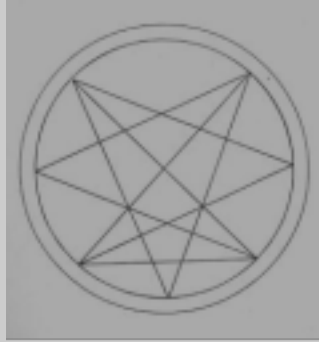


# The Esoteric Hermeticism Of The Order Of Nine Angles



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(Alchemical And Hermetic Antecedents Of The Seven Fold Way)

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A collection of Order of Nine Angles (O9A, ONA) texts most of which were issued since the publication, in 2015, of the seventh edition of *The Complete Guide To The O9A* (1460 pages, 55 Mb pdf file) and which collection compliments that practical and theoretical guide to the seven-fold way of the O9A.

As the title indicates, this collection is primarily concerned with the esoteric and ancient hermeticism that underlies the occult philosophy of the O9A. An occult philosophy developed and expounded by the pseudonymous Anton Long between 1973 and 2011 CE, and an occult philosophy that is not only entirely independent of the cabbalistic/magian occultism of the likes of The Golden Dawn, Aleister Crowley, Howard Stanton Levey, and the Temple of Set, but is also decidedly pagan and anti-patriarchal in ethos.

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

R.P.  
2016

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# ἄρρενόθηλος

Alchemical And Hermetic Antecedents Of The Seven Fold Way  
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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

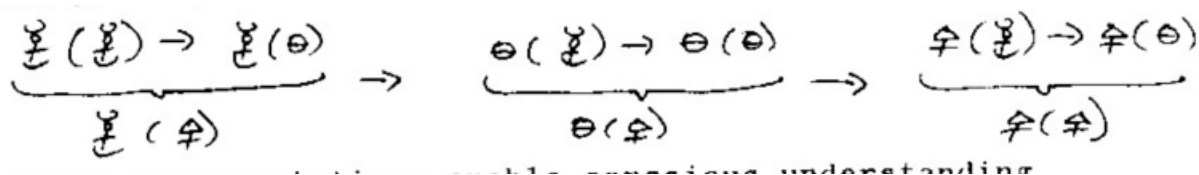
"is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) – that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric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

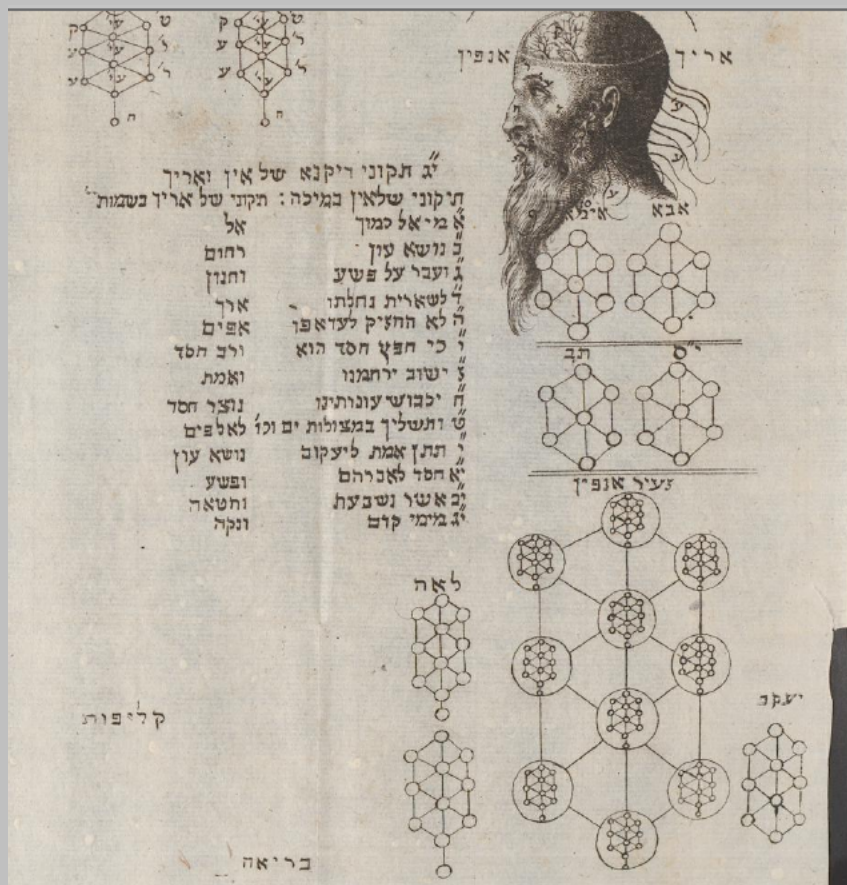
As befits their esotericism, the Order of Nine Angles use the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] in preference to the now more common *lapis philosophorum*. A term which, pre-dating *lapis philosophorum*, was used by writers on alchemy 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.



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:

Die sieben Gestalten oder Geister / von welchen Apoc. 1. steht.

6. 4. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
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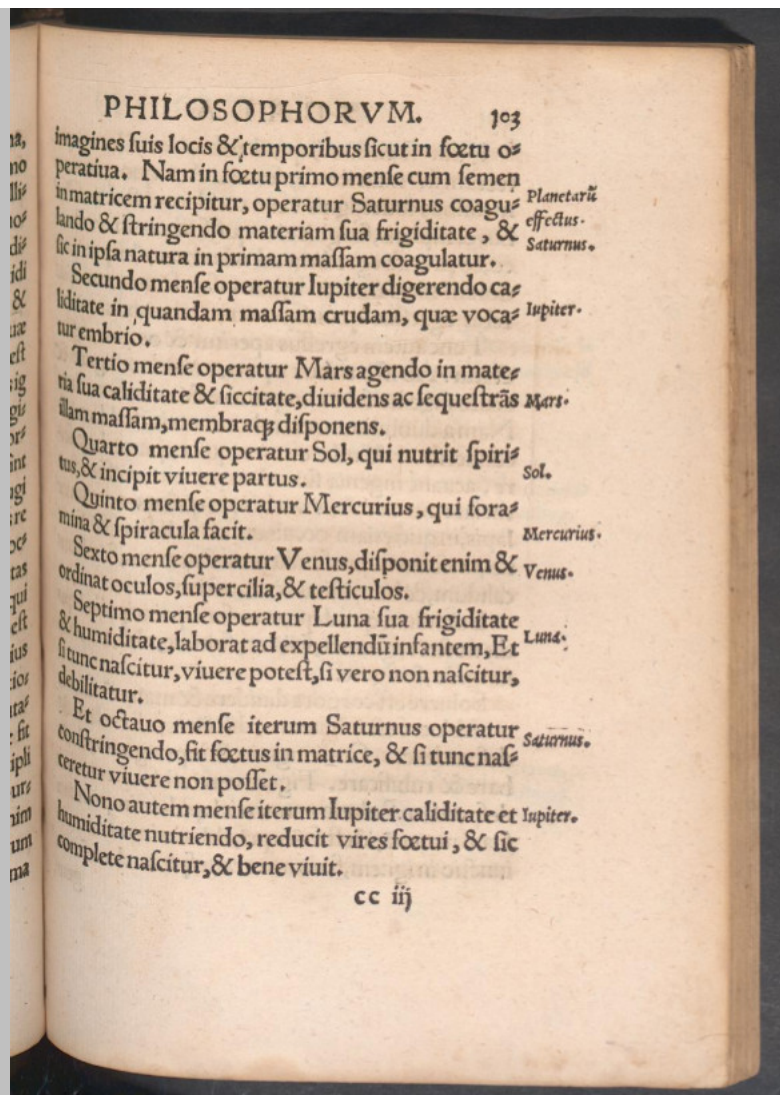
[illegible]

Das erste Principium.	ist nicht ober selber gezeugt.	Das ander Principium.
<p>Finffere Welt: Hier von wird Gott der Vater ein zorniger erschei- ner / und Gott der Na- che / und ein verzehrend Feuer genemmet.</p>	<p>Sticht der grimmig- en Feur.</p>	<p>Licht: Welt: Gott der Sohn: Welt: Herze Gottes: wird hievon genemmet ein lieber und barmher- ziger Gott.</p>

Das dritte Principium; Welches ist  
Diese vier elementen die Welt: eine Aufgeburt aus den zwey-  
en innwendigen Wesen: ein Spiel derselben, da Licht und Fin-  
nig / Böses und Gutes ineinander vermengt ist: Dies ist  
nicht ewig / fähet sich an und endet sich / oder hat Anfang und  
E N D E.

