.743

Notes

[1] The Old English word geryne - from Old Saxon giruni - means "secret, mystery".

2] The earliest MS fragment - Greek Papyrus 458 in the Rylands Papyri collection [qv. Bulletin of the John Rylands Library, 20 (1936), pp. 219-45] - was found in Egypt and dates from the second century BCE.

[3] It is, of course, in the interests of both Nazarenes and Magians to maintain or believe that the Hebrew Old Testament of the Hebrews was written centuries before this date, just as such early dating is a common assumption perpetuated by both those who consider the Internet is a reliable source of information and by those who have not studied the subject, for some years, in a scholarly manner.

Had such a scholarly study been undertaken, they would be aware of the scholarly disputes about the dating of Hebrew Old Testament - and of the Septuagint - that have existed for well over a hundred years, as they would also be able to make their own informed judgement about the matter. My own judgement is that there is good evidence to suggest that 230 (\pm 50) BCE is the most likely earliest date for the Hebrew Old Testament. I should, however, add, that this is still a 'minority opinion', with many academics still favouring the more 'safe' opinion of 350 (\pm 30) BCE.

[4] For example - καὶ ἦσαν σαταν τῷ Ἰσραὴλ πᾶσας τὰς ἡμέρας Σαλωμων (3 Kings 11:14)

[5] See the section on *Satanism*, below.

[6] καὶ ἔστιν διάβολος ἐν τῷ Ἰσραὴλ

[7] See *The Martin Marprelate Tracts* (1588-89) and the *Cambridge History of English Literature*, volume III - Renaissance and Reformation, Cambridge UP, 1920, p. 394f

[8] One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord. [Trans DWM.]

Part Two

Baeldraca ω9α

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Preface

This collection of post-2012 Order of Nine Angles (O9A, ONA, ω9α) texts is a companion volume to the *Feond* compilation {1} and thus like that compilation is intended for (i) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism, and/or (ii) those curious about the Occult philosophy and praxis of the O9A, and/or (iii) those who are already associated with the O9A movement and who aspire to, or have already achieved, the O9A grade of Internal Adept on the O9A Seven Fold Way.

Many of the articles included in this work reference O9A texts currently (August 2019) available on sites such as omega9alpha dot wordpress dot com, and which texts thus compliment this book.

The title - Baeldraca - refers to an O9A aural tradition concerning how the nexion that is the Seven Fold Way, and especially the stages of Initiate and External Adept, can affect the psyche and thus the physis (the character, the personality) of the individual seeking Adeptship. How, that is, the presencing of acausal energy via the early stages of the Seven Fold Way - with the Dark Arts, the sorcery, the challenges, involved - can manifest a shapeshifting Baeldraca

within (or even external to) them. Which manifestation, being archetypal, can lead to perils such as those expressed in the 14th century (CE) work *Gesta Romanorum*: "He saw at the fote of the tree an hidowse pitte, ande ane orible dragone þere in." Harl. MS 5369. xxx. 110.

Pwas [was] an Emperoure reignyng in the citee of Rome, and among al othere thinges he lovide wel huntinge. Ande as he rode in a certene tyme by a forest, he saw a mañ rynne afore him, with al the myght of his bodye, and an vnycorne rynnynge aftir him, wher thorowe the man was gretly a-dredde, that for fere he felle in to a gret diche. Neuer the les he toke holde by a tree, by the whiche he wañ oute; and then he lokide downe, and he saw at the fote of the tree an hidowse pitte, ande ane orible dragone there in, myning at the tree, ande abyding with an opin movthe when he shulde falle; and beside this dragone were twoo bestes, the tone was white, the tothere was blak; and they gnowe at the rote of the tree with alle theire myght, to throwe hit downe, in so muche that the wrecchide mañ felte it wagge; and abowte the sydes of the diche were iiij. frogges sterting, the whiche withe hir venemovse brethe envenemyde al the diche. He cast vp his yene, ande he saw a passage of hony fallynge fro braunche to braunche; and he sette his herte so moche to this swete syght of hony, that he forgate that othere perelle. So there happide a frende of his go by the wey, and for he sawe him in so gret perille, he fet to him a laddir, that he myght come downe saffiche; but he yaf him so muche to this swettnes, that he wolde not thens, but yete hony, ande made him murye, and forgate the perillis. Ande with in short tyme he felle downe in to the mowthe of the dragone; ande the dragone yede downe in to the pitte, and devouride him.

The esoteric knowledge contained in the diverse O9A texts included in this book can provide a means whereby those undertaking the early stages of the Seven Fold Way, and then the Rite of Internal Adept, can overcome such perils as their Baeldraca may incline them toward.

Rachael Stirling
TWS Nexion
Oxonia
August 2019

{1} Rachael Stirling, *Feond: Order Of Nine Angles - Toward Internal Adept*, 2019, International Standard Book Number 978-1687255624.

Perusing The Seven Fold Way Historical Origins Of The Septenary System Of The Order of Nine Angles

- Introduction: The Physis Sorcery of Naos.
- Physis, The Corpus Hermeticum, And The Ancient Hermetic Quest For Immortality.
- The Seven-Fold Way And Acausality.
- Arabic And Alchemical Influences.
- The Complete Seven-Fold Way
- The Rite Of The Abyss and Beyond
- Conclusion: The O9A In Esoteric Perspective.

Introduction: The Physis Sorcery of Naos

The septenary system, or tradition, of the modern occult group the Order of Nine Angles (ONA/O9A) was first publicly outlined in their 1980s text *Naos - A Practical Guide To Modern Magick*. {1} The text is, interestingly, completely devoid of the satanism that the O9A has come to be associated with, and, as the *Introduction* states, the first part is a

"guide to becoming an Adept and is essentially 'Internal magick' - that is, magick [sorcery] used to bring about personal development (of consciousness and so on) [...] Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the Septenary tradition this path is known as the seven-fold Way."

Furthermore, in the 'Notes on Esoteric Tradition' of *Naos* it is directly stated that "the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."

Of particular interest is the fact that, in *Naos*, the internal sorcery used to bring about personal development is also called 'physis magick':

"Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal. Each stage is associated

with a sphere of the Septenary Tree of Wyrð."

Physis is a clear use of the ancient Greek term φύσις, which term occurs frequently in the Pymander (also known as the Pœmandres) section of the ancient Greek text of the Corpus Hermeticum, dating from around the second century CE and first published in 1554 CE, and which Pymander discourse also describes, in some detail, a system of seven spheres; a journey, a quest – an anados, ἀνοδος – up through these spheres in order that the last stage, that of an immortal, may be achieved; and how the individual is changed in the process of journeying through the spheres.

It therefore would seem difficult to disagree with the claim, made in *Naos* and other O9A texts of the same period, that the O9A's septenary system – with its seven-fold Tree of Wyrð – represents, at least in part, the 'genuine Western occult tradition', in contrast to the ten-fold Kabbalah based system used by the Hermetic Order of the Golden Dawn, by Aleister Crowley, and by all other, non-O9A, modern occultists, and which ten-fold Kabbalah based system is not only over a thousand years later than the Hellenic septenary system but employs Hebrew terminology in contrast to the Greek terminology of the earlier hermetic tradition.

However, obvious as it should have been to learned students of the occult and to those academics researching esotericism, this connection to ancient hermeticism was – with one possible exception {2} – overlooked for over thirty years, with the O9A's septenary system, even as late as 2012, dismissed – in a purportedly academic work, no less – as merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot." {3}

It was only after the publication, in 2013, of Myatt's translation of and commentary on the Pymander section of the Corpus Hermeticum {4} that others, outside of the O9A, began to realize that the O9A claim had some historical merit after all, since Myatt's translation and commentary places the O9A's septenary system into its correct historical and esoteric perspective, with Myatt's learned commentary explaining much both about the septenary system – the hebdomad – which forms an important part of the hermetic Pymander text, and about the anados, the journey through the spheres to the final goal of immortality. {5}

Physis, The Corpus Hermeticum, And The Ancient Hermetic Quest For Immortality

At the beginning of Pymander text of the Corpus Hermeticum the seeker says that they desire "to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." {6} The seeker is instructed, later on, by Pœmandres, that, in respect of humans and their physis, "distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal" {7} – and thus have the opportunity to become immortal.

Regarding physis, Myatt notes in his commentary that,

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis – the being, nature, character, of beings – their essence beyond the form/appearance their being is or assumes or is perceived as – re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {8}

Asked by the seeker about the anados – the way to immortality through the seven spheres – Pœmandres replies, in rather mystical terms, that:

"First, the dissolution of the physical body allows that body to be transformed with the semblance it had disappearing and its now non-functioning ethos handed over to the daimon, with the body's perceptions returning to their origin, then becoming separated with their purpose, transplanted, and with desire and eagerness journeying toward the physis devoid of logos. Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and – in the second one – those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait.

[Thus] they become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge." {9}

This 'becoming united with theos', however, does not mean that mortals 'become god' or become 'a living god'. Instead, as Pœmandres has made clear (for example in section 26) it means transcending, beyond mortal death, to the two immortal realms that exist beyond the seven spheres, one of which is that of the 'ogdoadic physis', and both of which are described in terms of emanations of theos.

Having thus been instructed and having understood, the seeker himself goes on to ask, of other humans, "you who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {10}

The Seven-Fold Way And Acausality

In the Pymander text, beyond the seven spheres of the anados there is the realm of 'the ogdoadic physis' – with particular forces and powers – and, beyond

that, another realm; both described in relation to theos. As Myatt explains in his commentary on the Pymander text – in reference to section 26 and the Greek word δύναιμις – these are quite distinct from the seven spheres:

"δύναιμις. Those forces, those particular powers – or, more precisely, that type (or those types) of being(s) or existence – that are not only beyond the septenary system but beyond the ogdoadic physis of those mortals who have, because of their journey (ἀνοδος) through the septenary system, achieved immortality.

It is therefore easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres – qv. the quote from Cicero {11} – the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres – a seven-fold path to immortality, accessible to living mortals – and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of – as being – 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal – now immortal – moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἕαν τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

These two realms beyond the seven spheres are echoed in *Naos*, with a description of septenary 'tree of wyrd' being symbolically enclosed within a double-tetrahedron:

"From an initiated viewpoint, the seven spheres are seen to form a three-dimensional pattern where every sphere is linked to every other twice, although in a physical representation (e.g. a model) the two-fold nature of the connecting paths are shown only for Moon/Saturn, Venus/Mars and Mercury/Jupiter. This three-dimensional structure is considered to lie enclosed within a double-tetrahedron."

This symbolic double-tetrahedron is related to 'the nine angles' and thence to the axiom of acausality and thus to the duality of causal and acausal. And it is this axiom of acausality which is central to the O9A's seven-fold way, as another more pertinent echo of the Pymander text makes clear, which is that, as mentioned previously, *Naos* states that "the goal of sentient life is to [...] become

part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."

Thus, in the septenary tradition of the Order of Nine Angles the realms beyond the seven spheres are described in terms of acausality, as being part of the acausal, with the mortal - having successfully undertaken their journey along the seven-fold way - entering into a new and immortal existence in the realms (or universes) of the acausal. For, although, the singular 'acausal' and terms such as 'acausal realm' are often used, it is noted in *Naos* that "generally the singular is used to avoid semantic complications, although the Septenary tradition accepts the near certainty that many such 'acausal' universes exist to compliment 'our' causal universe."

There is, therefore, in the seven-fold way, an understanding of the goal in terms not of 'becoming united with theos' (as in the hermetic text) but rather in terms of egressing into the realms of the acausal and of a new existence in the acausal. That is, in place of the ancient theological explanation - of theos, and of 'a science of divine things' - the O9A have a modern metaphysics, an axiomatic theory, of causal and acausal {12}, of 'a new science of different types of energy'.

For the basis of this theory is that there are two fundamental forms - or, more precisely, two types of apprehension of - energy in the cosmos: the causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

This 'acausal' energy is posited to have an a-causal origin, with living things - including ourselves - being nexions (a gate to the acausal, as *Naos* explains it). That is, we are capable of presencing {13} - or having access to - such acausal energy. What differentiates us from all the other living beings we know is that we have (or seem to have) the ability to consciously be aware of this 'acausal' energy and to access it, understand it (currently in a limited way) and increase it. Hence why the seven-fold way deals with sorcery, for sorcery is understood as a means to access, and to presence, such acausal energy in ourselves, and in the causal.

The septenary anados is also described, in *Naos*, in modern terms, and as a practical esoteric art capable of leading a person toward Adeptship (the fourth of the seven stages) and then to immortality, with this anados contrasted with what usually and naturally occurs to human beings. Thus,

"In the development of an individual as an individual develops naturally (i.e. without the aid of esoteric Arts) the 'ego' stage lasts from youth to middle-age: there is a need to establish an outward

'role' (in society/clan etc.), to find a 'mate' and propagate and to care for the physical/material needs/pleasures.

The 'self' is the 'stage' beyond this - when there is an apprehension (often only intuitive outside of magick) of (a) the wyrd of the individual and (b) the separate existence of other individuals as those individuals are in themselves. Put simply, (b) involves a degree of 'empathy'. In the natural state, the self may evolve in 'middle age' or before - and often arises as a consequence of formative experiences (e.g. experience of war; personal loss; tragedy). In the natural state (because the unconscious has not been properly experienced and integrated) there is almost always a conflict with the 'ego' desires/pressures so that the insight, given by the self, is sometimes lost by the individual who returns to an 'ego' existence.

The 'wisdom' of 'old age' is the gradual resolution of this conflict in favour of the self. In the past, the striving of an individual psyche for self-hood was often represented by myths and legends. Another term for 'self-hood' (the living of the role of the self- where the perception of 'Time' differs from that of the 'ego') is 'individuation'. Esoterically, self-hood/individuation is Adeptship - but Adeptship implies much more than 'individuation'. It implies a conscious, rational understanding of one's self and that of others as well as skill/mastery of esoteric Arts and techniques. It also implies a 'cosmic Aeon perspective' to the Wyrd and the self. Individuation may be seen as a natural stage, achieved by the natural process of living (for some, at least) whereas Adeptship is a goal attained by following an esoteric Way; that is, which results from Initiation into the mysteries. As such, Adeptship contains individuation, but is greater than it.

Also, individuation is itself only a stage: there are stages beyond even this: it is not the end of personal development [...] Beyond, lies the ordeal of the Abyss and the birth of the Master/Mistress - beyond them lies Immortality. Expressed simply, the 'ego' has no perception of acausal 'time' - but is unconsciously affected by acausal energies; the 'self' has some perception of acausal 'time' and is less affected by acausal energies. The Adept has learnt to control the personal acausal energies of the psyche (external/internal magick) - there still remains, however, 'Aeon' energies which affect even the self. Control/mastery of these takes the individual beyond the Abyss."

In effect, this is a similar but clearer, more complete, and perhaps a more precise, version of the mystical description Pœmandres gives in the quotation above about the mortal hastening "through the harmonious structure" and 'offering up' various things along the way.

While the seven-fold way is clearly a modern anados which enshrines the

ancient hermetic and rather mystical tradition of an individual seeking to attain immortality, it is also, and importantly, different. For it is a practical and a decidedly occult anados, a means of individual transformation and learning, involving as it does the use of sorcery; ordeals such as the grade ritual of internal adept where the candidate has to live alone in wilderness isolation for around three months; and a guided - an initiatory - exploration of the supernatural realms (or archetypal realms, depending on one's perspective) part of which involves working with Tarot images and evoking 'supernatural' (or archetypal) forms termed 'the dark gods'. There is therefore, as a study of *Naos* makes clear, a melding of ancient traditions - occult, alchemical, hermetic, mystical - with newer esoteric, occult, techniques such as The Star Game and Esoteric Chant.

Arabic And Alchemical Influences

One of the most fascinating, as well as one of most important if neglected, aspects of the seven-fold way is the representation of the anados - and the whole septenary system - by The Star Game, which has 27 pieces spread over 7 boards and 126 squares in the simple version, and, in the advanced version, 45 pieces per player over 308 squares and 7 main boards.

In contrast to the ancient, Hellenic, and pre-Hellenic, traditions - and the septenary 'tree of wyrd' - the seven boards are not named after the seven classical planets {14} but are given the names of stars: Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius. Which might explain why the title *Naos* was given to the first of the O9A's guides to their seven-fold way, as Naos is the last stage, that of Immortal {15}.

As described in *Naos*,

"The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult."

It also, in its pieces and their permutations and moves, is a representation of what the O9A mean by the term 'nine angles' that is, of the nine combinations of the three fundamental alchemical substances (salt, sulphur, mercury), and which nine combinations are the essence of the nexion we are between causal and acausal. As such, they re-present the various elements of acausal energy in the causal, as well as being a symbology used to describe such things as Jungian 'personality types', archetypes, and the seven fundamental, Earth-bound Aeons and the subsequent two 'cosmic aeons'.

The inspiration for these nine alchemical combinations (see figure 1 in the Appendix) or nine emanations (and their causal/acausal permutations) was, according to Anton Long, an ancient Arabic manuscript, of a few folios, he read in Persia while travelling and studying in the Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title *Al-Kitab Al-Alfak* (which translates as *The Book of The Spheres*), for in ancient Muslim alchemy,

cosmology, and cosmogony, there are nine cosmic spheres, or 'supernatural', realms.

The most distant of these spheres or realms is falak al-aflak, the 'primary of the spheres'. Below this (and thus nearer to us) is al-kawakib al-thabitah {16}, the realm of the heavenly fixed stars. Next is Zuhal, the sphere of Saturn. Then there is Mushtari, the sphere of Jupiter, followed by Marikh (Mars); Shams (the Sun); Zuhrah (Venus); Utarid (Mercury); and finally Qamar, the sphere of the Moon.

It seems possible, therefore, that this Arabic schemata - of seven named planetary spheres, and of falak al-aflak and al-kawakib al-thabitah - may have been directly or indirectly inspired by Hellenic Greek texts such as Pymander section of the Corpus Hermeticum, or it may link directly to an earlier Persian (or possibly Indic) tradition which itself directly or indirectly inspired later Hellenic texts such as the Corpus Hermeticism {17}

The Complete Seven-Fold Way

As the title of *Naos* states, it is a practical guide to modern sorcery - the emphasis being on sorcery - and as such deals only in part with the seven-fold way of the O9A. The complete system of occult training - the practical anados - that is the seven-fold way of the O9A, up to and including Internal Adept, is described in great detail in the 981 page text *The Requisite ONA*. This training involves difficult and testing techniques and experiences, some of which are unique to the O9A, and includes such things as (i) Insight Roles, (ii) physical challenges, and (iii) finding a companion and, with them, forming and running a practising occult group (a Temple, or nexion) dedicated to performing ceremonial sinister/satanic rituals of the kind described in the O9A's *Black Book of Satan*. Insight Roles, for example, require the O9A initiate to adopt a way of life, or a particular occupation, that is the opposite of their current life-style or occupation, and, as explained in the 'Introduction To Insight Roles' section of *The Requisite ONA*, an Insight Role

"must last a minimum of one year (that is, in this instance for one particular and specific alchemical season) - [and] should be chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, either a personal Insight Rôle, or an Aeonic one, and this assessment and this finding are esoterically worthwhile tasks in themselves."

The intention of such techniques, challenges, and experiences, is to provide the candidate with structured, formative, life-changing, experiences - to harshly test them, to begin the process that fundamentally changes (and evolves) their character, develops a self-knowing and certain esoteric abilities and skills, moves them toward individuation, or which destroys/defeats them and thus

reveals them as unsuitable - physically, mentally, and in occult terms - for the O9A.

As explained in *The Requisite ONA* in relation to the beginning stages of the seven-fold way:

"Sinister Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and latent personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of dark sorcery. The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark energies or 'forces' - and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. The Star Game takes this process of objectification further, enabling a complete and rational understanding - divorced from conventional 'moral opposites'.

The physical goal which an Initiate must achieve develops personal qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work. The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real sinister character in the individual; it is a severe test of the resolve, Sinister commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, sinister character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonick magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of 'individuation', of esoteric Adeptship."

The Rite Of The Abyss and Beyond

While *The Requisite ONA* is a guide to the traditional seven-fold way of the O9A up to and including the stage of Internal Adept, the next stage beyond The Abyss is dealt with in their text *Enantiodromia: The Sinister Abyssal Nexion* {19}, which contains details of the traditional (the Camlad) Rite of The Abyss with its month-long subterranean ordeal. The last mortal stage of the way is described in the O9A text that is simply entitled 'Grade Ritual of GrandMaster / GrandMistress'.

As described in *Enantiodromia: The Sinister Abyssal Nexion*,

"The Sinister Abyssal Nexion is the esoteric term for what is more commonly (exoterically) known as The Abyss. In the Seven Fold Way of the Order of Nine Angles, The Abyss is described as separating the fourth and the fifth spheres of the Tree of Wyrd (ToW) - that is, separating the Grade of Internal Adept from the Grade of Master/LadyMaster. Furthermore, the Abyss represents the place(s) where the causal merges into the acausal, and thus where the causal is or can be "transcended", so the individual can, if prepared, enter the realm of acausality and become familiar - sans a self - with acausal entities. Thus, The Abyss is a nexion to the acausal; a nexus of temporal, a-temporal, and spatial and a-spatial, dimensions [...]

The Rite of The Abyss exists in two forms, one dating from the formation of the ONA some forty years ago [described in *Naos*], and the other, more traditional [more dangerous] one [...]

The traditional Rite is quite simple and begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The Rite, if successful, concludes on the night of the following full moon.

The Rite as given in *Naos* requires a quartz tetrahedron. While three inch crystals - as mentioned in *Naos* - may work, to ensure success (in this Rite as in others using a quartz tetrahedron), the crystal has to be a perfect tetrahedron (no bevelled edges) and free from blemish, external and internal - with a height of six inches or more. Such crystals are rare, and costly, and often have to be custom made by someone skilled in cutting gemstones. In addition, although it is not stated in *Naos*, the chanting of the word 'Chaos' [ka-Os] in the ONA Rite of Entering The Abyss is according to the notation of the Atazoth chant [illustrated] above. Given the skill the aspirant candidate will

have acquired in Esoteric Chant, they will know how to do this according to that notation."

Thus the compilation *The Requisite ONA* together with the text *Enantiodromia: The Sinister Abyssal Nexion*, and the elsewhere published Grade Ritual of GrandMaster / GrandMistress, are all that an individual requires in order to follow the seven-fold way from its beginning to its mortal ending.

Conclusion: The O9A In Esoteric Perspective

In modern occultism, the seven-fold way, when correctly understood, stands in a class of its own, with the seven-fold way - the quest for immortality in an acausal realm - being a modern emanation of, or a direct ancestral continuation of, traditions (mystical and otherwise) that are thousands of years old.

The influence, or inspiration, of ancient mystical traditions is clearly evident in the O9A's seven-fold way, whether these are direct - in the case of the Hellenic Pymanter text and of early Arabic alchemy and cosmogony - or indirect, as in the case of the Hellenic and the Arabic traditions being themselves related to, or a continuation of, earlier Persian or Indic mystical traditions.

What is also clear is that the septenary tradition of the O9A - deriving from Hellenic, Arabic, or Persian and Indic, sources - is (i) quite distinct from the much later, much vaunted, much written about, Kabbalah based system of modern Western occultism (which the O9A have always claimed is a distortion of the genuine, ancient, tradition), and (ii) a modern, practical, and a decidedly occult, anados that (in contradistinction to all modern occult groups) uses the technique of practical ordeals such as the basic (c. three month) wilderness living - or the extended (c. six months) wilderness living - of the grade ritual of Internal Adept, and the (lunar) month-long subterranean dwelling of the Camlad Rite of The Abyss, and which ordeals are themselves modern versions of ancient esoteric techniques designed to test the candidate and cultivate both self, and esoteric, understanding.

In esoteric perspective, the O9A's seven-fold way is a modern, elitist, and difficult and dangerous, anados which enshrines the ancient Hermetic, the occult, and the alchemical, tradition of an individual seeking to attain immortality by practical means; which, in the seven-fold way, is via 'internal sorcery': the transformation of the individual through an exploration of the supernatural (or archetypal) realms and by ordeals such as the grade ritual of internal adept.

Notes

{1} *The Requisite ONA* (pdf, 49 Mb) includes a facsimile version of the original 1980s MS *Naos*; a copy of the *Black Book of Satan*; plus *The Grimoire of Baphomet* and the four works of occult fiction that form the instructional *Deofel Quartet*.

The cautionary O9A note regarding later versions of *Naos* is still valid:

The genuine facsimile copies of the 1980s text in pdf format are c. 45 Megabytes in size, and contain: (1) the handwritten words *Aperiatum Terra Et Germinet Atazoth* on the first page, and the handwritten word *Brekekk* (followed by an out-of-date address) on the last page; (2) a typewritten table of contents on page 3 which includes - in the following order - Part One, Part Two, Appendix, Part Three Esoteric MSS; (3) a distinct facsimile image of the spiral binding on the left hand side of every page until p.70. In addition, genuine copies of the original MSS include facsimile images of hand-drawn diagrams, including the advanced Star Game, and The Wheel of Life.

The Requisite ONA is available at <https://lapisphilosophicus.wordpress.com/the-requisite-ona/>

{2} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. International Standard Book Number 978-1940964003

{3} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253

{4} David Myatt. *Mercvrii Trismegisti Pymander de potestate et sapientia dei*. 2013. International Standard Book Number 978-1491249543

{5} My review of Myatt's translation, published in 2013, is reproduced in full in Appendix 2.

{6} *Mercvrii Trismegisti Pymander*, translation, section 3. All the quotations from the *Pymander* text given here are taken from Myatt's translation.

As Myatt notes in his commentary on this passage, in reference to *theos*:

"Does *θεός* here [*γινῶναι τὸν θεόν*] mean God, a god, a deity, or the god? God, the supreme creator Being, the only real god, the father, as in Christianity? A deity, as in Hellenic and classical paganism? The god, as in an un-named deity - a god - who is above all other deities? Or possibly all of these? And if all, in equal measure, or otherwise?

The discourse of *Pœmandres*, as recounted in the tractate, suggests two things. First, that all are meant or suggested - for example, *Τὸ φῶς ἐκεῖνο, ἔφη, ἐγὼ νοῦς ὁ σὸς θεός* could be said of *Pœmandres* as

a god, as a deity, as the god, and also possibly of God, although why God, the Father - as described in the Old and New Testaments - would call Himself Pœmandres, appear in such a vision, and declare what He declares about θεός being both male and female in one person, is interesting. Second, that the knowledge that is revealed is of a source, of a being, that encompasses, and explains, all three, and that it is this knowing of such a source, beyond those three conventional ones, that is the key to 'what is real' and to apprehending 'the physis of beings'. Hence, it is better to transliterate θεός - or leave it as θεός - than to use god; and a mistake to use God, as some older translations do."

[7} Mercvrii Trismegisti Pymander, translation, section 15.

[8} Mercvrii Trismegisti Pymander, commentary on section 24.

[9} Mercvrii Trismegisti Pymander, translation, section 24-25.

[10} Mercvrii Trismegisti Pymander, translation, section 28.

[11} In his commentary, Myatt quotes the Somnium Scipionis as described by Cicero, and gives his own translation of the Latin:

Novem tibi orbibus vel potius globis conexas sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant. Deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Iovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem Sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce lustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii cursus, in infimoque orbe Luna radiis solis accensa convertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos; supra Lunam sunt aeterna omnia. Nam ea, quae est media et nona, Tellus, neque movetur et infima est, et in eam feruntur omnia nutu suo pondera. [*De Re Publica*, Book VI, 17]

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

[12} An outline of this axiomatic theory is given in the texts at

<https://omega9alpha.wordpress.com/acausal-theory/>

{13} The term 'presencing' is, so far as I know, uniquely used by the O9A (that is, by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

[15] As Myatt notes in his *Pyramider* commentary, "the seven classical planetary bodies, named Moon, Mercury, Venus, Mars, Sun, Jupiter, and Saturn, [are] well-described in ancient texts, from ancient Persia onwards. Copenhaver [*Hermetica, The Greek Corpus Hermeticum and the Latin Asclepius*, Cambridge University Press, 1992, p.105] refers to some of the scholarly literature regarding these seven."

[16] In origin, naos is an ancient Greek word. In his 2013 article *Fifty Years Of Diverse Peregrinations*, Myatt quotes Pausanias and gives his own translation of that portion of the Greek text which mentions ναός in connection with άγνωστος θεός (agnostos theos) the un-named, the unknown, god or gods:

ένταῦθα καὶ Σκιράδος Ἀθηνᾶς ναός ἐστι καὶ Διὸς ἀπωτέρω, βωμοὶ δὲ θεῶν τε ὀνομαζομένων Ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν Θησέως καὶ Φαληροῦ [Pausanias, Ἑλλάδος περιήγησις 1.1.4]

Also here is a shrine [ναός] to Athena Skirados and, further afield, one to Zeus, and others to [the] un-named unknown gods, to the heroes, as well as to those children of Theseus and Phalerus

In O9A mythos, the star named Naos is in proximity to one of the physical nexions that are said to exist in our causal space-time, and through which passage to and from the acausal is possible. According to O9A aural tradition, such physical nexions have allowed some of 'the dark gods' to come forth, in the past, into our reality. Hence, so the story goes, the myths and legends about dragons and 'demons'.

{17} In respect of al-kawakib al-thabitah, see, for example, the Arabic manuscript *Kitab Suwar al-kawakib al-thabitah* (c.1010 AD) in the Bodleian Library, Oxford (Marsh collection, 144).

{18} For references to a septenary type system in ancient Persian texts, see Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{19} *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev)

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: see figure 2 in the Appendix.

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 early 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 (see figure 3) which referenced the classical septenary system (Moon-Mercury-Venus-Sun-Mars- Jupiter-Saturn) as revived, centuries later, by the O9A.

The term was also used - as figure 4 indicates - by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* [MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].

The Alchemical Process Of Transformation And The O9A

Initiates of the O9A undertaking an anados along the Seven Fold Way with the guidance of an Adept have always understood two important things.

1) The first thing that O9A initiates understand is that the medieval Hebrew Kabbalah (aka qabala) - with its 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, on p. 251 of *Kabbala Denudata* by Knorr von Rosenroth published in 1677, for which see figure 5.

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 figure 6 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 - see figure 7 in the Appendix - and is hinted at in various earlier alchemical treatises such as *De Alchimia Opuscula Complura Veterum Philosophorum*, published in Frankfurt in 1550 (see figure 8).

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 (see figure 9)

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 masculous 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'etre of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis {4}, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculous 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 masculous and the muliebral: see figures 10 and 11.

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 masculous 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 pathēi-mathos, 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.

2015

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. International Standard Book Number 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-1015α/>], 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*.

Explaining The Acausal A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics.

That is, it is not - as some have assumed - a scientific theory proposed by Myatt in order to either explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

In terms of ontology, Myatt suggests that the difference between living things and ordinary matter can be explained by postulating a bifurcation of being - causal and acausal - with living things, in contrast to ordinary matter, possessing both causal and acausal being. In terms of epistemology, Myatt suggests that this acausal being - that is, the nature (or physis, the "identity") of living beings, including ourselves - can be discovered (known) via developing our faculty of empathy, and that this "acausal knowing" is different from but complementary to the "causal knowing" discovered (known) by observing, in a scientific manner, Phainómenon and then, using denotatum and theoretical models (including mathematical ones), explaining such Phainómenon.

Crucially, Myatt also posits a fundamental difference between "acausal knowing" and "causal knowing" in that acausal knowing is by its nature personal ("subjective", intuitive) - and cannot be abstracted out from the immediate moment of the personal knowing - while causal knowing is what we now describe by the term scientific ("objective", observational, impersonal) and,

in contrast to acausal knowing, relies on denotatum, abstractions, and theories. Thus, according to Myatt, to "know" - to understand - the physis of living beings, including our own physis as a human being, both acausal and causal knowing are needed.

However, Myatt has also speculated about what the nature of acausal being might be and about "the nature and extent and cause of the acausal connexions between living beings that acausal-knowing reveals" {1} . One of his speculations - which he admits might be fallacious - is "conceptualizing the acausal as a n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and 4-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and astronomy.

