

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

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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*. 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 Wyrd."

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, ἄνοδος - 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 {1} - 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." {2}

It was only after the publication, in 2013, of Myatt's translation of and commentary on the *Pymander* section of the *Corpus Hermeticum* {3} 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. {4}

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." {5} The seeker is instructed, later on, by *Poemandres*, 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" {6} - and thus have the opportunity to become immortal.

Regarding physis, Myatt notes in his commentary that,

"According to the hermetic *weltanschauung*, as outlined by *Poemandres* 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." {7}

Asked by the seeker about the *anados* - the way to immortality through the seven spheres - *Poemandres* 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." {8}

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?" {9}

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 δύναμις - these are quite distinct from the seven spheres:

"δύναμις. 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 {10} - 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 ἑαυ τοῦς 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 {11}, 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 {12} - 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, 'Aeonic' 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

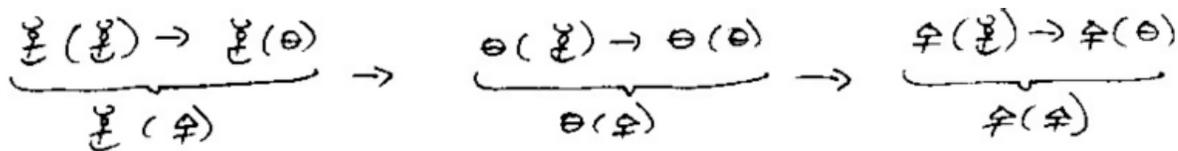
One of the most fascinating, as well as one of most important if neglected, aspects of the seven-fold way is the representation of the anados - and the whole septenary system - by The Star Game, which has 27 pieces spread over 7 boards and 126 squares in the simple version, and, in the advanced version, 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 {13} 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 {14}.

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 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 {15}, the realm of the heavenly fixed stars. Next is Zuhā, 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 {16}

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* {17}. 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, Aeonic 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 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* {18}, 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' {19}.

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 Pymander 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.

R. Parker
January 2014

Notes

{1} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{2} 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

{3} David Myatt. *Mercvrii Trismegisti Pymander de potestate et sapientia dei*. 2013. ISBN 978-1491249543

{4} My review of Myatt's translation, published in 2013, is reproduced in full in Appendix 2.

{5} *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 [γνώναι 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."

[6] *Mercvrii Trismegisti Pymander*, translation, section 15.

[7] *Mercvrii Trismegisti Pymander*, commentary on section 24.

[8] *Mercvrii Trismegisti Pymander*, translation, section 24-25.

[9] *Mercvrii Trismegisti Pymander*, translation, section 28.

[10] 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 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. 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 [...]

[11] An outline of this axiomatic theory is given in Appendix 3.

{12} 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.

[13] As Myatt notes in his Pymander 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."

[14] 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 Αθηναῖς 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'.

{15} 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).

{16} 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.

{17} *The Requisite ONA* is available in pdf format (of c. 49 Mb) and includes a comprehensive guide to the seven fold way, ceremonial sorcery, and Insight Roles; a copy of the *Black Book of Satan*; a facsimile version of the original 1980s *Naos*; 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.

{18} *Enantiodynamia - The Sinister Abyssal Nexion* (Second Edition 2013 ev)

{19} The text of this rite is given in full in Appendix 1.

Appendix 1

Grade Ritual - GrandMaster/GrandMistress

The Master of Temple/Mistress of Earth needs to fulfill several conditions before the ritual proper:

- 1) To have fully fulfilled the pledge of a Master/Mistress regarding transmission of the Way by (i) having trained at least one suitable individual up to and including Internal Adept, and revealed to them all esoteric teachings; and (ii) explicated that Way using appropriate means enabling understanding by others as/when their wyrd inclines [1].
- 2) Having fully mastered all the techniques of Aeonic sorcery and achieved by some of these new temporal forms [2], and which new forms affect significant numbers of mundanes.
- 3) Significantly extended the boundaries of knowledge understanding and existence by creative endeavour explicated causally and acausally - some magickal, others outwardly not-magickal.
- 4) Have begun the process of directing acausal energies via a new or presently or past existing nexion according to the wyrd of that Master/Mistress with the intention of a new Aeonic manifestation or re-creating a previous form or forms.