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:



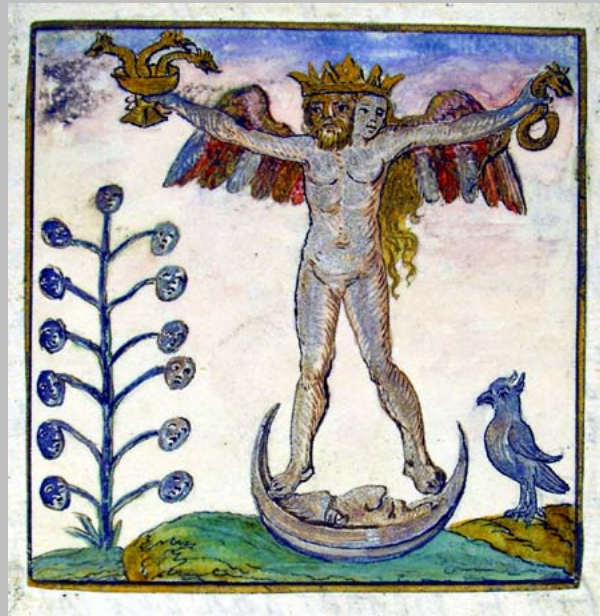
is symbolic of their own quest, and which alchemical texts and symbolism lead us to the more ancient Corpus Hermeticum:

"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-1015a/>], and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (e-text, 2015).

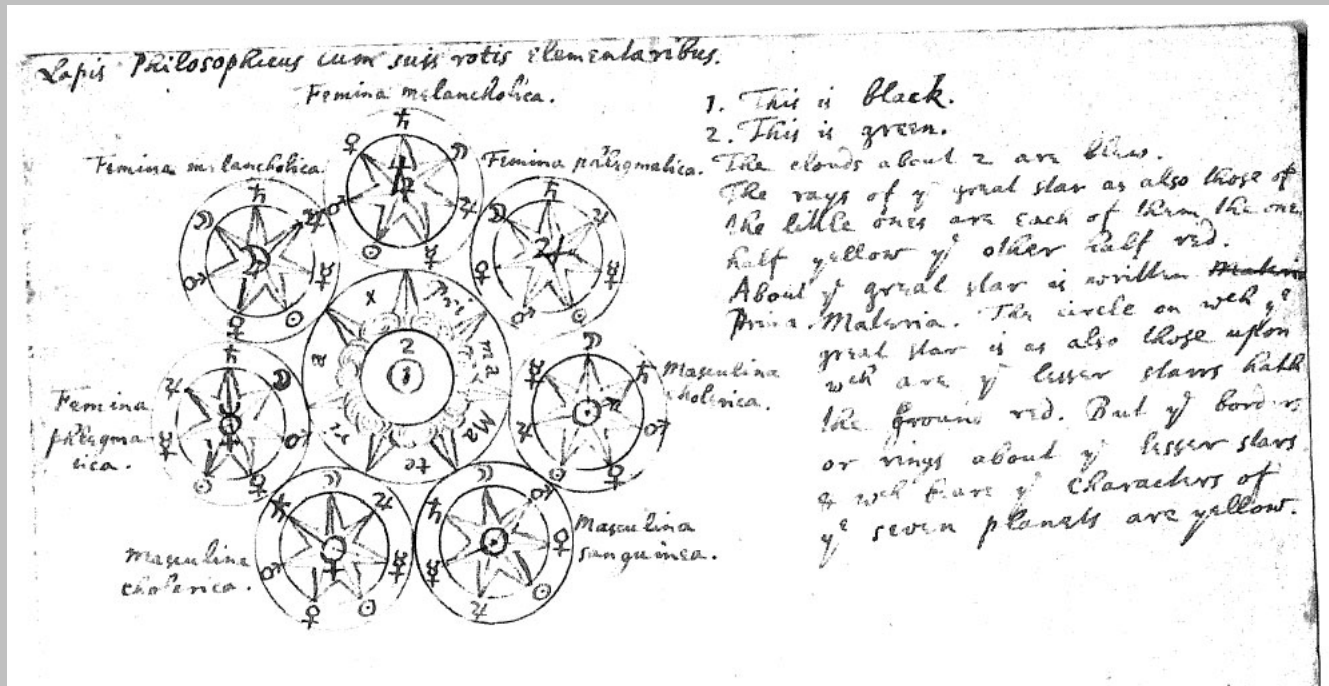
{5} Of the Rite of Internal Adept, Anton Long wrote, in a 1970s typewritten MS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

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}

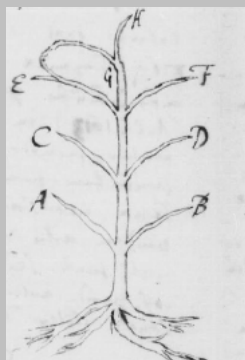
In other words, the prima materia is simply (despite speculations about it over the centuries) just the physis {4} - the being - of those who, via a hermetic septenary anados or via alchemy, have acquired Lapis Philosophicus. Of which 'jewel' the anonymous author of a - as yet unpublished alchemical 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).

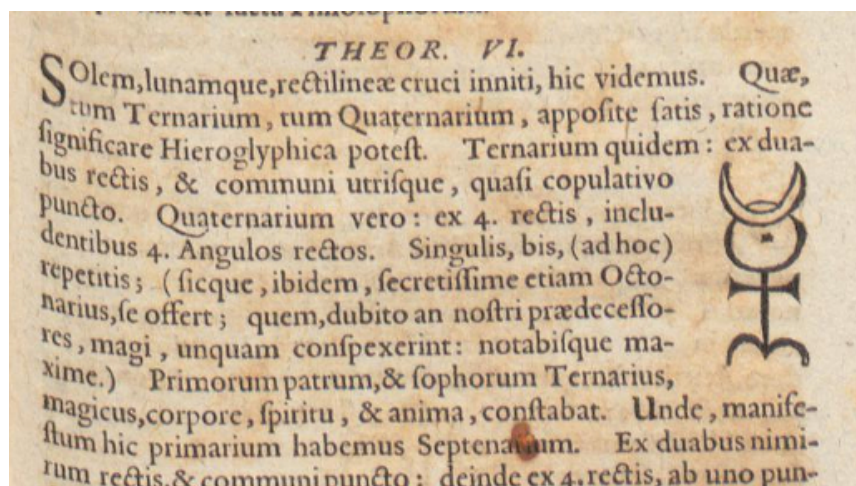
**Azoth**  
**Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles**

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.

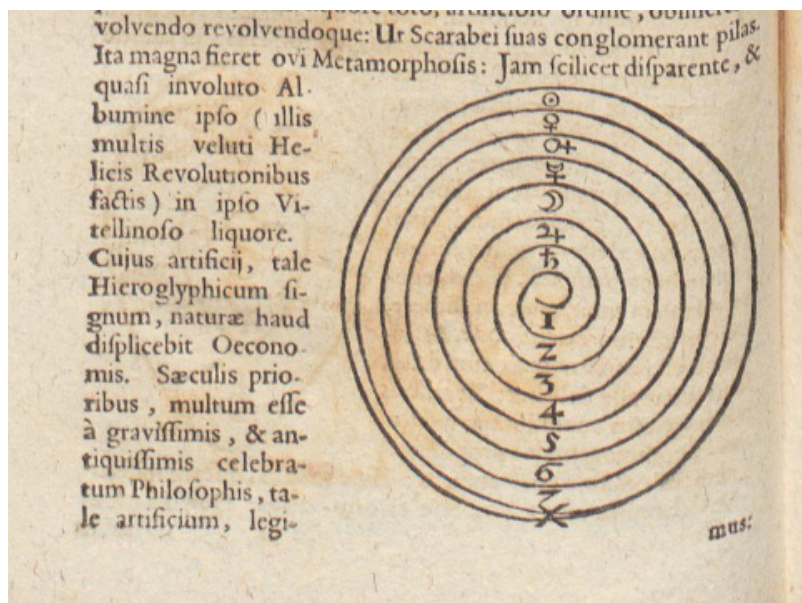
However, esoterically - and anciently, in alchemy - azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt; a combination which many alchemists sought to find by various alchemical processes.