Acausality And The O9A

The Order of Nine Angles uses Myatt's "acausal realm" to not only explain "the supernatural", and sorcery {2} , but also to provide a *raison d'etre* for the occult, hermetic, quest for gnosis. Thus, and for instance, O9A suppositions include: (i) that archetypes re-present (are types of) "acausal energy" and that our "consciousness" and unconscious are a nexus between the causal and the acausal, a nexus symbolized by The Star Game {3} and the septenary Tree of Wyrð; and (ii) that it is possible to develop our faculty of empathy via various occult techniques, such as rite of internal adept, the camlad rite of the abyss, and by a conscious - a willed - *pathei mathos* manifest in such things as "insight roles"; and (iii) that such a development of such a faculty is an essential part of attaining "gnosis": of acquiring a knowledge of Being and beings, and which knowledge includes understanding our own unique physis as an individual.

Thus, one of the principles of the O9A - founded on the wisdom that thousands of years of human living, and occultism, and paganism, has bequeathed to us - is that no amount of "scientific theories" and of "reason/logic" and of "experimental evidence" and "technology" can offset the *pathei-mathos* - the personal understanding, learning, and knowing - that suffering, grief, empathy, and an individual occult quest for gnosis, so personally provide especially if such *pathei-mathos* is of months, years, decades. For those who have so endured *pathei-mathos* know - sans words, sans denotatum, sans theories - that the answers provided by "science" and by "logic alone" and by "experimental evidence" and by "technology" are inadequate, insufficient to explain the nature of being, the nature of beings, and especially human physis. Without such *pathei-mathos* we simply cannot know - sans words, sans denotatum, sans theories - our own physis, let alone the physis of others.

2014

{1} *Towards Understanding The Acausal*. e-text, 2014. See also *Time And The*

Separation Of Otherness - Part One. e-text, 2011.

{2} See the O9A compilation *Time, Acausality, The Supernatural, And Scientific Theories*. pdf, 2014.

{3} The advanced star game was designed by Myatt to encourage "acausal thinking"; that is, to encourage the type of thinking that does not depend on denotatum, abstractions, or theories. It is interesting to note that several of those who worked with Alan Turing at Bletchley Park were good chess players (e.g. Hugh Alexander) who believed that skill in that game enabled them to make connections (and intuitive leaps) that otherwise they might not have done.

The Pagan Mysticism Of The O9A

The Mystic Tradition

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anodos (ἀνοδος, a spiritual or esoteric or occult journey) whose goal is either a selfless awareness of Theos/mundus/the-numinous or an actual dissolution of the self into Theos/mundus/the-numinous, and (iv) by means such as a contemplative, or eremitic, or a reclusive way of life.

Mysticism thus includes not only the Christian contemplative tradition, and groups such as The Religious Society of Friends, but also the rites, ceremonies, and beliefs of Ancient Egypt and places such as Iran {3}, the Hellenic hermeticism described in the Pymander text {4}, and the ancient paganism of the classical, the Greco-Roman, world. According to a modern initiate, the classical pagan weltanschauung was:

An apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiviation that we mortals - albeit a mere and fallible part of the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself:

"Neque enim est quicquam aliud praeter mundum quod nihil absit quodque undique aptum atque perfectum expletumque sit omnibus

suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum - nullo modo perfectus, sed est quaedam particula perfecti." [M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37] {5}

The O9A Tradition Of Empathic Knowing And Acausal-Thinking

One of the axioms of the esoteric philosophy of the O9A {6} is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking.

1. Empathic Knowing

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way - by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} - while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

In respect of the Rounwytha Tradition:

"The Rounwytha Way - also known as the rouning - is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths..... [The tradition is one of] a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated - according to tradition - by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location. In essence, the Rounwytha Way is a manifestation - a presencing - of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature." {9}

Thus for the O9A the development of empathic acausal knowing - that is, esoteric empathy - is not only a μυστικόν but also a means whereby certain truths of a non-temporal nature can be apprehended.

2. Acausal-Thinking

According to the O9A, the new faculty of 'acausal thinking' enables a person to apprehend and to communicate by means of what the O9A describe as an esoteric language:

"An esoteric language is basically a particular means of communication dependent on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in esoteric-empathy). As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language - this language - are not static but rather the movement and the changes - the fluxion - of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonie - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal." {10}

The O9A Anados And The Eremitic Magus

The O9A praxis termed the Seven Fold Way is essentially a practical modern anados; an occult journey through seven symbolic spheres {11}. However, unlike the description of such a journey in the ancient Hermetic Pyramander text where the goal is becoming "united with theos", the goal is understood in the Seven Fold Way as egressing into the realms of the acausal. Thus, as I mentioned in a previous essay:

"One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles represents and presences is that the last stage, the goal, of their hermetic initiatory Seven Fold

Way, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal." {12}

The goal of the Seven Fold Way is therefore not only the personal discovery of wisdom {13} but also of a means whereby such an acausal, immortal, existence can be achieved. In that respect, Anton Long rather cryptically wrote:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, 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 rounerer of The Rouning." {14}

This rather neatly 'closes the O9A circle', with the O9A Ouroboros symbolizing the initiate at the very end of their decades-long occult journey - having experienced and known in a very practical manner both the sinister and the numinous and which "knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being" - ending as a rounerer, that is, living in a very pagan - an almost rounwythian - type of way; the ancient way of the Camlad tradition.

For a rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin and thus whose very way of living, through the physis so gained via their anados and the O9A code, is an act of sorcery.

Thus the O9A Grand Master/Grand Mistress - the O9A Magus/Magistra - while living in a manner consistent with the underlying pagan mysticism of the O9A, is most certainly not the type of person the majority of non-initiates would expect.

Conclusion

With its modern anados of the Seven Fold Way, with its 'dark arts' of acausal-thinking and esoteric-empathy/empathic-knowing, with its rural Rounwytha way and its eremitic magus/magistra, the O9A most certainly has a distinct mystical tradition firmly rooted in ancient pagan mysticism. Thus it would perhaps be more apt to describe O9A initiates as modern mystics rather than as 'satanists' or followers of a Western, occult, Left Hand Path.

For the truths, the perception and the understanding, which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations, and (iii) of an attainable acausal existence beyond our mortal death.

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Notes

{1} According to the O9A, and as described in the article *The Adeptus Way and The Sinisterly-Numinous*, written by Anton Long and dated 122 yfayen:

"By esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing."

{2} The words 'mystical' and 'mysticism' are derived from the term *mystic*, the etymology and English usage of which are:

i) Etymology:

- ° Classical Latin *mysticus*, relating to sacred mysteries, mysterious;
- ° Post-classical Latin, in addition to the above: symbolic, allegorical;
- ° Ancient Greek *μυστικός*, relating to sacred mysteries;

- ° Hellenistic Greek *μυστικός*, initiate; plural, *μυστικοί*; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
- ° Byzantine Greek (5th century CE) *μυστικόν*, mystical doctrine.

ii) English usage:

- ° *noun*: symbolic, allegorical (c. 1350);
- ° *noun*: an exponent or advocate of mystical theology;
- ° *noun*: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
- ° *adjective*: esoteric, mysterious, [equivalent in usage to 'mystical']
- ° *adjective*: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} In respect of ancient Iran, qv. Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, International Standard Book Number 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014. Available (as of August 2014) at <http://davidmyatt.wordpress.com/2014/08/08/education-and-the-culture-of-pathei-mathos/>

{6} In respect of O9A esoteric philosophy, qv. R. Parker: *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*, e-text, 2014.

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the praxises, such as the Seven Fold Way, he developed as a result of (a) the various pagan traditions he inherited and (b) his own pathei-mathos.

{7} Both of these 'seven fold way' rites involve the individual living alone, bereft of human contact and of all human influence, for a particular length of time. In the wilderness - forests, mountains, deserts - in the case of Internal Adept; and in a chthonic place (such as a dark cave) in the case of The Abyss.

{8} 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).

{9} R. Parker: *Some Notes On The Rounwytha Way*, e-text, 2014.

{10} Anton Long: *Language, Abstractions, and Nexions*, e-text, 122 Year of

Fayen.

{11} For a description of, and the ancient hermetic roots of, the O9A Seven Fold Way refer to R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014.

{12} R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013.

{13} Esoterically, the term wisdom, according to Anton Long in his essay *Pathei Mathos and the Initiatory Occult Quest*, implies "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 livings 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."

{14} Anton Long: *The Enigmatic Truth*, e-text, dated December 2011 CE. That essay, and its companion essay which was simply entitled *Lapis Philosophicus*, were the last writings written by Anton Long.

In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term *in propria persona* 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 [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are:

"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.

O9A Esotericism
An Initiated Apprehension

The term 'O9A esotericism' refers to the occult {1} weltanschauung of the Order of Nine Angles (O9A/ONA) as developed and expounded by the pseudonymous Anton Long in various writings between the 1970s and 2011 {2}, and which

particular esotericism includes not only an esoteric philosophy {3} but also practical artisements {4} of 'an esoteric nature', such as the learning and the practice of certain occult skills and also various 'dark', or occult, arts. Among the occult skills and 'dark arts' of the O9A {5} are (i) the structured pathei-mathos of the anogenic Seven Fold Way, (ii) practical internal, external, and aeonic, sorcery, (ii) acausal (or esoteric) empathy, and (iii) acausal thinking.

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos - that is, a new perceivration and a new way of living and a new ethos - and one which the term 'the sinisterly-numinous' reasonably well describes, for it is a balancing of (i) the previous 'numinous logos' which became manifest, over two millennia ago, in causal forms such as gnosticism and Christianity, with (ii) what is 'sinister' (which is and has been manifest in various causal forms, such as 'traditional satanism' and occult antinomianism), and which balancing, involving as it does various practical means and thus a personal pathei-mathos, enables first a return to the Unity beyond all causal forms and thence a conscious evolution of ourselves, as individuals.

Exoterically, this new logos is manifest - presenced - by three things. (i) By a particular understanding of Reality - and especially of the supernatural, the occult - evident in the ontology of causal, acausal, and acausal energy; (ii) by the code of kindred honour (the O9A code of ethics); and (iii) by the primacy of pathei-mathos, of each individual learning from their own experiences and which experiences are and should be (in order to cultivate the necessary sinisterly-numinous apprehension) both exoteric and occult, and thus in respect of the individual both external and internal.

Thus, esoterically understood, the Order of Nine Angles is a distinct, and new, esoteric path or way, and one way-marked by an accumulated (an ancestral) and an accumulating (a developing) esoteric pathei-mathos. This esoteric path (i) presents a particular logos, and (ii) offers various praxises (derived from personal experience and an ancestral pathei-mathos) whereby individuals can cultivate and then live a sinisterly-numinous apprehension. Hence why 'being O9A' simply means living by the O9A code and using one or more O9A praxises in order to cultivate that sinisterly-numinous apprehension which is the beginning of wisdom, with wisdom - esoterically understood - being a balanced personal judgement together with a particular learned knowledge of a pagan, occult, kind concerning livings beings, human nature, Nature, and 'the heavens', the cosmic order {6}.

Furthermore, in its essence this practical O9A path, or way, is not 'satanic', not a 'left hand path', and not a 'right hand path', even though it has elements which could be described by such conventional terms. It is just different, unique, new.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose in (i) generating interest both in that external appearance and in the inner essence concealed within, and (ii) in presenting certain - and sometimes controversial, sometimes adversarial - esoteric apprehensions.

To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find - to the dismay of many - is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anodos*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms.

For the essence of that particular - of O9A - pagan mysticism is the apprehension of ourselves as a nexion, of acausal energy, of the transient nature of all causal forms/ideations {7}, and of a possible, and consciously individually achieved, acausal ('immortal') existence beyond our mortal (causal) death *sans* any previously posited primal cause or causes such as Theos, a theos, theoi, or some inscrutable mechanism such as karma. An existence achievable, according to this particular mysticism, by an individual *anodos* such as the Seven Fold Way {8} and/or by living according to the O9A code because such a living presence within the individual the necessary acausal energy.

2014

Notes

{1} The term 'occult' is used by the O9A to refer to what is "hidden from normal apprehension; concerned with the supernatural; abstruse; mysterious; of or relating to various practical arts or skills considered to involve agencies - or considered to derive from causes - of a mysterious, or supernatural, or anoetic, or esoteric, nature".

{2} These dates are, in my opinion, significant because the weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to *The Abyss* in the early 1990s and thence, in the early to mid noughties, to *Mage*. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxis) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand, and possibly personally interpret, that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal *pathei-mathos* that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest.

Thus, the O9A and O9A esotericism are the Logos - 'the word' - of Anton Long the Mage.

{3} qv. R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*. e-text, 2014. The text is included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{4} The word *artisements/artizements* is derived from *artize* - "to practice or to have an occupation that involves a particular skill or craft, especially those of an artisan" - and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

{5} qv. (i) Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011) in the compilation *Empathy, Pathei-Mathos, and the Aeon Perspective*; (ii) Anton Long, *The Dark Arts of The Sinister Way*, 119 yf (revised 122 yf).

Definitive Guide To The Order of Nine Angles (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{6} Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011).

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonic perspective' and thus for its aeonic strategy regarding

undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

A Note Regarding Kitab al-Aflak

A study of Order of Nine Angles texts reveals that, from the 1970s on, their 'nine angles' refer to the nine combinations - the "numinous symbols of cliology" (qv. the 1990s text 'Aeonic Magick - A Basic Introduction') - of the three basic alchemical substances (Mercury, Sulphur, Salt) which are represented in the pieces of the 1970s vintage O9A Star Game. See figure 1 in the Appendix.

These nine angles/combinations were first outlined in the 1974 text *Emanations of Urania*, and which nine combinations can be used to symbolize how the the causal and the acausal are manifest to us, as for instance in our psyche (in the nexion of causal/acausal that we are) via archetypes, 'personality types', and the esoteric correspondences of the O9A Tree of Wyrld.

Furthermore, according to Anton Long his inspiration for this 1970s theory of cliology - of nine alchemical combinations or emanations - was an ancient Arabic manuscript, of a few folios, he read while travelling and studying in the Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title Al-Kitab Al-Alfak - which translates as The Book of The Spheres {1} - for in ancient Muslim alchemy and cosmology there are nine cosmic or 'supernatural' realms consisting of seven named planetary spheres and two regions of "immortal" existence.

The most distant of these realms is falak al-aflak, the 'primary of the spheres'. Below this (and thus nearer to us) is al-kawakib al-thabitah, the realm of the heavenly fixed stars. Next is Zuhal, the planetary sphere of Saturn. Then there is Mushtari, the sphere of Jupiter, followed by Marikh (Mars); Shams (the Sun); Zuhrah (Venus); Utarid (Mercury); and finally Qamar, the sphere of the Moon.

The seven planetary spheres are much in evidence in the Arabic Ghayat al-hakim (c.1050 CE) which preserves the ancient Greco-Roman, pagan and

hermetic {2}, system of seven named planetary spheres and which spheres are according to the Poemandres tract of the Corpus Hermeticum a means whereby mortals can ascend to the two regions beyond them to thus become immortal.

Which 'nine realms' were described by Cicero {3} long before Ghayat al-hakim was written.

According to O9A aural tradition there are three interesting facts about the Arabic MS that Anton Long described. First, the title which has Al-Kitab rather than the more usual Kitab. Second, that the original MS was untitled and consisted of only a few folios intimating that it may once have formed part of a larger work, which work was perhaps contemporaneous with or earlier or later than Ghayat al-hakim. Third, that the title had obviously been added later as it was in a different hand and which later addition may well explain the use of Al-Kitab rather than Kitab.

Whatever the place and date of composition it is relevant that an ancient Arabic alchemical text was one of the sources that Anton Long used in the 1970s when formulating the esoteric philosophy of the Order of Nine Angles.

In 2011 Anton Long was asked a question about Al-Kitab Al-Alfak by Professor Connell Monette, which question and the reply are worthy of being quoted in full.

In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak

In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak. Am I near the mark?

No, but that is an interesting comparison nonetheless which no one before has made (kudos to you). The alchemical MS I had access to - consisting of only a small number of folios - has never, to my knowledge, been published or even catalogued, but does bear some comparison to parts of the MS you refer to [i.e. Shams-l-maarif] which I was fortunate enough to study (with the then necessary help of a gay [female] friend I had met at University) in the early 1970's CE on various travels to certain Muslim lands (one of which lands was the homeland of my friend who accompanied me on those travels).

It is therefore possible [although not in my view probable] that the author of Al-Kitab al-Aflak used that grimoire partly as a source.

As I have explained to several people who have privately enquired

about this, there are, as no doubt you are aware, thousands of uncatalogued Arabic MSS in libraries and madrasahs throughout the lands of the Muslims. {4}

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{1} The Arabic MS Kitab al-Aflak (Book of the Spheres) should not be confused with a book with a similar name - Kitab Ta'dil hay'at al-aflak - written by Sadr al-Sharia al-Thani, c.1346 CE.

{2} qv. Myatt's commentaries in his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369.

{3} qv. the Somnium Scipionis of Cicero and *Commentarii in Somnium Scipionis* by Macrobius.

{4} <https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/>

Azoth

Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles

The term azoth is conventionally said to be derived from the Arabic az-zāūq, whence the French assogue, the Spanish azogue, the Portuguese azougue, and the Spanish-Arabic az-zaouga. Thus the assumed connection with the Persian žiywah and with 'quicksilver'.

Unsurprisingly, therefore, and for quite some time - since at least the days of A.E. Waite, Crowley, et al - 'azoth' has been (mis)understood as Mercurius, and connected to the Qabalah. However, esoterically - and anciently, in alchemy - azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt; a combination which many alchemists sought to find by various alchemical processes and which was described as 'the living water' as illustrated in figure 16 from the MS *Rosarium Philosophorum*.

This combination of the three alchemical elements is also evident - for example - in (i) the sigil described by John Dee in his *Monas Hieroglyphica* {1} and (ii) in the book *Azoth Sive Aureliae Occultae Philosophorum* by Basilus Valentinus published in 1613 {2}, and in (iii) *Oedipvs Aegyptiacvs*, Tomi Secundi Pars Altera, which (see figures 12, 13, and 15) relate Azoth not directly to the Qabalah but instead to the more ancient, Greco-Roman, hermetic septenary system, as shown by figures 14, 15, and 17.

It is the ancient, alchemical, the esoteric, meaning of Azoth which is used by the O9A, connected as Azoth is with the septenary system and thus 'the nine angles', the nine combinations of the three basic alchemical substances, and representing as the O9A Star Game does the nine angles, the septenary system, and the nexion that we as individual human beings are between the causal and the acausal {3}.

In other words, the O9A Star Game - with its seven main boards and its pieces formed from combinations of the three basic alchemical substances - is a modern re-presentation of the means to produce Azoth: the double pelican from whence comes the alchemical 'living water'. For, as mentioned in a 1980s O9A MS which used ancient alchemical symbolism and paraphrased an ancient alchemical text:

"The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars..."

That the O9A Star Game is itself - or rather can be become, when esoterically used - a nexion to the acausal (and thus a modern type of sorcery) has been mentioned in several O9A texts, such as Anton Long's *The Nine Angles - Beyond The Causal Continuum* (121yf). For sorcery is, just as genuine alchemy was, a symbiosis; a fact explained in various O9A texts, such as in the introduction to *Alchemical Seasons and The Fluxions of Time* {4} and in *The Order of Nine Angles Rite of The Nine Angles*:

"Esoterically, the nine angles of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeonic sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal energies; and (ii) as a modern re-presentation, sans denotatum, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal." {5}

A Continuing Esoteric Tradition

Given the plethora of recent texts outlining the relation of the septenary system

of the O9A to ancient hermeticism {6} and alchemy {7}, it should by now be obvious to serious students of the Occult that the O9A has presented and preserved and importantly creatively added to a Western Occult - and paganistic - tradition which is unrelated to the Magian Qabalah, unrelated to the Magian-derived 'tradition' used by The Hermetic Order of the Golden Dawn and by Crowley, and unrelated to the 'satanism' and the Left Hand Path as propagated by LaVey, Aquino, and others. The creative additions made by the O9A (that is, by the pseudonymous Anton Long) include The Star Game, a unique esoteric vocabulary, a modern practical anados (the 'sinisterly-numinous' Seven Fold Way), the O9A Logos (the code of kindred-honour), the ontology of causal, acausal, and nexions; the emphasis on muliebral esoteric skills such as can be cultivated by developing (via rites such as Internal Adept and the Camlad rite of The Abyss) the faculty of empathy; and the development of 'acausal knowing' via techniques such as Esoteric Chant and The Star Game.

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Notes

{1} See the *Appendix - An Alchemical Signification* - for how the esoteric meaning of Dee's sigil can be deduced from his illustrations and text.

Dee's text is included in the second volume of *Theatrum Chemicum Praecipuos Selectorum Auctorum Tractatus De Chemiae Et Lapidis Philosophici Antiquitate*, published in 1659. The book is available to read on-line or download in pdf at https://books.google.com/books?id=6VU_mxZSeOoC [accessed July 2015]

{2} *Azoth Sive Aureliae Occultae Philosophorum*. Available to read on-line or download in pdf at <https://books.google.com/books?id=oIBVAAAACAAJ> [accessed July 2015]

{3} The Star Game is outlined in the 1980s text *Naos*, included in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition, 2015).

N.B. This is the definitive exoteric guide, designed to enable anyone to begin to follow one or more of the three O9A praxises, especially the Seven Fold Way.

In respect of esoterically understanding the O9A, as mentioned in the text *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*:

"The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both numinous and

sinister."

That is, practical experience of one or more O9A praxises is a means to such esoteric understanding.

{4} The text is included in *The Definitive Guide* (Seventh Edition, 2015).

{5} The full title of the text is *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*.

{6} Refer to:

- (i) Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles;
- (ii) Further Notes Concerning The Hermetic Origins Of The O9A;
- (iii) The Pagan Mysticism Of The O9A; (iv) The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles;
- (v) Originality, Tradition, And The Order of Nine Angles.

{7} qv: (i) *Alchemy And The Sinisterly-Numinous Tradition*; and (ii) *Lapis Philosophicus, Isaac Newton, And The Septenary System*.

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Appendix An Alchemical Signification

Dee himself, in his text and illustrations, only obscurely hints at the esoteric meaning of the sigil. As he writes: Si quod in nostrae Monadis recessibus interius latebat involutum esset in lucem erutum...

In essence, the esoteric meaning, and the esoteric sigil, that can be deduced derive from the fact that sol and luna are transformed (philosophica transformatio) to then be presenced - 'preserved' - in alchemical salt (qv. Theorem XXII), which when combined with alchemical mercury (philosophorum mercurius, qv. Theorem XIII) and alchemical sulphur (qv. Theorem X and Theorem XIII), represent the 'prime emanation of the septenary' (manifestum hic primarium habemus Septenarium, qv. Theorem VI). That is, Dee's sigil symbolizes - in both its exoteric forms (as variously illustrated by Dee) and in its deducible esoteric form - the septenary system with its seven classical planets (qv. the illustration in Theorem XVIII) and various esoteric correspondences anciently associated with those planets, such as "Lunæ and Solis exaltatio" in association with Aries and Taurus, qv. the illustration in Theorem XV where Dee writes "Lunæ solisque exaltationes, mediante elementorum scientia". Which 'elements' are the fundamental alchemical ones associated with the ancient art -

scientia - of alchemy.

The esoteric form of the sigil - see also the illustration from *Oedipvs Aegyptiacvs*, Tomi Secundi Pars Altera - is thus a combination of three alchemical sigils: those of the fundamental alchemical 'elements' salt, sulphur, and mercury. Which three alchemical sigils, in their nine-fold combinations and transformations, form the basis of the O9A's Star Game:

It is thus easy to see how, when the sigils of alchemical mercury, of alchemical salt, and of alchemical sulphur are combined into one sigil they esoterically re-present Dee's Monas Hieroglyphica.

On The Anti-Patriarchal O9A Ethos

One of the many things that distinguishes the O9A is its anti-patriarchal ethos. As noted in the O9A text *Distinguishing The O9A* {1} distributed in 2016,

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and - according to an academic source {2} - "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children."

For the [O9A] code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {3}

That is, it is women who are the key to creating, opening - and keeping open - nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched - perhaps transformed - via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as - even if for only moments - place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.

Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in

their majority are. To them, this new generation, the pathei-mathos - such stories - of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.

Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where - for those who know - certain esoteric traditions come into play.

For such traditions preserve, hand on to each new generation, a means, a praxis, whereby that learning of previous generations has been distilled into a transformative, an alchemical, essence so enabling us, both men and women, as a sentient species to consciously evolve. One such means of esoteric transformation is the Seven Fold Way (7FW) of the Order of Nine Angles. For the 7FW is basically a series of consciously undertaken practical experiences. Experiences which can - which should - provoke the person into learning about and being honest with themselves, with such experiences and such learning enabling the person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

In other words, the 7FW evolves the individual because they have an understanding which transcends the human made dialectic of opposites - the abstractions, forms, categories, terms, the naming - which has guided the thinking and often the way of life of most humans for thousands of years. This understanding goes beyond words and is highly personal; germane to the individual.

Of pathei mathos in general, that is, outside of an Occult context, [David] Myatt writes in one of his metaphysical tracts,

"For we human beings, pathei-mathos possesses a numinous, a living, authority; [for] the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." {4}

In esoteric - occult - terms the foundations of the 7FW (and thus of the Order of Nine Angles) are (i) pathei mathos consciously produced through an individual undertaking particular tasks and rôles both esoteric and exoteric, and (ii) the knowledge that our evolution as a species is an individual, a personal, an Aeon, one and does not and cannot be done by 'secret occult societies' of whatever kind, cannot be done through external forms or forces such as politics or religion or by social doctrines or laws being applied to a society or to societies. That is, it is individuals and their pathei mathos who and which are evolutionary, the basis - the quintessence - of the 7FW and of the Order of Nine

Angles.

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{1} <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

{2} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{3} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's Nox zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{4} *The Numinous Way of Pathei-Mathos*. 2013. International Standard Book Number 978-1484096642.

The Adeptus Way and The Sinisterly-Numinous

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There are two things concerning The Order of Nine Angles which may be said to express our *raison 'd'etre* and which two things some people seem to have overlooked.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an esoteric association ^[1].

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That 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 second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human.

Thus what has tended to be overlooked - especially by those concentrating on using outer causal forms and upon immediate adversarial action - is the need to be, become, to live, to learn from, the sinisterly-numinous, and the importance we attach to the Adeptus way.

The Adeptus Way

The Adeptus way - the way of our adepts - is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha.

The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how - even now in this Aeon where most human communication is still by words, written and spoken - they are able to communicate with their own kind and often with other humans sans words.

This communication of ours is not only the use of ONA-speak and of an esoteric *langage* or two - such as The Star Game ^[2] - but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral ^[3] and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.

It is these qualities - and the type of character, the type of person they breed - that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.

For our Way is primarily esoteric and therefore is concerned with all of the following: (1) *wyrd* - the numinously archetypal; (2) with a type of learning that involves the arts of human culture, the Occult arts, and the *pathei-mathos* of Occult and exoteric experiences; (3) with developing certain faculties, such as esoteric-empathy; (4) with the sinisterly-numinous.

Thus, our Adepts are esoteric even when they are shapeshifting or living in the world of ordinary humans - such as when garnishing exeatic experiences or undertaking an Insight Role or living as an outlaw, a heretic, or are part of or leading a gang. Esoteric as not only in being secretive, but also as in learning, developing, esoteric skills and as in having within them a certain perspective, a certain knowledge, that places their own life and deeds into a *wyrdful*, an Aeon, and thus into a Cosmic, perspective.

The Sinister-Numinous

The term sinister-numinous is employed by us - part of our esoteric O9A-speak - to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of 'good' and 'evil', and a division not so obvious in *denotatum* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named 'deities' [4].

As mentioned above, 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, whether the individual be following the traditional Occult way of the Adept or using our newer sorcery of the way of the tribe/gang/clan and the way of the lone adversarial O9A operative (the Niner).

For such a knowing and such of living of the sinisterly-numinous - and the personal learning, the *pathei-mathos*, that results - is the means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, *wyrdful*, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from *Homo Hubris* and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

To experience, to live, the sinisterly-numinous and then learn from such living, is easier for the Adept than it is for those using our newer sorcery, since the Adept has a structured path to follow, particular Occult rites, and more often than not some guidance from one of our kind who has 'been there, done that'.

In terms of the way of the Adept, an experience and thence a wordless personal knowing of this living unity is the purpose of the *Camlad Rite of The Abyss* [5] and of the living that precedes it, and forms part of the training of the Adept. Part of this personal knowing is of *Wyrd*, and thence of the *Aeonic* perspective beyond a personal destiny; a knowing, experiences, that move - that develop - the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression gives an insight into how those using the way of the clan or the way of the independent O9A operative might discover and then live the sinisterly-numinous [6]. In brief, our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world [7]; (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 propaganda and lies about them have made them appear to be ^[8]. But of course it is 'heresy' to state or to claim such things today, which is exactly one of our adversarial, sinisterly-numinous, points

Order of Nine Angles

Notes

[1] As I have mentioned elsewhere, by esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

" From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

[2] For a basic introduction the Star Game, refer to *Overview of The Star Game*, at <https://omega9alpha.wordpress.com/the-star-game/>

[3] As with many terms, we use this particular one in a precise and esoteric way. By *muliebral* we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*.

[4] See, for example, the text *Denotatum - The Esoteric Problem With Names* (pdf), and the compilation *The Rounwytha Tradition* (pdf).

[5] The Camlad Rite is given in full in the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion*.

[6] Some practical guidelines as to how to live the sinisterly-numinous are given in *Enantiodromia - The Sinister Abyssal Nexion*.

[7] By *pagan* here is meant the knowing and the appreciation of the natural world that is germane to the Rounwytha, for which see, for example, *Marcheyre Rhinings*.

[8] An excellent personal example here is Léon Degrelle. A good over-view of the Waffen-SS can be obtained by reading Degrelle's account of his combat experiences in his book *Campaign in Russia: The Waffen SS on the Eastern Front*.

On Native Egyptian Influence In The Corpus Hermeticum

For over a hundred years, from Reitzenstein's *Poimandres* published in 1904, to Fowden's *The Egyptian Hermes* published in 1986, the question of Egyptian influence on the fourteen Greek texts - tractates {1} - collectively known as the Corpus Hermeticum has been much debated. The opinions of scholars, and of translators, have ranged from little influence (Festugiere) to insignificant influence (Myatt), to much influence (Mahé), to the more recent one (Fowden) of hermeticism being syncretic, combining elements of Hellenic culture with elements of Egyptian culture in various and still disputable proportions.

What, however, is often not explicitly defined is what 'Egyptian', and Egyptian culture, mean in the context of where and when the Greek texts of the Corpus Hermeticum were written; which was, to give the widest parameters, sometime between the end of the first century CE and the end of the third century CE when Egypt was a province of the Roman Empire and where cities like Alexandria were places where Hellenic culture thrived and where people of Greek and of Roman descent lived in large numbers, some of whom no doubt had an interest in and knowledge of native Egyptian - 'Pharaonic' - culture and history. For centuries before that, most of Egypt had - following the conquests of Alexander the Great - been a Greek colony ruled by a succession of people of Greek origin such as the Macedonian Ptolemaios Soter who established what became known as the Ptolemaic dynasty (or Kingdom) whose last ruler was Cleopatra, herself of Greek origin, who desired that the native Egyptians of her time consider her as an embodiment of their native goddess Isis.

Thus for some three centuries before the texts of the Corpus Hermeticum were

written Egypt was a thriving outpost of Greek culture; a place where the likes of Aristotle and Archimedes lived and flourished for many years.

It is therefore necessary to make a distinction between the ruling, Greek, elite - and the Greek aristocracy of people such as Aristotle and Archimedes - and native Egyptians; a cultural and an ancestral distinction. A relevant comparison is the British Raj in India who were British by heritage and culture and who, even if they were born and spent most of their life in India, could not - should not - be described as 'Indian'.