These conditions have been fulfilled (or nearly so) the candidate sets in order his/her temporal affairs - discarding all that is unnecessary. This includes all properties, all of significant monetary value, all accumulated possessions, and all obligations of a personal kind (familial; profession/employment; etcetera). The candidate is to have no financial or other resources other than that required for necessary survival (and then on a weekly basis) save for a small amount sufficient only for the performance of the ritual.

All this preparation is necessary and should be strictly adhered to - this attainment of 'temporal freedom' being necessary for reasons which a Master/Mistress will understand [3].

The ritual proper involves the candidate achieving a difficult feat of mental and physical endurance - usually this involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using the small monetary savings mentioned above [4]. This feat is planned to end at or near the site chosen by the candidate for the physical nexion.

The candidate is then to reside at or near this site for a period from Equinox to Solstice or Solstice to Equinox (or, for some nexions, for an alchemical season) during which time and using Aeonic techniques, acausal energies are brought forth and directed to an individual(s)/organization/Order/archetypal form(s) and so on, via the chant/name(s)/images/sinister-empathy (and so on) chosen by the candidate. In addition, the candidate usually creates a new technique, to enhance the working (for example, akin to the 'Star Game'). During this period the temporal changes caused by their dark sorcery should be discernible. (Further enhancements/workings may be required after this initial period.)

These causal changes signify the success of the Grade Ritual.

Notes

[1] These means include writings; images; music; causal philosophy, and so on.

[2] The Master/Mistress will understand both the exoteric and esoteric nature of all such new causal forms/nexions which they have manufactured To Presence The Dark.

[3] To those lacking this understanding - and post-Adept insight - all that will be said is that such freedom enables the candidate to become for a short period an actual 'nexion' between the causal and acausal; all attention, energies (psychic and otherwise) being then capable of focussing upon the task.

[4] Experienced long-distance walkers are advised to increase the distance.

Appendix 2

A Review of Myatt's The Divine Pymander

In July of 2013 David Myatt issued the first pre-publication draft of his complete translation of and commentary on the Pymander section of the Corpus Hermeticum - 'The Divine Pymander' {1}. The work, translated from the ancient Greek, is now also available as a book, ISBN 978-1491249543.

The Divine Pymander is one of the standard Hermetic and Gnostic texts, outlining as it does Hermetic philosophy, and, in Mead's 1906 translation, has been used by the Theosophical Society and occult groups such as The Hermetic Order of The Golden Dawn, who weaved part of it into an occult ritual. The text was also used, again in translation, by the British occultist Aleister Crowley, as part of a conjuration involving 'the holy guardian angel'.

Myatt's translation differs in almost every respect from the other translations available, the most scholarly of which is probably that of Copenhagen published in 1992 {2}. One of the obvious differences is Myatt's use, in his translation, of particular transliterations, especially his use of 'theos' instead of 'god', logos instead of 'Word', and 'physis' instead of 'nature', the later of which is an important principle in Myatt's own and somewhat gnostic philosophy of pathei-mathos. Another difference is his translation of certain Greek terms, translations which he himself in his Introduction describes as idiosyncratic, although I would go so far as to say they are iconoclastic. For instance, he translates 'agios' not as the conventional 'holy' but as 'numinous', explaining his reasons in a long note in his commentary, writing that,

"Correctly understood, numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of ἅγιος which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in these sense of the retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous - in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance - which is evident in much of Greek tragedy, from the *Agamemnon* of Aeschylus (and the *Orestia* in general) to the *Antigone* and the *Oedipus Tyrannus* of Sophocles." David Myatt - *Mercvrii Trismegisti Pymander de potestate et sapientia dei: A Translation and Commentary* (2013)