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:

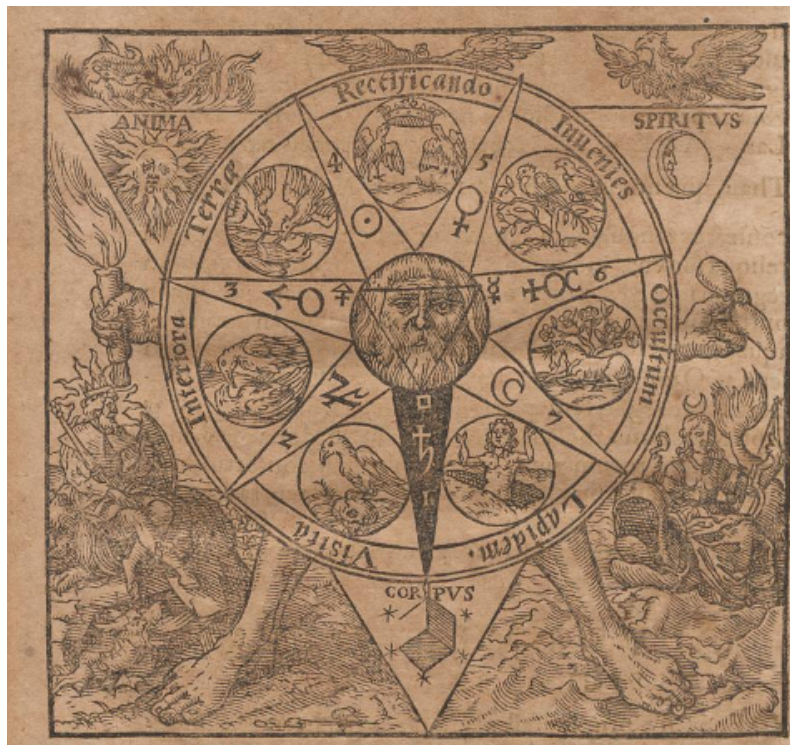


Septenary: Monas Hieroglyphica



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





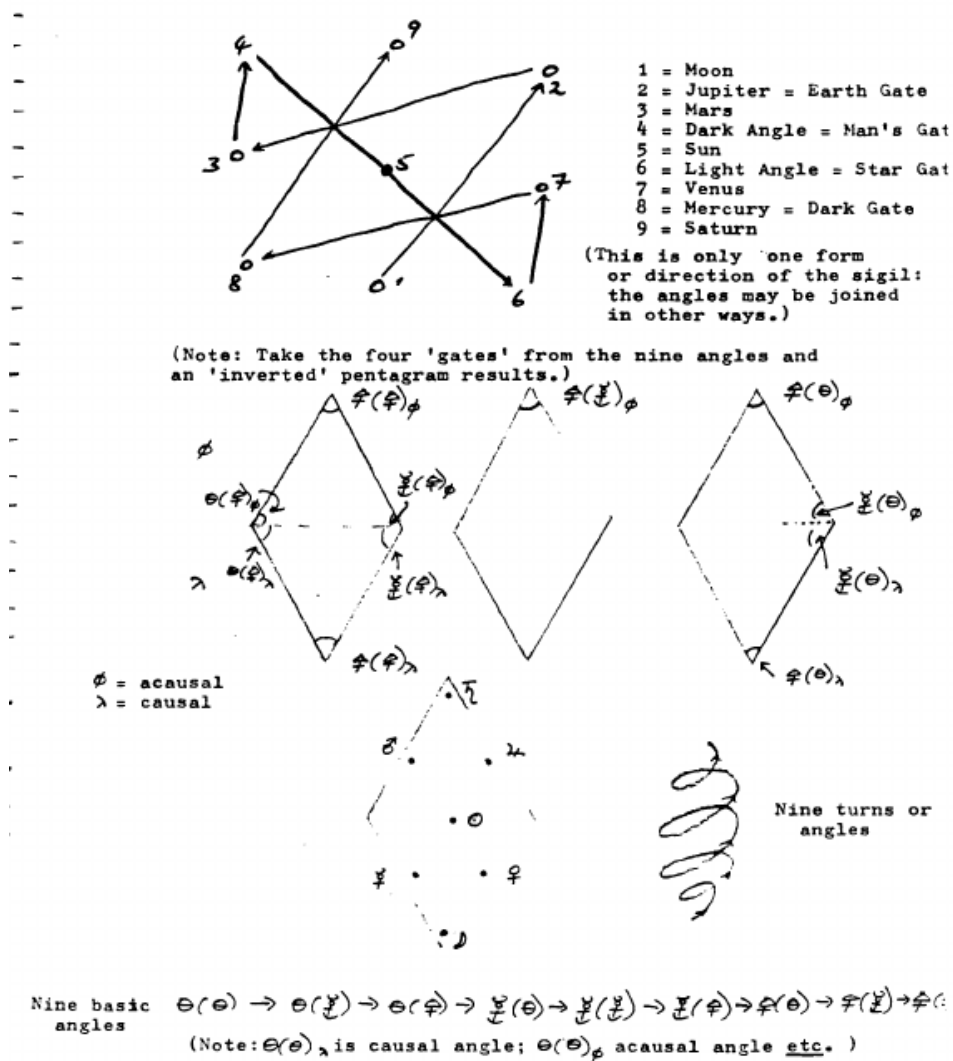
Septenary: Azoth Sive Aureliae Occultae Philosophorum



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:



$$\underbrace{\text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☉})}_{\text{☿}(\text{♀})} \rightarrow \underbrace{\text{☉}(\text{☿}) \rightarrow \text{☉}(\text{☉})}_{\text{☉}(\text{♀})} \rightarrow \underbrace{\text{♀}(\text{☿}) \rightarrow \text{♀}(\text{☉})}_{\text{♀}(\text{♀})}$$

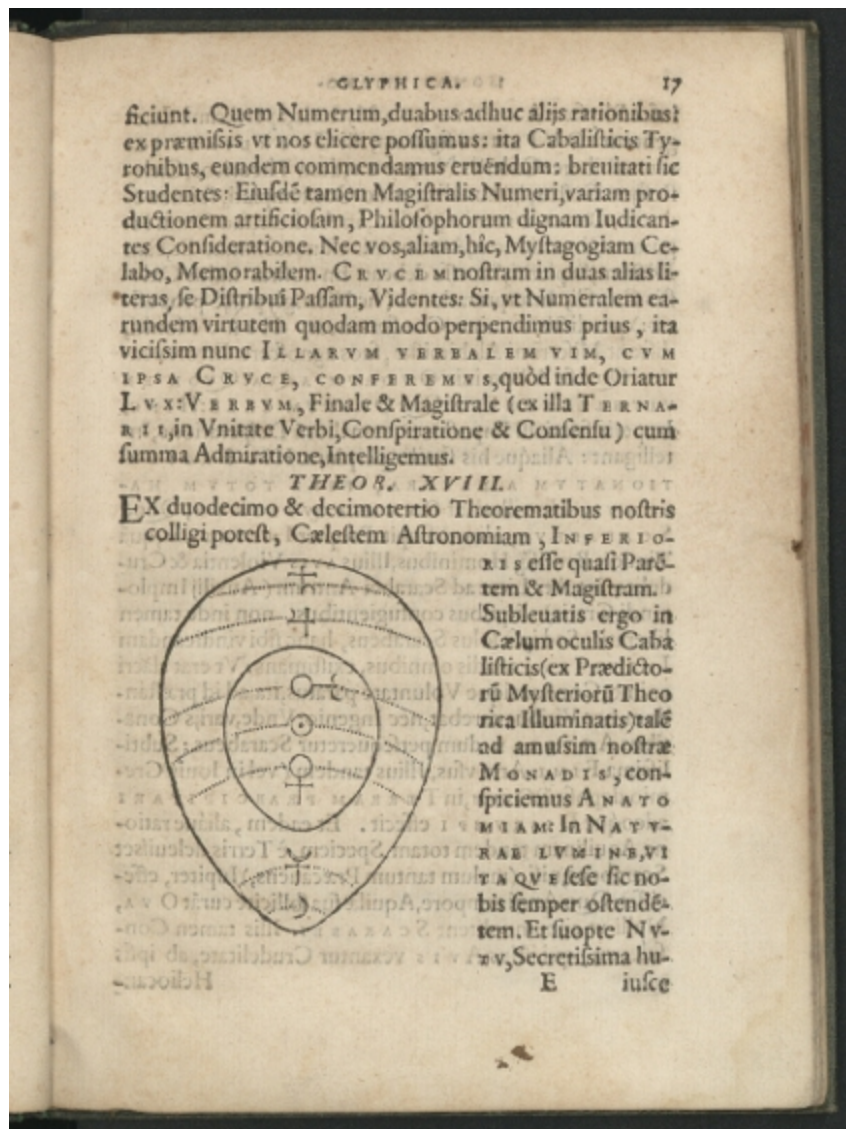
It is thus easy to see how, when the sigils of alchemical mercury, of alchemical salt, and of alchemical sulphur are combined into one sigil they esoterically re-present Dee's *Monas Hieroglyphica*.