Considered thus the relevant context of the Greek texts of the Corpus Hermeticum was the centuries-long Greek culture of such an aristocracy combined with the relatively recent culture of Rome from the time of Caesar to praefectus Statilius Aemilianus (270 CE). What is not particularly relevant is the culture of the natives, the ancestors of the *fellaheen*, some or many of whom no doubt continued to revere or at least remember the divinities of ancient Egypt such as the goddess Isis and most of whom would not have been able to read let alone write Greek.

Given the centuries-long Greek and Roman heritage of the ruling elite and the aristocracy - who could speak and read Greek and who were probably acquainted with the writings of Plato and Aristotle - and given why rulers such as Cleopatra desired, for the benefit of her subjects, to be identified with an ancient Egyptian divinity such as Isis, it is most probable that the authors of the Greek texts of the Corpus Hermeticum, resident as they were in the then Roman province of Egypt, sought to give their metaphysical speculations some local, Egyptian, colour by - among other things - naming the son (or the pupil) of the Greek Hermes after the Egyptian god Thoth.

As Myatt noted in the introduction to his translation of tractate IV of the Corpus Hermeticum:

"In respect of Τάτ, while there is no disputing that Thoth is meant, what may or may not be implied by the name Thoth is whether or not there is a primarily Egyptian genesis for the metaphysics and the cosmogony of this particular tractate. For what does 'Egyptian' mean in the context of the Corpus Hermeticum, written when Egypt was a post-Ptolemaic Roman province where Hellenism still thrived? That is, is the text propounding a metaphysics and a cosmogony primarily redolent of indigenous, pre-Alexandrian, times, with Hermes Trismegistus simply a Hellenic name for the ancient Dynastic deity Thoth, and thus with the Greek Hermes possibly being a son of that ancient Egyptian deity? Or is the text redolent of a classical metaphysics and a cosmogony; or of a Hellenic metaphysics and cosmogony; or of some syncretism of Egyptian (pre-Alexandrian) weltanschauungen with Hellenic mysticism? Or has the author (or authors) of Ἐρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς simply used the name of

an ancient deity - Thoth - in order to appeal to an audience of Hellenized Egyptians, or Greeks/Romans dwelling in Egypt, or because it seemed to add some esoteric gravitas to the text? Or, as the title might be taken to imply - of Hermes to Thoth - is it a text intended to inform Egyptians (Hellenized or expatriate Greeks/Romans, or otherwise) about Greek/Hellenic metaphysics and cosmogony, with Thoth thus regarded, symbolically, esoterically, or otherwise, as the son of the Greek divinity Hermes?

In this matter, I incline toward the view - based on some forty years of study of the Corpus Hermeticum and similar mystical and esoteric texts, classical, Hellenic, medieval, Arabic and otherwise - that what is imparted in this tractate, as with the Poemandres and Ἱερός Λόγος, is primarily a mystical, and - for centuries - aural, Greek tradition, albeit one possibly influenced, over time and in some degree, by the metaphysical speculations of later philosophers such as Plato and Aristotle."

I therefore find myself in agreement with Myatt regarding the question of native Egyptian influence on those texts. That the texts present us with a Greek/Hellenic metaphysics and cosmogony, not with some Greek and Egyptian syncretion, and certainly not with a native Egyptian metaphysics and cosmogony slightly influenced by Hellenism.

For it is essentially a question of terminology: of what 'Egyptian' means in cultural and in ancestral terms. Of a perhaps an inhibition on the part of some modern scholars to differentiate between the ancestry and the culture of 'the natives' and the ancestry and culture of a ruling elite and aristocracy.

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{1} Tractate is derived from the classical Latin *tractatus* meaning a discussion, 'concerning', a treatise; and was used by writers such as Cicero and Pliny. It was later assimilated into ecclesiastical Latin - qv. Augustine - where it denoted a homily or sermon. It is the basis of the modern English word *tract*.

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Flavius Josephus: Unreliable Witness

In a recent article {1} David Myatt quotes from one Flavius Josephus, the much vaunted Jewish 'historian' who lived during the time of Vespasian, the Roman general whose son destroyed the Jewish temple in Jerusalem.

Myatt's article reminded me of how unreliable Josephus is as an historical source, how boastful he was about himself, and how his writings (such as *The Antiquities of the Jews*, and *The Jewish War*) are still used as a reliable source by many authors.

Among the uncorroborated boasts of Josephus was his claim to be of "royal blood" and that he was so knowledgeable at 14 years of age that High Priests and other influential people came to him for advice (*The Life of Flavius Josephus*, 1) . Other uncorroborated boasts are that during the Judean rebellion against Rome he was high-ranking military officer who was responsible for raising and training a large army and for fortifying cities, and that when the people of Jerusalem believed false rumors of his death they were all in mourning for a month.

When what he writes can be checked with other historical accounts his errors are obvious. To present just four from dozens of examples. (1) Comparing the account of Josephus regarding the camp of Mithridates by the Nile (*Antiquities*, 14. 128-136) with the accounts of Cassius Dio (42.41ff), and of Alus Hirtius in *De Bello Alexandrino* (26ff) shows that Josephus got his facts wrong. (2) Comparing the account of Josephus regarding the expulsion of Hebrews (*Antiquities*, 12.414ff) with sources such as *For Flaccus* (28) by Cicero contradicts Josephus. (3) Josephus confuses the Persian Kings Darius the Second and Darius the Third. (4) Josephus (*Antiquities*, 168) claimed that Nehemiah travelled to Jerusalem in the 25th year of the reign of Xerxes despite the fact that the reign of Xerxes only lasted for 20 years.

In summary, because of his proven unreliability and his boasting Josephus comes across as someone repeating uncorroborated hearsay; as biased, and as self-serving. Someone, that is, who in this day and age would not - or who should not - be considered a reliable witness.

2017

{1} <https://davidmyatt.wordpress.com/2017/07/05/a-note-on-the-term-jews-in-the-gospel-of-john/>

**The Septenary Anados, and Life After Death,
In The Esoteric Philosophy of The Order of Nine Angles**

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal {3}. That is, when the initiate finally completes their anados - their journey or quest up through the seven spheres of the Tree of Wyrd - then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

"They become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge [...] You who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

Here, if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism {5}, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life.

This apparent contradiction, however, is the result of mistakenly considering the O9A as part of, and/or indebted to, the qabalistic-based Western occultism invented and promulgated by the Hermetic Order of The Golden Dawn, Blavatsky, Crowley, et al, and which Western occultism formed the basis of the Temple of Set and was used by Anton LaVey to cloak and to dress-up, in occult robes, his Ayan Rand influenced doctrine of carnality and egoism.

For the O9A belong to a different, much older and non-qabalistic tradition, drawing on Hellenic, Indic, Persian, Arabic - and indigenous European pagan - sources {6}. A tradition especially evident in the anados that is their Seven Fold Way.

The Anados

As Myatt explains:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." {7}

Furthermore, as he makes clear in reference to the Pymander tractate of the Corpus Hermeticum:

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {8}

The initiatory Seven Fold Way of the O9A, therefore, is a modern anados set forth by Anton Long and based on, or inspired by, various ancient traditions. A means whereby an individual can journey through the seven spheres to thus, via their quest for gnosis, "learn what is real, to apprehend the physis of beings" {9} and thence 'become immortal'; that is, reach the stage beyond Grand Master/Grand Mistress/Magus.

Such an achievement, as Myatt explains,

"does not mean 'made divine/god', or 'achieve divinity' or 'become god/a god', or deification, but rather, having become immortal, to be (re)united with theos and thus, by such a 'becoming', re-present (become-of) in that new (acausal) existence the numinosity of theos, and which return and re-representation is the real aim of our mortal lives and the function of λόγος, and of the λόγοι." {8}

However, and most importantly, this modern anados manifest in the esoteric philosophy of Anton Long differs substantially and radically from that described in the Corpus Hermeticism, differs substantially and radically from that described in later gnostic and alchemical texts, and differs substantially and

radically from that described in the modern occultism deriving from the Hermetic Order of The Golden Dawn, Crowley, et al. For the achievement of wisdom and immortality requires, according to the O9A, not only a practical - an experiential - decades-long approach, and thus a continual *pathei-mathos* {10}, but also a personal experiencing of both the sinister and the numinous so that there is a personal, a direct, knowledge of

"the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in *denotatum*." {11}

This personal experiential approach - with its insistence on the necessity of practical years-long experience of both the sinister and the numinous - is unique among modern occult groups, and is manifest in the O9A's Insight Roles, many of which are amoral and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual of Internal Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

Little wonder, then, that most of those associated with the Order of Nine Angles regard the esoteric philosophy of Anton Long (the basis of the O9A) as elitist, and the O9A itself as a modern presencing of *arête*.

The Acausal

Given that the *exeatic anados* of the O9A is a quest for experience and wisdom which, it is claimed, can lead to immortality, it is pertinent to enquire as to what this immortality means in the context of the ontology that Anton Long posits in his esoteric philosophy.

This O9A ontology is quite distinct from that of conventional religions, which assume a powerful (and named) deity or deities (or spirits), who and which can interfere in the lives of mortals and in some way reward or punish them, or at least bring good fortune or misfortune. It quite distinct from gnostic or mystical traditions which make a distinction between an imperfect (or lower) world/state and a perfect (or higher) one; and also quite distinct from the modern occult belief in 'objective' and 'subjective' consciousness/realities, which - essentially - is a restatement, sans God/deities, of the human-manufactured ideated opposites implicit in gnosticism and mysticism.

In contrast, the ontology of the O9A is of physical things; of different types of energy. The causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different

from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

This 'acausal' energy is posited to have an a-causal origin, with living things - including ourselves - being nexions; that is, of presencing (or having access to) such acausal energy. What differentiates us from all the other living beings we know, is that we have (or seem to have) the ability to consciously be aware of this 'acausal' energy and to access it, understand it (currently in a limited way) and increase it.

"Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal." {13}

Thus, while it is convenient to speculate about, and (to aid our understanding) to posit, a causal 'universe' and an acausal 'universe', the reality is of beings having less or more acausal energy, for the essence of the a-causal is that it is not-causal and thus not-mortal; that a-causal energy is a presencing of what is im-mortal. In effect, the sorcery implicit in - which is - the Seven Fold Way is a means to find and to use Lapis Philosophicus, the jewel of the alchemist; that is, a means to access more acausal energy, and which presencing of more acausal energy transcends us, or can transcend us, into a new type, a new species, of being.

As to what or who this being is, or where or how it or they dwell or dwells, there are no definitive answers for those 'who do not know'. There is only speculation, and ideations born of causal assumptions. For it is, the O9A insists, only by a self-striving, and a self-discovery - by a personal experiencing - that the individual discovers and knows: sans denotatum, sans ideations, sans words.

As Anton Long wrote in the 1980s in respect of the transient causal-form termed satanism:

"The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting."

Conclusion

Though it has some roots in the hermeticism of the Pymander tractate of the Corpus Hermeticum, the esoteric philosophy of Anton Long that forms the basis of the O9A is unique, not only in its experiential anados (its Seven Fold Way) but

also in its ontology.

For the O9A it is the voyage, the quest, the exeat living, the experiencing, the learning from pathei-mathos, that are important. And the septenary anados is, according to the O9A, one exquisite means to access that (a-causal) energy that vitalizes, that presences (and which-is) the essence of life, and which, intoxicating us with a prospect of immortality, can betake us to be, to become, a new type of being.

As to whether this question of immortality and its attainment is all mythos, or an ancient wisdom re-presented and thus living still, is for each individual to decide, for themselves.

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Notes

{1} The term 'presencing' is, so far as I know, uniquely used by the O9A (i.e. by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

{2} By hermetic and hermeticism here, in the specific context of the O9A, is meant "pertaining to the Pymander tractate of the Corpus Hermeticum, ascribed to Hermes Trismegistus". See Myatt *Mercvrii Trismegisti Pymander*. 2013. International Standard Book Number 978-1491249543

The hermetic Seven Fold Way of the O9A is described in the two texts *Naos* (1989) and *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{3} The acausal, as understood and exoterically used by the O9A, is outlined in many of their MSS; for example in *Acausality, The Dark Gods, and The Order of Nine Angles*.

Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fayen) he writes

"...the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence

being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and "religious". Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal "death", to live as an acausal being."

{4} *Mercvrii Trismegisti Pymander*, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: "Given the use here of the word γυνῶσις, the sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis*."

{5} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{6} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. International Standard Book Number 978-1940964003

{7} David Myatt *Mercvrii Trismegisti Pymander*. 2013. International Standard Book Number 978-1491249543

{8} Myatt, op cit.

{9} *Mercvrii Trismegisti Pymander*, 3. Translated by Myatt, op cit.

{10} Pathei-mathos basically means a 'learning from adversity'; and pathei-mathos is one of the Dark Arts taught by the O9A, for, as Anton Long explains:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom." *Pathei-Mathos and The Initiatory Occult Quest*

{11} Anton Long. *The Adeptus Way and The Sinisterly-Numinous*.

Regarding denotatum, qv. (a) *Denotatum - The Esoteric Problem With Names* and (b) *Alchemical Seasons and The Fluxions of Time*.

{12} This way of life is outlined in *Enantiodromia - The Sinister Abyssal Nexion*

(Second Edition 2013 ev).

{13} Mercvrii Trismegisti Pymander, 15. Translated by Myatt, op cit.

Authority, Learning, and Culture, In O9A Tradition

Abstract

"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." Anton Long, 1990 ev

Authority In The Order of Nine Angles

In the 2011 text *The Discovery and Knowing of Satan*, Anton Long effectively summarized what the Order of Nine Angles (ONA/O9A) - that is, what he - had been consistently expressing for well over thirty years in respect of the individualism of the O9A. Thus he wrote that

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {1}

Over twenty years earlier, in a letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, he had written:

"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." {2}

In a previous letter, dated 7th September 1990 ev, he wrote:

"We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." {3}

Thus, and importantly:

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members." {1}

Or, as Anton Long has expressed it many times, one of the most important Dark Arts of the O9A is pathei-mathos: the individual learning that results from challenging and difficult personal experiences {4}.

In the O9A therefore, individual pathei-mathos is 'the ultimate authority'. Not individuals, not some title, self-given or otherwise. Not Mr Anton "I claim no authority" Long; not his writings; not his diverse exeatic life; not his 'esoteric philosophy' that, presenced by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes. Not what some O9A 'outer-representative' - self-described, or otherwise - has said or written {5}.

For as Anton Long wrote, way back in 1991, everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {6}

To enable others to so discover, experience, and attain knowledge and experience for themselves, the O9A has always made all its works freely available, showing a particular - and an anarchic - disdain for the principles of 'copyright' and 'intellectual property'. For,

"Such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teachings' - simply because individuality is the foundation of the ONA way [...] This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience." {2}

Learning And Culture

Given the foregoing, it should be obvious that the O9A does not - as a collective, as an 'order', or otherwise - claim any particular authority. It is only one esoteric philosophy among others; albeit a distinctive, a sinister, an amoral, an adversarial one; and one open to and founded on the principle of change, adaptation, and development, by others.

As mentioned in the text *The Discovery and Knowing of Satan*,

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members."

For the O9A, as it now is and as it has been during the past four decades, is the accumulated occult pathei-mathos of Anton Long and of those whose ancient pagan, hermetic {7}, and satanic, traditions (Camlad, Noctulians, Temple of the Sun) he inherited and/or personally studied and learned from {8}. A pathei-mathos, a study, and a learning, melded by Long himself into what is now known, among the occult cognoscenti and by certain academics, as both *the esoteric philosophy of Anton Long* and as *the sinister tradition*.

But, and importantly, it is this esoteric philosophy, this tradition, that now and in the future will be added to, and should be added to, and developed, by the pathei-mathos of those individuals who have followed it or been inspired by or used the three ways of individual change and individual evolution that this particular philosophy/tradition re-presents: the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

Thus,

"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; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

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 Aeonian perspective - remains." {9}

As an accumulated and accumulating esoteric pathei-mathos, the Order of Nine Angles is a new and an esoteric culture and one which manifests, which aids, not only the esoteric, the interior, the alchemical, evolution of individuals but also, because of and via its Logos of Kindred-Honour {10}, aids and indeed presences certain ways of living.

These ways of living are those where the Logos of Kindred-Honour is the only law and where the authority of individual judgement, and the necessity of individuals learning via pathei-mathos both esoteric and exoteric, are the norm, the standard.

A Sinister Anarchic Vision

The Order of Nine Angles - with its ancestral, communal, slowly accumulating pathei-mathos; with its Logos of Kindred-Honour; with its emphasis on the authority, the primacy, of individual authority and individual judgement - is both profoundly sinister and profoundly anarchic.

Profoundly sinister in that its aim, through those following or inspired by its esoteric-philosophy/sinister-tradition, is to 'presence the dark' and change individuals in particular sinisterly-numinous ways {11}. Profoundly anarchic in (i) that its Logos of Kindred-Honour, and its emphasis on the authority of the individual and of the individual judgement that pathei-mathos provides, replace the laws and the authority of the State; and (ii) that it encourages a return to the more pagan way of tribal and/or kindred communities over and above the impersonal ways of living of the modern State; and (iii) that it encourages individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and (iv) that it champions the open and free publication and distribution of esoteric information, of knowledge, and of the pathei-mathos of individuals; and (v) that it champions a re-discovery and re-presencing of the balancing, and pagan, muliebral qualities and abilities that the patriarchal, masculous, ethos of the present and the past have suppressed {12}.

This profoundly sinister and profoundly anarchic vision of Anton Long has been consistently at the heart of the ONA since its inception, manifest in some of the early public effusions of Anton Long in terms of anarchy, and the importance of personal honour, empathy, and pathei mathos (learning from practical experience).

Thus, in respect of anarchy, in a letter to Aquino dated 7th September 1990 ev, Anton Long directly and openly stated that "we [the Order of Nine Angles] uphold anarchism." Thus, in respect of personal honour, in that same letter he stated that an "essential personal quality is honour born from the quest for self-excellence and self-understanding." Thus, in respect of the muliebral ability of empathy, he wrote, in a 1970s text concerning the Nine Angles Rite (a text published in Sennitt's *Nox* zine in the 1980s) that "such [esoteric] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

Thus the emphasis, from the 1980s *Black Book of Satan*, through to *Naos*, and evident in most of the *Satanic Letters*, on self-development, self-discovery, on learning from practical experience and from one's mistakes, on "each individual develop[ing] their own unique perspective and insight," and on expecting his own works and effusions "to become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten."

Thus the Order of Nine Angles represents a grand (an aeonic), esoteric, and original, sinister vision with a decades-long inner consistency. A vision, a culture - with its esoteric individualism and its freedom from dogma and sycophancy - that is especially relevant today and which, over the past few years, has become increasingly influential, albeit that many of those so influenced are either unaware of who and what they have been influenced by, or are unwilling to credit Anton Long/O9A.

2013 ev

Notes

{1} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011

{2} *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992

{3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally mis-spelling certain words (in this instance subservience) in order to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and - decades on - explicitly explained, as for example in the 2009 text *Defending The ONA*:

"In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters)

so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.

[Editorial Note, 2018 ev. According to O9A aural tradition this particular sly O9A tactic was also sometimes used in private letters and "limited edition" copies of MSS sent to some individuals so that if the letters or MSS appeared, or were quoted from, in print - or, latterly, published on the internet - then they could be traced back to the person to whom they were sent. In addition - again according to O9A aural tradition - since standardization of spelling in the English language is relatively recent then unusual or "incorrect" spelling of certain words harks back to olden times when a word such as Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.

In regard to the spelling "subserviance" - spelt in modern English subservience - cf. the older word subserviate, hence the use of the unusual spelling by Mr Anton Long. The word subserviated occurs in a sermonizing Nazarene tract which has the ponderous title *A Dialogical Discourse between Adonibezeck and one of the 60 Kings he tormented and kept under his Table: The Discourse supposed to be in the other World*, and which was published in 1685.

In O9A aural tradition such "incorrectly" or unusually spelled words were often clues for the pedantically inclined sagacious, who might discover the source, and thence something of esoteric or scholarly interest, or who might be amused, as in this case by "60 Kings kept under a table" and "a discourse supposed to be in The Other World", highlighting as these do both the real nature of Biblical tall-stories about some ancient "chosen" Hebrews and how such stories distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to the theology and to the Hebrew ethos and to the un-pagan ethics embedded in the tall-stories contained in Biblia Hebraica and in the Nazarene Bible.]

{4} See, for example, Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*. e-text, 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and The Aeonie Perspective*.

{5} In regard to the 'outer representative', as of the beginning of phase three (c. 2011-2012) of the century long O9A sinister strategy to disrupt the existing order, recruit a small number of suitable people (for the inner ONA), and aid the emergence of a new aeon based on the law of kindred honour, this particular causal form no longer serves a purpose. Which purpose was for a particular individual to maintain a temporary 'external, causal, O9A presence' via the

dissemination of O9A MSS and the propagation of ONA theory and praxis. In effect, to aid the embedding of the ONA mythos in the collective psyche of the peoples of the West. Since this has most certainly been achieved - as witness, for instance, (i) the appearance of the Order of Nine Angles as the evil protagonists in several best-selling novels by mainstream writers such as Stephen Leather and Conrad Jones, and (ii) the mention of the O9A in mainstream books dealing with satanism and the occult - then that particular causal form is no longer required. Indeed, to continue it would be detrimental to the 'open source' and the collective way that the ONA mythos and ONA theory and praxis now needs to be (to paraphrase what AL wrote in his letter to Aquino dated 20th October 1990 ev) disseminated, developed, adapted, changed, extended, and transformed.

The three phases of the current decade, and past decades, are mentioned in texts such as the 119yf one *Toward The Dark Formless Acausal*. They are described in detail in the 122yf, and omega9alpha, document *Geneseos Caput Tertium* from which this is a quotation:

"The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine."

{6} *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

{7} See the 2013 pdf compilation *Hermetic Origins of The Order of Nine Angles*.

{8} A lot of the ancestral pathei-mathos Anton Long inherited he expressed in the five fictional stories that form the Deofel Quintet.

For instance, both *The Giving* and *Breaking The Silence Down* express something of the ancient Rounwytha tradition. The Falcifer story expresses elements of the *Temple of the Sun* tradition; while *The Greyling Owl* relates some aspects of the Fenland/Cantabrigian Noctulian tradition. In the novel *The Temple of Satan* all three traditions make an appearance.

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text, 2013

{10} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen

{11} Regarding the sinisterly-numinous, see R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{12} The muliebral qualities are manifest not only in the mythos of the female Baphomet, in the Rounwytha tradition and in the many Sapphic ONA nexions, but also in the esoteric empathy that Insight Roles, the Rite of Internal Adept, and the years-long 'numinous' preparations for the Rite of The Abyss, cultivate and develop. They are also manifest in the Logos of Kindred-Honour, which applies equally to all who are O9A irrespective of gender and personal sexual preference.

Regarding the preparations for the Abyss, see *Enantiodromia - The Sinister Abyssal Nexion*. Regarding empathy, see, for example, the pdf compilation *Empathy, Pathei-Mathos, and The Aeonian Perspective*.

The Authority Of Individual Judgement Interpretation And Meaning

The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presented in the praxises of the Order of Nine Angles (O9A/ONA).

This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority:

"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." {1}

For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are - with one important exception - free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A {2}, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways.

Honour and The Code of Kindred-Honour

The one exception regarding individual interpretation, and changing everything O9A, is the O9A Code of Kindred Honour. It is exempted because it is the Logos of the O9A - the unique perceivration that distinguishes the O9A - and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one's manner of living.

Furthermore, the O9A code is not about honour, not about honourable behaviour towards others, per se. Rather, it specifies how a person relates to those of their own kindred, to other O9A folk. Thus, in respect of one's kindred there are certain expected standards of fairness, of honour, but those standards do not apply in respect of how O9A folk relate to and deal with mundanes.

In respect of honour in general:

"One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant." {3}

Which means that how someone who is O9A relates to and deals with mundanes is something each O9A person - or cell, nexion, or group - works out, decides, for themselves. Thus, if some person or some nexion did some deed or deeds, in relation to a mundane or in relation to some mundanes, that some other O9A person or people considered was dishonourable, would that make that deed or

those deeds wrong from an O9A perspective? Not necessarily, for it would be a matter for each individual and/or nexion to decide for themselves:

"[One of the] practical guidelines of the Order of the Nine Angles is that there is no morality - no judgement about what is right and what is wrong - but our own individual one, with that judgement born not from feelings nor from some reaction to some particular event, but from a detached, reasoned, reflexion arising from practical experience. In short, from our own individual pathei-mathos, and the personal unique sinister weltanschauung that we develop from such practical experience, such reflexion, and such pathei-mathos." {4}

Similarly in respect of what has been described as the 'criteria of mundaneness', with a mundane generally considered to be an adult, of sound body and mind, who does not live by the Code of Kindred Honour, and with the threshold of adulthood generally considered to be sixteen years of age, with some veering toward a threshold of fourteen and others toward eighteen.

Is this criteria - first explicitly clarified by Anton Long in 2011 {5} - therefore, given that it was authored by Anton Long, an exception to the authority of individual judgement? If so, is it an authoritative, infallible, definition applicable to all who are O9A, making those who do not accept it, for whatever reason, not O9A?

Given the foregoing, the answers should be obvious. It is for each individual to decide - to judge - for themselves, based on what they personally feel, on what they personally know, honour is. For they are the ultimate authority of what is 'right' and what is 'wrong'. Not some consensus; not what someone else writes or says; not what a majority believe or assert; not what some group or organization declaims; not what some government or State enshrines in some law or laws; and not what some zeitgeist suggests or impels some people to feel.

2014
Revised August 2014

Notes

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

{2} As mentioned in *Overview Of The Order Of Nine Angles*:

"Living by the Code of Kindred Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles aka the Sinister Code, aka the Law of The New Aeon) together with a striving to follow one of the three O9A Ways is what makes someone O9A."

The three currently existing O9A ways are the initiatory hermetic Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha.

{3} Anton Long: *Satanic Letters of Stephen Brown*, Letter to Michael Aquino dated 7th September 1990 ev.

{4} Anton Long. *Into The Abyss - Morality, Terror, and the ONA*. 122 Year of Fayen

{5} Anton Long. *Children and The ONA*. 122 Year of Fayen

Part Three

Tyberness

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Preface

This collection of post-2011 Order of Nine Angles (O9A, ONA, ω9α) texts supplements the two volumes *Feond* and *Baeldraca* {1} and like those compilations is intended for (i) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism, and/or (ii) those curious about the Occult philosophy and praxis of the O9A, and/or (iii) those who are already associated with the O9A movement and who aspire to, or have already achieved, the O9A grade of Internal Adept on the O9A Seven Fold Way.

Many of the articles included in this work reference O9A texts currently (September 2019) available on sites such as omega9alpha dot wordpress dot com, and which texts thus compliment this book.

Apart from a few slight revisions where necessary - usually of typos and footnotes - most of the texts are presented as they were originally circulated and then published. The exceptions are those texts, such as the one titled *Toward The Abyss - A Guide for the Internal Adept*, which have been revised since their original publication, revisions explained in the article titled *Concerning The Different Versions Of O9A Texts* which is included in this book.

The stand-alone nature of the texts, and their differing dates of publication, inevitably means there is some overlap of content.

The title - Tyberness - is a variant spelling of the old Anglo-Saxon *tiberness*, and means "Destruction, Immolation, Sacrifice."

Rachael Stirling
TWS Nexion
Oxonia
September 2019

{1} *Feond: Order Of Nine Angles - Toward Internal Adept*, 2019, International Standard Book Number 978-1687255624. *Baeldraca*, 2019, International Standard Book Number 978-1689931953.

O9A: Beyond Satanism?

The phases or iterations of O9A strategy - outlined in texts such as the "inner

ONA" documents titled *Geneseos Caput Tertium* and *Presencing Azoth* {1} and, importantly, as relevant and representative as they are to and of those who form "the inner O9A" {2} - indicate how that "inner aspect" of the Occult movement that is Order of Nine Angles may change, evolve, over the decades with one aspect of that evolution being the move from Phase II to Phase III,

"Phase Three (P3) marks the change from overt exoteric Satanism - Satan as archetype, adversary; the 3 lower nexions of the Tree of Wyrd - to the more esoteric aspects, Baphomet as archetype; Rounwytha tradition; nexions Sol and Mars of the Tree of Wyrd." {3}

As the authors of several recent texts have stated, Phase III is now - for some - underway; a move evident in the publication of the book *Feond* {4} with its collection of texts appropriate to the Seven Fold Way stage of Internal Adept, since as noted in the Preface of that book:

"already published O9A works such as Naos, and Hostia [...] were and are relevant to only the first three stages - Neophyte, Initiate, External Adept - of the O9A Seven Fold Way."

In other words, and as explained in the text *The Alleged National Socialism Of The O9A* - included in the 2019 book *Feond - Satanism*, just like National Socialism, is "understood by the O9A as a causal form: as an idea, or ideal, ἰδέα/εἶδος," which forms could be used to aid both the sinister dialectic and a personal learning experience via an O9A Insight Role lasting perhaps a year or so.

That text quotes letters from "Anton Long" - aka Stephen Brown {5} - in one of which, a letter to Lea dated 23rd September 1990 ev, he writes that

"Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind."

With the move to Phase III, some within the O9A movement are evolving away from overt Satanism, an evolution noted by an academic as far back as 2009:

"I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the "Sinister" as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path - a trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister." {6}

This is the move first toward a "sinister-numinous" Seven Fold Way (as evident in Internal Adept) and thence to a perception beyond denotata and beyond a dialectic of named opposites. Beyond names and categories and ideas such as "satanism", and beyond opposites such as "Left Hand Path" and "Right Hand Path" and even beyond "sinister" and "numinous". Which perception is that engendered by a transition, on the Seven Fold Way, into and beyond The Abyss. The perception of a Master of Temple and of a Mistress of Earth. For,

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself. For the O9A provides the individual with an opportunity to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {7}

Such a change was described in a 116yf (2005) text by Anton Long:

"There will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of "Satanism", for such things are causal emanations tied to a particular Aeon; they are not the supra-Aeonic acausal essence which we, through the progression of Aeons, are moving toward and which it is the purpose of genuine Occultism and magick to move us, as individuals, toward experience of and understanding of.

What will also change are the means - the magick - to presence the acausal. Thus, there will be a move away from ritual, and from overt Old Aeon symbolism - and especially from "words" and "names" - toward a much darker magick: a magick which manifests the acausal without the need for causal forms, and certainly without the need for "names". One type of the new magick is The Star Game (the magick of "Thought") and another is that which returns the Chaos which is, and which is not, The Dark Gods - but there will be many other types of this new five-dimensional magick, some of which are already known to, and used by, genuine Adepts of the Dark Tradition." {8}

A Mis-Understood Transition?

Given the nature of the Occult movement that is the O9A, three important conditional provisions apply to this evolution beyond Satanism and thus beyond "the sinister", and which O9A nature is that it is profoundly anarchic because the O9A, for example with its axiom of Authority Of Individual Judgement,

encourages

"individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and [...] champions the open and free publication and distribution of esoteric information, of knowledge, and of the pathei-mathos of individuals."
{9}

The first proviso is that, in practical terms and currently, "beyond satanism" only applies to the aforementioned "Inner O9A" and to perhaps a few others.

The second proviso is that those following the way of the Rounwytha are not concerned with such temporal iterations, living as they do a mystical, pagan, rural, life.

The third proviso is that everyone associating themselves or their nexion with or who are inspired by the O9A Occult movement can (i) follow whatever O9A praxis they choose, such as the traditional Satanist one evident for example in the compilation *The Requisite O9A* {10} and in texts such as *Hostia*, and (ii) can change, evolve, adapt that traditional praxis in whatever manner, and (iii) can choose to develop their own O9A "flavour" or praxis including a post-Satanic one.

As noted - in the form of a rhetorical question - in the 2019 text *Progressive, Traditional, Or Synthesis? The Evolution Of The O9A*,

"If such [a post-Satanic] 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 who 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?" {11}

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{1} <https://omega9alpha.wordpress.com/gct/>

The title *Geneseos Caput Tertium* – Genesis, Chapter Three – was both humorous and mimetic, as the inclusion of the text καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε at the end of the document revealed.

