

# ἄρρενόθηλος

Alchemical And Hermetic Antecedents Of The Seven Fold Way  
Of The Order Of Nine Angles

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## Introduction

From the inception of the Order of Nine Angles (O9A, ONA) in the early 1970s there were esoteric links (i) to ancient Greco-Roman hermeticism and mysticism, via the O9A Seven Fold Way, (ii) to an indigenous and ancient paganism of the Isles of Britain, via the Rounwytha tradition, and (iii) to the Art of Alchemy, with that ancient Art understood not as a method of physically, chemically, transforming 'base metals into gold' but rather as a means whereby an individual may undergo an inner (spiritual/mystical) transformation and thus acquire wisdom/gnosis, with such an inner transformation of necessity involving symbolic (archetypal) representations of Reality, of ourselves in relation to Reality, and of what is required for progress toward the final goal. That is, ancient alchemy - correctly understood - was a particular Occult, or esoteric, philosophy, for such a philosophy or weltanschauung

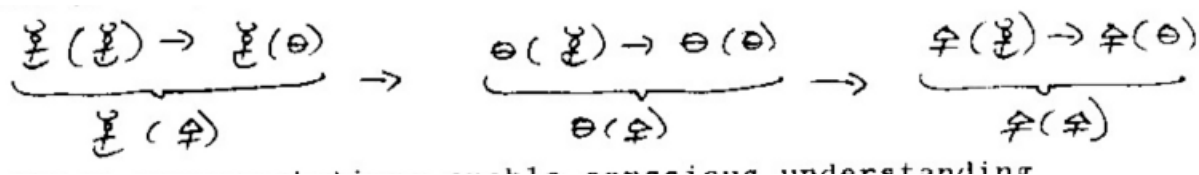
"is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) – that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric 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."

{1}

For, as mentioned in the O9A text *Alchemy And The Sinisterly-Numinous Tradition*, included in this work, the O9A has:

"an initiated - esoteric - apprehension of the *raison d'être* of alchemy: of ourselves as having, in essence, both a masculine and a muliebral physis, and which initially undivided physis (*sans denotatum*, and thus the artificial, hubriatic, division between masculine 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." {2}

Hence (i) why in the 1980s O9A grimoire entitled *Naos* and elsewhere {3}, the Seven Fold Way - the Sinisterly-Numinous Tradition - is illustrated by reference to alchemical processes such as Calcination, Separation, and so on; and (ii) why The Star Game - central as it is to both the Seven Fold Way and to the esoteric philosophy of the O9A - involves the transformation of the nine basic combinations of the three fundamental alchemical substances, alchemical mercury, alchemical salt, and alchemical sulphur:



The texts included in this compilation provide an overview of the alchemical tradition of the O9A and how that tradition relates to the Seven Fold Way. It should thus enable both those beginning their own Occult quest according to an O9A praxis, and those interested in O9A esoteric philosophy, to better appreciate not only how the O9A differs from other modern Occult groups but also how the O9A has maintained links to, and manifests some of the esoteric knowledge of, more ancient Occult traditions. Ancient Occult traditions, and esoteric knowledge, entirely absent from the literature about and produced by all other modern Occult groups, all of which groups (and the persons associated with them) have bought into, and reproduced, the distorted 'qabalistic' tradition of the likes of Alphonse Louis Constant, MacGregor Mathers and Crowley, and/or who (like Howard Stanton Levey and Aquino and Crowley) simply continued and aided the de-evolutionary masculous.

patriarchal, ethos.

In contrast to that patriarchal ethos - which has dominated the world, East and West, for millennia - the O9A tradition is of ἀρρενόθηλος: of balancing the masculous with the muliebral through patheimathos both Occult and exoteric.

However, even though many new O9A texts - some of which are included here - have (i) highlighted the connection between the Seven Fold Way and Hellenic hermeticism, and (ii) have revealed how several medieval and later alchemical writings describe a septenary system, and (iii) that such texts place the O9A into the correct historical and esoteric perspective, such O9A texts have been, and may well continue to be, ignored by most of those outside the O9A. Because:

"the physis, the level of knowledge, the occult skills, of those in ignorance of such texts or ignoring them, are as they are and will be as they will be. Also, it takes a certain duration of causal time for certain things to become more generally 'known' or understood or appreciated, if such a knowing and such an understanding is indeed wyrdful. So it may be a few years, possibly a decade or so, possibly much longer, for such connections - and the uniqueness and innovation of the O9A - to be appreciated beyond a small circle of Adepts. It is also possible that such matters may never be appreciated, let alone understood, outside such circles; although one or two scholars may do so, just as that small circle [of Adepts] will slowly, over decades, grow in number, which is really what, esoterically, wyrdfully, is important.

Thus one appreciates the timescale of Phase III and IV. Of how it will require a century, perhaps two, for the O9A logos to be presenced as it can be presenced to bring-into-being new ways of living and a new human type. But whether it will be so presenced is an open-ended question." {4}

As with all O9A texts, recent and otherwise, this work is in the public domain.

R. Parker  
2015  
v. 1.03

{1} *The Esoteric Philosophy Of The Order Of Nine Angles: An Introduction*. e-text, 2014

{2} The Greek term physis (φύσις), depending on the context, refers to one or more of the following:

- (i) the ontology of beings, an ontology - a reality, a 'true nature' - that is often obscured by denotatum and by abstractions, both of which conceal physis;
- (ii) the relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' is a concealment of that relationship;
- (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy;
- (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral;

The above descriptions are taken from Myatt's 2015 text *Towards Understanding Physis*.

{3} A facsimile of the Naos MS, first published in the late 1980s, is included in *The Complete Guide To The Order of Nine Angles* (Seventh Edition, 2015, 1460 pages, pdf 55 Mb) which work is both a practical and theoretical guide to the O9A Seven Fold Way from the stage of Initiate to that of Master/Mistress.

{4} *Some Questions About The Order of Nine Angles* (2015).

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## 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:

The Alchemical Process					
Stage	Process	Word	Sigil	Season	Form
♂	Calcination	Nox	☿	Aries	Night
♀	Separation	Satan	♏	Scorpio	Indulgence
♀	Congulation	Mercurius	☿	♈	Ecstasy
♂	Putrefaction	Lux	♏	♏	Vision
♂	Sublimation	Azif	♏	Libra	Blood
♂	Fermentation	Azoth	♏	Capricorn	Azoth
♂	Exaltation	Chaos	♏		Thought

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:

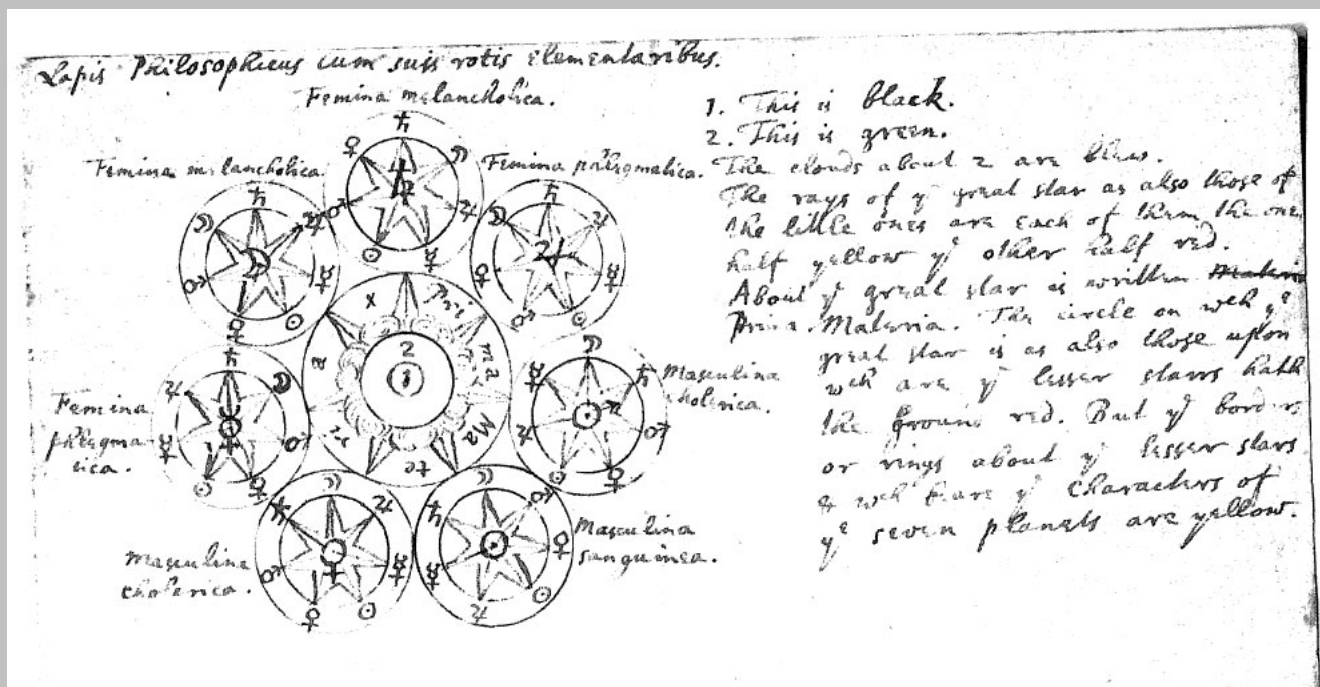
"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. 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 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 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 the illustration below 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

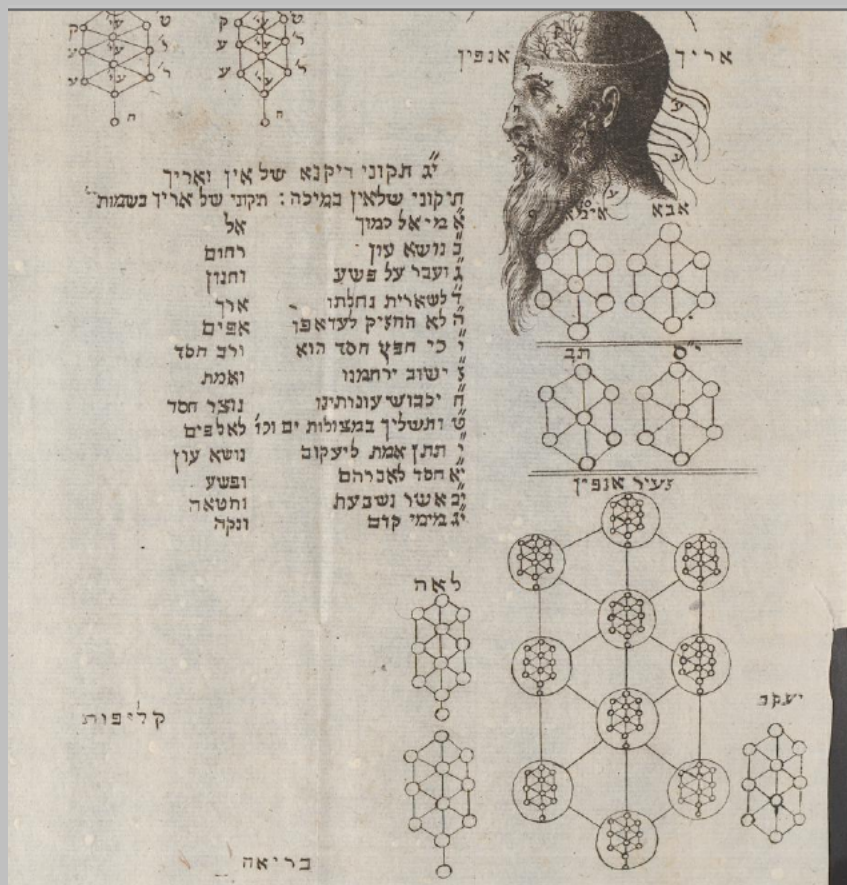
Initiates of the O9A undertaking an anados along the Seven Fold Way with the guidance of an Adept have always understood two important things.

1) The first thing that O9A initiates understand is that the medieval Hebrew Kabbalah (aka qabala) - with its

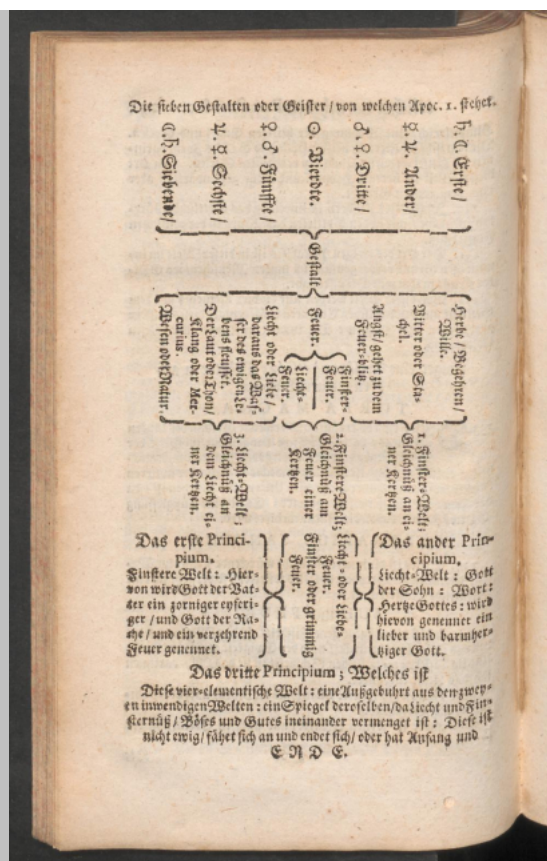
multitudinous spheres - is a distorted and very embellished version of the classical and pagan hebdomad, and that if one considers primary source material - rather than the partial translations of the likes of Mathers as used by the Hermetic Order of the Golden Dawn, by Crowley, et al - then it is possible to see the septenary sources behind the Kabbalah, as for example, in the following illustration from p. 251 of *Kabbala Denudata* by Knorr von Rosenroth published in 1677:

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 Jeshod, Mercurius.  
 Ad Malchuth Luna, & in medio locatur Terra.  
 Figura (S.) repræsentantur Septem cœli: nempe  
 1. Cœlum primum & summum עֶרֶבוֹת, quod applicatur ad Chesed; ubi dicuntur reperiri Theauri benedictionum & largitionum, & gratiæ, omniumque bonorum, quæ

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 the following illustration which includes the classical hebdomad:

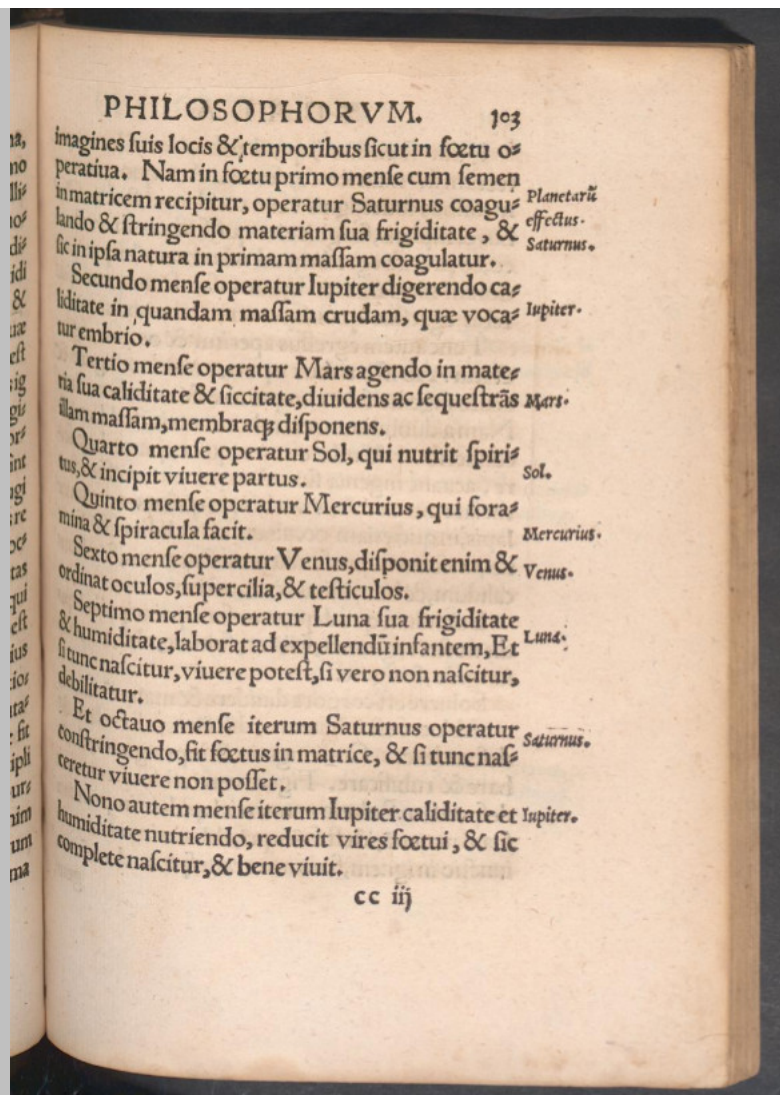


In contrast to the emendation and embellishment that is the ten-fold Kabbalah, the septenary system is evident in such late European works as *De Signatura Rerum* by Jakob Böhme published in Amsterdam, 1682:



and is hinted at in various earlier alchemical treatises such as *De Alchimia Opuscula Complura Veterum Philosophorum*, published in Frankfurt in 1550:





Nam in foetu primo mense cum semen in matricem recipitur...

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:



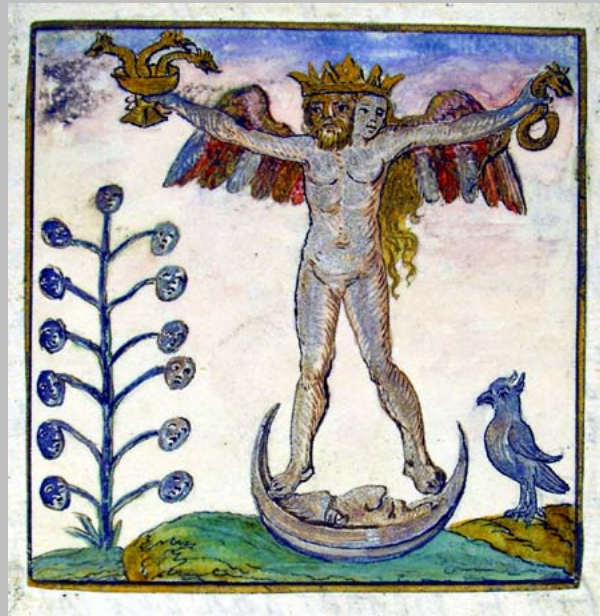
is symbolic of their own quest, and which alchemical texts and symbolism lead us to the more ancient Corpus Hermeticum:

"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 masculine 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'être* of alchemy: of ourselves as having, in essence, both a masculine and a muliebral physis {4}, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculine 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 masculine and the muliebral:



ἀρρενόθηλος: *Theatrum Chemicum Praecipuos Selectorum*



ἀρρενόθηλος: *De Alchimia Opuscula Complura Veterum Philosophorum*

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 masculine 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 pathos, 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.