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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 (Ἐρμού 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:



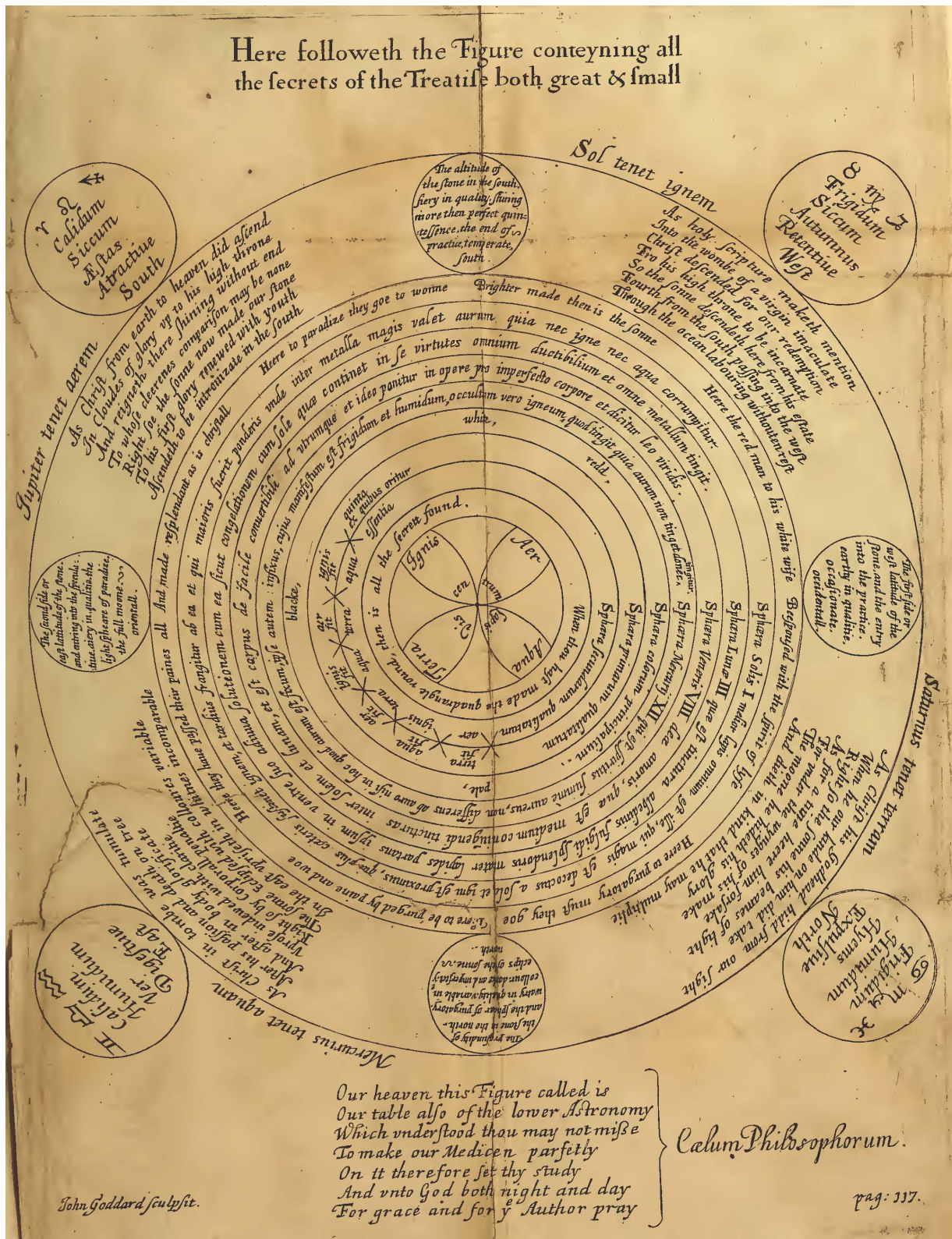
For, as Elias Ashmole mentioned in his *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in 1652:

"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."

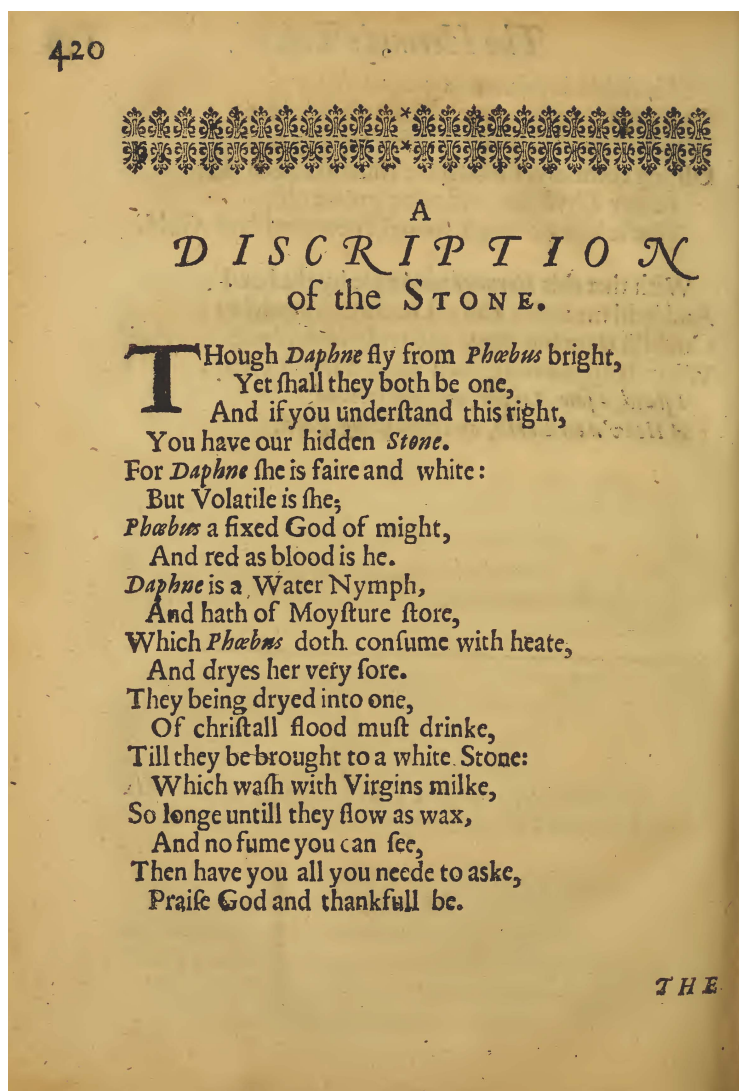
Furthermore, that compilation of writings about 'the Hermetique Mysteries' contains several illustrations and texts which directly relate to various O9A occult traditions as recorded in O9A texts from the 1970s onwards.



For instance, the following illustration describes a system of seven "sphaera" (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'.

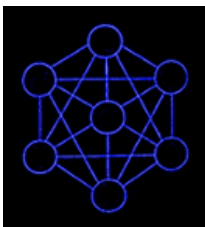
{2} (a) *Poemandres*, A Translation of and Commentary. 2014, ISBN 9781495470684. (b) *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 9781507660126.

{3} *Notes On The Fourth Tractate Of The Corpus Hermeticum*, Έρμού προς 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.
- Appendix 3. Theory Of The Acausal

### **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

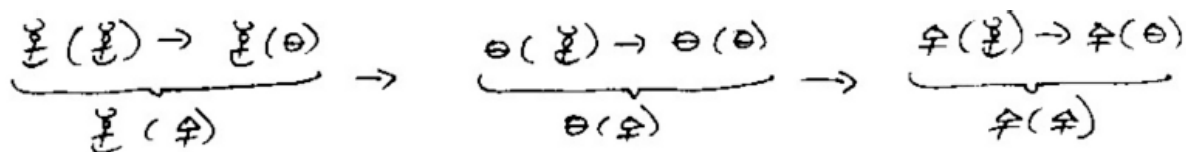
One of the most fascinating, as well as one of most important if neglected, aspects of the seven-fold way is the representation of the anados - and the whole septenary system - by The Star Game, which has 27 pieces spread over 7 boards and 126 squares in the simple version, and, in the advanced version, 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 Copenhagen published in 1992 {2}. One of the obvious differences is Myatt's use, in his translation, of particular transliterations, especially his use of 'theos' instead of 'god', logos instead of 'Word', and 'physis' instead of 'nature', the later of which is an important principle in Myatt's own and somewhat gnostic philosophy of pathei-mathos. Another difference is his translation of certain Greek terms, translations which he himself in his Introduction describes as idiosyncratic, although I would go so far as to say they are iconoclastic. For instance, he translates 'agios' not as the conventional 'holy' but as 'numinous', explaining his reasons in a long note in his commentary, writing that,

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

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

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

#### A Greek Not Christian Text

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

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

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

The 17th century Everard translation:

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

The 1906 Mead translation:

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

The 1992 Copenhaver translation:

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

The 2013 Myatt translation:

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

It should be explained that Myatt in his commentary writes,

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

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

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

The 17th century Everard translation:

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

The 1906 Mead translation:

"Now listen to the rest of the discourse which you 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 Wyrld - 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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# **The Pagan Order Of Nine Angles**

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## **Introduction The Pagan O9A**