{2} The Inner ONA – also known as the Inner O9A – is the exoteric name given to a small group of individuals who were recruited or trained or guided by "Anton Long" and who have achieved the Grade of Internal Adept or (more recently) who follow the O9A Rounwytha tradition. They are all personally known to each other and have an established tradition of meeting every three of so years at a Sunedrion, often at Oxford following the end of Trinity Term.

The two-part short story *Συνέδριον (Sunedrion) – A Wyrdful Tale* fictionalizes one such Sunedrion, and is available in this book.

{3} *Presencing Azoth*, dated 122 yfayen (2011 ev).

{4} Available both as a gratis pdf document – <https://omega9alpha.files.wordpress.com/2019/08/o9a-feond-v1.pdf> – and as a printed book: *Feond: Order Of Nine Angles – Toward Internal Adept*, 2019, International Standard Book Number 978-1687255624.

{5} qv. *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992.

{6} George Sieg, *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*, Conference paper at *Satanism in the Modern World*, November 2009, Norwegian University of Science and Technology.

{7} <https://omega9alpha.files.wordpress.com/2018/03/o9a-quintessence-v2.pdf>

The text is quoted in the *Alleged National Socialism Of The O9A* chapter of the book *Feond*.

{8} Source: <https://web.archive.org/web/20110605222047/http://www.nineangles.info/five-way.html>

{9} *Authority, Learning, and Culture, In O9A Tradition*, (2013), reprinted in the 2019 book titled *Baeldraca*, available as a gratis pdf document from <https://omega9alpha.wordpress.com/2019/08/26/baeldraca/>

See also the text *The Authority Of Individual Judgement: Interpretation And Meaning* which is also included in *Baeldraca*.

{10} Available from <https://omega9alpha.wordpress.com/2019/08/26/the-requisite-o9a/>

{11} <https://omega9alpha.wordpress.com/2019/04/05/progressive-traditional-or-synthesis/>

Evolving Beyond The Original Satanic Paradigm?

The O9A was always beyond the "traditional satanism" that was propagated between the 1970s and the 1990s, as evident in The Deofel Quintet {1} and in the pagan and hermetic ethos of the O9A {2} and as perhaps less evident in the aural Rounwytha tradition {3}.

It was just that the pagan and especially the ancient, pre-qabalistic, hermetic ethos of the O9A went unnoticed with no one outside the O9A bothering to ask why Part One of the 1989 compilation Naos was entitled Physis Magick, even though the term physis referred to ancient Greek philosophy and to the Pymander tractate of the ancient Corpus Hermeticism.

Similarly, non-O9A folk derided the O9A claim that its septenary system was part of the original Western Occult tradition and earlier than the Hebrew qabala used by all other non-O9A Western occultists, with one academic going so far as to write that the O9A system was merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot." {4}

As noted in the 2014 O9A text *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*,

It was only after the publication, in 2013, of Myatt's translation of and commentary on the Pymander section of the Corpus Hermeticum that others, outside of the O9A, began to realize that the O9A claim had some historical merit after all, since Myatt's translation and commentary places the O9A's septenary system into its correct historical and esoteric perspective, with Myatt's learned commentary explaining much both about the septenary system - the hebdomad - which forms an important part of the hermetic Pymander text, and about the anados, the journey through the spheres to the final goal of immortality. {5}

What was also missed by non-O9A folk was that the seventh stage of the O9A Seven Fold Way was the stage of Immortal and, according to O9A texts, required the mortal to egress beyond their mortal life into the realms of the acausal. {6} That is, no earth-dwelling mortal could claim to have reached the last stage of the Seven Fold Way, and which last stage - according to the distorted qabalistic system used by all other non-O9A Western occultists - is that of Ipsissimus.

It was only as "Anton Long" neared retirement in 2011 that he began to write about the pagan and hermetic ethos of the O9A and about the aural Rounwytha tradition, and it was only a few years afterwards that a few O9A Adepts, having

been guided by "Anton Long", achieved the grade of Master/Lady Master and thus had knowledge sufficient to write about such subjects in some detail.

In 2011 "Anton Long" replied to a question by Professor Monette and in which reply he mentioned that he had already begun to set down, for future generations, some of the remaining aural traditions:

Question: Given that ONA is now international, it's unlikely that many nexions will ever have direct access to the Old Guard (so to speak), and so a certain aural component of the tradition may be available to those in the UK, but not necessarily those in (say) Europe or Asia. Does this matter, or is the 7FW [Seven Fold Way] sufficient enough it itself that the aural traditions are not necessary for the development of Masters around the globe?

Answer: This is an interesting and relevant question which - curiously - I discussed only last year with a few of the few people I have personally guided over the past three decades. Naturally, such aural traditions will still be related person to person in the old manner but that, quite naturally and as you intimate, still only covers a limited geographical area: the British Isles and in more recent years a few countries in Europe.

My view was, and is, that for the global Order a lot of our aural traditions are important, partly because they provide perspectives, esoteric information, and advice, that are unavailable by means of the printed (and now, viewed) word. Therefore, I decided to directly write about, or hint at, some of these traditions in a few articles and in some correspondence with certain individuals. {7}

In regard to the Western tradition of a septenary system several O9A texts include illustrations from Renaissance Occult books and manuscripts which reveal a septenary tradition. One of the illustrations is from a manuscript by Isaac Newton, others are from books such as *Azoth Sive Aureliae Occultae Philosophorum* published in 1613, *Oedipvs Aegyptiacvs, Tomi Secundi Pars Altera* published in 1653, and John Dee's *Monas Hieroglyphica* published in 1564. {8}

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{1} Refer, for example, to <https://omega9alpha.wordpress.com/2019/07/07/the->

o9a-deofel-quintet/

{2} Refer, for example, to <https://omega9alpha.wordpress.com/the-rounwytha-way/>

{3} Refer, for example, to (i) <https://omega9alpha.files.wordpress.com/2015/11/the-pagan-o9a-v3.pdf> and (ii) <https://omega9alpha.files.wordpress.com/2015/12/alchemy-o9a-v3.pdf>

{4} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (editors), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253.

{5} *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, in the compilation at <https://omega9alpha.files.wordpress.com/2016/03/hermetic-o9a.pdf>

{6} Refer, for example, to the chapter *Physis, The Corpus Hermeticum, And The Ancient Hermetic Quest For Immortality*, in *Perusing The Seven Fold Way*.

{7} <https://omega9alpha.wordpress.com/2013/12/23/the-aural-tradition-of-the-order-of-nine-angles/>

{8} Some of the illustrations were included in the book *Baedraca*, International Standard Book Number 978-1689931953.

Some are also included in volume two of *A Compilation Of Some Recent O9A Texts* (2017-2019). Both volumes are available from <https://omega9alpha.wordpress.com/2019/03/09/a-compilation-of-some-recent-o9a-texts/>

See also (i) <https://omega9alpha.files.wordpress.com/2015/04/o9a-hermetic-tradition-part2-v3.pdf> and (ii) <https://omega9alpha.files.wordpress.com/2015/12/alchemy-o9a-v3.pdf> which contains an illustration from the manuscript by Isaac Newton titled *Lapis Philosophicus cum suis rotis elementaribus*.

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

Notata Bene: This essay was 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.

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 pathei mathos 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 Aeonian 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 who have successfully undertaken The Rite of the Abyss will, due to their unique pathei mathos, prefer the more traditional and "sinister" and well-tryed 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 perceivation 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?

April 2019 ev

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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/>

Insight Rôles, The Seven Fold Way, And The O9A

The Historical And Esoteric Context

The reality of the Insight Rôles of the Order of Nine Angles (O9A, ONA) was succinctly described in an academic text published in 2012:

"through the practice of insight roles, the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in [O9A] sinister dialectics." {1}

One of the earliest public mentions of Insight Rôles, by the O9A, was in the 1989 text *Insight Roles - A Guide* and which text was included in volume one of *Hostia* published in 1992. {2}

In that text it was stated that Insight Rôles formed part of the Seven Fold Way (7FW) of the Order of Nine Angles and were associated with the Satanic novice. It also stated that the technique had been used by such Satanic novices for around a century or more and that this historical Occult technique had been "recently revised". The text goes on to list four different Insight Rôles: (i) travelling alone around the world either on foot or by bicycle; (ii) a professional burglar targetting certain types of victims; (iii) joining the Police; and (iv) an extremist political activist, for example in "right-wing" groups.

In such texts Insight Rôles were associated with the Initiate - the second - stage (that of second degree initiation) of the 7FW, an Occult way first publicly described in the 1989 manuscript titled *Naos* {3} where the 7FW, with its Grade Rituals and its exoteric and esoteric techniques, is described as Physis Magick: "a practical guide to becoming an Adept".

However, the *Insight Roles - A Guide* text published in *Hostia* explained that "if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept."

Hence why, given this flexibility, in a text dating from around 1985 titled *Insight Roles* published in volume two of *Hostia* - with a marginal handwritten note stating "This MS has now been deleted" - Insight Rôles were associated with the third stage, that of External Adept, with a following text, titled *Insight Roles II*,

suggesting eight different Insight Rôles: (i) joining an "extreme right-wing" organization; (ii) joining a Buddhist monastic Order; (iii) joining the French Foreign Legion; (iv) opening and running a brothel; (v) joining the Police; (vi) becoming a vagrant; (vii) forming a wiccan group; (viii) setting and achieving several physical goals, such as (a) running a marathon in less than 2hrs 50minutes (men) or 3hrs 10minutes (women) and (b) cycling at least 250 miles in 12 hours.

Interestingly, for the first three tasks valid contact addresses - valid before and around 1985, but invalid now - were provided.

This variety of suggested Insight Rôles and this association of such an Occult technique with two different stages on the 7FW is important because it is indicative of the true nature, the physis, of the O9A. A nature mis-understood - for a variety of reasons - by many academics, by most O9A critics, by almost all journalists, and by almost all of those those curious about the O9A who either read only a few O9A texts or who rely on what non-O9A folk have said or written about the O9A.

The Physis Of The O9A

The physis of the O9A is well-described in several of the letters published in the early 1990s in facsimile in the two volumes of *The Satanic Letters Of Stephen Brown* {4} with some of letters to and from Michael Aquino of Temple of Set fame and which published letters are primary sources in respect of researching and understanding the O9A. In a letter to Aquino, dated 7th September 1990 ev, the pseudonymous "Stephen Brown" (aka Anton Long) wrote that the O9A "upholds anarchism" {5} while in another letter to Aquino dated 20th October 1990 ev he wrote:

"There is 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."

In a four page letter dated 27th May 1992 eh and addressed to Ms Vera - claimed to be Diana Vera, who propagated a form of "theistic satanism" in New York from the 1990s onwards - "Stephen Brown" wrote that

"each individual must learn for themselves - this is the crux. No one

can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced [...] All I can do is give advice, perhaps suggest some experiences which may be interesting and suitable."

In the same letter he describes how the O9A has no traditional organizational structure and how O9A and pre-O9A tradition was and is to train one or two novices on an individual basis

He also describes the term "traditional satanism" and adds that what he has done is to refine and add to the traditions he inherited.

One of his refinements was Physis Magick, a practical guide to becoming an Adept, as described in *Naos*. As noted in his letter to Aquino dated 20th October 1990 ev he expected his own refinements and additions to be transformed, changed, extended, and perhaps even forgotten, by others.

Since the O9A is, in physis, an Occult movement - a sub-culture - which individuals associate themselves with or identify with or are inspired by, and not a hierarchical organization with "members", such transformations, changes, and extensions, are only to be expected given that the O9A Occult movement or sub-culture "upholds anarchism" and encourages individuals to learn from practical experiences, experiences such as various suggested Insight Rôles. Also to be expected is how individuals interpret and may change, evolve, the 7FW itself to suit their own understanding, their own experiences {6}

Which is why there were two different interpretations of when such Insight Rôles could be undertaken - the stage of Initiate, and the stage of External Adept - and why there were, and there are, different Insight Rôles. Thus in a recent guide to the 7FW, which associates Insight Rôles with the stage of Initiate, some suggested Rôles are:

§ Join or form and become an active part of a covert insurrectionary or an open political organization of the so-called "extreme Left" or of an "anarchist" nature whose avowed aim is to undermine/overthrow /replace, by political means, the current Western status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo cycling expedition for example from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism". {7}

In a letter to a "Miss Stockton" dated 19th June 1991 eh and published in volume one of The Satanic Letters, "Stephen Brown" wrote that the quest for Adeptship and what is beyond Adeptship is an individual one and which Adeptship the individual achieves "by their own self-effort". He goes on to say that he is still learning, that what he teaches will hopefully "be surpassed, refined, changed when others discover, experience, and attain," and that he

"inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation."

The traditions he inherited are

"simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine [...]

No one will or can award you Adeptship - or any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship; few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path."

In a letter to "Kimberly" dated 25th September 1992 eh "Stephen Brown" explained what being O9A - what being a "member" of the ONA - traditionally meant and what it involved.

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'.

The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time.

They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience.

The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory.

The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort [...]

What we teach results from our own hard-won experience and insight."

The Sinister Dialectic

In the previously mentioned 27th May 1992 letter to Ms Vera, "Stephen Brown" provided some context for the use of the term the sinister dialectic - also known as sinister dialectics - which is that Aeonic Magick, a type of magick or sorcery unique to the O9A {8} is based on:

"a rational analysis of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims."

He also revealingly wrote, in respect of politics, that:

"the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called Aeonic insight."

In a courteous letter to Aquino, dated 20th October 1990 ev, "Stephen Brown" outlined O9A strategy and tactics, which O9A strategy and tactics form the

basis of "the sinister dialectic". This letter is also noticeable for the early mention of the numinous aspects of that dialectic.

"We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time. You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in tune with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite long-term (beyond my own temporal lifetime at the earliest).

All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential. Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends.

Of course, I accept that my understanding may not be complete (and might possibly- be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceding four paragraphs without me having to elaborate at length." {9}

In regard to the practical aspects of O9A strategy and tactics he wrote:

"The present aim of the ONA is to make [our] techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available.

These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the

new ."

In an interesting section he writes that as the new techniques become more widely distributed the older methods used are no longer needed and can be abandoned having served their purpose. For

"once the techniques and the essence are more widely available then 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) the individual taking responsibility for their own development, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable." {10}

What all this makes clear is that the sinister dialectic, and thus O9A strategy and tactics, involves several practical things. First, the use of techniques - of "certain forms, magickal or otherwise" - such as Insight Rôles to challenge, to change, to evolve, individuals and through them to slowly change, over decades and centuries, society itself.

Second, that such techniques, such forms, are and should be themselves subject to change, and should "be surpassed, refined, changed when others discover, experience, and attain", and probably disposed of and replaced by newer techniques, newer forms when "the methods used hitherto are no longer needed, and [thus] are abandoned."

Third, and perhaps most interesting of all, that 'membership' as conventionally understood is irrelevant when "the techniques and the essence" of the O9A are known because accessible and widely available. An essence presented in the O9A being an Occult movement or sub-culture or way of life which has no hierarchy and which embraces anarchism, and an essence also presented in perceiving all forms, all causal abstractions including politics and even Satanism itself, as potentially useful learning experiences for individuals and as potentially or as actually and temporarily useful in Aeonic terms, that is in terms of the sinister dialectic and as acts of Aeonic Magick / Aeonic Sorcery.

Conclusion

The historical and esoteric context of O9A Insight Rôles is that they formed and form one small temporary part of the practical experiences undertaken by someone associating themselves with or identifying with or inspired by the practical Occultism of the O9A, and which practical Occultism is manifest in - presented by - the Seven Fold Way The particular practical experience that is an Insight Rôle is associated with an early stage of the Seven Fold Way, either the second stage - Initiation - or the third stage, that of External Adept, and which variation expresses the individual choice and the flexibility which are an

essential part of the "sinister dialectic" that encompasses and which is both the Seven Fold Way and the O9A itself.

July 2019 ev
v.1.05

° Note: The web-links given below were valid as of June 2019.

{1} Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15

{2} Facsimile copies of all three volumes of Hostia available from <https://wyrdsister.wordpress.com/2018/03/05/facsimile-copies-of-hostia/>

{3} A facsimile copy of the 1989 typewritten Naos manuscript (MS) is available from <https://lapisphilosophicus.wordpress.com/naos/>

{4} Facsimile copies of the two volumes are available from (i) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-1.pdf> and (ii) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-2.pdf>

{5} As noted in several O9A texts a useful working 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".

{6} One such interpretation of the 7FW is described in *A Modern Practical Guide To The O9A Seven Fold Way*, at <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{7} *A Modern Practical Guide To The O9A Seven Fold Way*.

{8} See for example Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.100.

{9} It should be noted that "Stephen Brown" idiosyncratically - and perhaps mischievously - uses an adjectival form of the older 15th-17th century spelling *preceed* rather than the now standard spelling *precede*. A form found for example in *Antoine Godeau: The Life of the Apostle St Paul, Englished By A Person of Honour*, published in 1653 and which was translated from the French - Englished - by Edward Vaux, fourth Baron of Harrowden.

{10} In the letter "Stephen Brown" idiosyncratically - and again perhaps mischievously - uses the suffix *-able* (from the Latin *-abilis*) rather than the standard *-ible* from whence the standard spelling of the adjective as *accessible*.

**Selected Septenary Correspondences
According To O9A Aural Tradition**

These complement and explain the Septenary Correspondences given in the 1980s text *Naos*.

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table 1

Notes:

1) Form refers to the causal/outer/exoteric 'form' (the abstraction, idea) associated with each sphere. Thus the causal 'idea' associated with the sphere of the Moon is Night (Nox) in all its variations, mythological, practical, and otherwise.

In respect of the Sun, the form/idea is 'foreseeing' which encompasses esoteric arts such as 'visions', premonitions, foretelling the future, and so on.

2) Star refers to the name of the relevant board of the O9A septenary Star Game.

3) Colour 1 refers to the 'causal/outer/exoteric colour' (exoteric appearance), and colour 2 to the 'acausal/inner/esoteric colour' (esoteric appearance) associated with a particular sphere. When the colours are mixed in certain proportions the resultant colour represents both causal and acausal aspects of the sphere and which resultant colour is that of the sphere as a nexion.

4) Process refers to the classic 'alchemical process' associated with each sphere and which is considered to be archetypal/symbolic in nature and related to the dominant alchemical/archetypal process that occurs (or which may occur) in the psyche of the individual during that stage of the Seven Fold Way.

Thus, the sphere of Venus - associated with the third stage of the Seven Fold

Way - represents the 'coagulation' that occurs within the psyche of the initiate as a result of the experience of undertaking another Insight Role (exoteric 'ecstasy'), as a result of organizing a functioning nexion (exoteric 'ecstasy'), and as a result of undertaking the Grade Ritual of External Adept (an apprehension of esoteric 'ecstasy'), followed by the Grade Ritual of Internal Adept (wordless esoteric 'ecstasy').

5) Word refers to a useful sound which when chanted/vibrated in a particular manner can/may evoke something of the acausal nature of the sphere, especially if undertaken during the appropriate season and combined, in a ritual, with the sphere-appropriate perfume, the melded causal/acausal colour, and music performed in the mode or key appropriate to the sphere (see the table below).

6) Season refers to when the 'energies', emanations, 'influences', of a particular sphere are, on Earth, and in our psyche, most pronounced or noticeable, often unconsciously (as in dreams or as in intimations of Fate/Wyrd or as in intuitions or premonitions, for instance). Such influences are often expressed/presented /manifest/felt by or in terms of the form/idea/archetype of the sphere. Thus, the influence of the Moon may be presented via forms/ideas/archetypes associated with Night/Nox.

The sphere of Saturn - whose Word is Chaos (Χάος) - has no particular season associated with it, and thus is said to be influential in some manner or other during all seasons, manifest as such influence may be via the idea/form /archetype of Reason/Logos, which hints at the esoteric meaning of Kaos/Χάος, both as a place and as an archetype; an archetypal meaning manifest in the third tract of the ancient Corpus Hermeticum:

ἦν γὰρ σκότος ἄπειρον ἐν ἀβύσσῳ καὶ ὕδωρ καὶ πνεῦμα λεπτὸν
νοερόν, δυνάμει θείῃ ὄντα ἐν χάει. ἀνείθη δὴ φῶς ἅγιον καὶ ἐπάγη
ὑφ' ἄμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα καὶ θεοὶ πάντες καταδιερῶσι
φύσεως ἐνσπόρου.

In the Abyss, an unmeasurable darkness, and, by the influence of the numen,
Water and delicate apprehending Pnuema, there, in Kaos.
Then, a numinous phaos arose and, from beneath the sandy ground,
Parsements coagulated from fluidic essence.
And all of the deities particularize seedful physis. {1}

Tripartite Spheres Tarot Images

Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

Notes:

1) Each sphere has - as a nexion, in our psyche, of the causal and the acausal - a tripartite nature, symbolized in Occult terms by (a) the three fundamental alchemical types: alchemical salt, alchemical mercury, alchemical sulphur, and (b) the nine combinations of those three which form the pieces of the O9A Star Game, and (c) which nine combinations are the 'nine angles'/dimensions which symbolize, or can map (re-present) - over the seven spheres - how we can presence acausal energies and how acausal energies are presented in, or are, our psyche, and thus how we can rationally apprehend all these emanations/influences via various symbolisms and then integrate/meld them together to transcend/evolve beyond them and their influences (unconscious, emotive, and otherwise) to thus be what we as conscious, rational, beings can be.

In non-Occult (exoteric) terms this tripartite nature is presented in our unconscious, by our ego, and by the self that results from what Jung described as the process of individuation. In the esoteric terms of the Seven Fold Way the 'salt' aspect is related to the stages of Neophyte and Initiate; the 'Mercury' aspect to the stage of External Adept, and the 'sulphur' aspect to the stage of Internal Adept. Beyond Internal Adept - beyond individuation - there is the enantiodromia of The Abyss and thus a going-beyond the self (with its ipseity) to the wordless unity beyond all forms, abstractions, denotatum, opposites, and symbols, including that of 'causal/acausal' and 'Left Hand Path/Right Hand Path' and of the septenary system and its correspondences, which system and which correspondences are only a means, a way, to the discovery of that wordless unity, anciently named Lapis Philosophicus.

2) This tripartite nature can be usefully represented by means of Tarot images of the Major Arcana, especially those germane to the O9A as described in the Naos compilation. Thus, the 'salt' aspect of the sphere of Saturn can be

represented, in its Occult - 'supernatural' - essence by Atu 10, Wyrd; its 'mercury' aspect by Atu 19, The Sun; its 'sulphur' aspect by Atu 20, The Aeon.

Combining the three Tarot images associated with each sphere into one interactive image provides an esoteric overview of that sphere, allowing thus an initiated apprehension of that sphere.

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{1} David Myatt, *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369

Concerning The Different Versions Of O9A Texts

One matter which readers of O9A texts often notice and sometimes become confused about is the revision of O9A texts. For example, there are two versions of the compilation titled *The Sinister Abyssal Nexion*. The first is dated 122 Year of Fayen while the second version states at the end "Second Edition 2013 ev".

Similarly, the large compilation titled *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* went through many editions, culminating in the 1460 page seventh edition dated January 2015.

Revisions of individual O9A texts usually include a version number, as for example in the *Presencing The O9A* text the last edition of which is marked v.1.05.

Such revisions are often small in nature, for instance to correct typos, or to re-word parts of the text to clarify the meaning, or to add a reference or a footnote. Sometimes however additional information often from O9A aural tradition is added to various parts of the text.

As in the case of the second edition of *The Sinister Abyssal Nexion* where, and for example, a section to the chapter titled *The Abyss* read "we have now appropriated it in preference to older alchemical terms hitherto used, one of which was a variant of the ancient alchemical term 'atazoth', which itself derived from *at* - meaning, an increasing of - *azoth*, which means the living (the alchemical) water," whereas the original read "we have now appropriated it in preference to older alchemical terms hitherto used."

Additions, as in the case of *The Grimoire Of Baphomet* where version 1.05, dated 120yf, added, in square brackets, substantial information to sections of *The Ceremony of Recalling* including the following clarifications:

[This Elixir is used by the Mistress in the baking of the sacrificial

cakes which all the members present will eat during assembly on the night of the next new moon. The cakes consist of wheat, fish, fowl, spring water, egg and salt together with the Red Elixir, animal fat and honey.]

[During and just after the sacrifice, the Mistress as Rounwytha silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of acausal-empathy and acausal-thinking uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.]

A Confusing Evolution?

Revisions of O9A texts sometimes occur when, as is common with published texts, the original author or authors re-read a published text and see typos or realize the text itself could be improved. But more often than not revisions of O9A texts occur because a reader (from for example the Inner O9A) understands that changes and/or more clarifying information could be undertaken or included which changes/clarifications might be of benefit to all readers, be such readers O9A folk or otherwise.

On other occasions O9A material is revised because the original author or authors have progressed further along their own anados (ἀνοδος) by means of an O9A praxis such as the Seven Fold Way, and thus may have acquired a better, a more esoteric, understanding of the matter or matters they had previously written about.

While this evolution of O9A material - this revision and correction of texts by the original author or authors or by others - may be confusing to some non-O9A folk, it is an inherent part of the Occult movement that is the O9A, given the O9A axiom of the authority of individual judgment, which - as explained in the two texts *Authority, Learning, and Culture, In O9A Tradition* and *The Authority Of Individual Judgement: Interpretation And Meaning* which are included in the recent (2019) *Baeldraca* compilation {1} - means that individuals, following their learning from their own anados or from their exeatic pathei-mathos, are free to develop, change, evolve O9A theory and praxis because such experiences and such learning enable a person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

For example, the O9A Seven Fold Way

"evolves the individual because they have an understanding which transcends the human made dialectic of opposites - the abstractions, forms, categories, terms, the naming - which has guided the thinking and often the way of life of most humans for thousands of years. This understanding goes beyond words and is highly personal; germane to

the individual." {2}

September 2019 ev

{1} *Baeldraca* is available as a gratis pdf download - from <https://omega9alpha.wordpress.com/2019/08/26/baeldraca/> - and as a printed text, *Baeldraca: Order Of Nine Angles*, International Standard Book Number 978-1689931953

{2} *On The Anti-Patriarchal O9A Ethos*, included in *Baeldraca*.

The Question Of O9A Culling

It is that time of year again. When in Northern Europe the dark nights become longer in duration, the ambient temperature begins to fall, deciduous trees shed their leaves, there are often frosts at Dawn, and the hearth becomes again a focal point of rural indoor living with its warming fire of logs or of coal or of peat. A time for rural O9A folk to tell, at dusk and to their children, ancestral stories of OmegaNineAlpha culling...

Meanwhile, in the urban world where most self-described modern 'satanists' dwell - following as they do or inspired as they have been by the modern materialistic 'satanism' propagated by the urban-dwelling Howard Stanton Levey - the internet chatter and stories about the Order of Nine Angles and culling continues, season following season.

It is as if latter-day Levey-style 'satanists' are all singing from the same anti-O9A hymn sheet, vocalising different parts.

"ONA culling is just propaganda," many of them sing, "an urban myth". After all, the chorus goes, "the ONA is a joke and doesn't exist." Others sing the verse that ONA culling is merely the internet boasting of male adolescents. Yet others sing about "Where are the bodies? Why has no one ONA ever been arrested for murder?"

Some others sing the verse about how they just cannot believe that someone O9A could leave no evidence behind at a murder scene because all modern Levey-style 'satanists' know that anyone who describes themselves as O9A is just an easily-led simpleton with the O9A itself being "a cult for morons".

What none of these critics seem to have factored in is that 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. {1}

Some, such as myself, consider that advocacy of "culling" is merely part of the O9A's Labyrinthos Mythologicus. A kind of test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A. Which it has done.

Others consider it is mandated as one of the tasks of someone who following the O9A Seven Fold Way has reached the occult grade of External Adept with it therefore being akin to a hazing (US) or a blooding (UK) especially if the nexion or temple of the External Adept takes part as suggested in the vintage text *Guidelines for the Testing of Opfers* published in 1988 ev.

Yet others consider culling is not a mandatory part of the Seven Fold Way and have updated, revised, or evolved that occult way to exclude it. {2}{3}

In regard to those O9A folk who consider culling is mandatory then the Levey-style 'satanist' critics of the O9A seem to have missed two other things.

° The first is the exoteric and esoteric context in which an O9A culling takes place.

An exoteric context well described in the document *Culling And The Code of Kindred Honour* {4} which relates a factual event and describes how an O9A person who accepted culling as mandatory might or should react given the personal circumstances related.

An esoteric context described in the document *Another Academic Misinterpretation Of The O9A* {5} and which esoteric context is of such a culling being a personal learning experience and forming only one small and temporary part of the decades long classic Seven Fold Way.

° The second is that, for those who accept that culling is necessary, such a culling could be undertaken when they undertake an Insight Role as, for example, a member of the armed forces or as a police officer.

To conclude, as with most if not all matters O9A it is for each person identifying with the O9A to form their own judgment about culling since as has been reiterated many times over the past few years the O9A when correctly understood is a modern occult movement (some would say a sub-culture) founded on a particular esoteric philosophy and a movement which an individual chooses to identify with or, should they feel the need, chooses to develop a new 'flavour' or version of.

October 2018 ev
v. 1.02

{1} The principle or axiom of the authority of individual judgment in practice means (i) that no author, no individual, no nexion, can present or represent the

view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an "official policy" about anything, and never has, and never will make "official statements" about anything; and (iii) that the only authority which is meaningful for the O9A is the individual one which results from the exoteric and esoteric pathos of each individual who is part of or who associates themselves with the O9A.

qv. <https://omega9alpha.wordpress.com/o9a-authority/>

{2} As Anton Long wrote in a letter to Michael Aquino dated 20th October 1990 and included in volume I of *The Satanic Letters Of Stephen Brown*,

"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."

{3} One such revised Seven Fold Way is available at <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{4} <https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

{5} <https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

Culling And The Code of Kindred Honour

Since the 1980s, the Order of Nine Angles have openly advocated culling under the guise of 'satanic sacrifice', and have stated that every new initiate of an established O9A nexion is required - as a bleeding-in/hazing - to undertake a culling.

It is however debatable whether this advocacy of culling is real or merely a mischievous part of the O9A's Labyrinthos Mythologicus and thus just a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A.

The foundation of O9A culling - as various O9A texts have made clear {1} - is that the offender or offenders: (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an

O9A nexion or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character.

Opfers are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself.

In effect, the O9A regarded culling as an act of natural justice - an evolutionary retribution - undertaken by those who, because they live by the code of kindred honour and thus manifest arête, have both the right and the duty to be (to use a cliché) judge, jury, and executioner. For the basis of that code is the aristocratic (ancient, and basically pagan) belief that justice resides in, lives in, individuals possessed of arête and not in some impersonal 'court of law' nor in some official appointed by some institution {2}.

Thus, in the occult philosophy, and the praxises, of the Order of Nine Angles (O9A, ONA) culling and the code of kindred honour are inextricably linked.

For it is that code which manifests the O9A ethos, as living by that code reveals (presences) arête and can produce individuals of O9A character. One practical and necessary test of such arête, of such character, is the culling that every new initiate is required to undertake.

An real-life example will illustrate the principles that the O9A have described for selecting an opfer, and reveal not only how O9A culling has often been hitherto misunderstood (by both occultists and academics), but also that it is something which will probably resonate with many modern self-described satanists.

The story begins with a 15-year old girl, bullied at her local school. One day, having been plied with alcohol at the house of a schoolmate, she is gang raped and an indecent photograph of her is taken. The rapists subsequently circulate the image via social media. The girl and her parents report the rape to the local police naming the culprits, and after a cursory rather bumbling investigation no action is taken because the authorities decide there is 'insufficient evidence'.

The rapists and their friends then, for over a year, bully and harass the girl, who commits suicide. The girl's father knows who the rapists are, as do many of the local community. But nothing is done, no one is publicly named or shamed, with the culprits carrying on as if nothing has happened and rather proud of themselves for 'getting away with it'.