R. Parker  
2015

Further reading:  
*Lapis Philosophicus, Isaac Newton, And The Septenary System*

### 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. ISBN 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).

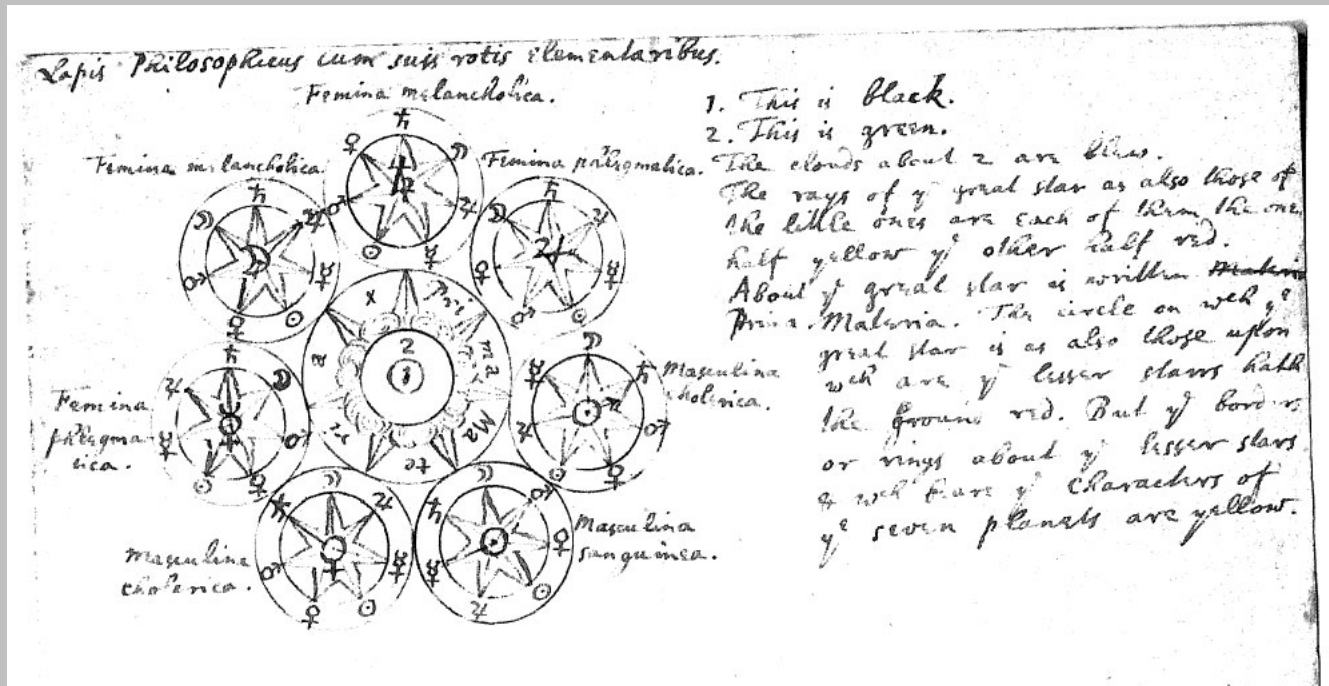
In respect of physis refer to (i) Myatt's *Mercvrii Trismegisti Pymander*, (ii) Myatt's translation of Aristotle, *Metaphysics*, Book 5, 1015α [available, as of June 2015, at <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/>], and (iii) *Further Notes Concerning The Hermetic Origins Of 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*.

Perspicacious readers of a recent O9A text about alchemy {1} will have noticed that the image of part of a handwritten manuscript by Isaac Newton entitled *Lapis Philosophicus cum suis rotis elementaribus* {2} shows not only the Greco-Roman hermetic septenary system (Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn) - as used by the O9A - but also describes aspects of that system as Femina and others as Masculina; that is - to use the terminology of the O9A - muliebral and masculous.



Also, as with some earlier alchemical MSS, it shows the 'Prima Materia' (the primary substance/foundation/original-being). That is, what is described, in ancient Hellenic hermeticism (such as the Pymander tractate) as ὀγδοαδικὴ φύσις [ogdoadic physis] of which Myatt writes in his commentary on that tractate:

"ὀγδοαδικὴν φύσιν [is an] interesting and important term, often overlooked and often misinterpreted. What is meant is not a realm - ζώνη - or sphere, similar to but 'beyond' the seven realms, but rather 'of what' the mortal has become, is reborn as, at the end of the journey: partaking in and being of 'the ogdoadic physis', and thus sharing the being/existence of those who have, or who have attained, that particular type of being/existence/physis. The existence, that is, of an immortal beyond the seven emanations." {3}

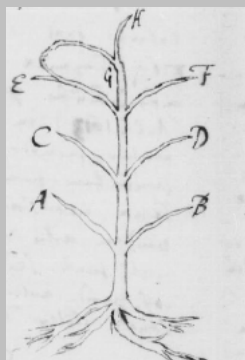
In other words, the prima materia is simply (despite speculations about it over the centuries) just the physis {4} - the being - of those who, via a hermetic septenary anados or via alchemy, have acquired Lapis Philosophicus. Of which 'jewel' the anonymous author of a - as yet unpublished alchemical text in Latin translated into English by Isaac Newton - wrote that he had in that MS:

"named it by its proper name in calling it [the first matter] the stone of the wise [and] declared that which hath been hidden. For The Work is with you and [in] you, so that - being found in you - you have always some part of it wherever you are whether at sea or at land." {5}

The author also states, several times, that the alchemists hide their knowledge "from the ignorant...from the vulgar." Sometimes, of course, by being intentionally obscure, or by employing a particular esoteric vocabulary which only the most sagacious, the most learned and cultured - or initiates of a particular tradition - understand. Which is why - to quote MS 27 {5} - they would write enigmatic things such as the following:

"The Vultur[e] being upon the mountain crys with a loud voice, I am white of black and red of citrine... Know also that the crow which flies without wings in the blackness of the night and in the clearness of the day is the [beginning] of the Art."

In another handwritten MS {6}, Isaac Newton provides an illustration of the 'alchemical tree' with its 7 plus 1 branches: the septenary plus the Prima Materia (the acausal) from whence we mortals derive our causal existence and to which we can return having balanced within ourselves the muliebral and the masculous, and which balance is the gift given by Lapis Philosophicus.



Prima mater est subsequentium filiorum et habet alas in pedibus pro symbolo

All of which ancient esoteric matters - from the employment of an esoteric vocabulary; to hiding certain esoteric knowledge from the ignorant and the vulgar; to expecting the sagacious (the learned and cultured) to work things out for themselves; to employing a septenary system; to mentioning the muliebral and masculous; to understanding what such things as Prima Materia/ὀγδοατικὴ φύσις mean and imply - resonate with the modern Order of Nine Angles, and serve, as with many other things, to distinguish the O9A from other contemporary occult groups. For The Work is indeed "with them and in them"; presenced by O9A esoteric philosophy and O9A praxises such as the Seven Fold Way.

As Anton Long wrote, echoing the esoteric alchemical tradition known to Isaac Newton and so evident in various alchemical MSS such as Keynes MS 27:

"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." {7}

R. Parker  
2015

#### Notes

{1} R. Parker, *Alchemy And The Sinisterly-Numinous Tradition* (e-text, 2015).

{2} 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.

{3} David Myatt, *Mercvrii Trismegisti Pymander*. 2013. ISBN 9781491249543.

{4} 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} Isaac Newton's translation (also as yet unpublished) is preserved in a handwritten manuscript: Keynes MS 27 in the library of King's College, Cambridge. In his introductory note, Newton refers to the printed book *Theatrum Chemicum* (vol 5. p 614 and p.198).

{6} Keynes MS 32, in the library of King's College, Cambridge.

{7} 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).



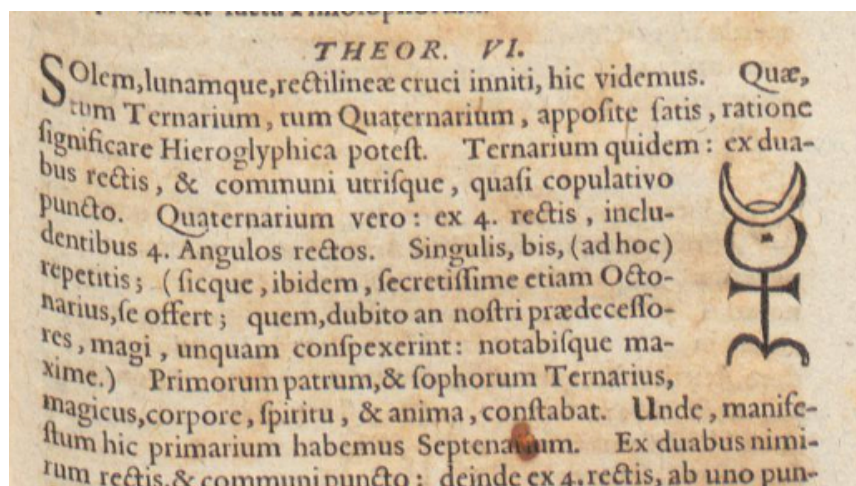
**Azoth**  
**Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles**

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.