Those who have studied the Order of Nine Angles (O9A, ONA) in a scholarly way {1}, and those who have ventured along the O9A Seven Fold Way to at least the stage of Internal Adept, as well as those who have certain Occult skills, such as those of an empathic sorceress, or those artists appreciative of the 'sinisterly-numinous' aesthetic - learn, discover, or already intuitively know: (i) that the much-vaunted 'extreme satanism' of the O9A is a novitiate pathei-mathos (an exoteric and esoteric and dangerous but necessary learning experience), and (ii) that the O9A is, in essence, a pagan Occult tradition melding as it does and has an indigenous ancient (English) tradition of sorcery (the Rounwytha) and an indigenous ancient (Celtæ) paganism with aspects of Greco-Roman hermeticism, where by paganism is meant

"an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiviation that we mortals - albeit a mere and fallible part of the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoui nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum - nullo modo perfectus, sed est quaedam particula perfecti." {2}

Although often overlooked by many self-described modern pagans, an essential aspect of ancient paganism, whether of the original inhabitants of the Isles of Britain (the Celtæ) or whether Greco-Roman, was an acceptance by the individual of folk/tribal/communal duties and responsibilities; a pagan tradition which the O9A continue via their Code of Kindred Honour, and which Code is an exoteric manifestation of the unique perceiviation - the logos - which serves to distinguish the O9A from other modern Occult groups and movements, pagan, satanic, or otherwise.

The paganism of the O9A is evident in many early O9A texts and rites, such as the 'eremitic' Rite of Internal Adept where the candidate has to spend at least three months living alone in a wilderness area bereft of all modern comforts. It is evident in the novel *The Giving*, forming as that novel does part of the Deofel Quartet. It is evident in fictional stories such as *Hangster's Gate*. It is evident in the 'empathic magick' described in *Naos*, and in the 'natural' and the 'chthonic' forms of the 1970s O9A Rite of Nine Angles (an Invokation to the Dark Gods), details of which were published in the 1980s text *The Black Book of Satan*. It is evident in the Sapphic nexions of the O9A and in the novel *Breaking The Silence*

*Down*. It is evident in the mythos of Vindex and which mythos {3} is concerned with the restoration of the way of the tribe and clan in preference to the modern urbanized State.

The paganism of the O9A is also evident in the traditional Rounwytha Way {4} and in the development of that tradition by the O9A, a development explained in the text *Some Questions From A Modern Rounwytha* which is included in this present work.

It is evident in the 'last writings' of Anton Long who in those writings {5} wrote:

"[Our] work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrð, an Aeonian perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss."

"This understanding, this knowledge - the wisdom acquired, the finding of *lapis philosophicus* during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning."

The essays and 'sinister' stories in this present work will hopefully go some way toward aiding readers to acquire an esoteric - an initiated - understanding of the paganus Order of Nine Angles. An esoteric understanding which some of those outside the O9A are beginning to appreciate:

"[O]ne aspect of ONA praxis appears to be highly relevant to this feature, and that is the role which landscape/nature plays in the



Sevenfold (or Septenary) Way, particularly (at least, initially) the landscapes of Britain. Emerging from the world of the Marcher lords' parishes, hidden valleys, moorlands (especially Long Mynd), winding lanes and a Medieval tapestry of fields and rivers, the ONA's roots in Shropshire make it (aside from a highly individual, secretive and dedicated pursuit) distinctively 'folkish' - not *völkisch* - in aesthetic. The emphasis on landscape and creating sites of worship in rural/wild environments is key to ONA praxis [...] The ONA and its mythos have a peculiarly English feeling behind it. The world conjured by Myatt is one that has been described as filled with rural outlaws, cunning folk, lonely cottages..." {6}

For this English 'pagan landscape' is portrayed in many O9A texts, especially in fictional stories:

"The still largely rural English county of Shropshire is the setting for many of the Occult stories of the ONA. Stories with a setting wholly or partially in Shropshire include:

- *The Giving*
- *Breaking The Silence Down*
- *Jenyah*
- *Sabirah*
- *Copula cum Daemone*
- *Hangster's Gate*
- *Eulalia: Dark Daughter of Baphomet*
- *Sunedrion: A Wyrdful Tale*

The reason seems obvious, given the ONA's account of its own history, which is that this area was where its traditions survived into our modern era, handed down by a few mostly reclusive individuals, and where a few small groups of rural followers of that ancient sinister way met to conduct their pagan rites. A glimpse of one such group is given in *Hangsters Gate*, while *The Giving* presents an ancient pagan ritual, The Giving, which perhaps is the original folk form of the ONA's *The Ceremony of Recalling*.

In the 'One Autumn Evening' section of *Sunedrion: A Wyrdful Tale*, the culling takes place in a house on a cobbled street in the centre of Shrewsbury, with the two women returning to the Stiperstones to celebrate their culling.

Interestingly, *Hangster's Gate* and *Breaking The Silence Down* are set in the same area of Shropshire, a century or more apart, with some phrases of the later echoing some of those of the former, as if to suggest, to intimate, an hereditary link, with *Breaking The Silence Down* invoking the pagan wildness of The Long Mynd and the rural area of "the scattered hamlets in the Onny valley", with the area East

of that valley - from the Stipertsones to the border with Wales - well-described in not only *The Giving* but also in *Eulalia: Dark Daughter of Baphomet*.

It should be noted that both *Jenyah* and *Sabirah* - dark stories of ageless female sinister entities ('demons') - are set in Shropshire, as if to suggest that such entities may still be lurking in such places as they frequent in those stories, if one knows where to look, and has the good fortune (or misfortune, depending on one's ethos) to encounter them." {7}

R. Parker  
2015

{1} The term scholar, as used here, refers, to those who have a profound knowledge of a particular speciality acquired through several years of meticulous study using primary source material. In the case of the O9A the primary sources are the texts (such as *Naos*, and *The Deofel Quartet*) written by Anton Long between 1974 and 2011, and the non-polemical articles written by members of the 'Inner ONA', such as *The Radical Sinister Philosophy of Anton Long*, *Alchemy And The Sinisterly-Numinous Tradition*, and those included in this present work.

{2} This definition of paganism - which includes a quotation from Cicero - is that given by Myatt in his 2014 essay *Education And The Culture Of Pathei-Mathos*.

{3} Refer to *The Mythos of Vindex: An Introduction*, in Part One.

{4} See, for example, the text *Some Notes On The Rounwytha Way*, included in Part One.

{5} These two last writings are entitled *The Enigmatic Truth* and *Lapis Philosophicus*. Both are included in the book *The Radical Occult Philosophy of Anton Long*, 2015, ISBN 978-1518690433.

{6} The quotation is from the editorial introduction to an interview with the Deverill Nexion in the on-line contemporary music zine *Black Ivory Tower*. <http://blackivorytower.com/2015/10/31/deverills-nexion-reflections-from-a-sinister-parish/> [Accessed November 1, 2015]

{7} *The Occult Fiction of The Order of Nine Angles*. 123yf. The latest revision of that article is included here as an Appendix.

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## **Part One: Toward Understanding The O9A**

### **O9A Esotericism: An Initiated Apprehension**

The term 'O9A esotericism' refers to the occult {1} weltanschauung of the Order of Nine Angles (O9A/ONA) as developed and expounded by the pseudonymous Anton Long in various writings between the 1970s and 2011 {2}, and which particular esotericism includes not only an esoteric philosophy {3} but also practical artisements {4} of 'an esoteric nature', such as the learning and the practice of certain occult skills and also various 'dark', or occult, arts. Among the occult skills and 'dark arts' of the O9A {5} are (i) the structured pathei-mathos of the anogenic Seven Fold Way, (ii) practical internal, external, and aeonic, sorcery, (ii) acausal (or esoteric) empathy, and (iii) acausal thinking.

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos – that is, a new perceivration and a new way of living and a new ethos – and one which the term 'the sinisterly-numinous' reasonably well describes, for it is a balancing of (i) the previous 'numinous logos' which became manifest, over two millennia ago, in causal forms such as gnosticism and Christianity, with (ii) what is 'sinister' (which is and has been manifest in various causal forms, such as 'traditional satanism' and occult antinomianism), and which balancing, involving as it does various practical means and thus a personal pathei-mathos, enables first a return to the Unity beyond all causal forms and thence a conscious evolution of ourselves, as individuals.

Exoterically, this new logos is manifest – presenced – by three things. (i) By a particular understanding of Reality – and especially of the supernatural, the occult – evident in the ontology of causal, acausal, and acausal energy; (ii) by the code of kindred honour (the O9A code of ethics); and (iii) by the primacy of pathei-mathos, of each individual learning from their own experiences and which experiences are and should be (in order to cultivate the necessary sinisterly-numinous apprehension) both exoteric and occult, and thus in respect of the individual both external and internal.