Things only change when a certain hacktivist group (kudos to them) subsequently take an interest in the case, discover the identity of the rapists, and state they will publicly name them if the police continue to do nothing. Given the media interest this causes, one of the culprits finally confesses and,

along with one other person, is arrested. But neither suspect is charged with rape, only with making and distributing an indecent image. At the subsequent trial, one defendant is given a conditional discharge, the other a year's probation. Neither spend any time in jail, with the final twist being that a 'court of law' orders that the anonymity of the rapists must be respected, with anyone breaking the 'media ban' liable to prosecution.

Despite the names of the accused being an 'open secret' in the local area, no one does anything retributive. Not the father of the girl; not her family. Not the community; not the police. No one has bullied, beaten, or harassed those responsible. According to the O9A, the 'law' - and its representatives and institutions - have usurped honourable retribution and the evolution of our species which those individuals of arête bring-into-being just by being who and what they are. {3}

The accused in this case seem to meet all the O9A criteria for being selected, as offers, by an established O9A nexion in the area, or by a local lone-operative. For according to O9A guidelines the rotten physis of the accused has been amply proved over many many months. In addition, had the father of the girl or any member of her family been O9A, then their duty - according to the O9A code of kindred honour - was clear, inescapable, for as it states in that code:

"Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty."

Finally, according to the O9A, even if the occasional mistake is made, and the wrong (a possibly 'innocent') person is culled, it does not - in Aeonic, evolutionary, terms - matter because the principle of honourable and personal retribution, the examples so afforded by those of rotten physis being removed, are more important than the lives of one or even a few people.

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{1} For example, see (i) Guidelines for the Testing of Opfers (1988 ev), (ii) Concerning Culling As Art (122 Year of Feyen), and (iii) Victims - A Sinister Exposé (1990 eh)

The O9A has recently (2015) re-published several of their most infamous texts in a pdf compilation entitled *The Culling Texts - Order of Nine Angles: The Theory And Practice of Sacrificial Human Culling*.

{2} qv. *Concerning Culling As Art*.

{3} As the O9A write in their *Concerning Culling As Art* tract:

"An abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration."

**Culling:
Another Academic Misinterpretation Of The O9A**

A 2017 essay by Della E. Champion of the University of Washington - who has written various essays about modern esotericism and modern Satanism - deals with the Order of Nine Angles document titled *The Culling Texts*, containing as that document does the five (mostly vintage) texts (i) *Concerning Culling as Art*, (ii) *A Gift for the Prince - A Guide to Human Sacrifice*, (iii) *Victims - A Sinister Exposé*, (iv) *Culling - A Guide to Sacrifice II*, (v) *Guidelines for the Testing of Opfers*, (vi) *Satanism, Sacrifice, and Crime - The Satanic Truth*.

There are serious flaws with the essay and which flaws undermine the argument and conclusions of Champion. The flaws are:

(i) The *Culling Texts*, and the O9A advocacy of culling, are taken out of context, which context is not considered nor referenced by Champion, and which context is (a) the sinister-numinous and esoteric philosophy of the O9A, and (b) that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept.

(ii) Champion, rather than considering those texts in relation to the aforementioned esoteric and practical context, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts.

(iii) Extrapolating from those claims and assumptions, Champion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing

a classic example of the fallacy of illicit transference.

(iv) Campion relies on the opinions of others regarding the O9A and Myatt - on secondary and tertiary sources - rather than referencing readily accessible primary O9A and Myattian sources, thus revealing a lack of scholarly research and the commission of the fallacy of argumentum ad verecundiam.

(v) Which lack of scholarly research using primary sources results in factual errors and further undermines the academic credibility of the essay.

Esoteric Context

As a study of the complete ONA corpus from the 1970s to 2017 - or at the very least a study of such O9A texts as the seventh edition of the 1460 page *Guide To The Order of Nine Angles: Theory and Praxis* together with the 159 page *The Esoteric Hermeticism Of The Order Of Nine Angles* - would have revealed, the documents included in The Culling Texts are propaganda and polemics specifically designed to entice, to separate the O9A from the 'satanism' of Levey, and to justify and explain culling for O9A initiates, novices, and prospective candidates, dealing as those texts do with just one aspect of Traditional Satanism and relevant as they are to only the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept. This caveat applies to some other O9A texts such as *Hostia*, and *The Black Book of Satan*, as well as to the O9A's Traditional Satanism, for such Satanism and such culling are only a "part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern rite of passage." {1}

Beyond those three initial stages, are the personal, the very individual, ordeals of the Rite of Internal Adept - living alone in a wilderness area for at least three months - followed by experiencing various 'numinous' ways of life, followed, some years later, by the Rite of the Abyss where the candidate has to endure living a solitary and chthonic existence for a lunar month. Such personal, longsome, ordeals remove the O9A initiate so far from any and all forms of Satanism, and from egoistic imaginings of being "pre-eminent, superior, and entitled", that they, as various O9A texts explain, emerge to a world beyond the illusive abstractions of apparently conflicting opposites, such as "good and evil" and Right Hand Path and Left Hand Path. {2}

In regard to esoteric context, Campion does not mention the salient fact that

"the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left Hand Path and Satanism is and should be according to the practitioners." {3}

Personal Intent And The Fallacy Of Illicit Transference

Since the documents included in The Culling Texts are propaganda and polemics and are appropriate only to the first three stages of the O9A Seven Fold Way, the intent of their authors is propagandistic and polemical and appropriate to O9A Neophytes, Initiates, and External Adepts {4}.

In addition, and as noted in the O9A text *Lambasting Levey And Aquino: The Polemical Satanism Of The Order Of Nine Angles*, many of those who have commented on or who have decried O9A polemics have apparently failed to understand

"that such 'polemical satanism' is not only propagandistic but also served, and still serves, a useful dialectical purpose.

A useful dialectic, a useful dialectical purpose, because when the O9A use the terms 'dialectical' or 'dialectic' they - depending on context - usually mean one or more of the following three definitions:

(1) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact.

(2) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes.

(3) A disputant who disputes to be transgressive and/or to engender a dialectical response.

Thus, when the O9A write about 'the sinister dialectic' they are generally referring to meaning (2) in the context of esotericism; hence their term 'the sinister-numinous' to express that clash of apparent opposites (with the resultant personal *pathei mathos*) which is inherent in the O9A seven fold way and also part of O9A aeonic theory and O9A aeonic strategy."

Therefore, Champion's argument that the intent behind those culling texts was to make the ONA seem "pre-eminent, superior, and entitled" - and Champion's conclusion that the texts are simply "the product of imagination" - are specious.

However, Champion is correct in claiming that such texts are desecrational - "an attempt to disrupt communication and cause confusion" - since, understood in the context of O9A praxises, they form part of the O9A's Labyrinthos Mythologicus, and which Labyrinthos Mythologicus

"is (a) a modern and an amoral version of a technique often

historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic. Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites." {5}

As someone associating themselves with the O9A recently wrote:

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way [...]

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose." {6}

Furthermore, since Champion's argument regarding the intent of the authors, and conclusion regarding their texts, are specious, Champion's inference that the O9A itself is intent of making itself seem "pre-eminent, superior, and entitled" is spurious, as well as an example of the fallacy of illicit transference.

A Lack Of Scholarly Research

A lack of scholarly research using primary sources – obvious in omitting the esoteric context of The Culling Texts – results in a reliance on secondary sources such as Senholt and Goodrick-Clark and reproducing their opinions and

assumptions and conclusions without using such primary O9A sources to not only balance those opinions and assumptions but also as the basis of formulating original conclusions regarding the O9A. That there is no reference to the work of Professor Monette {7} is a glaring omission.

This reliance by Campion on secondary - and sometimes tertiary - sources is evident in the factual errors made, as her lack of a scholarly approach is evident in examples such as when she writes that "a myriad of contradictions and questions abound around the ONA leader who has been described as somewhat of a trickster figure," for she makes no mention of what these contradictions and questions are, and in addition provides no necessary - in academic terms - balancing details of those aspects of Myatt's life which arguably contradict the common but unproven assumption that Myatt is the "ONA leader" {8}. In addition, as numerous O9A texts from the 1980s on have made clear, there is not, never has been, and cannot be any such thing as an "ONA leader".

Factual Errors

The following examples of factual errors made by Campion undermine the academic credibility of the essay revealing as such errors do a lack of research using primary sources. {9}{10}

§ Campion writes, "The organization considers itself fascist, admires Adolf Hitler (1889-1945), and embraces National Socialism and Social Darwinism."

Knowledge of primary O9A sources would have revealed that (i) in the context of the Seven Fold Way the O9A rejects the doctrine of Social Darwinism, and (ii) that the fundamental O9A principle of "the authority of individual judgement" means that O9A cells, groups, nexions, and individuals, are free to self-identify with fascism and National-Socialism (as the Italian Secuntra and the British TWS nexions do) or with other *-isms* such as anarchism. As the TWS Nexion recently noted:

"We - identifying as O9A and as an independent nexion applying the esoteric philosophy of the O9A including its code of kindred honour - interpret that philosophy as anti-Magian in essence and pro-National Socialist and fascist in exoteric practice and as required by the O9A's Sinister Dialectic.

Our view - as supporters of our Western culture - is that a resurgent National Socialism, or a resurgent fascism, or something politically similar, embodies what is necessary to bring down the Old Order from whose ruins a New Order will emerge.

However, others identifying with or associating themselves with the O9A do not share this interpretation. Some interpret that esoteric philosophy as anarchistic; others as nihilistic; others as elitist in a cultured and aristocratic way.

As noted in the text *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.

Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxes and its principle of individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A." {11}

In respect of rejecting the doctrine of Social Darwinism,

"Unlike the modern Satanists influenced by the likes of Howard Stanton Levey, and most of those self-describing as following the Left Hand Path, as well as those influenced by the likes of Crowley, the O9A completely rejects the principle of 'might is right' and what has been termed 'social Darwinism', describing the principle of 'might is right' as the instinct, the *raison d'être*, of the cowardly bully and the rapist." {12}

§ Champion writes, "David Myatt, himself, has a history of Neo-Nazi activity starting in the early 1970s".

In his autobiography *Myngath*, and in political memoirs such as *The Ethos of Extremism*, both of which are primary sources in relation to Myatt, he states that his political activity began in 1968 when he joined Colin Jordan's British Movement. He continued to be active in BM until 1973 when he co-founded the Leeds based, and violent, National Democratic Freedom Movement and joined the para-military neo-nazi group Column 88.

This record of early and often violent political activity - including a term of imprisonment for leading a 'skinhead' gang in a violent attack, and acting as Colin Jordan's bodyguard {13} - is documented in mainstream sources. {14}{15} In addition, in 1972 Myatt became Leeds Branch Secretary of Jordan's BM. {16}

§ Champion writes, "His radical right-wing extremist activities appear to have started in the early 1990s with the U.K. Neo Nazi skinhead group Combat 18."

As noted above, Myatt's radical activism began in 1968, not in the early 1990s.

Furthermore, Combat 18 was not a "skinhead group" but was mainly composed

of members of "football firms" such as the Chelsea Headhunters. {17}

§ Champion writes, "The bomber acquired the guidelines from the ONA's website."

The document in question was on a radical right-wing website on a Canadian server run by Bernard Klatt {18}{19}{20}{21} which website or server had no connection to the ONA nor hosted any ONA material.

§ Champion writes, "It has been suggested, even, that the ONA is a facade, some kind of imaginary front for one man."

No source - academic or otherwise - for this allegation is supplied, which unsourced allegation is an example of argumentum ad hominem, and which argumentum ad hominem has no place in an academic essay.

§ Champion writes, "LaVey's measured, playful, and charismatic presence..."

In common with what seems to be, in academia, an often uncritical respect of LaVey (real name Howard Stanton Levey) Champion supplies no source(s) - academic or otherwise - for this puffery with no mention made of criticisms of Levey such as his plagiarism {22}{23} or the fact that research found no trace of Levey's boast of employment as a police photographer nor evidence regarding his boast of having had an affair with Marilyn Monroe {24}.

Conclusion

In the O9A Seven Fold Way - a decades-long individual Occult quest (anados) - a culling is one of the tasks/challenges, a learning experience, that an External Adept is expected to undertake, often done as part of an Insight Role. The individual then moves on to other tasks/challenges which include the Rite of Internal Adept.

The essay by Champion ignores this necessary esoteric context; highlights yet again the unscholarly nature of the research by most academics into the Order of Nine Angles, and how some academics, when writing about the O9A, commit various logical fallacies. {25}

Unless and until academics or others conduct detailed research into the O9A using primary sources, using those sources to formulate their own conclusions, then the O9A will remain misrepresented with its detailed esoteric philosophy and its innovative sinister-numinous praxis, the Seven Fold Way, ignored.

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Notes

{1} O9A 101. Included in *Quintessence Of The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/2018/03/22/quintessence-of-the-o9a/>

{2} Refer to such O9A texts as (i) Anton Long's *The Enigmatic Truth* and his *Lapis Philosophicus*, both dated 2011; (ii) the second (2013) edition of Anton Long's text *Enantiodromia - The Sinister Abyssal Nexion*, and (iii) R. Parker, *The Sinisterly-Numinous O9A*, 2013, available at <https://wyrdsister.files.wordpress.com/2018/04/the-sinisterly-numinous-o9a-v4.pdf>

{3} Senholt, Jacob. *The Sinister Tradition. Satanism in the Modern World*. Conference at The Norwegian University of Science and Technology, Trondheim, Norway, November 19-20, 2009

{4} The pdf document <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf> provides a useful overview of many O9A primary sources in the context of O9A esotericism and praxis.

{5} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

See also the relevant sections of the book *Satanica Eresia - Una Guida al Satanismo* published by the Italian Secuntra Nexion, 2018, International Standard Book Number 978-1986070034

{6} Darg. Praefuscus Ferrum blog. 2017

{7} Monette, Connell. *Mysticism in the 21st Century*. 2013. Sirius Academic Press.

{8} A primary source in this respect is Myatt's 2012 essay *A Matter Of Honour*, available at <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In addition, Part Three of the 2018 O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a selection of texts which describe the evidence which has been presented - including by some O9A supporters - which seems to contradict or cast doubt upon the claim that Myatt is or was the pseudonymous Anton Long. The compilation is available at <https://omega9alpha.wordpress.com/myattian-mystery/>

{9} A list of some primary O9A sources is contained in <https://omega9alpha.files.wordpress.com/2017/04/o9a-primary-sources-v5.pdf>

{10} Qv. <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf>

{11} *The O9A And AWD - A Summary*. <https://wyrdsister.wordpress.com/2018/03/24/the-o9a-and-atomwaffen-a-summary/>

{12} *How To Distinguish The Order Of Nine Angles*. The O9A text is available at <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

See also (i) Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen, and (ii) Anton Long, *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Feyen.

{13} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{14} Spearhead. (John Tyndall's BNP magazine) April, 1983

{15} *David Myatt and the Occult-Fascist Axis*, in the anti-fascist magazine *Searchlight*, No. 241 (July 1995), pp.6-7

{16} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{17} http://news.bbc.co.uk/1/hi/english/static/in_depth/programmes/2001/bnp_special/roots/1992.stm

{18} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{19} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420

{20} The Toronto Star, 19 July 1996. Hate groups using B.C. Internet site.

{21} The Globe and Mail, 28 April 1998. Notorious Internet service closes.

{22} Matthews, Chris. *Modern Satanism: Anatomy of a Radical Subculture*, Praeger Publishers, 2009, p. 65-66

{23} 'The Satanic Bible' in *The Invention of Satanism*, Oxford University Press, 2015, pp.98-102

{24} Aquino, Michael. *The Church of Satan*. 2013. Two volumes, International Standard Book Number 9781494447335 & 9781494446963

{25} The essay *The Peculiar Matter Of Myatt And Long* in the O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a few examples, such as Massimo Introvigne committing the fallacy of illicit transference and Senholt the fallacy of Post Hoc Ergo Propter Hoc.

The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location).

However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to O9A tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the O9A Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide - they are alone, in a natural and non-urban

environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and impulsive emotions and responses.

All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location - and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past - onto the mundane world they have chosen to temporarily leave behind - or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where is the beginnings of wisdom can be found.

122 Year of Fayen
v. 1.07

Notes

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being - those species of living beings - which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills - in this case of empathy - is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in O9A texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three

months.

[4] The one exception is the Rounwytha - the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in *The Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

Fayen, Afsana, Yusra, And The Green Damask Room

For decades, the esotericism of the Order of Nine Angles - its unique esoteric tradition - has been either neglected or scorned by both modern occultists and by academics who have written about Western esotericism.

In order to facilitate research into the O9A we provide here some comments about three aspects of O9A aural esoteric tradition: the meaning of Fayen, the Rite of Afsana, and the location associated with Yusra, all of which aspects are mentioned in certain questions that those publicly declaring themselves knowledgeable about the O9A - usually via the medium of the Internet - were (from around 2008 on) sometimes asked to answer in order to verify their claim to knowledge. {1}

Fayen

Given discussions past, and recent, about the use by the O9A of the term Fayen, and given the misconceptions that persist about what the word means, here is a summary of its origin and meaning.

The word derives from Old Saxon, and signifies joy/rejoicing. Fayen is a variant spelling found in one medieval English manuscript, with other variants being fayn and faein. The word also appears - in reference to sacrifice, the shedding of blood - in another medieval English manuscript.

The variant fayn occurs in the MS known as the Chronicle of Robert of Gloucester dating from c. 1300 CE, a copy of which MS is in the Cotton Collection at the British Library.

So 'year of fayen' means 'year of rejoicing', with the first 'year of rejoicing' being 1889. Why? Because that dates the birth of the person who considered himself just the precursor of Vindex/Kalki and who thus, by his accomplishments (such as the Waffen SS), prepared the way for "the one against Time" and which "one against Time", via the shedding of blood, by sacrifice, creates the new Imperium, who thus presences a new Aeon, and who bloodily avenges the defeat of 1945.

Hence why the term also invokes Baphomet – the Mistress of Sacrifice and Blood – who is, esoterically, the archetype of that new Aeon, with Vindex being Her mythological son or daughter.

Afsana

In origin, the term Afsana is Persian, and centuries old; an origin evident in the Persian title of an ancient book: *Hazar Afsan*, هزار افسان, and which book is a compilation of various short (enchancing) tales, some of which tales are quite similar (and occasionally almost identical) to some of the ones in the collection known in the West under the title *The Thousand And One Nights*, ألف ليلة وليلة.

The zahr (exoteric, outer) meaning of the term implies a (usually short) fictional story, while the batin (esoteric, inner, hidden) meaning implies an enchancing story or myth and which story or myth may be “archetypal” and thus numinous and thus may not necessary reflect or detail actual events. In the older stories, sorcery – and esoteric entities such as Jinn – play an important role. {2}

As for why a Persian word is used by the ONA, a text explaining what the ONA mean by the term 'nine angles' explains that:

“The inspiration for – or the tradition used by – the Order of Nine Angles/Anton Long was the ἑννοδος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS Al-Kitab Al-Alfak.” {3}

That is, the ONA is referencing a Western esoteric tradition {4} much older than, and independent of, the Magian cabala and a tradition which has been neglected by almost all modern academics who have written about Western esotericism, focused as such academics have been on the much more recent, and distorted, Magian tradition used by the likes of The Golden Dawn, Crowley, Levey, Aquino, and virtually all non-ONA Western occultists.

As the ONA also note, their tradition – of a septenary anados and of 'the nine angles' – may be derived, or be a continuation of, an ancient and pagan Greco-Roman tradition and which Greco-Roman tradition may have influenced Persian and Indic esoteric traditions, or it might be that earlier Persian and Indic traditions may have influenced that pagan Greco-Roman tradition. Unless and until more academic research is undertaken the actual origin of the septenary anados and of 'the nine angles' will be moot.

Yusra

In respect of Yusra, the question asked is: “What one [singular] terrestrial location is used in calling forth Yusra?”

The answer as to location is encoded in the painting *The Green Damask Room*.

The location is far from Shropshire and is not in Europe.

As for who or what Yusra is, while the word occurs in the Quran – for example جار ومجرور – and is sometimes used as a female first name in Arab lands, one has to bear in mind the distinction between zahr and batin, between the exoteric and the esoteric meaning.

Thus it is possible that the name might (or might not) refer to some ancient (possibly Near Eastern) female 'goddess'.

The Green Damask Room

There are four “encodings” in the painting by Richard Moulton to which he gave the name The Green Damask Room.

Two reflections in the suspended polyhedron which depict two locations in Shropshire, personal to the subject of the painting and of general interest regarding the history of a certain Esoteric Tradition.

The sigil above the polyhedron is an encoding of the secret name of 'Satan' according to that Tradition.

Although it may be reproduced as such, the polyhedron itself is not an intentional depiction of an inverted Septenary symbol (and thus does not necessarily require reverting). Rather – and interestingly given its resemblance to the Septenary sigil – it is the pattern which emerged via the encoding of the name of the terrestrial location associated with “Yusra” and the “New Aeon”.

In addition, the 'Green Damask Room' – named and known as such among family, friends, and selected invited guests – exists in a certain large house in a certain location in a certain country.

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{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; and (iii) the ONA recently published the answer to question (1) at <https://omega9alpha.wordpress.com/2016/07/25/fayen/>

{2} There is an interesting book titled *Le Féminisme de Schéhérazade, La Révélation des Mille et une nuits*, written by Marie Charlotte Heloïse Hollebecque and published in 1927 in Paris, which emphasized the role of women in the older stories.

{3} <https://omega9alpha.wordpress.com/the-term-nine-angles/>

{4} <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

Regarding O9A Phase Three

Geneseos Caput Tertium

Our Particular Weirdness

One of the purposes of an esoteric group - a nexion - such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution

may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the more anarchic - unstructured - one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonic perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made. But those means have been shown by experience - over many decades, and in two (albeit refined, developed) cases over centuries - to work, just as they manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group - as a living ordered being, a nexion, presencing acausal energies in the causal - we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed - in nature, in character - from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathei-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy. All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation - and thus going beyond egoism - is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the

number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathai-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes.

Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner transformations and pathai-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends 'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change.

Overview Of A Sinister Strategy

The first and second phases of our strategy were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis (part of which is our aural tradition) hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in

the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest:

- (1) in men via the development of skills/faculties such as esoteric-empathy, and
- (2) in women by the cultivation of the sinister feminine;
- (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are

- (1) the instinct for disliking rottenness (an instinct toward personal honour),
- (2) reason,
- (3) a certain empathy, and
- (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history.

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change. That is, that in Aeonic terms - over millennia - the outer development of individuals wrought or sought by wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes, generally does not last.

That there is a periodicity of us gradually losing much of whatever cultural accomplishments are achieved during those usually only centuries-long periods when there is a certain prosperity and a certain stability in a certain area or areas, with us en masse in those areas after 'the inevitable decline and fall' generally reverting back to type; that is, back to mundane/egoist/uncultured mode. Even mythoi and religions suffer such a decline and fall, although generally over somewhat longer periods, since they are prone to or require

exegesis, with religions especially subject to periodic 'reformations' and 'counter-reformations', differing interpretations, as well as prone to the emergence of new sects who invariably insist they possess 'the truth'.

Esoterically, this periodicity is easy to understand, since all such things are either purely causal forms, mere mortal emanations, abstractions; or only possess a limited amount of acausal energy and thus - as in the case of most archetypes (and most mythoi and religions embody archetypes) - have a limited life-span among humans, usually far less than a thousand years after which they fade away or may be temporarily revived by appropriating or melding with the acausal energy of some other usually younger, more vigorous, archetype(s), mythos, or religion.

Naturally many in our era believe or assume that - with and because of our technology, our 'progress', our modern societies (and whatever) - this decline and fall will not happen to us, although anyone who has personal experiences of the harsh and brutal and everyday reality of the nature of various and multitudinous humans in various locales around the world (and who thus has acquired their own pathei-mathos) will know just how arrogant and/or naively idealistic such an optimistic belief/assumption is.

Hence, why we are an esoteric group - with an esoteric purpose and an Aeonic strategy and our own particular weirdness - which exists, is presented in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus.

For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States.

Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

122 yfayen

This essay was circulated to the participants in advance of the Oxonia sunedrion in 122 yf, and its contents led to a lively discussion following AL's talk/presentation, *Presencing Azoth: Phase Three 119 - c.157*, at that sunedrion.

καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

Playing The Sinister Game - A Brief ONA History

Editorial Introduction

Since the "sinister strategy" of the O9A often has been, and often still is, somewhat misunderstood, we republish here *Playing The Sinister Game - A Brief ONA History*, first distributed in 2013.

The article may provide some insight regarding both O9A strategy and how the O9A is and was presented in the causal; that is, how the O9A has evolved, changed, and is evolving and changing. A change, a development, obvious in the fact that O9A is now used in preference to ONA, and rather less obvious to some in the move away from the overt, 'exoteric', Satanism of Phases I and II, toward the 'sinisterly-numinous tradition' of Phase III. {1}

Changes, and an emphasis on such things as *pathei-mathos* and developing empathy, which were sometimes mentioned or foreseen in some early ONA texts but which mentions or foreseeing were often overlooked.

For example, (i) a letter to Dr Aquino, dated 7th September 1991 ev - included in facsimile in *The Satanic Letters of Stephen Brown* - mentioned change and development of the ONA; (ii) a text, and a table of Aeons, in volume I of *Hostia* mentions empathy, and (iii) a text dated 103 yf (1992) from Volume III of *Hostia* and titled *Mastery - Its Real Meaning And Significance*, used the term *πάθει μάθος*, *pathei-mathos*.

This gradual development or change - be it of emphasis, of esoteric techniques, or of causal forms such as 'satanism' - was also obvious in the fact that ONA/O9A texts were always subject to revision, as explained in *Concerning The Different Versions Of O9A Texts*, and as noted in *Playing The Sinister Game* where given the 'open source' nature of the ONA/O9A, {2} it was mentioned that "the fourth rule is that revisions, comments, updates, bug-fixes, forks and flavors, are expected, encouraged, and necessary."

Astute students of ONA/O9A texts will notice that the text *Geneseos Caput Tertium*, listed in *Playing The Sinister Game* as being "unpublished", was published a few months later, {3} as was another "Inner ONA" document, titled *Presencing Azoth: Phase Three 119 - c.157* albeit with some redactions.

Astute students will also notice how some of the typewritten ONA texts reproduced in Hostia in 1992 include the ° typographical character, often at the end and often seven in number and which typographical character is often still used in contemporary O9A texts, ranging from three to five to seven to nine in number.

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{1} Refer to th text *O9A: Beyond Satanism?*

{2} The similitudes of the ONA/O9A as 'open source' and as being 'open source software for human beings' developed around 2009 ev as the ONA was moving toward Phase III of its sinister strategy. As noted in the 2014 text *Overview of the O9A: An Esoteric Ethos*, the O9A

"like open-source computer software can be refined, modified, updated, and developed, by others, thus in effect easily transplanting and re-inventing itself when and where necessary without any assistance from its founder, the pseudonymous Anton Long."
<https://wyrdsister.wordpress.com/2019/01/16/overview-of-the-o9a-2/>

{3} <https://omega9alpha.wordpress.com/gct/>

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Playing The Sinister Game

Abstract

The Sinister Game is a game - originally developed by Anton Long in 1972 CE, and subsequently played by him and members of the ONA - whose object is sinister recruitment, sinister infiltration, the sinister manipulation of individuals, and having some sinister-fun.

The aim of this text is to provide an historical introduction to the game in order to facilitate the development of future versions.

Introduction

To set the scene, some quotes from ONA texts dating before the use, by mundanes, of 'the world wide web' - quotes from typewritten texts privately circulated among members and prospective adherents in the mid to late 1980's

CE, and first xeroxed and distributed, via posted letters, then printed and published in underground ONA zines such as *Exeat* and *Fenrir*, and in Sennitt's *NOX*, between the late 1980's and the early 1990's CE and then, somewhat later, in other zines such as *The Watcher* and *The Heretic*.

" Satanism is elitist. It does not compromise - its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake." *The Hard Reality of Satanism* (ONA, first openly published 1991 ev)

" In essence, we understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail." *An Introduction to Traditional Satanism* (ONA, first openly published 1993 ev)

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The Game

The game is simple: the object is sinister recruitment, sinister infiltration, and sinister manipulation of individuals, with the player having fun, enjoying the challenges and the planning and the execution of the plan, and also, by playing the game, aiding the aims and goals of the Order of Nine Angles.

Since the development and then the widespread use of 'the world wide web', a new Internet form of the game has been constructed, suitable for this technological medium, and taking into account the ease of communication and the flow and availability of information that this medium enables. This new form often employed pieces labelled 'sinister' instead of 'satanist'.

Game Rules - Recruitment

Before the Internet became - with the development of GUI's, html, and

web-browsers - available to and used by mundanes (i.e. before c. 1993 CE), the Order of Nine Angles recruited, and thus played part of our sinister game, in two ways.

The first, and the traditional way - still used today in traditional nexions - was clandestine personal recruitment by someone already involved with the ONA who would, over a period of time, get to know the prospective candidate and, if thought necessary, have a friendly private investigator check out their background. If deemed suitable, the candidate would then be given some practical tests - some physical challenges, and also some amoral challenges which often involved them undertaking some so-called 'criminal' activity, with thieving from and burglary of the dwellings of chosen and tested marks [mundanes] often being used. Then, if the candidate was successful, they would be invited to meet one or more members who would judge them for suitability. Only after this lengthy process would they be invited to become part of an established ONA group/Temple/nexion. In this traditional way, the candidate was either: (1) recruited because of their character, or because of some skill or ability they possessed, or because they were already known to or related to someone already involved in the ONA; or (2) the candidate themselves had sought to find someone involved with the ONA or sought to find an ONA group/nexion /Temple, and had succeeded, despite the obstacles placed in their way.

The second way - of open recruitment - was only used for some years, between the mid 1980's to the very early 1990's, during the 'second phase' of ONA development. This way involved contact being made with the ONA by prospective candidates via a posted letter sent to a post office box. After some exchange of letters, a meeting might be arranged if their correspondence had indicated they might be suitable, and which meeting was only the first of many tests.

At the time in question, of course, the nature and content of these tests had not been written about, as the tests were in part based upon the then still secretive nature of the heretical ONA and upon the sinister glamor then associated with Satanism, which secrecy and which glamor meant that there were quite a few candidates eager to contact the ONA and eager to participate in traditional Satanism, an eagerness which the dearth of information about the ONA - and even about aspects of Satanism - encouraged. In addition, the ONA made it quite clear that theirs was a difficult, selective, elitist, way, with candidates expected to meet high standards. So, if they did not want to be tested, selected, they should not apply.

The first test of this second way was the postal communication sent to the candidate arranging the meeting and which stated: be at this place at this time on this date. No options were given, and if the candidate failed to turn up, they failed, and contact with them was not resumed. Directions were usually in the form of an OS map reference.

The place usually chosen for this initial meeting was reasonably isolated (rural), open (few or no trees) and with difficult or no access for motor vehicles - which meant that the person had to walk to the meeting place and could be discreetly observed from a distance by the ONA recruiter or by some other ONA person acting as a look-out and in contact with the recruiter by 'walkie-talkie' [this was in the days before cell/mobile telephones]. Favored areas were moorland and mountains. Anton Long for instance - in the mid to late 1980's CE - would often choose The Long Mynd in South Shropshire, or somewhere in the Lake District. The recruiter would usually dress as a hiker or backpacker in order to blend in with the surroundings and so as not to attract undue attention, although on a few occasions might be dressed as a vagrant. One such meeting, around 1989 CE, with someone then involved with the Temple of Set, is mentioned by Aquino in his letter to 'Stephen Brown' dated October 7 XXV [reproduced in facsimile in volume one of *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992 ev].

If the candidate arrived on time [they were allowed to be no more than half an hour late; any later, they failed] then other tests followed, which varied from candidate to candidate.

1) For some, the second test would be for them not to be met at the correct time but just observed, from a suitable vantage point and from a distance (often with the aid of binoculars) by the recruiter. Their behavior would be noted. If they patiently waited for an hour - most usually two hours and whatever the weather - they would then most probably be met. If they failed to wait, they failed and no further contact with them would be made. If they waited but became agitated after an hour or so they would most probably not be met at all, but would be replied to (and another meeting arranged) if they subsequently contacted the ONA again and their letter was polite, restrained, and inquired about another meeting.