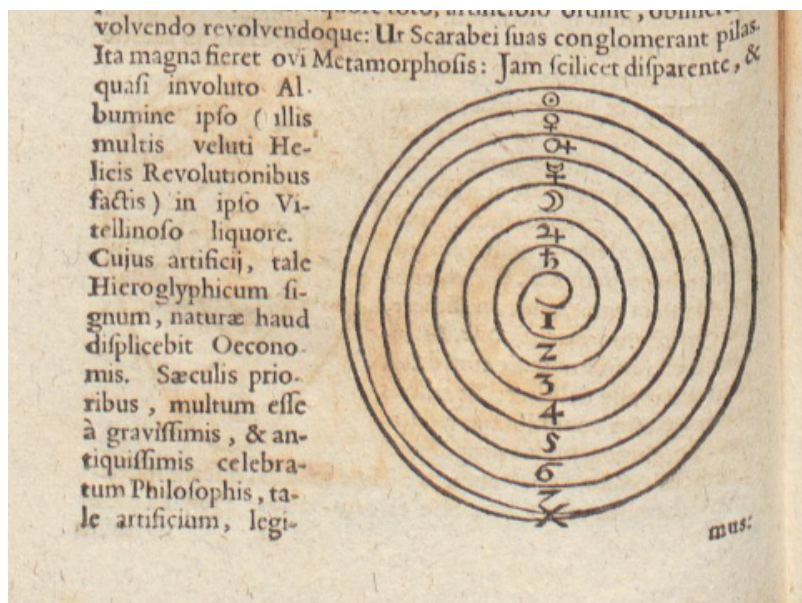
However, esoterically - and anciently, in alchemy - azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt; a combination which many alchemists sought to find by various alchemical processes.

This combination of the three alchemical elements is evident - for example - in (i) the sigil described by John Dee in his *Monas Hieroglyphica* {1}



Sigil: *Monas Hieroglyphica*

and (ii) in the book *Azoth Sive Aureliae Occultae Philosophorum* by Basilius Valentinus published in 1613 {2}, both of which relate Azoth not directly to the Qabalah but instead to the more ancient, Greco-Roman, hermetic septenary system, as shown by the following illustrations:

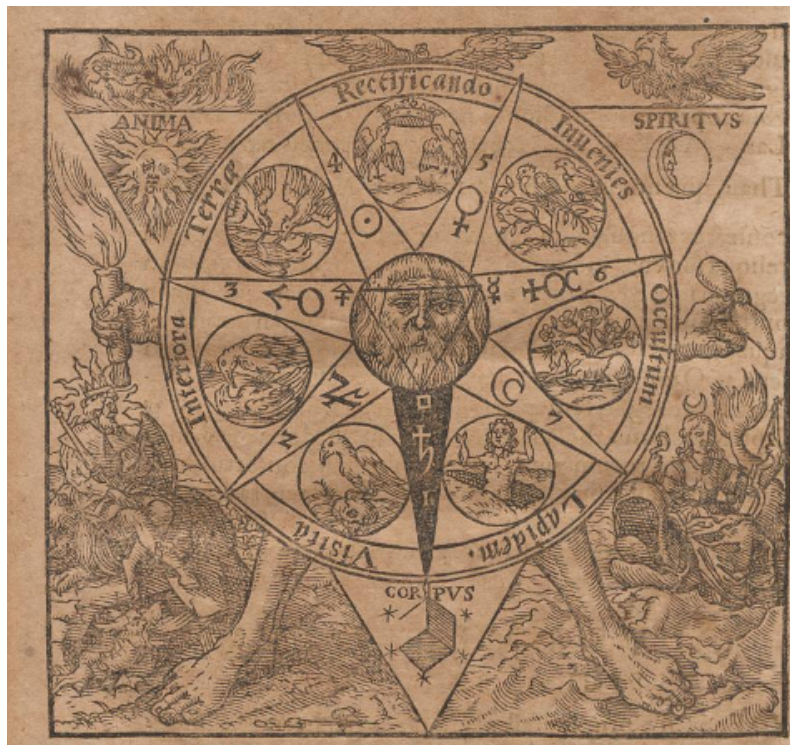


Septenary: Monas Hieroglyphica



Septenary: Azoth Sive Aureliae Occultae Philosophorum  
Showing the three basic alchemical substances  
(Salt, Sulphur, Mercury)





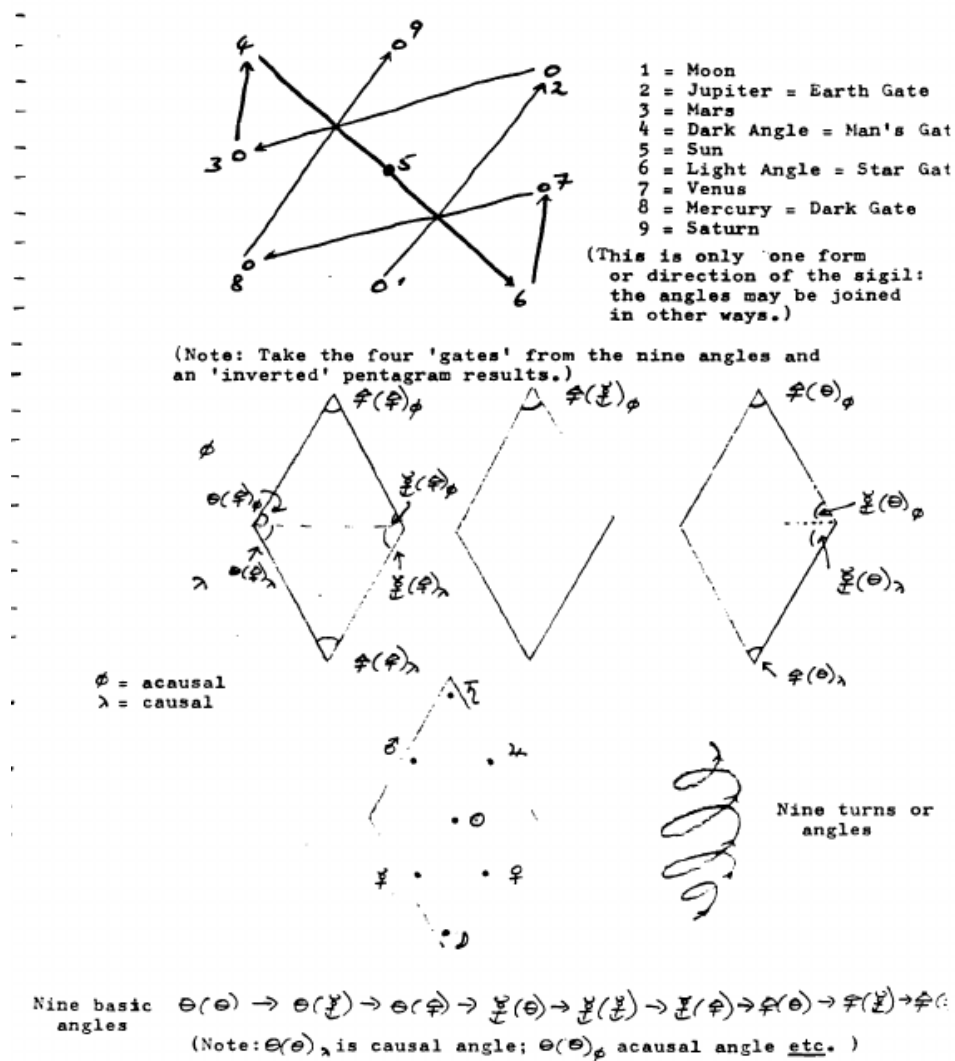
Septenary: Azoth Sive Aureliae Occultae Philosophorum