Thus, esoterically understood, the Order of Nine Angles is a distinct, and new, esoteric path or way, and one way-marked by an accumulated (an ancestral) and an accumulating (a developing) esoteric pathei-mathos. This esoteric path (i) presents a particular logos, and (ii) offers various praxises (derived from personal experience and an ancestral pathei-mathos) whereby individuals can

cultivate and then live a sinisterly-numinous apprehension. Hence why 'being O9A' simply means living by the O9A code and using one or more O9A praxeses in order to cultivate that sinisterly-numinous apprehension which is the beginning of wisdom, with wisdom – esoterically understood – being a balanced personal judgement together with a particular learned knowledge of a pagan, occult, kind concerning livings beings, human nature, Nature, and 'the heavens', the cosmic order {6}.

Furthermore, in its essence this practical O9A path, or way, is not 'satanic', not a 'left hand path', and not a 'right hand path', even though it has elements which could be described by such conventional terms. It is just different, unique, new.

### **A Labyrinthine Labyrinth**

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose in (i) generating interest both in that external appearance and in the inner essence concealed within, and (ii) in presenting certain – and sometimes controversial, sometimes adversarial – esoteric apprehensions.

To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate – every potential member of the O9A kindred – an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find – to the dismay of many – is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anados*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms.

For the essence of that particular – of O9A – pagan mysticism is the apprehension of ourselves as a nexion, of acausal energy, of the transient nature of all causal forms/ideations {7}, and of a possible, and consciously individually achieved, acausal ('immortal') existence beyond our mortal (causal) death *sans* any previously posited primal cause or causes such as Theos, a theos, theoi, or some inscrutable mechanism such as karma. An existence achievable, according to this particular mysticism, by an individual *anados* such as the Seven Fold Way {8} and/or by living according to the O9A code because such a living presences

within the individual the necessary acausal energy.

R. Parker  
2014

### Notes

{1} The term 'occult' is used by the O9A to refer to what is "hidden from normal apprehension; concerned with the supernatural; abstruse; mysterious; of or relating to various practical arts or skills considered to involve agencies – or considered to derive from causes – of a mysterious, or supernatural, or anoetic, or esoteric, nature".

{2} These dates are, in my opinion, significant because the weltanschauung of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to The Abyss in the early 1990s and thence, in the early to mid noughties, to Mage. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore – and perhaps intentionally – no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s O9A and no 'reformed or revisionist' noughties O9A. There is only the occult weltanschauung he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully understand, and possibly personally interpret, that occult weltanschauung. For, correctly understood, that occult weltanschauung is – just like the O9A – only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly-numinous' occult quest.

Thus, the O9A and O9A esotericism are the Logos – 'the word' – of Anton Long the Mage.

{3} qv. R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles – An Introduction*. e-text, 2014. The text is included in the *Definitive Guide To The Order of Nine Angles* (Seventh Edition, 1460 pages, pdf 54 Mb), 2015.

{4} The word *artisements/artizements* is derived from *artize* – "to practice or to have an occupation that involves a particular skill or craft, especially those of an artisan" – and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

{5} qv. (i) Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011) in the compilation *Empathy, Pathei-Mathos, and the Aeonic Perspective*; (ii) Anton Long, *The Dark Arts of The Sinister Way*, 119 yf (revised 122 yf).

Both of the above texts are included in the *Definitive Guide To The Order of Nine Angles* (Seventh Edition, 1460 pages, pdf 54 Mb), 2015.

{6} Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011).

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonic

perspective' and thus for its aeonic strategy regarding undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles*, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

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## **The Pagan Mysticism Of The O9A**

### **Abstract**

This essay provides details in respect of the assertion, made in my 2014 essay *O9A Esotericism, An Initiated Apprehension*, that:

"The initiated apprehension of O9A [Order of Nine Angles] esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos."

### **The Mystic Tradition**

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anados (ἀνoδος, a spiritual or esoteric or occult journey) whose goal is either a selfless awareness of Theos/mundus/the-numinous or an actual dissolution of the self into Theos/mundus/the-numinous, and (iv) by means such as a contemplative, or eremitic, or a reclusive way of life.

Mysticism thus includes not only the Christian contemplative tradition, and groups such as The Religious Society of Friends, but also the rites, ceremonies, and beliefs of Ancient Egypt and places such as Iran {3}, the Hellenic hermeticism described in the Pymander text {4}, and the ancient paganism of the classical, the Greco-Roman, world. According to a modern initiate, the classical pagan weltanschauung was:

An apprehension of the complete unity (a cosmic order, κόσμος,



mundus) beyond the apparent parts of that unity, together with the perceivization that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself:

"Neque enim est quicquam aliud praeter mundum quod nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." [M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37] {5}

### **The O9A Tradition Of Empathic Knowing And Acausal-Thinking**

One of the axioms of the esoteric philosophy of the O9A {6} is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy – of empathic wordless knowing – and by developing new faculties, such as the one the O9A term acausal-thinking.

#### **1. Empathic Knowing**

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way – by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} – while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

In respect of the Rounwytha Tradition:

"The Rounwytha Way – also known as the rouning – is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths... [The tradition is one of] a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated – according to tradition – by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location. In essence, the Rounwytha Way is a manifestation – a presencing – of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature." {9}

Thus for the O9A the development of empathic acausal knowing – that is, esoteric empathy – is not only a μυστικόν but also a means whereby certain

truths of a non-temporal nature can be apprehended.

## 2. Acausal-Thinking

According to the O9A, the new faculty of 'acausal thinking' enables a person to apprehend and to communicate by means of what the O9A describe as an esoteric language:

"An esoteric language is basically a particular means of communication dependent on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in esoteric-empathy). As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels – the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) – by which is meant the advanced form of 'the game' – is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this particular esoteric language – this language – are not static but rather the movement and the changes – the fluxion – of adunations, with the manner, the arrangement/pattern, of the movement and the changes – and the temporary meanings assigned to the adunations – intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery – internal, external, Aeonic – but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal." {10}

## **The O9A Anados And The Eremitic Magus**

The O9A praxis termed the Seven Fold Way is essentially a practical modern anados; an occult journey through seven symbolic spheres {11}. However, unlike

the description of such a journey in the ancient Hermetic Pymander text where the goal is becoming "united with theos", the goal is understood in the Seven Fold Way as egressing into the realms of the acausal. Thus, as I mentioned in a previous essay:

"One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles represents and presences is that the last stage, the goal, of their hermetic initiatory Seven Fold Way, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal." {12}

The goal of the Seven Fold Way is therefore not only the personal discovery of wisdom {13} but also of a means whereby such an acausal, immortal, existence can be achieved. In that respect, Anton Long rather cryptically wrote:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {14}

This rather neatly 'closes the O9A circle', with the O9A Ouroboros symbolizing the initiate at the very end of their decades-long occult journey - having experienced and known in a very practical manner both the sinister and the numinous and which "knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being" - ending as a rounerer, that is, living in a very pagan - an almost rounwythian - type of way; the ancient way of the Camlad tradition.

For a rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin and thus whose very way of living, through the physis so gained via their anados and the O9A code, is an act of sorcery.

Thus the O9A Grand Master/Grand Mistress - the O9A Magus/Magistra - while

living in a manner consistent with the underlying pagan mysticism of the O9A, is most certainly not the type of person the majority of non-initiates would expect.

## Conclusion

With its modern anados of the Seven Fold Way, with its 'dark arts' of acausal-thinking and esoteric-empathy/empathic-knowing, with its rural Rounwytha way and its eremitic magus/magistra, the O9A most certainly has a distinct mystical tradition firmly rooted in ancient pagan mysticism. Thus it would perhaps be more apt to describe O9A initiates as modern mystics rather than as 'satanists' or followers of a Western, occult, Left Hand Path.

For the truths, the perception and the understanding, which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations, and (iii) of an attainable acausal existence beyond our mortal death.

R. Parker  
2014

## Notes

{1} According to the O9A, and as described in the article *The Adeptus Way and The Sinisterly-Numinous*, written by Anton Long and dated 122 yfayen:

"By esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing." [Source, available as of August 2014, <https://omega9alpha.wordpress.com/the-adeptus-way/> ]

{2} The words 'mystical' and 'mysticism' are derived from the term *mystic*, the etymology and English usage of which are:

i) Etymology:

- Classical Latin *mysticus*, relating to sacred mysteries, mysterious;
- Post-classical Latin, in addition to the above: symbolic, allegorical;
- Ancient Greek *μυστικός*, relating to sacred mysteries;
- Hellenistic Greek *μυστικός*, initiate; plural, *μυστικοί*; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
- Byzantine Greek (5th century CE) *μυστικόν*, mystical doctrine.

ii) English usage:

- *noun*: symbolic, allegorical (c. 1350);
- *noun*: an exponent or advocate of mystical theology;
- *noun*: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
- *adjective*: esoteric, mysterious, [equivalent in usage to 'mystical']
- *adjective*: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} In respect of ancient Iran, qv. Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, ISBN 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014.