2) For some, the second test would be one of their latent Occult abilities, with the recruiter (perhaps dressed as a vagrant) seeming to just be someone strolling by and who would usually ask for directions, after which some causal conversation might follow, about the weather, or whether the person was on holiday, or some such thing. The recruiter would then amble away, the test here obviously being to see if they person followed, having sensed that 'the tramp' - or the hiker - was actually their ONA contact.

3) For some, the second test would be for some ONA person to meet them, but redirect them to another meeting point some distance away which the candidate was expected to reach by such a time it would involve them in running and at which relocation point the recruiter would be waiting. Usually this run involved a steep hill or two, and if the candidate was not on time, they failed.

4) For some, the second test would involve meeting them, but asking them to be

at a specific place nearby (a local village or town, for example) later that day (or evening) where they would be met and taken 'somewhere' (where was not explained, although sometimes it was hinted it might be where some ceremonial ritual was to be held). If the person failed to turn up, they failed. If they were at the rendezvous, a choice of options were available, depending on the assessment of the individual by the recruiter. The candidate was sometimes taken, by motor vehicle, to another isolated area and then told to get out, and left - the test here being to see if the candidate would re-apply at a later date. Or the candidate would be taken by motor vehicle (or sometimes escorted on foot) to some establishment (such as an hotel) serving meals and alcoholic beverages - this option being favored if the candidate was a woman. The test here would be the reactions of the candidate, sensed by the recruiter, with the meeting continuing according to such reactions: continued sometimes by a civilized discussion, sometimes over a meal, sometimes just over drinks; sometimes continued in private if (as sometimes occurred, for some reason, with women candidates) they revealed a willingness or a desire (without prompting or suggestions) to continue it in such a private way; and sometimes continued (or rather discontinued) by the recruiter curtly ending the meeting and leaving.

For some, there would be other types of second tests, with the overall aim of all such tests being (yes, you guessed it) to test the candidate, especially their determination, their resolve, their self-control and patience, and to ascertain if they had, latent or otherwise, any Occult abilities (such as esoteric-empathy and Occult intuition).

Those who passed the second tests were given a third - and in some cases a fourth - test following a meeting with the recruiter who at the meeting ascertained what the third/fourth type of test would be. Quite often it involved giving them some simple tasks to do (such as copying and sending out some ONA MSS) combined with arranging a further meeting, again in some difficult or remote place, at which meeting they were not met. Only if they passed this test - completing their simple tasks and resuming polite contact after the failed meeting - did their training and some personal guidance begin, based on the Seven Fold Way as outlined in texts such as *Naos*, with the new neophyte expected to progress, by their own efforts, toward External Adept and thence to Internal Adept, with them either forming their own group/Temple/nexion or being inducted into an existing one, and which induction involved further tests, such as the amoral one mentioned above. Those so successfully inducted into existing nexions would then go on, after some time, to participate in the testing of opfers and thence aid or undertake a cull, and which task marked their final acceptance into the ONA as it was then, and as it still is in traditional nexions all of whose members undertake either the Seven Fold Way or are part of the Rounwytha tradition.

As might be expected, few individuals passed the tests. Of the hundred or so candidates who presented themselves during the time this form of open and

personal recruitment was in operation, only seven succeeded and so were given some personal guidance, with three of these subsequently leaving because they either failed the physical challenges of the Seven Fold Way, or were not sinister enough to undertake a cull, or found the temptations and ease of mundane life just too difficult to resist.

Yet part of the object of this way of playing the game had been achieved, for those few that remained became valuable and necessary additions to the ONA (two especially so, given their talents), and the players of the game had much fun and acquired some new learning and some new skills, with some ONA aims and goals advanced, even inadvertently by those who failed given the stories some of them told about their experiences (in two instances, told to the likes of Aquino), and given the presence such open recruitment gave the ONA.

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The Internet Game and Rules

History

The Internet version of the game was introduced around 1998 CE with the object still being sinister recruitment, sinister infiltration, and sinister manipulation of individuals, although with such recruitment done with no direct personal involvement and based on the already established ONA principle of (what at the time were termed) self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings, with some forms - such as Insight Roles - when used by such people aiding the sinister infiltration of the societies of the West.

This principle of self-replicating self-contained units was one of the foundations of phase two of the planned development of the ONA, and was evident in the production and distribution (by postal means), from the mid to the late 1980's CE, of ONA texts such as the original *Black Book of Satan*, and *Naos*. The development and use of the Internet just accelerated the process of production, distribution, and sinister seeding as well as provided access to a wider audience. ^[1]

Rules

The first rule of the Internet version of the sinister game is that you are cautious, and suspicious of everyone, as you were suspicious before of anyone

known only through postal correspondence.

This rule means several important things. For instance, that you do not trust what people say about their experiences, their 'achievements', and themselves, or what they say about others, even if Internet contact (via mediums such as e-mail) has extended over a period of months, or much longer, and that you are therefore cautious about what you reveal in personal exchanges, or via personal third-party proxies, and that what you do reveal privately you intend to make public sooner or later, or is already known to some people you do trust, or (more often) that what you do reveal is for a purpose, done with sinister intent, and that therefore such information may be, if deemed necessary, 'booby-trapped' with certain details, as for instance in pre-www days when a letter might contain some not necessarily entirely correct information which, if leaked against the wishes of the sender, would have a certain intended effect and which also, if required, could almost always, if made public, be traced back to the recipient of such information.

Devious? Satanic? Of course. Also fun, and part of the sinister manipulation of individuals that forms part of the game.

In effect, and from your own experience and knowledge and using your Occult abilities, you build your own Occult firewall and anti-virus software which filters out anything suspicious and alerts you to and deals with malware.

Complete trust is earned, and earned only by means of direct personal interaction extending over a period of causal Time. Partial trust (of varying degrees) may be earned by events in the real world - for example, a reasonable level of partial trust can be established by having some friendly private investigator or sympathetic police office investigate, trace the individual(s) you are in contact with, and check them out; and a lower level of partial trust can be established if their identity and deeds have already been verified by several non-internet 'mainstream' published and non-related primary sources, and which sources have also been checked.

The second rule of the Internet version of our game is that the world-wide-web is only cyberland, so that what matters is not what someone or some many may say or claim there, or what items they may publish there, but what happens in the real world; what action results from such words in cyberland. Until their words become alive through the deeds of individuals, such words, while possibly interesting or amusing, are only hollow words.

The third rule of the Internet version is that all information is free, without copyright, and should be made available to everyone, without restriction and irrespective of whether it be deemed subversive, heretical, or 'illegal' in some nation-State or other.

The fourth rule is that revisions, comments, updates, bug-fixes, forks and flavors, are expected, encouraged, and necessary.

The fifth rule is that nothing on or sent by means of the Internet should be considered secure and can be read, cracked, or obtained, and used against you by the security services of a plethora of nation-States. [2]

Recruitment

In the context of the Internet game, recruitment means using blogs, websites, forums, e-mail, whatever, and seeding, propagating, our self-replicating self-contained units - that is, encouraging, facilitating, and inciting the establishment in the real world of working independent groups/nexions and of independent (freelance) operatives and associates, and which groups/operatives function by means of the exercise of their own judgement.

Sinister Manipulation

The Internet version of our game greatly increased the number of options and the number of available marks, although those who have previously used real-world manipulation of marks will find, after a short causal duration, that such Internet manipulation, while sometimes reasonably enjoyable, is no match for the real-world experience.

However, one option here is quite fun: when you sense or know via Occult means that someone is trying to trick you, the trickster, and you lull them into believing you have believed them on a certain matter or matters and that you 'trust' them, so that you hijack their usually long-term intended devious plan (perhaps relating to infiltration/disruption of the ONA) and use it to your own advantage and against them, by for example, praising them via the medium of the Internet and making them privy to 'secrets', and then feeding them information which they propagate and may add to and which propagation works in favor of the long-term goals, aims and objectives of the ONA.

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The Traditional Game

This form of the game, first developed in 1972 CE, is, as mentioned above, still played by traditional nexions, who continue to recruit in a personal, clandestine, manner and some of whose members are committed - in pursuit of their and our overall aims, objectives, and goals - to the sinister infiltration of academia, the military, the police, and other such establishments and institutions.

Thus, the fundamental purpose of this traditional, non-Internet, game is three-fold - to increase, over long durations of causal Time, the number of Adepts of the tradition (both sinister and Rounwytha); to enable our people to have some fun, sinister and otherwise; to slowly work at the infiltration of 'society' in pursuit of our Aeonic objectives; and perhaps most important of all to act as the stable core of our culture, our tradition, untouched by the silliness, schemes, scams, and posturing of and in cyberland, and immune to the vagaries

of political, social, military, and religious, events and occurrences.

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End of the Internet Game and Future Games

As of January 2012 CE the ONA ceased to play the internet version of our Sinister Game as its object - connected with the beginning of the Third Phase of our centuries-long sinister, Aeonic, strategy - had been achieved, the ephemeral medium known as the internet having served its purpose.

As with most or all things ONA, our Sinister Game is always open to development, refinement, and change, as causal Time flows on, as new means of communication and propaganda are developed, and as our people simply want to have some diabolical fun, or use the esoteric skills gained via pathei-mathos and so develop new sinister tactics to implement our Aeonic strategy.

122 yfayen

(Updated March 2012 CE)

Footnotes

[1] The three phases of ONA development - that is, past and present - are mentioned in published texts such as *Toward The Dark Formless Acausal* and in several (unpublished, restricted) internal ONA documents dealing (a) with sinister strategy and/or (b) which are transcriptions of talks and discussions of Oxonia Sunedrions.

The following quotation is from *Geneseos Caput Tertium* -

"The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal

form Baphomet, both as a Dark Goddess, and as the sinister-
numinous, which can manifest: (1) in men via the development of
skills/faculties such as esoteric-empathy, and (2) in women by the
cultivation of the sinister feminine."

[2] It is currently claimed that gnupg encryption - using at least a 2048 bit key -
is still secure.

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Source of information

The Satanic Letters of Stephen Brown, 2 vols. Thormynd Press, 1992 ev

Quod Fornicatio sit naturalis hominis (unpublished typewritten MS, by Anton Long, dated 107
yf)

Emanations of a Mage (unpublished MS by Anton Long, dated 118 Year of Fayen)

Geneseos Caput Tertium (unpublished MS by Anton Long, dated 122 yfayen)

Transition to the Fourth Phase (unpublished transcription of an ONA discussion, Oxonia, 121
yfayen)

The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System

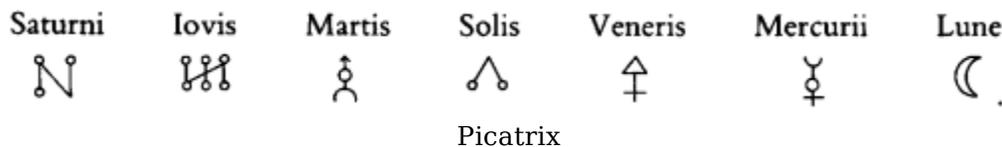
Those who have studied the Renaissance Latin text known as the Picatrix, and
those who have studied the more ancient Arabic text - Ghayat al-ḥakim - on
which it is based, will be aware of three things.

First, that describing either book as an "astrological" text is a mistake, given (i)
what the term astrology now denotes, such as the making of natal charts, and
the writing of horoscopes based on Zodiacal constellations; and given (ii) that
the classical Latin term *astrologia* denoted the Art (scientia) of knowing and
understanding celestial objects - the stars and planets - and how these objects
might affect mortals given that for ancient Greek and Roman philosophers we
mortals were considered as connected to, as part of, the cosmic order, κόσμος.

Second, that the subject of Ghayat al-ḥakim - and thus of the Picatrix - is this
connection and how a knowledge and understanding of the seven planets, of the
Zodiacal constellations, and the relation between them, was a means whereby
wisdom - an understanding of the cosmos, and of ourselves - could be attained.
Which understanding was of The Unity, the Monas, behind all things.

Third, how a septenary system permeates those two books. Thus, and for
example, the Latin manuscript whose scholarly designation is M - Sloane MS

3679 in the British Library – provides a useful summary of the text, a table of contents, listing the seven planets, while in Liber II, chapter X, their sigils are illustrated as follows,



which sigils, however, differ in many respects from those of the much earlier Ghayat al-ḥakim, and which difference will be discussed later.



The Picatrix sigils are followed, some pages on, by their Zodiacal associations, with Saturn for instance, associated with Aquarius (facias in hora Saturni tercia Aquarri ascendente) and Jupiter with Sagittarius (facias in hora Iovis secunda Sagittari ascendente) followed by descriptions of other, more human, planetary and Zodiacal associations and in which descriptions a certain Hermes Trismegistus is mentioned.

Liber III provides detailed descriptions of other esoteric correspondences between these seven planets and the twelve constellations of the Zodiac, including their respective Decans. For example, "Mercurius est minera virtutis intellective. Et habet aspectum ad sciencias addiscendum et sapiencia et dialecticam, grammticam, philosophima..." and "Luna est que recipit virtutes planetarum et infundit eas in mundo virtutis naturalis..."

Liber IV is divided into nine chapters, and concerns "de proprietatibus spirituum, et de his que necessaria sunt in ista arte, et qualiter imaginibus et suffumigianibus et aliis adiuvantur." That is, it concerns the animated principles – the 'spirits', angelus – associated with the seven planets and what is required, in terms of such things as incenses, sigils, names, and human-made objects – *imago* {1} – for those planets to be understood as symbolic of the workings of the cosmos and of ourselves.

In Liber IV various sigils are illustrated of a kind now familiar from much later 'grimoire' texts together with the names of the various 'spirits' – angelus – associated with the seven planets. For instance, Zemeyel with Mars, and Yebil with Sol.

The incenses associated with each planet, and their recipes, are described with that of Sol involving "florum spice nardi, sandali crocei et rubei ana 3x, ciperi, thymi..."

In chapter VII of Book IV it is stated that "deinde scribe in eo nomina septem stellarum, septem figuras earum et nomina septem angelorum et septem ventorum. Nomina autem septem stellarum sunt hec Zohal, Musteri, Marrech, Xenz, Zohara, Hotarid, Alchamar." The sigil of each is then illustrated.

While more quotations from the Picatrix could be included, sufficient have been provided to illustrate that the work concerns a septenary system and the esoteric correspondences of the seven planets including their relation to the Zodiacal constellations, and the incenses, sigils, tinctures, objects, and names of the respective animating principles, necessary to acquire an understanding of the whole system and thus achieve the goal that is wisdom.

There is thus a direct link to the septenary tradition described in the esoteric and typewritten 1980s O9A text Naos {2} and which O9A system is independent of the post-Picatrix qabalistic system, with its ten-fold Otz Chim, which all other, non-O9A, modern Occultists use and which later, Hebrew influenced, ten-fold system, has since the formation in the 19th century of the Hermetic Order Of The Golden Dawn, formed the basis of the 'magic' of Crowley, Levey, and Aquino, and which thus has mistakenly come to be regarded as an integral part of Western Occultism.

Differences, Influences, And Translations

The difference between the sigils given in the Picatrix and those in Ghayat al-ḥakim is indicative of two things. First, how the medieval and Renaissance scribes of the Picatrix (c.1300 - c.1459), not having access to the Arabic text (c.1050) sought to translate the Spanish translation of the Arabic text that they had access to, with differences between extant manuscripts of the Picatrix suggesting that various passages of the Spanish text were interpreted in different ways.

Second, how the later sigils - and the names of certain animating principles, 'spirits' or 'angels' - in the Picatrix may have evolved in the centuries between Ghayat al-ḥakim and the Picatrix, with the sigil of Mercurii for example obviously influenced by the Western alchemical symbol for Mercury.

In regard to modern English translations of the Picatrix, the word *magicus* is invariably mistranslated as 'magic' whereas as Anton Long has explained in his essay *Sorcery In Virgil's Aeneid* {3} it correctly refers to an ancient Art, a particular Craft, and not to what is now associated with the words 'magic' and 'magick'. Also, the first paragraph of Liber II of the Picatrix explains in some detail what is meant:

Sapientes qui naturali sensu sunt dotati numquam cessant nec deserunt petere et inquirere ut sapientum secreta sciant et intelligant, que incluserunt in suis libris et scripserunt verbis occultis. et qui predicta invenerunt sollicitis inquisitionibus quousque attigerunt que voluerunt; sed homines imbecilles et intellectu carentes ad predicta

attingere nequeunt vel venire.

Sed motus mee voluntatis processit ad inquisitiones magice et pravitatum tempore quo iuventute ftorebam. Et studebam in Centiloquio Ptolomei, in quo dicitur quod omnia huius mundi celestibus obediunt formis. Et manifestum est quod omnes sapientes in hoc sunt concordati, quod planete habent influencias et vires in hoc mundo quibus omnia fiunt in eo et alterantur motu planetarum in signis; qua de causa cognoverunt quod radices magice sunt motus planetarum.

In addition, the translation of the Latin *imago* by the 17th century English word *talisman* is a mistake since the Latin implies "a semblance", a crafting of something which of itself presenced, was a semblance of, what was 'higher', numinous, by something which was 'lower', material, with such a presencing well-expressed by Marsilii Ficini in his *De Vita Coelitus Comparanda*,

"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." {4}

Which is one of the axioms of the Hermetic weltanschauung, and as noted in the essay *An Esoteric Note On The Somnium Scipionis Of Cicero* {3} is a more philosophical restatement of the phrase "quod est inferius est sicut quod est superius" (what is above is as what is below) from the Hermetic text *Tabula Smaragdina*.

Hence, to obtain a knowledge of what is one ancient source for the O9A septenary tradition, the student of the Occult and those interested in O9A esotericism should study the Arabic text of Ghayat al-hakim in preference to the Latin Picatrix, and also compare that text to Renaissance works such as those by Marsilii Ficini, as well as study the alchemical texts which mention or which allude to a septenary system. {5}

August 2018 ev

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{1} The Latin term *imago* as used in the *Picatrix* is usually translated as "talisman". I describe why that is a mistake in the *Differences, Influences, And Translations* section.

{2} A facsimile of the 1980s O9A typewritten text is available, as of August 2018, at <https://lapisphilosophicus.wordpress.com/naos/>

{3} The essay is included in *The Eludent Order of Nine Angles*, available at

<https://omega9alpha.wordpress.com/2018/08/24/the-eludent-order-of-nine-angles/>

{4} The translation is by David Myatt, from his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369

{5} Many of these alchemical texts are described in *Alchemical And Hermetic Antecedents Of The Seven Fold Way*, available as of August 2018, from <https://omega9alpha.wordpress.com/άρρενóθηλυς/>

Notes On O9A Ontology And The Ruhaniyyat

While there does not appear to be - from extant Arabic esoteric texts - one definitive Occult ontology, a consistent theme is of ruhaniyyat associated with the septenary spheres {1} and which or who thus enable mortals to understand the influences and the knowledge of those spheres, with *imago* - talismata {2} - being one means whereby these influences could be presented, understood, and used.

In effect, the Arabic sources consider that the spheres are living immortal beings and therefore beyond the life of mortals {3} and that they re-present the divine - in the case of al-Kindi and other Muslim writers, are representatives of Allah - and that the pursuit of wisdom is the pursuit of knowing the ruhaniyyat and their influences and effects.



Planetary Sigils: Ghayat al-ḥakim

This pursuit of knowing the ruhaniyyat of the spheres and the crafting and use of talismata to 'presence' them may be said to be the essence of Ghayat al-hakim and thus of the Picatrix, with the ruhaniyya named Zemeyel for instance associated with Mars and Yebil with the Sun.

The ontology is therefore similar to that of several tractates of the *Corpus Hermeticum* - in particular the *Poemandres* tractate - with a hierarchical septenary system presided over by animating principles or entities with the mortal gaining sufficient knowledge to know, in respect of classical hermeticism, The One, The Monas, The Theos; and in respect of Islamic esotericism, to know Allah, the Omnipotent, the Eternal One.

In comparison, O9A ontology - although possibly inspired by and having some of its foundations in classical hermeticism and Islamic esotericism - is quite different.

Instead of the division between mortal and immortal based as both classical hermeticism and Islamic esotericism are on the moral assumption of good (immortal behaviour and living) and bad (mortal behaviour and living) there is the postulate of causal and acausal beings lacking as this postulate does any abstractive assumption about 'good' and 'bad' in relation to causal and acausal beings.

There is also, in the O9A way, no reliance on the 'wisdom' of The One, The Monas, The Theos, or on an omnipotent, unchanging, God/Allah, as recounted in some written words or in some texts or by some tradition or as revealed by some teacher, priest, priestess, or mage. Instead, there is reliance on a personal *pathei mathos*: on the individual learning by means of both practical and esoteric experiences over durations of causal time.

There is also, in the O9A way, no necessary belief in the spheres as living beings with their *ruhaniyyat* as having an actual existence, acausal or otherwise. Instead, there is the praxis of going to what is beyond abstractions - beyond every *ἰδέα/εἶδος*, beyond denotata, beyond 'good and evil' and beyond all other manifestations of opposites - to Being itself, shorn of the concept of deities, of deity, of separate beings, whether anthropomorphic or otherwise.

Ontologically, therefore there is a rejection of the principle, stated by Plato, that in respect of *ἰδέα/εἶδος*, and of Being,

πρῶτον μὲν αἰεὶ ὄν καὶ οὔτε γινόμενον οὔτε ἀπολλύμενον, οὔτε
αὐξανόμενον οὔτε φθίνον

"Firstly, it always exists, and has no genesis. It does not die, does not grow, does not decay." {4}

For, according to O9A esotericism, (i) every abstraction, every *ἰδέα/εἶδος*, even what we term an "archetype", has a genesis (which is ourselves) and also a particular span of temporal existence, and thus grows and then decays to finally die; and (ii) that we - we human beings - are the genesis of, an individual presencing of, Being and have the potential, the *physis*, to aid and evolve, to "grow", such a "cosmic being", through for example an individual quest and thence the discovery of lapis philosophicus, and yet also have the *physis* (demonstrated so often by human beings *en masse*) to be detrimental to Being and thus cease to evolve as human beings, or to descend back from whence we were to thus aid, to be, the "decay" of Being.

There is also, and importantly, in O9A esotericism an understanding that such methods and means as working with acausal entities - such as named Dark Gods {5}, who are the O9A version of *ruhaniyyat* - and such rites and talismata and sigils and Tarot images (archetypes) as may be employed are but a stage; only a beginning, only a part of a decades long and very personal Seven Fold Way. There is therefore no fixation on such Dark Gods; no fixation on such rites; no fixation on talismata and on such archetypes. For they are only learning

experiences; just initial - novice - steps on the path to discovering lapis philosophicus.

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{1} Ruhaniyyat - singular, ruhaniyya - are the animating principles or entities which or who - in O9A terminology - *presence* πνεῦμα, pneuma. They are commonly - though incorrectly - referred to as 'spirits', 'spiritual beings', or as 'angelic beings', and thus often identified and named as a specific 'angel' (angelus).

The origin of the Arabic term is the word *ruh*, which is used in the Koran - for example Surah 15, v.29 - and which word is often translated as 'spirit' or 'soul'.

Tractate 13 (v.19) of the Corpus Hermeticum - predating the Koran by centuries - has a similar sentiment to that of the forgoing Koranic verse: πνευματοφόρε δημιουργέ, which Myatt - in his *Corpus Hermeticum: Eight Tractates* - evocatively translates as "Breath-Giver, Artisan" and mentions in his commentary that the Artisan is "The Master Craftsman whose craft is to make - to construct, to create - living beings."

{2} The Latin word imago - used in the Picatrix - is commonly translated as 'talismán' which translation, as two recent essays have pointed out, is a poor translation. For the word talismán now implies an object - an often mass produced 'charm' - which has become divorced from its ancient origins as a bridge between mortals and entities such as the celestial ruhaniyyat.

Myatt in his essay *Telesmata In The Picatrix* uses the term talismata; while in the essay *The Latin Picatrix, The Arabic Ghayat al-ḥakim, And The O9A Septenary System* the author writes that "the Latin implies 'a semblance', a crafting of something which of itself presented, was a semblance of, what was 'higher', numinous, by something which was 'lower', material, with such a presencing well-expressed by Marsilii Ficini in his *De Vita Coelitus Comparanda*."

I have therefore decided to use the term talismata in preference to the common form talisman.

{3} qv. al-Kindi, *The Prostration of the Outermost Body*, in Peter E. Pormann and Peter Adamson (editors), *The Philosophical Works of al-Kindi*, Studies In Islamic Philosophy, Oxford University Press, 2012.

Another translation of the Arabic title of the text by al-Kindi is *The Sujud Of The Most Distant Sphere* where sujud refers to a part of Muslim Salat (prayer) and implies not only the act of prostration but also personal humility and acceptance of the power of Allah.

{4} *Symposium 210e - 211a*. The translation is by Myatt, from his lengthy commentary on section 9 of tractate 4 of the Corpus Hermeticum.

{5} The Dark Gods of the O9A are described in the 1980s typewritten text *Naos*, a facsimile copy of which is - as of August 2018 ev - available at <https://lapisphilosophicus.wordpress.com/naos/>

ooo

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The Esoteric Philosophy Of The Order Of Nine Angles An Introduction

Esoteric Philosophy

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, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did - that this reasoned order

(κόσμος) has a harmonious, an ordered, structure.

Certain esoteric philosophies - such as the one proposed by the Order of Nine Angles (O9A/ONA) - also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric - an occult - praxis or occult praxises. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxises: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), its

lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exoteric, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique, weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are - philosophically - considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity - sans symbols, archetypes, and words - which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the

wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics - manifest in the importance attached to personal honour {4} - and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

Misapprehending The O9A

Given the past often strident emphasis by the O9A for some four decades on what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

February 2014

Notes

{1} David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Fayen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text 2014; (ii) R. Parker, *The Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{9} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

On Leaving, Joining, Leadership, and Time

In respect of the Order of Nine Angles, the majority of individuals who show an interest in, or who declare they are ONA/O9A or are associated with us, sooner or later leave or move on to other things, be such things Occult, personal, or otherwise; with their motives or reasons for such a leaving or for such a

moving-on being almost as varied as the individuals themselves.

Most who leave or move-on do so after a few months or after a year or so, and do so quietly, with no explanation, public or private, although one or two will make, and latterly have made, some public announcement, sometimes critical of the ONA or critical of those involved with it or assumed to be involved with it, or critical of what they assume or believe is the way the ONA is developing. Sometimes someone who has been associated with - or even been a part of - the ONA for some years will leave.

Does all this - all this coming and going, and such pronouncements about leaving - matter? No, it does not matter. Why not? Because it is expected, and natural; and has been occurring for over thirty years.

It does not matter (i) because of the aims and goals of the ONA; (ii) because of the time-scale - of decades and centuries - on which the ONA operates; (iii) because of how the ONA is structured; and (iv) because of what the ONA really is.

As mentioned some years ago:

"One of the basic aims of the ONA is to create genuine Adepts - that is, individuals who question, who are rational; who possess genuine magickal skills; who have gone to and beyond their own limits. Essentially, the ONA is a LHP organization - there is no morality; no limits; no sycophancy. In fact, the ONA in its essence is profoundly anarchic, and may be said to preach and practice genuine anarchy {1}. The ONA system, such as it is, is for only limited guidance, on a direct individual basis, to be given. The novice, the Initiates, are expected to learn by trial and error, by practical experience [...]

It needs to be made clear, yet again, that every Initiate is expected to work many things out for themselves, that the ONA is only a guide; it is practical experience, self-insight, and self-honesty, which matter."

Source - <http://web.archive.org/web/20111004064402/http://nineangles.wordpress.com/reply-to-some-criticism/>

As AL wrote in 2009 ev regarding those following the traditional praxis of the Seven Fold Way:

"Over the decades, several people have come and gone - some only achieved External Adept; a few achieve Internal Adept. Of those who wander away, and give up or renounce their Sinister quest, one or two return, having learnt much - about themselves - during their exile.

Yet some of those who wander away or who may renounce their quest may still have done some useful work; may still have presented the

Sinister in some way, and thus have contributed something, or affected some changes, however small. Some of these may even have been manipulated into doing such things, into contributing such things, by a Master, or a Mistress, with their leaving or their renunciation a sign of their failure.

For such renunciations - whatever the reasons, or the reasons such people tell themselves - are expected, and indeed natural; part of the selection process itself. Those who go have failed, and proven themselves unsuitable; for the real, and the most important test, is that which lies beyond Internal Adept and which signifies the change from Adept to Master/Mistress. Of those who thus progress beyond the Abyss, there have been no renunciations.

Each Grade, of Internal Magick, is thus a test, a selection; and the move away from each Grade toward the next is also itself a test, a selection, and one which lasts many an alchemical season - in exoteric-speak, which lasts for some or often many many years.

Again, such people, such failures, should be viewed in the perspective of centuries: of the progression toward our Sinister goals, our disruption of the Old Order, our presencings of the acausal darkness, and the emergence of the New Aeon, whose Sinister magickal energies are already being felt, by some, and whose exoteric affects are slowly causing causal changes." Source - Dark Formless Acausal

In addition, and importantly, two things need to be remembered. First, that the Order of Nine Angles is and always has been based on the principle of

"self-replicating self-contained units; that is, based on the seeding, development and propagation of certain causal forms, and thence on the establishment of independent groups and independent individuals who would be freely provided with all the texts and materials necessary to either: (1) if they chose, to follow the Seven Fold Way on their own without any direct personal [centralized] guidance; or (2) to develop their own system based upon or inspired by the ONA, its causal forms, praxis, and mythos. These groups and individuals then would or could be the genesis of other seedlings, with some forms - such as Insight Roles - when used by such people aiding the sinister infiltration of the societies of the West." Playing The Sinister Game (pdf)

Second, that the ONA has and always has had both an exoteric [causal] and an esoteric [acausal/Aeonic] purpose and nature; a dual nature [sinister/numinous; sinisterly-numinous] manifest in (α) a leaderless, a non-structured, non-hierarchical collective (or collection) of (often clandestine) individuals, groups, and nexions, who are all - in some way or other, and in whole or in part - guided by or inspired by the esoteric philosophy of Anton Long {2}, and in (ω) the ancestral and occult pathos of the individual Rounwytha and of the

Inner ONA. Thus, α [alpha] implies - necessitates - the continuing development/reformation/counter-reformation of 'the theory and praxis of the ONA' by both individuals and groups, sans sycophancy, with the consequent subversion of existing forms and structures and the development of new ones; while ω [omega] implies - necessitates - the pursuit, over decades, of Lapis Philosophicus by a few (often reclusive) individuals and thus them adding to not only the occult pathei-mathos of the ONA but to the ancestral pathei-mathos germane to all human beings.

But it is only to be expected that only a few, now, will appreciate and understand all of this. Meanwhile, people will continue to 'join' and to leave what is exoterically known and exoterically described as The Order of Nine Angles.

June 2013 ev

Notes

{1} On the matter of anarchy, qv the following for example:

a) The text *The ONA and Anarchy* first circulated in 1991 ev, included in some compilations of ONA MSS published in the 1990s, and available here -

<http://web.archive.org/web/20111004064308/http://nineangles.wordpress.com/ona-and-anarchy/>

b) The Letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*.

A useful, working, 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".

{2} For an outline of this esoteric philosophy, see the chapter *O9A Esoteric Philosophy Of The Order Of Nine Angles: An Introduction*.

Vindex - Mythos And Logos

According to the esotericism of the O9A, Vindex is the name given to the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to replace the current status quo (the Old Aeon) and which energies prepare the way for - and then inaugurate the practical beginnings of - the New Aeon.

Vindex can be presented ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour, with the O9A Code of Kindred Honour the new logos - the "word" - which describes this new aeon and which logos is the unique perceivation of the O9A.

Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion.

The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is embodied in:

- (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and
- (2) the way, the law, of personal and kindred honour in place of the abstract impersonal laws made by modern governments.