Septenary: Azoth Sive Aureliae Occultae Philosophorum

Which latter illustration also shows the septenary system in relation to a 'double tetrahedron', an

idea recounted centuries later by the Order of Nine Angles (ONA/O9A) in a MS relating to one of their aural traditions, and which text was publicly published in 1992 in the first volume of Hostia:



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.

R.P.  
2015  
v. 1.03

#### *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](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} qv: (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 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:

$$\underbrace{\begin{matrix} \text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☉}) \\ \text{☿}(\text{☿}) \end{matrix}} \rightarrow \underbrace{\begin{matrix} \text{☉}(\text{☿}) \rightarrow \text{☉}(\text{☉}) \\ \text{☉}(\text{☿}) \end{matrix}} \rightarrow \underbrace{\begin{matrix} \text{♄}(\text{☿}) \rightarrow \text{♄}(\text{☉}) \\ \text{♄}(\text{☿}) \end{matrix}}$$

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*.

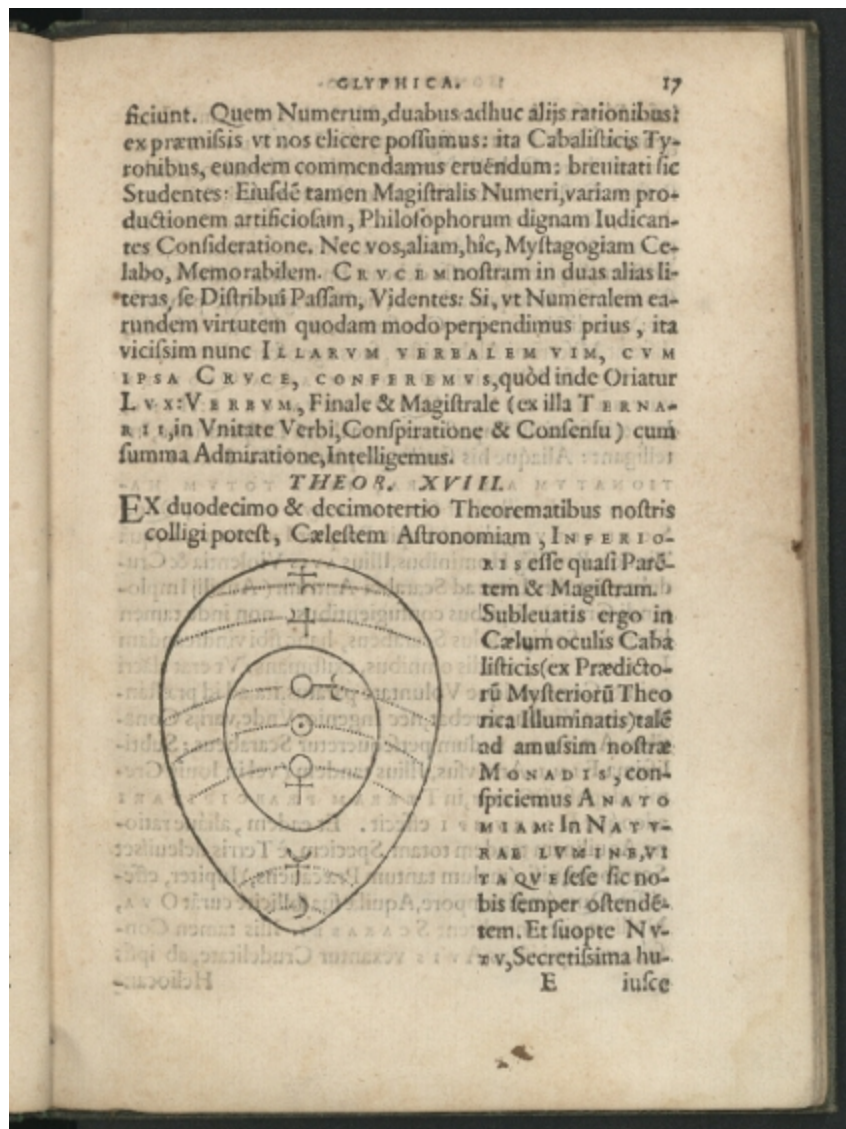
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## Further Notes Concerning The Hermetic Origins Of The O9A

Unique among self-described modern Occultists, the Order of Nine Angles (O9A/ONA) has, since it first publicly emerged in Britain the early 1970s, not only propagated a septenary system but also maintained that such a septenary system represents the 'genuine' Western occult tradition. Furthermore, initiates of the O9A have not only derided the ten-fold medieval Hebrewesque qabalistic system - propagated and lauded by the so-called Hermetic Order of The Golden Dawn, by Crowley, and by others - but also used terms, such as φύσις (physis) and rounwytha, and πάθει μάθος (pathei-mathos) and enantiodromia {1}, which reference ancient esoteric traditions that are almost entirely absent from the academic literature dealing with modern satanism, the modern Western Left Hand Path, and modern esotericism in general. For such literature is almost entirely devoted to those - such as the Hermetic Order of the Golden Dawn, Crowley, LaVey, Aquino, et al - who have accepted without question the ten-fold medieval Hebrewesque qabalistic system and what has been derived from it.