{6} In respect of O9A esoteric philosophy, qv. R. Parker: *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*, e-text, 2014.

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the praxeses, such as the Seven Fold Way, he developed as a result of (a) the various pagan traditions he inherited and (b) his own pathei-mathos.

{7} Both of these 'seven fold way' rites involve the individual living alone, bereft of human contact and of all human influence, for a particular length of time. In the wilderness – forests, mountains, deserts – in the case of Internal Adept; and in a chthonic place (such as a dark cave) in the case of The Abyss.

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

{9} R. Parker: *Some Notes On The Rounwytha Way*, e-text, 2014.

{10} Anton Long: *Language, Abstractions, and Nexions*, e-text, 122 Year of Fayen.

{11} For a description of, and the ancient hermetic roots of, the O9A Seven Fold Way refer to R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014.

{12} R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013.

{13} Esoterically, the term wisdom, according to Anton Long in his essay *Pathei Mathos and the Initiatory Occult Quest*, implies "not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions."

{14} Anton Long: *The Enigmatic Truth*, e-text, dated December 2011 CE. That essay, and its companion essay which was simply entitled *Lapis Philosophicus*, were the last writings written by Anton Long.

In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term *in propria persona* has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are:

"He wolde be in his owne persone, the example of our hole iourney."  
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*  
(1526 ce), i. sig. Dvi.

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## Some Notes On The Rounwytha Way

The Rounwytha Way - one of the three O9A praxises {1} - is the most neglected part of the Order of Nine Angles (O9A/ONA) weltanschauung, with such neglect contributing to the basal misunderstanding of the O9A itself that exists not only among self-professed modern occultists and satanists but also among academics interested in or researching what is often termed modern esotericism.

The Rounwytha Way - also known as 'the rouning' - is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths (most of whom were and are women) for whom there are no teachings, no dogma, no rituals, no spells, no conjurations, no incantations, no abstract determinate seasons {2} and no unnatural division between 'us', as mortals, and Nature and 'the heavens' beyond; evident as such an unnatural division is in positing, and then naming, separate divinities and supernatural beings. There are therefore no gods, no god, and no goddess; no 'demons' or named 'familiars'. Instead, there is a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated - according to tradition - by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location {3}.

In essence, the Rounwytha Way is a manifestation - a presencing - of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature and 'the heavens'. As Myatt has explained in respect of the muliebral:

"What is muliebral cannot be embodied in some organization or movement, or in some *-ism*, or in any causal form - and certainly cannot be expressed via the medium of words, whether spoken or written - without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be 'idealized' or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things - forms and words included - are manifestations, a presencing, of what is, in φύσις, masculous and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal - what, in the past, has often inclined us to appreciate the numinous - while the masculous presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic." {4}

The Rounwytha Way also re-presents that personal perceivation that an

individual pursuing a life-long mystical quest, such as The Seven Fold Way, may discover beyond The Abyss:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {5}

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

Aspects of the abyssal perceivation - of the apprehension discovered by someone reborn beyond The Abyss - are (i) the need to balance the masculous with the muliebral; (ii) 'the aeonic perspective'; (iii) the importance of esoteric languages (manifest, by the O9A, in Esoteric Chant and The Star Game); and (iv) aeonic sorcery.

The aeonic perspective, for instance, provides an understanding of aeonic sorcery:

(i) Of the limitation - and the 'mortality' - of all causal forms and why, in respect of certain aeonic goals, it is ( $\alpha$ ) the cumulative decades and centuries long alchemical (inner) change of individuals individually (via *pathei-mathos*), and ( $\beta$ ) *mythoi*, and ( $\gamma$ ) 'numinous symbols', which are of primary importance. For it is such things which presence, over long durations of causal 'time', that acausal energy which is the genesis of a genuine evolution, of those changes that endure beyond each mortal and beyond all collocations of mortals (corralled, for example, via 'empires', States, nations, ideologies, or by some leader or by some cause or political party).

(ii) Of why and how each human being - each mortal - is but a *nexion* and thus can, via esoteric mimesis, restore or alter (in particular ways) what others may have, through causal forms or via their living, temporarily changed.



## **Rounwytha and O9A - Difference and Similarities**

The 'acausal knowing' of the Rounwytha - of the particular type of sorceress that the Rounwytha is - wordlessly, and in a pagan way, encompasses the esoteric knowing that the O9A describe by the term aeonic perspective. But instead of the 'aeonic sorcery' of the O9A (and thus in place of a sinister/aeonic dialectic and a particular esoteric strategy and certain tactics) there is only a concern with what is familial and local or communal, so that for the Rounwytha

"there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance." {6}

Furthermore, there may have been in the past an act - as according to some aural accounts there may have been a rare recent incident - whereby it was considered necessary to restore the balance that some particular person, or some deed or deeds, or some natural occurrence, had in their local area upset, and thus why occasionally and in respect of some rotten person,

"why their removal - by exile or by cull - would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune." {6}

For the Rounwytha Way is a very individual one rooted in a particular rural area, and one which occasions certain natural and necessary responsibilities and duties to certain others in the same locality. A Way which continues, and manifests, what the pagan weltanschauung - at least in Europe - anciently embodied: an intuitive/empathic understanding of ourselves and of our local rural community as an affective and effective connexion to Life {7} and a connexion that needed no god, no named gods or goddess, no 'prayers', and no rites or rituals: only those wordlessly left personal offerings to the (always un-named) gods/divinities, and the natural ability of an empathic sorceress (or, more rarely, a sorcerer) to foresee/foreknow and to intuitively/empathically (and thus wordlessly) know how to restore (often via memesis) the natural balance that some mortal, or some natural occurrence, had temporarily upset. This is the understanding of personal, and communal, fortune and misfortune being a gift: a manifestation, to we mortals, of how Nature and 'the heavens' work and of who and what and why we mortals are, as beings temporarily presenced on this planet we call Earth.

However, in essence it is this ancient paganus understanding and knowing - with its empathic awareness of a possible 'afterlife' beyond our temporarily presencing as an often egoistic individual - which suffuses the O9A, and indeed which re-presents the O9A weltanschauung, beyond the polemics, beyond the propaganda, the incitement; beyond the causal form of 'satanism', beyond (and the genesis of) its japes and Labyrinthos Mythologicus and mythos and sinister

dialectic. And an understanding and knowing re-presented, most obviously, in its hermetic Seven Fold Way and its apprehension of the sinisterly-numinous, for the O9A, via its praxes, requires

"the individual to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {8}

R. Parker  
2014

### *Footnotes*

{1} Regarding O9A praxes, qv. R. Parker, *Some Advice For Neophytes Regarding The Order of Nine Angles*. e-text 2013. For details of the Rounwytha Way, qv. the pdf compilation (written by Anton Long) entitled *The Rounwytha Tradition*, which contains the following texts: (i) *The Rounwytha In History and Modern Context*; (ii) *Denotatum - The Esoteric Problem With Names*, and (iii) *Alchemical Seasons and The Fluxions of Time*.

{2} qv. the *Esoteric Dating and Aural Traditions* section of the essay *Denotatum - The Esoteric Problem With Names*.

{3} qv. the Camlad Rite of The Abyss which is the O9A's somewhat updated version of the traditional rite. Aural tradition relates that, centuries ago, a certain place near what is now the town of Bridgnorth was occasionally used. Another such place once existed near Little Wenlock, while old mine workings near the Stiperstones were also sometimes used.

The traditional Rounwytha rite is given in the addendum below.

{4} *Some Questions For DWM*. e-text, 2014.

{5} Anton Long, *The Enigmatic Truth*. e-text, December 2011 CE. As I mentioned in my essay *Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus*:

"The term *in propria persona* [...] has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia, as the above

quotation would."

{6} *The Rounwytha Way In History and Modern Context*, n.d. but c. 2011

{7} As mentioned elsewhere, the O9A - et al - make a distinction between affective and effective change(s). Symbolically understood, affective change is an acausal - an a-temporal - change, and one whose genesis is or can be sorcery: i.e. a presencing of acausal energy via a nexion, be that nexion an individual, or some manufactured form (such as an archetype or mythos) or some esoteric technique (such as Esoteric Chant or The Star Game).

{8} R. Parker, *The Sinisterly-Numinous O9A*. e-text, 2013.

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### **Addendum The Rounwytha Rite**

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

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

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the Rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. [In modern times, certain stipulations have been added: No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music or any other means of personal entertainment are allowed.]

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals.

The traditional Rounwytha rite has no structure, and simply involves the candidate living alone in such a location for a lunar month.