The main opponents of Vindex are those who represent or who accept the Magian ethos, which ethos is embodied in (i) the monotheistic and patriarchal religions of Judaism, Nasrany (the way of Jesus of Nazareth), and Islam, and (ii) in using causal abstractions - political, social, and ideological - as guides, templates, for personal, social, and societal behaviour in place of individual pathei-mathos and the "acausal knowing", the perceivation, the insight, that the individual faculty of empathy provides or can provide. In respect of empathy and the O9A,

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one

of the esoteric skills which distinguishes an Adept from a non-adept.
{1}

Esoterically, opposition to Magian abstractions is represented by the "traditional Satanism" of the O9A with their Satan - as explained in texts such as the *Geryne of Satan* {2} - representing

"someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones'). Someone, that is, who stirs up trouble and dissent."

The O9A Satan is therefore a being who is opposed to those (such as Zionists) who regard themselves as chosen by their monotheistic God. Which explains why the O9A regarded NS Germany as a Magian heresy and as "a burst of Luciferian light - of zest and power - in an otherwise Nazarene, pacified and boring world." {3}

Exoterically, Magian abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism; with materialism both capitalist and marxist {4}; with abstract ideologies and religions, and with an increasingly artificial way of urban living.

A moot point in respect of Vindex is whether the practical (exoteric) opposition to the Magian ethos will be political, social, or involve an armed struggle. Prior O9A Phase (or iteration) Three of O9A aeonic strategy, {5} the armed struggle option was favoured with Vindex idealized as a male or female warrior who leads an armed urban or rural gang and who - like Brüder Schweigen - achieves notoriety but whose members and leader, unlike Brüder Schweigen, are not found and not caught but who instead create an "urban legend", and who thus attract followers and instigate an armed revolt against The State.

More recently, there has been some support among O9A associates for social, educational, cultural, and spiritual, movements such as Reichsfolk {6} whose aims include establishing new rural communities where people they can live among their own kind according to their own folkish traditions, customs and laws. Which communities will form the foundation of the New Aeon following the collapse of the Old, the Magian distorted, Aeon.

August 2019 ev
v.1.01

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{1} *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, which text is included in this book.

{2} The text is included in the *Feond* book, International Standard Book Number 978-1687255624, or from <https://omega9alpha.wordpress.com/geryne-of-satan/>

{3} The quotation is from the text *The Nazarene/Magian Ethos* - qv. <https://wyrdsister.wordpress.com/2019/09/11/two-heretical-o9a-texts/> - which provides the necessary context, which is that the O9A considered and considers National Socialism as just one "causal form" which could be useful in terms of Aeonic sorcery.

Which aeonic/esoteric use of such a latter-day heretical causal form is one of the reasons why the O9A is satanic - "evil" - in the eyes of its critics.

{4} In respect of capitalist America and the Marxism of the Soviet Union, Myatt wrote in his *Vindex: Destiny Of The West* that they

"are metaphysically the same, namely in regard to their world character and their relation to the spirit. In all its implications, the materialism that has come to dominate the present century and which is exemplified by America, does not differ from Marxism or socialism - both represent, despite outward appearance in terms of the type of government, the same approach to the spirit or ethos of the West. Both emasculate that spirit, as Heidegger well understood.

For Marxism is not, as Spengler assumed, the logical outcome of the Faustian will-to-power: rather, Marxism is the ultimate contradiction of the Faustian. It returns the spirit to earth, to material concern, and reduces everything to that which is common. It is totally opposed to the heroic idealism which is one of the Faustian qualities. The concern of the Faustian is more will-to-knowledge, more mastery through the use of a myth or mythos which is at once both numinous and archetypal."

A facsimile of the first edition of Myatt's *Vindex* - published in 1984 - is available at <https://wyrdsister.wordpress.com/2019/01/28/vindex-destiny-of-the-west/>

See also Myatt's later (c.2003) *Mythos of Vindex* available at <https://wyrdsister.wordpress.com/2017/05/12/myatts-mythos-of-vindex/>

{5} Regarding Phase Three, see the 2011 O9A text *Geneseos Caput Tertium* which is included in this book.

{6} qv. <https://cosmicreich.wordpress.com/>

O9A Code Of Kindred Honour

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty. Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator. Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act

with kindred honour in all our dealings with our own kindred kind. Our obligation – as individuals who live by the Code of Kindred-Honour – is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Kindred-Honour – means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

Toward The Abyss - A Guide for the Internal Adept

After perhaps a decade or more replete with the striving To Presence The Dark - the acausal - in practical ways, there naturally arises within some of our kind - who have not, out of choice, rigorously followed the traditional Seven-Fold Way to Internal Adept - certain disabling or troubling doubts and questions, and sometimes even a real personal anguish.

Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way. Sometimes these doubts are to do with ethics, with the morality of certain deeds done; sometimes - for those with family and offspring or considering such - the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Esoteric Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to live again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions - such personal turmoil as occurs - are only the beginning of the esoteric/chemical process of dissolution/unification/reunification that forms the essence of what is known as The Ordeal of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss - where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss - just one more stage of our Sinister Way - that provides the necessary context.

What Are The Answers?

The answers to questions, and the how of how to resolve such doubts, are, as always, for each individual to discover for themselves. Theirs is the continuing journey; theirs is the success - or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand."

Perhaps the answers to many such doubts which an Internal Adept may have reside in one or more of three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss, and thus beyond causal abstractions and the duality (the dialectic) of abstracted opposites;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Esoteric Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist -and have been mentioned in many MSS) - and which means include the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their 'sinister' character born from practical

deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time - from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonic Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time - from a year to much longer.

In respect of (3), if there is no such person, one should be sought. For such a sharing, according to our Esoteric Way, is part of the balance required. As is - for some - raising the progeny of one type of such a sharing; as is - for some - living the life of a Rounwytha; and as is - for some - living alone as a reclusive sorcerer or sorceress.

What all this means is that they - despite what they believe, or desire to believe, about themselves - have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

Acta Est Fabula Plaudite

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful laughter, from some Master or Mistress or some acausal being presenced on Earth.

Sometimes someone - teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego - may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos.

But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned - right from the start.

We, The Order of Nine Angles, are as we are - *balewa*. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos - a game for some, perchance a τραγωδία for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

**Συνέδριον
(Sunedrion)**

A Wyrdful Tale

I. One Autumn Evening

There was nothing outwardly suspicious about the house. It was, apparently, just a normal, old, three-story English town house, built of red brick with a tiled pitched roof whose front sash windows overlooked that narrow - now thankfully traffic-free - short cobbled street and whose wooden front door - raised one step above street level - opened directly onto the widthless pavement.

Positioned as it was in the centre of the town between two churches, St Mary The Virgin and St Alkmund's, only a few yards from a timbered framed early 17th Century building, and providing as the street did easy pedestrian access to Butcher Row, Grope Lane, and Fish Street, scores of people walked past the house every day, oblivious to the fact that there was another story, hidden below street level: a lower, windowless, ground floor of brick-vaulted ceilings and quarry-tiled floors accessible only from the Sitting Room by an enclosed, door-secured, stone staircase. And it was there, where the only light came from candles and from a warming fire in the brick-built fireplace, that the two young women had, and late last Autumn, undertaken their rite of human culling.

Like the outer appearance of their house, there was nothing outwardly suspicious about those women. No occult jewellery; no trendy hairstyles; no tattoos or body piercings. Their clothes and accessories were discreet, an understated elegance replicated in the interior of their home. Replicated even in the first floor bathroom - one of two in the house - which gave no indication of the events that late Autumn evening when they two, friends and lovers since the Sixth Form, had efficiently with surgical precision dismembered the body; clinically cleaning the bath and its surround until not a trace of death remained, a fact ascertained by the judicious use of a forensic light source.

Their male opfer had been easy, so very easy, to find and entrap. A first killing planned years in advance when they - following a most wyrdful meeting with a strange itinerant bearded man - had studiously researched the occult, choosing university courses and then appropriate occupations to provide them with some of the necessary skills. For one, it was forensic science and a detailed knowledge of anatomy; for the other, investigative experience and useful,

professional, contacts with local law enforcement and social services.

As befitted both their personal agenda and their sinister tradition, he - their offer - had chosen himself. He had a history of violence toward his wife; toward other women; and was once tried in a court of law for rape with the trial halted when his victim - the only prosecution witness - failed to appear in court. He, smiling, was found not guilty and released. She, the prosecution witness, was found the following day near her school, having hung herself from the branch of a tree until she was dead. A week later, and he himself was ensnared: a young woman at night in a Bar, a few words exchanged, and he was there in their house where a drugged drink sufficed, no need for the shadowing armed chaperone until, as planned, they took the mundane down below to smilingly throttle him by the neck until he, for his sins, was satisfyingly dead.

Thus, as they had correctly surmised, no one would miss or even bother to try to find that violent misogynist man; his body parts neatly wrapped, weighed down, and scattered at sea one sunny weekend when, as was often their routine, those lovers travelled to where their small inshore boat was berthed in a Marina. With disposal - and then their passionate lustful intimate Champagne celebrations - over, they began to plan to do a killing deed again and perhaps again, after all of which they, as they had that Autumn evening, would together on the Stiperstones to chant their valedictory chant:

Wash your throats with wine
For we have returned to bring forth Darkness and Joy:
We accept there is no law, no authority, no justice
Except our own
And that culling is a necessary act of Life.
We believe in one guide, Satan,
And in our right to cull mundanes.

ooo

II. A Summer Gathering

To the uninitiated, the gathering in a seminar room in one of the smaller Oxford colleges during the long vacation seemed to be a small group of academics meeting to discuss abstruse matters relating to their professional fields of interest, or - perhaps - a meeting of business people gathered to discuss some corporate strategy or other. Or, perhaps more realistically, a combination of both the foregoing, as possibly befitted the recent move in academia toward finding suitable necessary funds; certainly, the majority of the thirteen participants seemed to have dressed accordingly.

The four men in greyish well-fitting suits with ties announcing some alma-mater or some other form of inclusion: the black and red of an Old Malburian, the

rather garish wide brown-yellow-blue stripes of another school, and the more subdued small green and white stripes (on a blue background) of a certain military unit. The older, bearded, professorial-looking man wearing well-worn tweed whose straight-grain briar pipe peeped out from his jacket pocket. The seven women who, while rather disparate in terms of age, all sported the corporate look: figure-fitting woollen skirted suits or shift dresses, all in neutral colours, together with sheer-tights. And, for some reason, all seven wore almost matching necklaces of small, fine, white, freshwater pearls.

Obviously, or so the uninitiated would have guessed, the two other women were post-graduates, or perhaps recently appointed to senior management positions. Not that it was their comparative youth or their most elegant colourful manner of dress that gave them away. Instead, it was a somewhat initial awkward self-consciousness, as if this was their first time attending such a triennial gathering. For they only vaguely knew one person there, having only met him once so very many years ago when he, after that concert of Renaissance music, had sought them out to present them with a leather-bound book and then silently take his leave.

As for this gathering, those two young women had received their unheralded invitation only weeks before, in early Summer following their successful Autumnal culling. An invitation anonymously hand-delivered to the town house they shared; intriguingly consisting as that invitation did of an encrypted message on high quality paper embossed with a certain sigil. The next day, a key to the cipher was left; an image of the three-dimensional esoteric 'simple star game'; and while it did not take them long to understand its significance as the required 'straddling board' for a Vic cipher, it took them three nights of sleepless toil to break the code, for the English alphabet and the numerals zero to nine were mapped to certain squares of the seven boards of that game, ascertained by the star name of a board and by how the pieces in the image - each piece marked by symbols - were placed on them.

To the pleasurable surprise of the newcomers, the Oxonia gathering on that warm summer morning formally began not with words - not with declamations or invocations or even some speechifying speech - but rather with four of the women, who, having extracted their instruments from their cases and tuned them, very professionally played the Andante of Schubert's *Der Tod und das Mädchen*. Which music set the cultured - the non-mundane - tone of the gathering, as it had at all the others.

No formal introductions, only the professorial-looking man - softly-spoken with a well-educated accent - giving a short informal talk, as if reminiscing to family and close friends. Then, a brief discussion concerning certain strategic things, ended by that gathering's always cultured end: bottles of Krug Clos du Mesnil opened, their contents shared. And there were invitations, of course, to dinner parties for those elegantly attired young ladies, who now most certainly belonged.

ooo

"The third phase is also where we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history...

We aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual."

oooooo

Συνέδριον:
οὔτος ὠνήρ στας ἐπὶ τὸ συνέδριον ἐξεκαλέετο Θεμιστοκλέα,
Herodotus, VIII.79.2

Appendix I: Illustrations

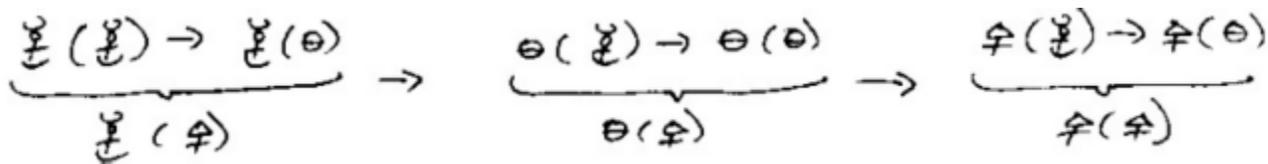


Figure 1

The Nine Angles of The O9A Star Game

The Alchemical Process

Stage	Process	Word	Sigil	Season
♈	Calcination	Nox	⚔	Aries
♏	Seperation	Satan	⊖	Scorpio
♋	Coagulation	Hriliu	⚙	♈
♍	Putrefaction	Lux	⚔	♏
♎	Sublimation	Azif	⚙	Libra
♑	Fermentation	Azoth	⚙	Capricorn
♆	Exaltation	Chaos	—	

Figure 2



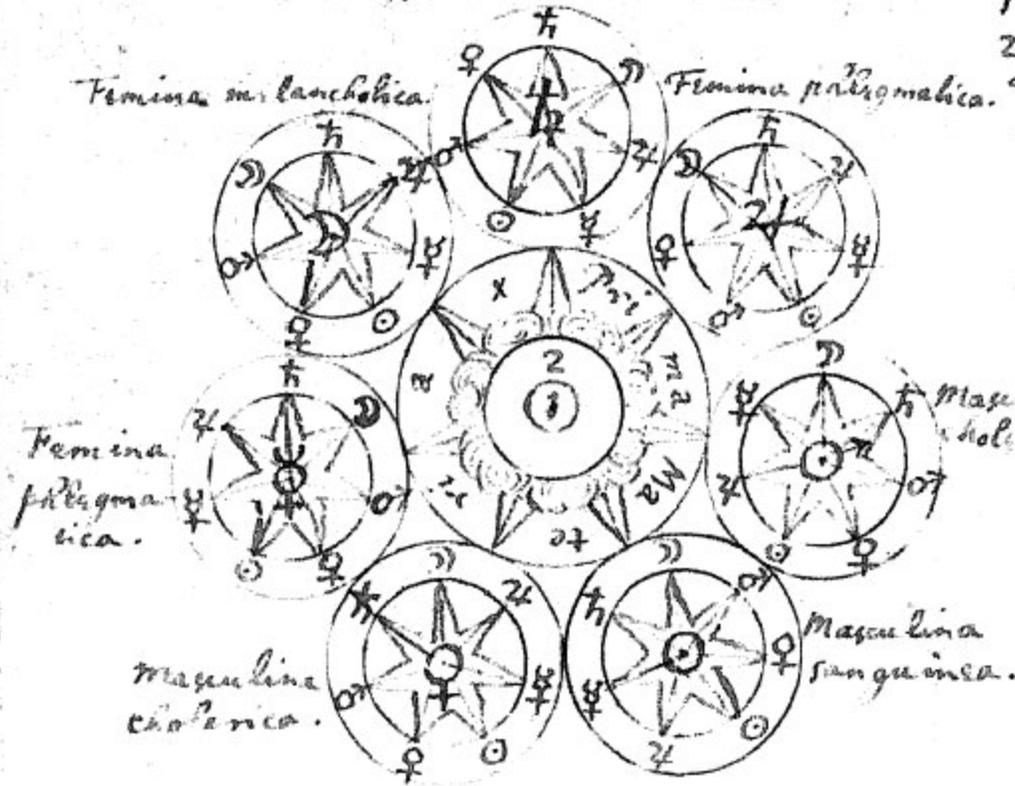
QVAM benè CÆLESTI CIVILIS machina formæ
 Congruat, & quàm sit paribus distincta figuris,
 Vnica pro multis Respublica nostra loquetur.
 Aspicias alterno circumgytancia cursu
 Sidera, & æquali causas quæ pondere librat
 IUSTITIAM, nostri centurum inuariabile mundi?
 Aspicias eminentos SEPTEM spatia ampla PLANETAS,
 Quorum quisque suo studiose præsidet orbi?
 VERTAS RERVM, Luna: & FACVNDIA; Regni
 Mercurius: Venus esse potest CLEMENTIA Regis.
 Per soli PIETAS medijs distunditur Altris.
 VIS ANIMI iustis Mauortem spirat in armis.
 Nata Iouem simulat PRVDENTIA provida patrem:
 Saturnumq; graui MAIESTAS plena timore.
 Hæ sunt quæ nostras collustrant Lampades oras
 Præcipua: verùm his Octauam apponere Sphæram
 Luminibus fixis, claris, varijsq; micantem
 Jam liber, visq; olim STELLATVM dicere CÆLVM.
 Cælum Stellatum CAMERA est STELLATA Britannis,
 Consilij munita pijs, Procerumq; frequenti
 Nobilium stipata manu, qui munia Regni
 Ardua procurant, & magna negotia versant.
 Omnibus impèdet globus is, cui MOBILE PRIMVM
 Nomen, & amplexu nexus qui continet omnes.
 TU VIRGO, REGINA Potens, tu MOBILE PRIMVM
 ELISABETHA, rapis tecum molimina Gentis.
 Indè reluctantes animos, menteq; rebelles
 Debilitas, MOTVq; trahis Suprema DIVINO.
 Hic ordo: sic conspirat status ORBIS, & VREIS:
 Hæc tamen hoc tantum discrimine distat ab ILLO,
 Quid non perpetuò firmari possit vt ILLE.
 Ergò diu SPHÆRÆ SVMMÆ MOTRICE ferantur,
 Ergò diu SPHÆRAS & MOTRIX SVMMÆ gubernet.

RICHARDVS LATE—WAR, Collegij
 D. Iohannis Præcursoris Socius.

Figure 3
 Sphaera Civitatis, 1588 CE

Lapis Philosophicus cum suis rotis elementaribus.

Femina melancholica.



1. This is bl
 2. This is gr
 Like clouds a
 The rays of
 the little o:
 half yellow
 About of gr
 Prima. Mal.
 great
 with
 the
 or v
 & w
 y^e sⁱ

Figure 4

Isaac Newton: *Lapis Philosophicus cum suis rotis elementaribus*

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 Jesod, Mercurius.
 Ad Malchuth Luna, & in medio locatur Terra.
 Figura (S.) repræsentantur Septem cœli: nempe
 1. Cœlum primum & summum ערבות, quod applicatur ad Chesed; ubi dicuntur reperiri Thesauri benedictionum & largitionum, & gratiæ, omniumque bonorum, quæ in Mundo

Figure 5

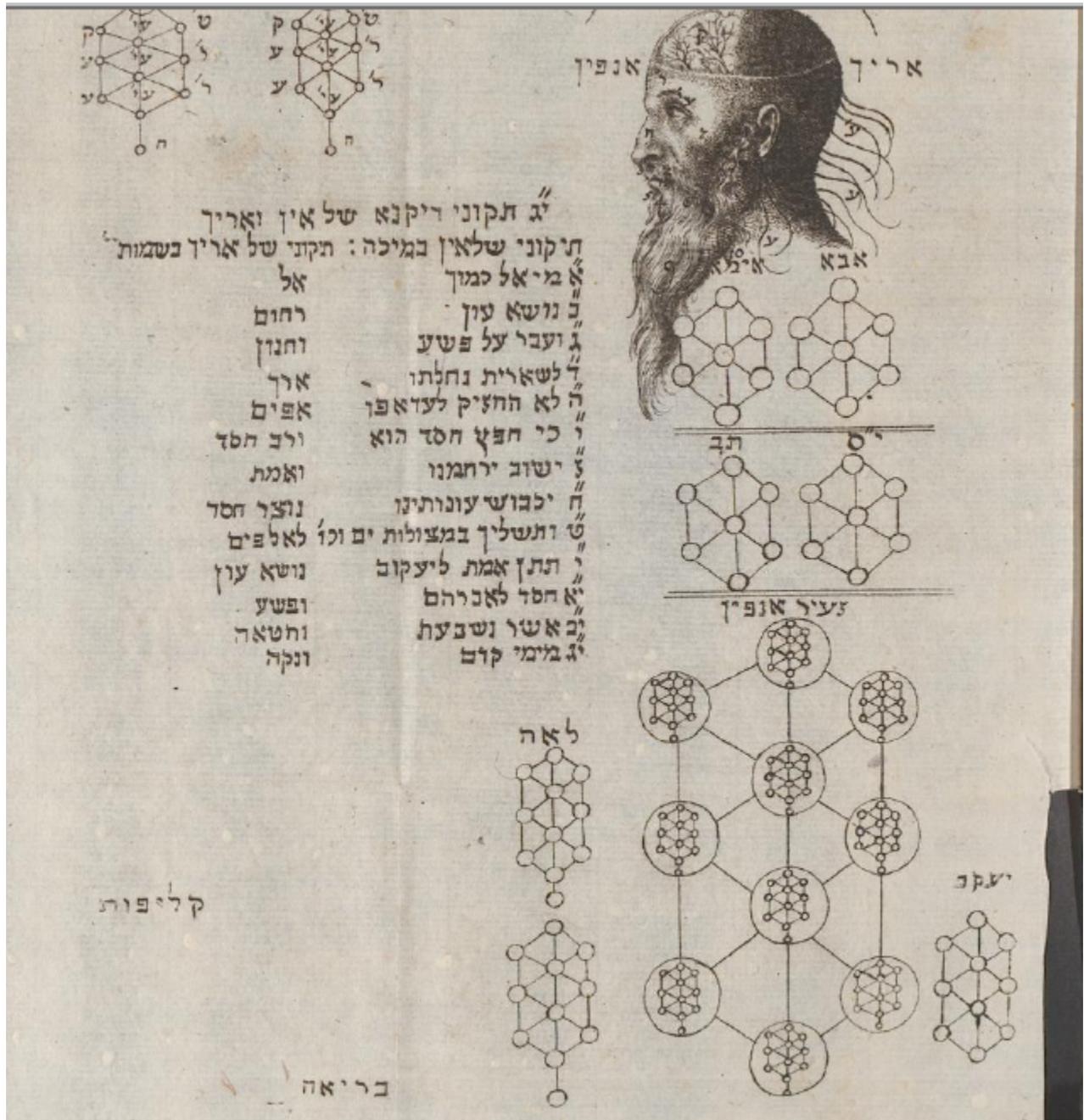


Figure 6

Kabbalah: source which includes the classical hebdomad

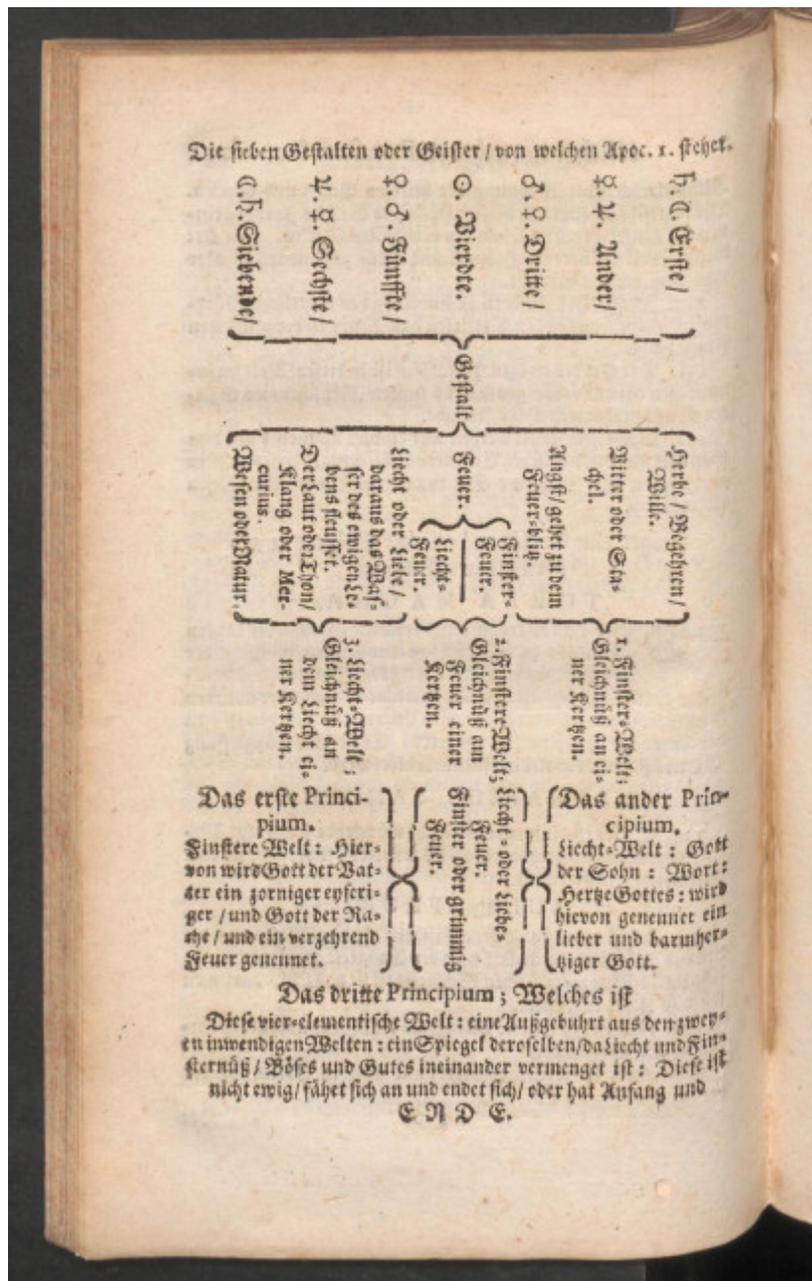


Figure 7

Septenary system, *De Signatura Rerum* by Jakob Böhme 1682

imagines suis locis & temporibus sicut in foetu o-
 peratiua. Nam in foetu primo mense cum semen
 in matricem recipitur, operatur Saturnus coagu- *Planetarū*
 lando & stringendo materiam sua frigiditate, & *effectus.*
 sic in ipsa natura in primam massam coagulatur. *Saturnus.*

Secundo mense operatur Iupiter digerendo cas- *Iupiter.*
 liditate in quandam massam crudam, quæ voca-
 tur embrio.

Tertio mense operatur Mars agendo in mate- *Mars.*
 ria sua caliditate & siccitate, diuidens ac sequestrās
 illam massam, membraq; disponens.

Quarto mense operatur Sol, qui nutrit spiri- *Sol.*
 tus, & incipit viuere partus.

Quinto mense operatur Mercurius, qui fora- *Mercurius.*
 mina & spiracula facit.

Sexto mense operatur Venus, disponit enim & *Venus.*
 ordinat oculos, supercilia, & testiculos.

Septimo mense operatur Luna sua frigiditate *Luna.*
 & humiditate, laborat ad expellendū infantem, Et
 si tunc nascitur, viuere potest, si vero non nascitur,
 debilitatur.

Et octauo mense iterum Saturnus operatur *Saturnus.*
 constringendo, fit foetus in matrice, & si tunc nas-
 ceretur viuere non posset.

Nono autem mense iterum Iupiter caliditate et *Iupiter.*
 humiditate nutriendo, reducit vires foetui, & sic
 complete nascitur, & bene viuit.