That the O9A septenary system does indeed represent an older - pre-Hebrewesque - and Hellenic and genuinely hermetic occult tradition is gradually becoming increasingly known outside of O9A circles, partly due to articles such as *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, partly due to Myatt's translations of the Pymander and Ἱερός Λόγος tractates of the ancient Corpus Hermeticum {2} - in which physis and a septenary system are mentioned several times - and partly due to his notes on the fourth tractate (Ἐρμουῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς) in which notes {3} he pointed out the use of a septenary system by John Dee as described in Theorem XVIII of Dee's 1564 work *Monas Hieroglyphica*, illustrated here:



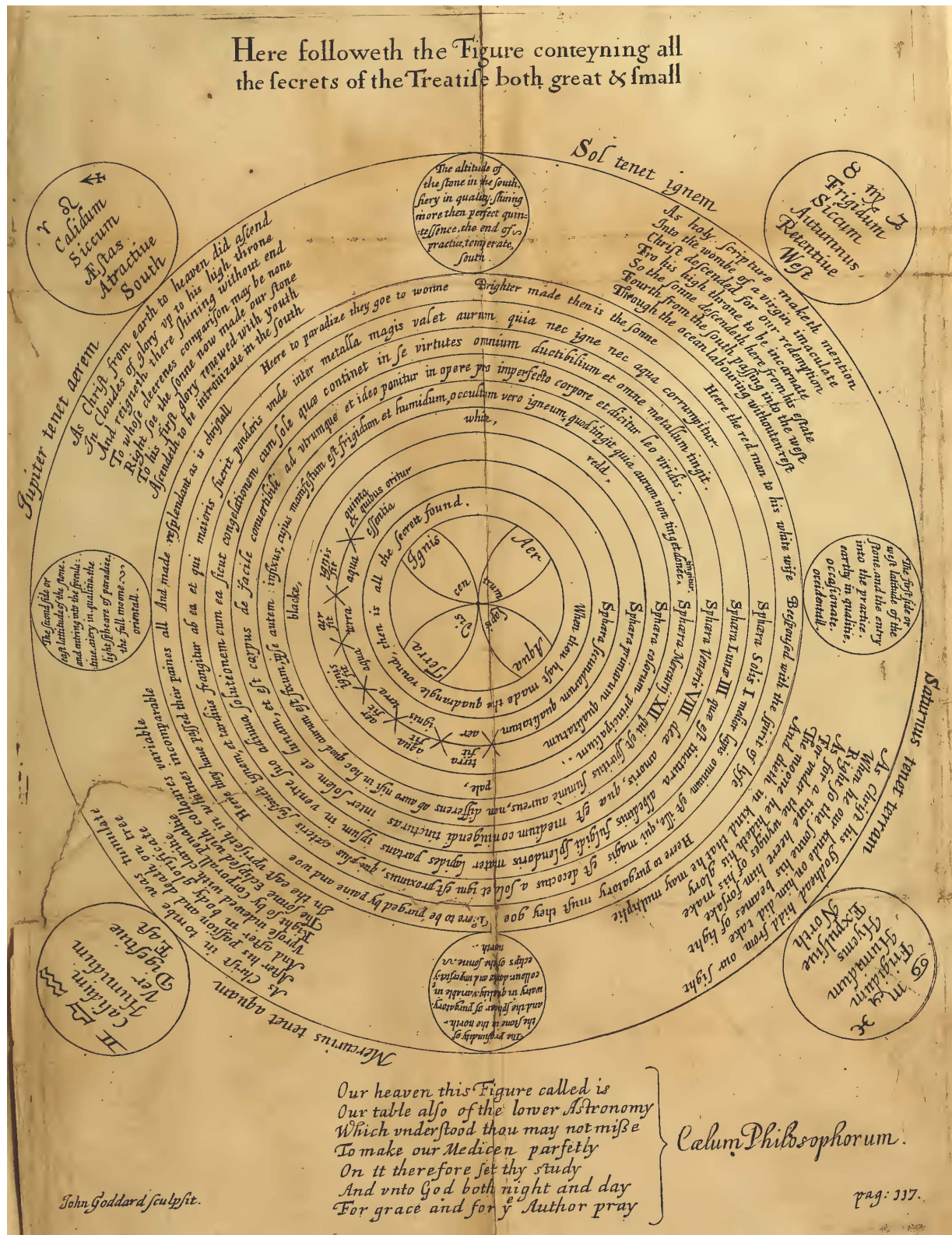


For, as Elias Ashmole mentioned in his *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in 1652:

"As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence."

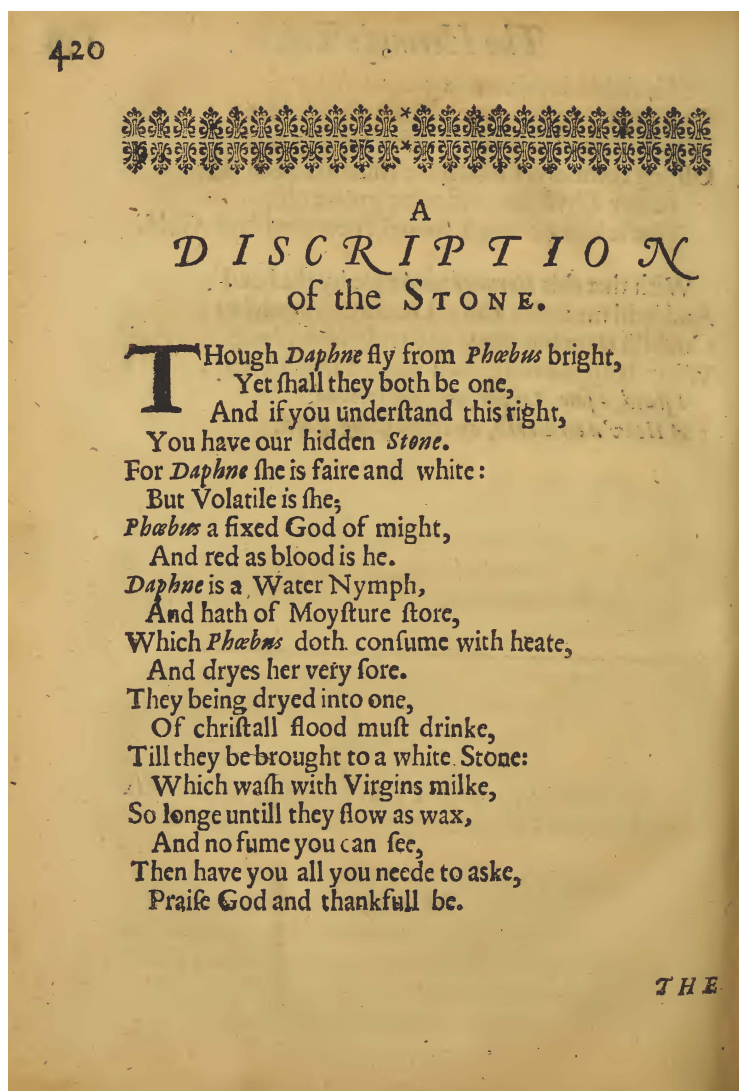
Furthermore, that compilation of writings about 'the Hermetique Mysteries' contains several illustrations and texts which directly relate to various O9A occult traditions as recorded in O9A texts from the 1970s onwards.

For instance, the following illustration describes a system of seven "sphæra" (seven spheres).





The text, on page 420, entitled *A Description of the Stone*, describes (using terminology and symbolism, and a doxology, apposite to the period) the melding of the muliebral with the masculous - the 'numinous' and the 'sinister' - and which melding is an essential part of the O9A's Seven Fold Way: a nexion to the discovery of Lapis Philosophicus {4}.