Other differences include Myatt's use of obscure English words, such as artissements - all of which he explains in his commentary - and his coining of unusual and striking terms to translate an important Greek expression, such as 'quidditas of semblance' for what is usually translated (both by Mead and Copenhagen) as 'archetype of form', with Myatt writing in his commentary that,

"The transliteration 'archetype' here is, unfortunately, unsuitable, given what the term archetype now suggests and implies (vide Jungian psychology, for example) beyond what the Greek of the text means. Appropriate words or terms such as 'primal-pattern' or 'protoform' are awkward, clumsy. Hence quidditas (11th/12th century Latin), from whence came 'quiddity', a term originally from medieval scholasticism which was then used to mean the natural (primal) nature or form of some-thing, and thus hints at the original sense of ἀρχέτυπον."

A Greek Not Christian Text

All these differences give a decidedly different tone to the work. So much so that Myatt's translation comes across as a decidedly Greek, almost pagan, work about metaphysics in contrast to the other available translations which make it appear to be if not some sort of early Christian text then a text heavily influenced by and expressing Christian ideas. Part of this is down to what many will undoubtedly

see as Myatt's controversial choice of English words, a choice which he often explains in his commentary as avoiding imposing "after nearly two thousand years of scriptural exegesis and preaching, various religious preconceptions on the text".

Two sets of quotations from four different translations should illustrate this. The first set is from the very end of the text.

The 17th century Everard translation:

Holy is God the Father of All Things.
Holy is God Whose Will is Performed and Accomplished by His Own Powers.
Holy is God, that Determineth to be Known, and is Known of His Own, or Those that are His.
Holy art Thou, that by Thy Word hast established all Things.

The 1906 Mead translation:

Holy are you, O God, the universals' Father.
Holy are you, O God, whose Will perfects itself by means of its own Powers.
Holy are you, O God, who willeth to be known and art known by your own.
Holy are you, who did you by Word make to consist the things that are.

The 1992 Copenhaver translation:

Holy is god, the father of all.
Holy is god, whose counsel is done by his own powers.
Holy is god, whom wishes to be known and is known by his own people.
Holy are you, who by the word have constituted all things that are.

The 2013 Myatt translation:

Agios o Theos, father of all beings.
Agios o Theos, whose purpose is accomplished by his own arts.
Agios o Theos, whose disposition is to be recognized and who is recognized by his own.
Agios es, you who by logos form all being.

It should be explained that Myatt in his commentary writes,

"I have given, as an intimation, a transliteration of the first part, as these are doxologies, similar to the Kyrie eleison [Κύριε ἐλέησον], and much (if not all) of their numinous/sacred /mystical/esoteric quality and meaning are lost when they are translated into plain - or into archaic, KJV type - English. Although they are best read/recited in the original Greek, the Latin preserves much of the numinosity of these and other such doxologies [...] ἅγιος ὁ approximates to 'Numinous is' [theos]."

Myatt then proceeds to give the Latin translation of the Greek.

The second set of quotations are from the middle of the text.

The 17th century Everard translation:

"Hear now the rest of that speech, thou so much desirest to hear. When that Period was fulfilled, the bond of all things was loosed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were loosed and untied together with Man; and so the Males were apart by themselves and the Females likewise. And straightway God said to the Holy Word, Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, know Himself to be Immortal; and that the cause of Death is the Love of the Body"

The 1906 Mead translation:

"Now listen to the rest of the discourse which you do long to hear. The period being ended, the bond that bound them all was loosened by God's Will. For all the animals being male-female, at the same time with Man were loosed apart; some became partly male, some in like fashion [partly] female. And straightway God spake by His Holy Word: Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love."