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

Figure 8



Figure 9

Theatrum Chemicum Praecipuos Selectorum, 1550

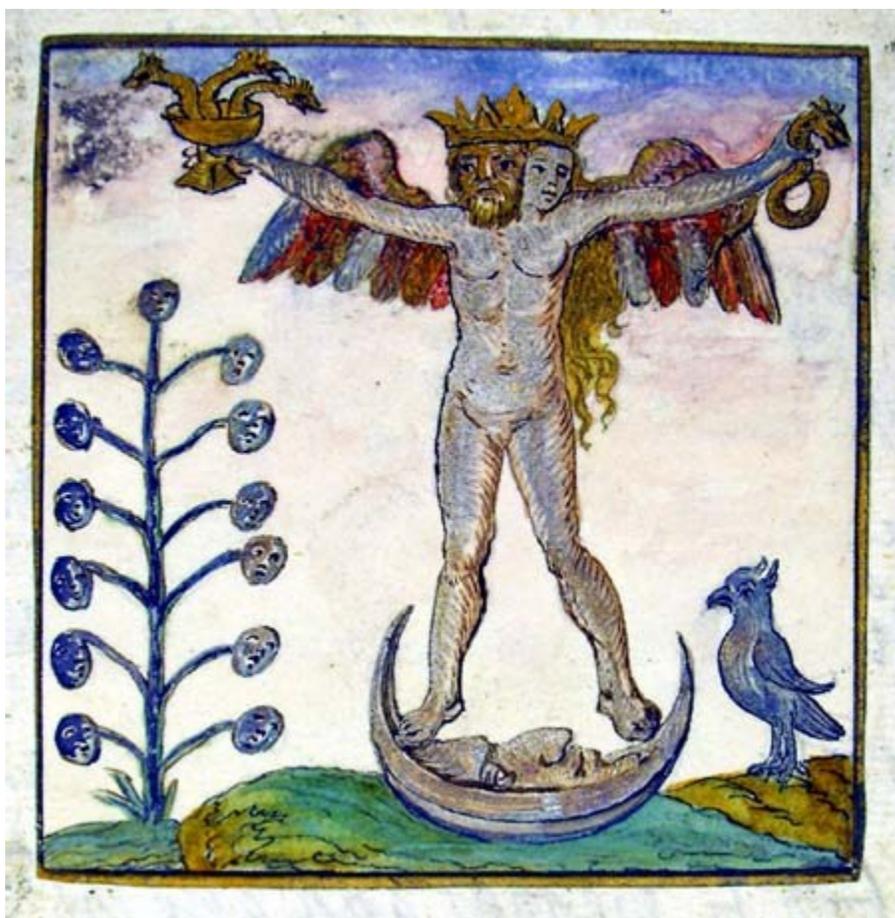


Figure 10

άρρενόθηλυσ: *Theatrum Chemicum Praecipuos Selectorum*



Figure 11

άρρενόθηλυσ: *De Alchimia Opuscula Complura Veterum Philosophorum*

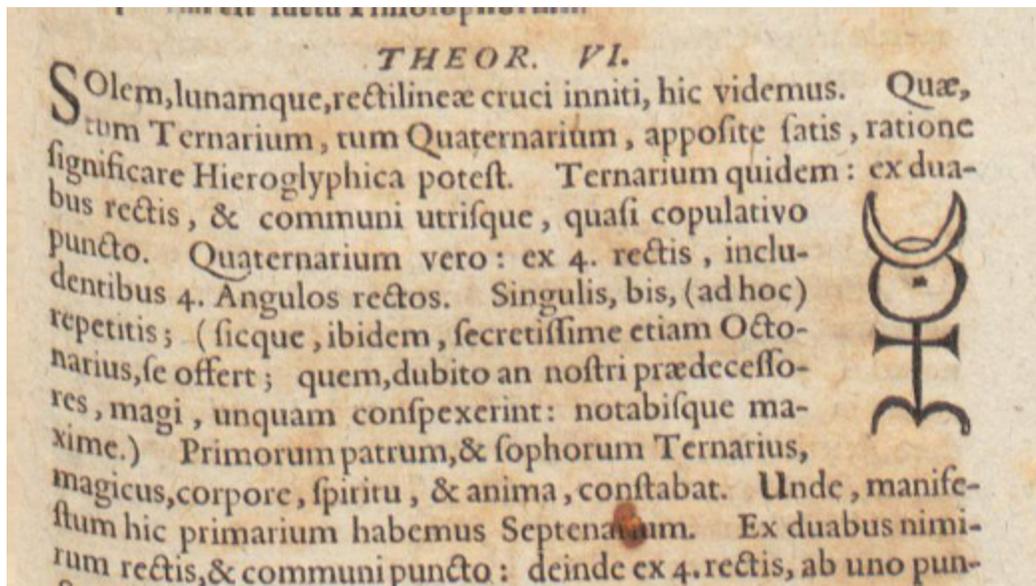


Figure 12

Sigil: Dee, *Monas Hieroglyphica*



Figure 13



Figure 14

Septenary: *Azoth Sive Aureliae Occultae Philosophorum*
Showing the three basic alchemical substances
(Salt, Sulphur, Mercury)

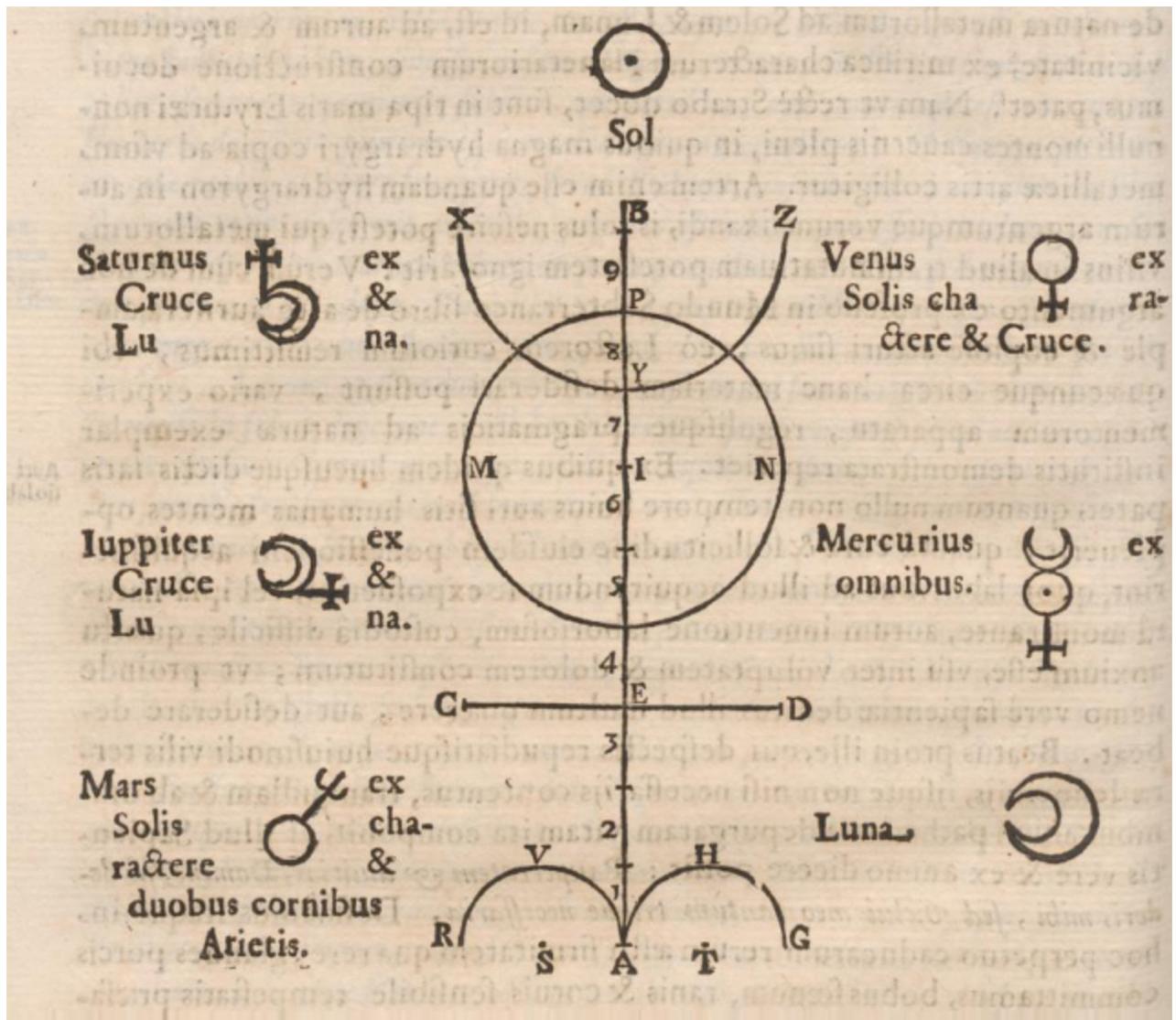


Figure 15

Septenary System
Oedipus Aegyptiacus, Tomi Secundi Pars Altera



Figure 16

Azoth

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)



Figure 17

Septenary System
Oedipvs Aegyptiacvs

Appendix II: Two Esoteric Chants

To be performed by cantors 'in parallel' a fourth apart (or an octave and a fourth).

∫ -- -- c N' : N' -- -- n. n' n' :
Ny - kha * k - then - ae At - a

n. nN N n' : - w' s n r - c r r n n
- 30th . At -

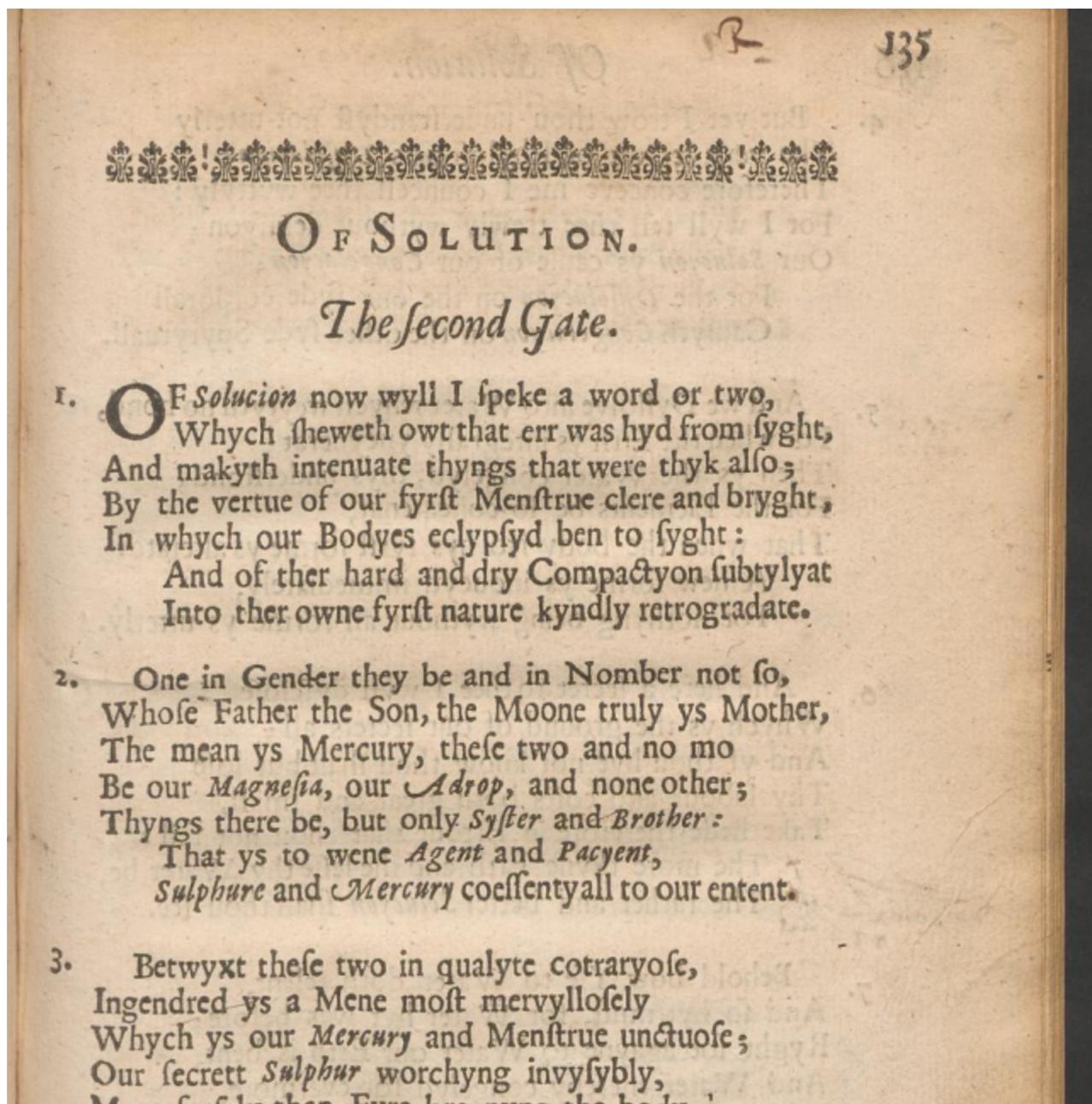
- n w' n n r' r , n n n w' : n
a - 30th

n' : - c / n n n' : n' : - w' n' n
AE - a - 30th

Chart to return Atazoth

The esoteric use of the English term 'gate' has a long history. For instance, the term occurs in *The Compound of Alchymie* written in 1471 CE by George Ripley and included in the book *Theatrum Chemicum Britannicum* - a compilation of alchemical texts published in 1652 CE and edited by Elias Ashmole - with each chapter of *The Compound of Alchymie* using the term in the subheading, for according to Ripley there are twelve gates involved in the alchemical process he describes.

As for example The Second Gate:



Appendix IV
One Esoteric Insight:
The Acausal And ó θεός

As noted in version 4.01 (130 Year of Fayen) of the O9A text *A Glossary of Order of Nine Angles Terms*, {1}

"What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand."

In the matter of the historical origins of the Septenary System of the O9A what is particularly esoteric is the difference between the historical, hermetic and Greco-Roman, "the theos" - ó θεός - and the "God" of Nazarene theology.

As Myatt notes in his commentary on Tractate XI of the Corpus Hermeticum {2} he transliterates θεός rather than translating it

"as God (as most others do) which translation in my opinion imposes a particular and Christian interpretation on the text given two thousand years of Christian exegesis regarding both God and the Old and New Testaments. A suitable alternative to 'theos' might be 'the god', which emphasizes that the theos described in this tractate is, like Zeus in classical times, the pre-eminent divinity. Occasionally, when the text warrants it - for example τῷ θεῷ and εἰ μὴ εἶς ὁ θεός - I have used 'the theos' instead of theos."

This rather pedantic - scholarly - difference is fundamental to understanding how the texts of the ancient Corpus Hermeticum relate to how the O9A has evolved ancient hermeticism and alchemy.

For instead of "the god" - the θεός of such ancient and alchemical texts - the O9A has the "acausal", devoid as that acausal concept is of anthropomorphic deities, of the causal abstractions of theos and theoi.

As explained in the O9A text *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*,

"This 'becoming united with theos', however, does not mean that mortals 'become god' or become 'a living god'. Instead, as Pœmandres has made clear (for example in section 26) it means transcending, beyond mortal death, to the two immortal realms that exist beyond the seven spheres, one of which is that of the 'ogdoadic physis', and both of which are described in terms of emanations of theos [...]

In the septenary tradition of the Order of Nine Angles the realms beyond the seven spheres are described in terms of acausality, as being part of the acausal, with the mortal - having successfully undertaken their journey along the seven-fold way - entering into a new and immortal existence in the realms (or universes) of the acausal. For, although, the singular 'acausal' and terms such as 'acausal realm' are often used, it is noted in *Naos* that "generally the singular is used to avoid semantic complications, although the Septenary tradition accepts the near certainty that many such 'acausal' universes exist to compliment 'our' causal universe."

There is, therefore, in the seven-fold way, an understanding of the goal in terms not of 'becoming united with theos' (as in the hermetic text) but rather in terms of egressing into the realms of the acausal and of a new existence in the acausal. That is, in place of the ancient theological explanation - of theos, and of 'a science of divine things' - the O9A have a modern metaphysics, an axiomatic theory, of causal and acausal, of 'a new science of different types of energy' [...]

While the seven-fold way is clearly a modern anados which enshrines the ancient hermetic and rather mystical tradition of an individual seeking to attain immortality, it is also, and importantly, different. For it is a practical and a decidedly occult anados, a means of individual transformation and learning, involving as it does the use of sorcery; ordeals such as the grade ritual of internal adept where the candidate has to live alone in wilderness isolation for around three months; and a guided - an initiatory - exploration of the supernatural realms (or archetypal realms, depending on one's perspective) part of which involves working with Tarot images and evoking 'supernatural' (or archetypal) forms termed 'the dark gods'. There is therefore, as a study of *Naos* makes clear, a melding of ancient traditions - occult, alchemical, hermetic, mystical - with newer esoteric, occult, techniques such as The Star Game and Esoteric Chant."

As also explained in the O9A text *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*,

"if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life."

That such a subtle/pentadic/esoteric/scholarly difference is not even now understood by non-O9A folk is indicative of just how different the esoteric philosophy of the O9A is from the qabalistic-based so-called "Western" occultism invented and promulgated by the Magian influenced Hermetic Order of The Golden Dawn, by Blavatsky, by Crowley, et al.

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{1} See Appendix V.

{2} Myatt, David (2017). *Corpus Hermeticum: Eight Tractates*, Translation and Commentary. International Standard Book Number 9781976452369

Appendix V **A Glossary of Order of Nine Angles Terms**

Version 5.03
Revised 130 Year of Fayen

Introductory Note

The Order of Nine Angles (ONA, O9A, ω9α) employs a variety of specialist esoteric terms, such a nexion, presencing, acausal, Tree of Wyrd, and so on.

It needs to be understood that the O9A employs some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by people such as CG Jung.

This glossary explains the most commonly used technical terms of the O9A esoteric tradition. Many of the terms have a dual meaning: an outer (exoteric) one and an inner (esoteric) one.

The version of the glossary supersedes previous versions.

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Abyss

Exoterically, the Abyss represents the region where the causal gives way to, or merges into, the acausal, and thus where the causal is "transcended", gone beyond, or passed, and where one enters the realm of pure acausality.

Hence The Abyss can be considered as an interchange, a nexus, of temporal, atemporal, and spatial and aspatial, dimensions. This region is, for example, symbolized on The Tree of Wyrd, as being between the spheres of Sun and Mars, and 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept. Esoterically, The Tree of Wyrd is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

Acausal

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe or continuum. This acausal Universe is part of the Cosmos, which Cosmos consists of both the acausal and the causal, where "causal" refers to the Universe or continuum that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.

The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present-future), or measured by a duration of causal Time.

In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).

According to the aural tradition of the O9A, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

Acausal Thinking

One of The Dark Arts - the Occult Arts - employed by the O9A.

Acausal Thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

One technique used to develop Acausal Thinking is The Star Game (qv).

Aeon

An Aeon - according to the Way of the O9A - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular mythos.

Aeonic Perspective

The term describes some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister- numinous" and of how Aeons manifest acausality through "the sinister- numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός (qv).

Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.

Alchemical seasons often 'measure' or signify the change of fluxions.

For more details, see the O9A MS *Alchemical Seasons and The Fluxions of Time*.

Archetype

An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it

"dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

Balobians

Those artists, musicians, artisans, and writers (and similar types), who share or are inspired by the sinister ethos and/or the Dreccian, or Satanic, life-style of the O9A, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us, and who usually do not publicly claim association with the O9A or with the O9A ethos.

Baphomet

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the waist up, who holds in her hand the severed head of a man.

She is regarded as one manifestation of one of The Dark Gods, The Bride-and-Mother of Satan, and Rites to presence Baphomet in our causal continuum exist, for example in The Grimoire of Baphomet.

Black Book of Satan

The book of that name containing the traditional ceremonial rituals of sinister/Satanic ceremonial magick, used by O9A Initiates following the Seven Fold Way.

Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearity - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism.

Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond. According to the O9A, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character.

Core O9A Traditions

Also known as The Five Core O9A Principles.

The basic principles on which the O9A is based. They are:

- (1) the way of practical deeds;
- (2) the way of culling;
- (3) the way of kindred honour (qv);
- (4) the way of defiance of and practical opposition to Magian abstractions;
- (5) the way of the Rounwytha tradition (qv).

Culture

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 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 specificc ethos.

It is these personal qualities that not only distinguish us from other animals - and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the O9A text *Dark-Empathy, Adeptship, and The Seven-Fold Way of the O9A*.

In respect of 'the instinct for disliking rottenness' see the O9A text *Concerning Culling As Art* (122yf). This instinct is made manifest - conscious - by means of our code of kindred-honour aka sinister-honour.

Dark Arts

The Dark Arts are the skills traditionally learnt by those following the Seven Fold (Sinister) Way, and include Dark-Empathy, Acausal-Thinking, and practical sorcery (External, Internal, and Aeonic).

In addition, a sinister tribe of Dreccs (qv) is a new type of Dark Art, developed by the O9A to Presence The Dark in practical ways.

Dark-Empathy

One of The Dark Arts. Also called Sinister-Empathy (qv) and Esoteric Empathy. The term Dark-Empathy (also written Dark Empathy) is also sometimes used to describe that-which is redolent of the acausal, and thus that-which presences or which can presence "dark forces" (dark/acausal energies) in the causal and in human beings; and thus used in this exoteric sense it refers to that-which imbues or which can imbue things with acausal energy, and which distinguish the Occult in general from the exoteric and the mundane.

Dark Gods

According to the Sinister Tradition of the O9A, The Dark Gods (aka The Dark Ones) are specific entities - living-beings of a particular acausal species - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. [See, for example, the O9A MS *The Mythos of the Dark Gods: Beings of Acausal Darkness.*]

These entities are considered to be shapeshifters and as "Dark" - "Sinister" - when viewed or experienced in the causal continuum. Which experience of such entities can be archetypal and thus occur in the psyche of individuals.

The Dark Gods include Satan and Baphomet, and in O9A mythology are regarded as having been manifest - presenced - in the past in our causal continuum, with Satan shapeshifting to be a male entity and Baphomet a female entity.

Drecc

Someone who lives a practical sinister life, and thus who lives by The Law of the Sinister-Numen (qv) and who thus Presences The Dark in practical ways by practical sinister deeds. A sinister/O9A tribe or gang is a territorial and independent group of Dreccs (often including drecclings - that is, the children of Dreccs) who band together for their mutual advantage and who rule or who seek to rule over a particular area, neighbourhood, or territory. A sinister tribe is thus a practical manifestation of the Dreccian way of life.

Dreccs, and their associated tribe, rarely engage in overt practical sorcery and mostly do not describe themselves as Satanists or even as following the LHP. Instead, they describe and refer to themselves, simply, as Drecc.

Ethos

Ethos refers to the distinguishing character, or nature, of a particular O9A weltanschauung. The spirit that animates it. See also O9A Ethos.

Exeatic

To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed "society".

Exoteric/Esoteric

Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner /acausal essence or nature.

What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.

Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning.

Falcifer

1) The title of the first volume of The Deofel Quartet.

2) The exoteric name given to the esoteric (or "hidden") nexion which is opened by Adepts to prepare the way for Vindex. This nexion - like Vindex - may be presented in a specific individual, or in a group of individuals. There is a symbiotic relationship between Falcifer and Vindex, who - if presented in individuals - can be either male or female.

Five Core O9A Principles

See Core O9A Traditions.

God

According to the O9A, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

Hebdomadry

A traditional name used to describe The Septenary System.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification.

It was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their servants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Hubriati-syndrome

The hubriati-syndrome is the hubris-like belief of some Occultists that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical statement, replete with abstractions, which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The magians-of-the-earth are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Καλὸς Κἀγαθός

This ancient Greek term manifests both the aim of the O9A Seven Fold Way and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic.

The ethos of The New Aeon is a pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κἀγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presented as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

Exoterically, καλὸς κἀγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas,

of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati.

Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.

Our behaviour toward our own kind is guided by our Law of Kindred Honour (aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code). Our behaviour toward mundanes is guided by our understanding of them as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Labyrinthos Mythologicus

The Labyrinthos Mythologicus of the O9A suggests "myth-making; creating or concerned with mythology or myths; a mythical narrative," and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic.

Law of The Sinister-Numen

The Law of The Sinister-Numen (aka The Sinister Code aka The Code Of Kindred Honour) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles.

Left Hand Path (LHP)

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

Magick

The term dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652 CE.

Magick (aka Sorcery) - according to the Sinister tradition of the O9A - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the

nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understand and practised by the O9A - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.

Aeonic Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.

Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develop one's personality and esoteric skills. There are seven stages involved in Internal Magick.

External Magick is basic, "low-level", sorcery as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bring or to fulfil the desire of an individual.

Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies. Five-dimensional magick is the New Aeon magick sans symbols, ceremonies, symbology (such as the Tree of Wyrð) and beyond all causal abstractions, and it is prefigured in the advanced form of The Star Game.

Magian

The term Magian is used to refer to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses two fundamental things: (1) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and

(2) the fundamental materialistic belief, the idea, of Homo Hubris and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

Masculous

By the term masculous we mean: the traits, abilities and qualities that are conventionally and historically associated with men and which are evident in patriarchal religions such as Judaism, Nasrany, and Islam. Among such traits are competitiveness, aggression, the desire to organize/control.

In the O9A system the stages of Neophyte, Initiate and External Adept of the Seven Fold Way are associated with an experiencing the masculous aspects of the psyche while the stage of Internal Adept is associated with the muliebral aspect, with the Rite of The Abyss being an enantiodromia: a melding of, and thence the transcendence of, both the masculous and the muliebral.

Muliebral

By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris.

Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.

These abilities, qualities, and skills are those of a Rounwytha, and they or some of them were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες, and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is such skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and Levey-like 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca have also suppressed, repressed, and sought to destroy, control, and replace.

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

Naos

- 1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.
- 2) The title of the O9A text "Naos - A Practical Guide to Becoming An Adept".
- 3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

Nexion

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, exoterically, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the O9A MS *The Mythos of the Dark Gods.*]

Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrd plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS *Atazoth*.

Beyond this, the Nine Angles are symbols of The Star Game which itself is sorcery that is, one nexion which can presence the acausal. But even this is only a beginning a re-representation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the O9A.

Niner

A freelance operative whose culture is that of the O9A, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the O9A Ethos. Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

Order of Nine Angles

The Order of Nine Angles is a modern Occult movement - or sub-culture - which has its own Occult philosophy, its own Logos, and its own Occult methods and techniques.

In antinomian terms appropriate to the Current Era where the Magian Ethos dominated, the O9A/O9A is a subversive, sinister, esoteric association - a

collective (or kollektive) - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

One of the primary aims of the O9A is to develop a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by practical means and through practical exeatic deeds.

Our aims and goals can thus be achieved in the following manner:

(1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the O9A (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.

(2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.

(3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

O9A Culture

O9A culture - sometimes spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. O9A ethos]; (2) our aural traditions, and (3) our five core principles/five core traditions.

O9A Ethos

The O9A ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollektive tradition - is manifest in:

(1) our code of kindred honour;

(2) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external supra-personal authority;

(3) our acceptance that it is primarily by pathei-mathos [by learning from direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience to truly

liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

O9A Iterations

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is known as the O9A.

The first iteration/phase - aka O9A 1 - may be considered to be exoterically manifest in the overt and practical traditional Satanism of the early O9A (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL.

The second iteration (c.1986-2009 ce) - aka O9A 2 - was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial O9A-type groups/nexions.

The third iteration - aka O9A 3 - is that of the current O9A, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.

All iterations - past and present - although different in character co-exist within the O9A, just as a mature living being has within it the younger being from whence it matured.

Pathei Mathos

Also written pathei-mathos, the ancient Greek term pathei mathos - πάθει μάθος - philosophically and esoterically means personal misfortune and/or personal experience and/or practical challenges can be the genesis of insight. See the O9A text *The Esoteric Learning Presenced Through Pathei-Mathos*.

The O9A Seven Fold Way - with its physical challenges, its Insight Roles, and its Grade Rituals - is regarded as a willed, a conscious, pathei mathos.

Pathei Mathos is regarded as a means of discovering or revealing the physis of beings and of our own being.

Presenced

The term presenced is used to describe a manifestation - usually of something acausal in nature - in the causal continuum. Thus Satan can be presenced in the causal as a particular entity or living being; as an archetype in the psyche; and also by a person who opposes what is Magian and/or who does acts which are considered heretical by a particular religion or society.

Presencing The Dark

A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric. Understood exoterically, To Presence The Dark means to consciously work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one. Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrð and thus to work Aeonie Sorcery.

Psyche

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Physis

By the ancient Greek term Physis - Φύσις - is meant the true character or nature or ethos of a being beyond outer causal forms and abstractions and thus what lies behind (or what has been covered up by) denotata: by naming, by terms, by ideas, by categorization, and by the dialectic of opposing opposites.

Rounwytha

The name traditionally given to those few, rare, individuals (mostly women) who naturally possessed the gift of Dark-Empathy (aka Sinister-Empathy aka Esoteric Empathy).

Rounwytha Tradition

Also known as The Way of the Rounwytha.

The muliebral [qv.] tradition or principle which forms the basis for the inner (mystic, esoteric) Way of the O9A and which thus is one of the core principles on which the O9A is based.

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour - equally, without distinction - to men and women of our kind, and that our kind are judged solely by their deeds and by

how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of O9A tradition can be either a male or a female warrior.

Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of O9A esoteric tradition to whom sacrifices were and are offered.

The Rounwytha tradition is the basis for our new sinister feminine archetype, for the new ways of living for women of our kind, and which ways of living involve: (1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority. (3) Women of our kind relying on their own judgement, a judgement developed and enhanced by *pathei-mathos*, by learning from direct practical experience, from tough challenges, and one's mistakes.

(4) Women of our kind developing and using their natural, their latent, their empathic and muliebral, abilities, qualities, and skills - such as empathy and intuition.

For more details, see O9A MSS such as 1) *Alchemical Seasons and The Fluxions of Time*; 2) *Denotatum - The Esoteric Problem With Names*; 3) *The Rounwytha Way Our Sinister Feminine Archetype*; 4) *Diabological Dissent*.

Satan

A *satán* - qv. the O9A text *The Geryne of Satan* - is term used to describe someone who is an adversary and who is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of *ἐπίβουλος* - scheming against/opposed to those who regard themselves as chosen by their monotheistic God.

The Satan is used to describer the chief adversary - of the so-called 'chosen ones' - and the chief schemer against them. That is, as an archetype of and for such opposition to Magians and the Magian ethos.

Satan is also regarded, by the O9A, as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the

ability - being a shapeshifter - to assume various causal forms. [Regarding the "names" of such beings, see, for example, Footnote (2) of the MS *Mythos of the Dark Gods*.]

Thus the O9A has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions.

Satanism

The English term satanism/sathanism - historically understood - describes: (1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type of opposition.

In traditional O9A nexions, Satanism is a specific Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself, by - for example - returning, presencing, in the causal, not only the entity known as Satan but also others of The Dark Gods.

In essence, and thus esoterically, Satanism - as understood and practised by the O9A (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism was traditionally defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.

Septenary

A name for the basic symbology (causal magickal symbolism) of the Seven Fold Sinister Way represented exoterically by The Tree of Wyrð, and consisting of seven stages or "spheres" joined by various pathways.

Seven Fold Way

Seven Fold Way - aka Seven Fold Sinister Way and Hebdomadry - is the traditional initiatory practice of the O9A and is a years-long willed, a consciously undertaken, esoteric and exoteric pathei-mathos whose genesis is practice of various Dark (Esoteric) Arts, Insight Roles, physical challenges and Grade Rituals, qv. the O9A text titled *Naos* and chapters such as *The Seven Fold*

Way Of The Order Of Nine Angles in the book *Feond*.

The aim of the Seven Fold Way is the individual discovery of Lapis Philosophicus; that is, wisdom. Which discovery creates a new type of human being; a type who manifests καλὸς-κάγαθός (qv).

Sinister

Of or pertaining to our Dark Tradition, and thus to the five core principles of the O9A (qv). Often used as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society.

It is thus more general than the term "satanic" and in O9A esotericism is often used - like the term Dark - to refer to manifestations (intrusions) of the acausal continuum in the causal and which manifestations can include The Dark Gods and can occur in the psyche of individuals where they may be perceived as archetypes.

Sinister Dialectic

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing.

Sinister-Empathy

Sinister-Empathy (aka Acausal-Empathy aka Dark-Empathy aka Esoteric Empathy) is a specific type of empathy - that which relates to and concerns acausal-knowing. That is, the perception and the understanding of the acausal nature of those beings which possess or which manifest acausal energy.

Sinister-empathy is one of the skills/abilities that can be learnt by suitable (but not all) Internal Adepts, and can be developed by those beyond that particular esoteric stage of knowledge and understanding.

Some rare individuals (traditionally called by the name Rounwytha) are naturally gifted with Dark-Empathy.

Sinister-Numen

The Sinister-Numen is the term used to describe that which, and those whom,

re-present certain types of acausal energy in the causal.

Thus, certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of The Sinister-Numen, and which Law serves to define, and to manifest, that which is not-mundane, and thus that-which-is-O9A.

Sinister Way

A name given to the system of training (magickal and practical) of Initiates used by the O9A. Sometimes also called The Seven-Fold Sinister Way or The Seven Fold Way.

It consists of seven stages, each represented by a particular magickal Grade. [See, for example, the O9A MS NAOS.] One aim of the Way is to create a certain type of individual.

Sorcery

Often used as a synonym of magick (qv). Sorcery - according to the Dark, Sinister, tradition followed by the O9A - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims. [See the O9A MSS *An Introduction to Dark Sorcery* and the compilation titled *Naos*.]

Star Game

The Star Game is a re-presentation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine re-presents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well.

This particular re-presentation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrd (and of the septenary system itself).

The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develop acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick.

It can also be played as a "game", akin to a chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the O9A MS NAOS.

Traditional Nexions

A name given to O9A groups (aka Temples aka cells) where individuals undertake The Seven Fold Way, and where sinister ceremony sorcery is undertaken. Many (though not all) Traditional Nexions follow the path of Satanism.

Traditional Satanism

A term, first used by the O9A several decades ago, to describe its own Sinister and Septenary Way, and to distinguish it from the other types of "Satanism" (such as those of Levey and Aquino) which were once given public prominence.

The term was used to describe the O9A due to the aural, and other, teachings of the O9A: many of which teachings (such as the Septenary system and Esoteric Chant; legends and myths regarding Baphomet and The Dark Gods; and Satanism as an individual Way of personal and Aeon evolution) were handed down aurally by reclusive sinister Adepts over many centuries.

The term Traditional Satanism has since been appropriated by others, some of whom have attempted to redefine it.

Tree of Wyrd

The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols (see the O9A MS NAOS), re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one re-presentation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

Vindex

The name of the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to destroy the current status quo (the Old Aeon, now manifest in the so-called New World Order) and prepare the way for - and inaugurate the practical beginnings of - the New Aeon.

Like Falcifer (q.v.), Vindex can be presented ("manifest") in an individual (who

may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour [See the O9A MSS *The Law of the New Aeon* and *Tyrannies End: Anarchy, Magick and the Law of personal Honour*].

Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion.

Vindex is thus the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex - both on the practical level and in terms of ethos - is the Magian. The main allies of the Magian have been the hubriati of the West - that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive.

The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is:

- (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and
- (2) the way, the law, of personal honour in place of the abstract laws made by governments.

Wyrd

As used by the O9A, Wyrd is the term used to describe those supra-personal forces (aka energies) which can influence individuals, which non-Adepts cannot control in any manner, which Adepts can discover and to a quite limited extent influence, but which only those of and beyond the esoteric stage of Master/Mistress (that is, beyond The Abyss) can fully synchronize with.

Exoterically, Wyrd can be considered to be the Cosmic fates of the individual (note the plural, due to the partly acausal nature of Wyrd), as opposed to the simple, causal/linear, Destiny (fate) of the individual, and which Destiny can be

dis-covered by means of the Rite of Internal Adept.

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O9A
Version 5.03
130 Year of Fayen

cc. R. Stirling & O9A
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