The *primar Secret of this Arte* is the unity beyond causal abstractions, occult and otherwise, as discovered via the ordeal of The Abyss and as described in various O9A texts, involving as it does melding of the two (masculous-muliebral, sinister-numinous) into the one, and which melding is also mentioned in this ancient text, again using terminology and symbolism (and a doxology) apposite to the period:



### *Ænigma Philosophicum.*

**T**Here is no light, but what lives in the *Sunne*;  
 There is no *Sunne*, but which is twice begott;  
*Nature* and *Arte* the Parents first begonne :  
 By *Nature* 'twas, but *Nature* perfects not.  
*Arte* then what *Nature* left in hand doth take,  
 And out of *One* a *Twofold* worke doth make.

A *Twofold* worke doth make, but such a worke  
 As doth admitt *Division* none at all  
 (See here wherein the *Secret* most doth lurke)  
 Unlesse it be a *Mathematicall*.  
 It must be *Two*, yet make it *One* and *One*,  
 And you do take the way to make it *None*.

Lo here the *Primar Secret* of this *Arte*,  
 Contemne it not but understand it right,  
 Who faileth to attaine this formost part,  
 Shall never know *Artes force* nor *Natures might*.  
 Nor yet have power of *One* and *One* so mixt,  
 To make by *One fixt*, *One unfixt* fixt.

D. D. W. Bedman.

### Conclusion

More and more evidence is emerging - leaked by O9A Adepts or discovered independently by academics {5} - that the Order of Nine Angles is a rather unique modern Occult group with an esoteric tradition whose roots go back to both an ancient Greco-Roman pagan hermeticism and an indigenous ancient British magickal tradition. Thus, it is becoming increasingly clear what ancient esoteric sources Anton Long used when founding the O9A, sources germane to the Western occult tradition as described in texts such as the *Corpus Hermeticum*, in alchemical MSS (both Arabic and Western), and in native British traditions such as the empathic sorcery of the Rounwytha tradition. That is, there is no dependence whatsoever on the modern satanism of LaVey and

Aquino, nor on the fictional imaginings of Lovecraft, nor on the qabalistic system so beloved by Crowley and most modern practitioners of an esoteric Left Hand Path.

For what the O9A, under the aegis of Anton Long, has done is to (a) describe both those ancient traditions (the hermetic, Greco-Roman, and indigenous ancient British traditions) using a unique terminology suitable to our times - hence nexion, causal/acausal, sinister-numinous, muliebral-masculous, etcetera - and (b) develop several experiential, antinomian, occult praxises, based on, combining, and evolving those ancient traditions, which praxises (such as the Seven Fold Way) enable anyone to, via their own esoteric and exoteric patheimathos, discover Lapis Philosophicus and thus achieve wisdom.

R. Parker  
April 2015 ev  
v.1.03

{1} For example, in respect of physis, qv. the seminal O9A (1980s) text *Naos*, which outlines the basics of what the O9A term 'physis magick'.

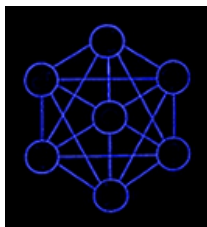
{2} (a) *Poemandres*, A Translation of and Commentary. 2014, ISBN 9781495470684. (b) *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 9781507660126.

{3} *Notes On The Fourth Tractate Of The Corpus Hermeticum*, Έρμου πρὸς Τάτ ὁ κρατῆρ ἡ μονάς, in Sarigthersa, e-text, 2015.

{4} Refer, for example, to the O9A text *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition, 2013) and essays such as *The Sinisterly-Numinous O9A* (e-text, 2013).

{5} A pioneer here is Professor Connell Monette of Al Akhawayn University. A draft of the second, revised, edition of his chapter on the O9A from his seminal university textbook *Mysticism in the 21st Century* is (as of April 2015) available via the following URL - <https://omega9alpha.wordpress.com/monette-on-the-o9a/>.

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

### **Contents**

- ° 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.
- Appendix 1. Grade Ritual Of Magus/Mousa
- Appendix 2. A Review of Myatt's The Divine Pymander.
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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 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 {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 *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" {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 *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." {7}

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." {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 ἑαυτοῦς παραδιδόασιν 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 Aeonic 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

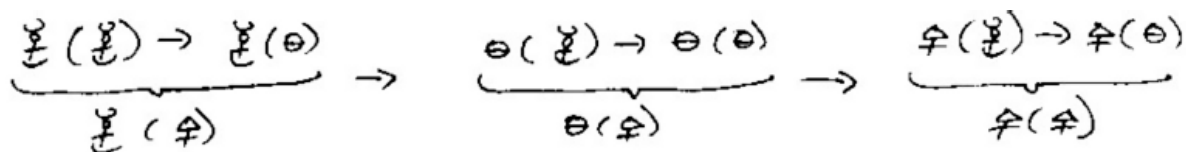
One of the most fascinating, as well as one of most important if neglected, aspects of the seven-fold way is the representation of the anados - and the whole septenary system - by The Star Game, which has 27 pieces spread over 7 boards and 126 squares in the simple version, and, in the advanced version,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

[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:

ἐνταῦθα καὶ Σκιράδος Αθηνᾶς 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 Aperiatur 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} *Enantiodromia - 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 Copenhaver 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 artisements - 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 Copenhaver) 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 dost 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 livings 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, Poemandres 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."

### **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/mercvrrii-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

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## **Appendix 3**

### **Some Notes On The Theory of The Acausal**

In respect of the theory of the acausal, <sup>[1]</sup> 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 <sup>[2]</sup> 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 <sup>[3]</sup>, 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, matrical, Euclidean, or otherwise) – of linear (causal) time <sup>[4]</sup>.

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). <sup>[5]</sup>

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<sup>[6]</sup> and variable (non-linear) in its simultaneity.<sup>[7]</sup>

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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**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-presentation 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 exeatic 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.

R. Parker  
2013

## *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. ISBN 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. ISBN 978-1940964003

{7} David Myatt *Mercvrii Trismegisti Pymander*. 2013. ISBN 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.

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### Further Reading

§ R. Parker. *The Pagan Order Of Nine Angles*. 2015. ISBN 978-1518885143.

§ R. Parker. *The Radical Occult Philosophy of Anton Long*. 2015. ISBN 978-1518690433.

§ *The Complete Guide To The Order of Nine Angles*. Seventh Edition, 2015, 1460 pages, pdf (55 Mb). [Available at: <https://omega9alpha.wordpress.com/complete-o9a-guide/> ]

§ Myatt, David. *Mercvrii Trismegisti Pymander: A Translation and Commentary*. 2013. ISBN 978-1491249543.

§ Myatt, David. *An Esoteric Mythos*. 2014. ISBN 978-1507660126.

§ Monette, Connell. *Mysticism in the 21st Century*. Second Edition, 2015. ISBN 978-1940964102.

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