The 1992 Copenhaver translation:

"Hear the rest, the word you yearn to hear. When the cycle was completed, the bond among all things was sundered by the counsel of god. All living things, which had been androgyne, were sundered into two parts - humans along with them - and part of them became male, part likewise female. But god immediately spoke a holy speech: 'Increase in increasing and multiply in multitude, all you creatures and craftworks, and let him (who) is mindful recognize that he is immortal, that desire is the cause of death.'"

The 2013 Myatt translation:

"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. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death."

The Septenary System

While Myatt's commentary is often dense and sometimes obscure, it is notable for two reasons.

First, its scholarly nature, for his quotations, in the commentary and in Greek or Latin and with his own translations, range from the Homeric Hymn to Demeter, to Sophocles, to Xenophon, to Cicero and the New Testament, and include what to most people will be obscure works from the 'fathers of the Christian church', including Maximus the Confessor, Irenaeus, and Cyril of Alexandria. Occasional gems are to be found, such as Myatt's translation from the Greek of a passage from the *Discourses* of Epictetus:

"Neither a tyrannos nor some Lord shall negate my intent; nor some crowd although I be just one; nor someone stronger although I be weaker, since such unhindrance is a gift, to everyone, from theos."

Second, and of interest to many, the commentary explains much about not only 'the septenary system' - the hebdomad - which forms an important part of the hermetic Pymander text, but also about the 'anados', the journey through the spheres to the final goal of immortality. There are esoteric gems aplenty here, and it is worth ploughing through the commentary just to find these. For example, in a comment on part 26 of the Pymander text, Myatt writes,

" [It is] 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 in section 17] - 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."

An Iconoclastic Work

Although already known as "a British iconoclast" {3} for his strange and past involvements and peregrinations, as well as known for his idiosyncratic translations of Sappho and Heraclitus, David Myatt's translation of and commentary on 'The Divine Pymander' will undoubtedly confirm that iconoclasm and that idiosyncrasy.

His translation is most decidedly iconoclastic, bringing as it does a new insight into the text, and breathing as it does new life into its hermeticism, thus making it far more accessible to, and understandable, by students of gnosticism, hermeticism, and the occult; and although - given Myatt's (not always deserved) reputation, and his past involvements and peregrinations - it will undoubtedly be ignored by the academic establishment, its appeal will be to such students and to others interested in the arcane. It also serves to compliment Myatt's own philosophy of *pathei-mathos*, elucidating as it does some of the more obscure points of Myatt's ontological speculations.

R. Parker
July 2013

{1} Myatt's translation and commentary, in pdf format, is available as a free download from his blog at <http://davidmyatt.wordpress.com/2013/07/29/mercvrii-trismegisti-pymander/>

{2} Copenhaver, B. *Hermetica*. Cambridge University Press, 1992. There is a major issue with Copenhaver's book in that in his notes he gives not the actual Greek text (using the Greek character set) but transliterations (using the Latin character set) which is annoying for those who can read Greek. Myatt in his notes and commentary, and to his credit, eschews this 'populist', dumbing-down, approach, and - in accord with hundreds of years of scholarship - provides the Greek text.

{3} Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70

Appendix 3

Some Notes On The Theory of The Acausal

In respect of the theory of the acausal, ^[1] the terms acausality and acausal refer to 'acausal space and acausal time'. That is, and in the context of this theory, both terms refer to a posited continuum different from the causal continuum of observed phenomena; which causal continuum has been described in terms of a four-dimensional space-time; and knowledge of and understanding about which causal continuum can be obtained by means of sciences such as physics, astronomy, and chemistry.

Essentially, therefore, acausality - as part of such a formal theory - is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy ^[2] and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life - about why and how a

living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter – the stuff of physics and chemistry – alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change – grow and move – without any external physical (Newtonian) force being applied to it. In short, living beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory thus proposes that living beings possess what is termed acausal energy – that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead. That it is such acausal energy – emanating from, or having its genesis in, a posited acausal continuum – which gives to ordinary physical matter the attribute we term life, and which thus enables a living organism (in contradistinction to ordinary matter) to, and for example, reproduce itself, be sensitive to, or aware of, its environment, and move without any external (Newtonian) force being applied to it.

Therefore what it is important to remember is that acausality is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory – which the theory attempts to explain in a logical way – are the nature of living beings, and the nature of empathy (of *sympatheia* with other living beings).

The theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions – regions – where the theorized acausal intersects with, is connected to, or intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time ^[3], and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of a Riemannian space-time).

It is therefore posited that the acausal may be described or could be 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. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial, n -dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy – i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential – the calculus (tensorial, matricial, Euclidean, or otherwise) – of linear (causal) time ^[4].

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: as non-linear and non-spatial in Euclidean terms. That is, acausal space-time could be conceptualized as a new type of mathematical space, and not as a geometric space such as a Euclidean space of three measurable dimensions or a four dimensional space-time manifold as described by certain physical and cosmological theories (such as general relativity). ^[5]

Thus the new type of mathematics required would describe the new type of (acausal) geometry of this new type of mathematical space possibly having an infinite number of 'dimensions', and which geometry

does not involve a linear, physically measurable, 'time' but rather something akin to a 'time' that is both topological^[6] and variable (non-linear) in its simultaneity.^[7]

To return to acausal energy. If this postulated – and presenced – acausal energy exists, then it should be capable of being detected and such energy measured, and the theory of acausality suggests that it might be possible – even using current scientific means – to detect acausal charges (defined as manifestations of acausal energy in the causal) – by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed physical/chemical/biological changes when placed in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents. Thus such acausal energy might be harnessed in a manner similar to electrical energy.

However, the theory also makes it clear that there are currently no experimental observations to verify the existence of such acausal charges, such acausal energy, so that the whole theory of acausality remains an interesting but speculative theory.

David Myatt
2010

Notes

[1] The theory of the acausal was tentatively outlined in previous essays such as *The Physics of Acausal Energy*.

[2] By empathy here is meant the natural (though often undeveloped and little used) human faculty which reveals (dis-covers) a type of individual (personal) knowing – a perception – distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of Phainómenon, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [*συν-πάθος*] is primarily an intuition of acausality: of the acausal reality underlying the causal division of beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separate beings. Expressed more conventionally, empathy provides – or can provide – a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing.

[3] The term dimension is used here to refer to an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed.

One example of a mathematical form is an Euclidean space (geometry) described by three attributes – measurable dimensions – at right angles to each other. Another example is a four-dimensional manifold as used in the theory of general relativity, and one of which dimensions is a measurable (linear) 'time'. One example of a mathematical space is a Hilbert space of infinite (unmeasurable) dimensions.

Thus the term dimension includes but is not limited to something measurable by physical means.

[4] It should by now be apparent that much of the terminology currently used in an attempt to describe and develop the theory of acausality – and to describe the perception and knowing of empathy on which the theory is based – is inadequate, and that many of the terms which are used need defining and explaining, and even then are open to misinterpretation often as a result of a failure by the author to adequately define and explain them.

However, until a non-verbal – a mathematical – description of the theory is formally developed, such terminology will have to suffice.

[5] Refer to footnote 3 for what the term 'dimension' signifies.

[6] Acausal time conceptualized as a transformation described by a topological space. Another alternative is to conceptualize acausal time as topologically variant.

[7] The term simultaneity is used here to express a quality of acausal time; that is, that the n -functions (where n is > 3 but $\leq \infty$) which describe this type of time occur throughout the geometry described by the n -functions (dimensions) of acausal space. Or expressed somewhat differently, that not only is acausal time a simultaneous and non-simultaneous function of acausal space - and vice versa - but also that, in living beings, causal space-time is a function (simultaneous or otherwise) of acausal space-time (and vice versa).

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