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## **The Rounwytha Way In History and Modern Context**

What has been termed The Way of the Rounwytha is locally referred to as the Camlad Rouning [1], or simply and most often as The Rouning, with those of this way known as Rounwytha. It is an aural pagan tradition found in a few rural areas of South Shropshire and Herefordshire together with a few enclaves in the marches areas of Sir Faesyfed and Sir Drefaldwyn. According to the few extant adherents of this tradition, the numbers of people involved were never large – rarely exceeding a dozen people at any one time – with the tradition itself being an hereditary one, passed down from one person to another, often within the same family; and with this tradition said to be so old there are no stories relating to such events, although the consensus is it certainly pre-dates the arrival of the faith and the folk of 'the risen crist'.

This aural tradition is of 'pagan things and pagan ways' [2] and was primarily a tradition of women-folk who were for the most part either reclusive individuals or who lived in small cottages or on small farms with their 'extended' families.[3]

The Rouning tradition was and is one centred on certain gifts, certain skills, and is distinct in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy, and no stages or grades of 'attainment'.

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

(α) means that the external world beyond such boundaries is unremarked upon because there is little or no interest in it, certainly no desire to acquire 'news' concerning it, and certainly no desire, no need, to become 'involved in changing it'. It also means that there is no desire, no need, to 'expand the tradition', to

recruit people elsewhere, with 'new recruits' thus being rare (a few per generation) and for the most part family members or locals or some acquired and trusted friend. (β) means that no transplantation elsewhere, of the traditional way, is sought or desired, and that if anyone do leave the area, their heart, their being is always there within the old Rounwytha boundaries with them unhappy, lost, unless until they find a similar place to dwell. (γ) means that the few men involved tend to be of a certain nature; possessed of a particular and sensitive/artistic character. (δ) means that women often tend to run/govern/provide for the family/farm; that relationships between two women – and between siblings and cousins – are not unusual, and if and when they occur are not condemned and are not even remarked upon; and that there was/is no distinction of social class between those 'of the gift'.

### **The Gift of The Rounwytha**

The main gift of a Rounwytha – what makes and marks a Rounwytha – is a particular and a natural sensitivity: to human beings, to Nature (and especially the land, the weather), to living-beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, and of the natural balance that we mortals, being unwise, have such a tendency to upset. An intuitive knowing of the wisdom of a natural propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and – importantly – of being natural and necessary for our immediate family and the extended family of our friends and neighbours who accept us as we are and thus are well-disposed toward us.

This is the gift of knowing that some deeds be unwise because they upset the natural and very delicate balance that exists between us, our locality, our community, and Nature. This is the ancient knowing that pre-dates the separation of us – as an individual with individual desires, a name, and goals – from our dwelling with Nature. This is the knowing that the very land, as we ourselves, is alive, part of us and aware of us, affected by us: sleeping, dreaming, wakeful, joyful, sad, sick, hopeful, recovering, needful, just-being. That this living – of theirs, of that special unhuman kind – can aid or harm us, and (despite what many moderns have come to believe) is not composed of 'named' individual, characterful, spirits, or 'demons', or governed by some god or goddess, or whatever, whose 'names' we should or must know in order to 'control' them or 'propitiate' them or whatever.

Rather, there is a way of living, by the Rounwytha few, which balances, which makes/resumes/re-establishes the necessary fluxion of that-which-is through *we-who-so-dwell-here*, and thus which is/who are or who become the balance and so can pass that gift to aid, to heal, to mend, or possibly to harm what might so need such harm.

For this is the way – the gift – of also knowing the nature of the rotten: human, animal, land. Of the need, sometimes, to cleanse, perchance to cull. As when there was the knowing that a certain individual doing a certain deed was bad, rotten – and not because they had offended some named and powerful god or goddess, and not because such a deed contravened some law or decree said to be divinely inspired or laid down by some sovereign or by someone who claimed authority from some god or gods or 'government', but because such a deed signed that person as rotten, and who thus, like a rotten piece of meat eaten, might or most probably would cause sickness, or spread disease, among us, among the land. Hence why their removal – by exile or by cull – would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune.

### **The Learning of a Rounwytha**

The traditional learning of a young Rounwytha was simple; direct and personal. There was the knowledge aurally acquired quite young from an older Rounwytha – a mother or grandmother perhaps – concerning such obvious things as plants and herbs, cures for ailments, human and animal.

Then there was the wordless learning, the gift either acquired or (more usually) nurtured when somewhat older, by the two simple tasks. The first of which was to spend two whole seasons alone, in woods or hills: to learn to see, to hear, to listen, to sense earth below, sky above, and so be, become, quiet, nurturing, and still. The second, and later and last and when adjudged the season was aright, to spend one whole lunar month alone in some cave or cavern, with only candles or a lantern for light, little or nothing to do, with such meagre food and water as required regularly left by a trusted friend who you would have to trust to enter and bring you out at this last learning's lunar end, more or less for weather permits a few days either end.

### **Three Examples**

One aural recalling, recounted, and written here:

The first Rounwytha met was, in the late nineteen-seventies, in her eighth decade of mortal life, who lived alone not that far as the Raven flies from the Long Mynd in a small cottage set in a hollow with a small stream nearby and who owned some acres of the land around. She kept some chickens, geese, and cows, living mostly in one room in the cottage whose effective heating was from a range at one end of the room and on which she did what little cooking she did, mostly stews. No electricity, and neither did she need nor want any. Her only concession a cold water tap, installed only because her hand-pumped nearby well had finally gone beyond repair. In those days, a few local and mostly older people still on occasion sought her advice, bringing

simple gifts in payment; a few candles, a bar of soap, perhaps the luxury of tea. Once a fortnight, more or less, and in her well-worn clothes, she might have to trundle along the lane, mostly walking beside her old rusty bicycle whose tattered baskets, front and rear, would convey her few purchases back from that nearest village store. And when as might be in Winter needed, a farmer red of face and about her age might bring her some bails of hay. No one knew why, or if they did they would not say, but I suspect it might recall some aspect of her youth as when, fair and comely, she did (as gossip so related down the pub) for several minutes paralyse a young man who had annoyed her, just by staring at him.

The second meet, also in those late seventies times: a young woman, home-schooled, quiet but giggly, dwelling with her grandmother not that far from where an edge of Wenlock Edge ended to potter down to level to seep to be land that came to edge a certain river. Not that tidy of hair, body, dress, but pretty still, she would spend some hours some days a-cleaning; walking narrow lanes upward to where that surfeit of houses grew, plentiful with shops, bedevilled by cars. So she would, in several houses, clean, and well, with mood mostly cheery, such few lapses of no account. For she had this gift, this skill, you see as when that frail almost bed-bound lady whose house was one she cleaned would sit before her and she would pass her hands around, above, the knees, not touching, and the elder - happy, smiling - would walk away, no pain for weeks to come. Once and long ago, or so that story go, when young some village boys tried to taunt her for her dress and manner, she thumped them all so hard neither they, nor any, ever dared, again.

The third, some thirty years later, more or less. A married women - broad, strong - and two young children, who ran farm with husband; eighty ancestral acres some would say though no one knew for sure. Mostly dairy, but some beef. And chickens, a few pigs, three dogs, horses, and that motley barnful gaggle: gently-fiercely (and mostly) rat-killing cats, though two were rather lazy. She herself, that lady, slow of walk, and slow to smile but when she did it was as if the Sun had broke that gloom of day. She just had this way, with animals and men, you see; no words needed, required. She felt good, calming, just to be near; but no desire there within as men know and so need desire, at least while sap be rising and they winnowing with the wind. So sometimes the few who knew and, being trusted, might bring to her some life sick, injured, or which ailed. Child, pet, animal of house, field, barn, farm, it made no difference. She saying nothing, only smiling, touching, was left some gift. Often - and enough - the ailing, or that sickness, left; and if - when - not, the bringers cast no hurt nor blame for that was just the way they knew it was. That ring of gifts, given, taken, reaped, harvested, sown. Buried, born, and grown.

One interesting thing – possibly – is all that three could not drive a motor vehicle, and did not want to. One, possibly because in her youth they were new fangled, unreliable, things; and a horse and cart did all was needed, and better. Another, possibly because she loved horses, owned horses, and people came to her. The third, because 'they confused her', she felt uncomfortable shut away, moving so unnaturally fast; no sky above, no trees, no bush nor field around; no earth to touch with feet still often blessed by being bare...

Perhaps I in person might add a fourth. A rather wealthy lady of a quite large house of well-established many-acred gardens. Musical, patroness of the Arts, graduate of a certain ancient English university, who had some second house in Shrewsbury. She also – as her daughter – so many locals came to for assistance, help, advice...

### **No Deities, No Calendar**

Since there are/were no deities, and nothing was named, there were no ceremonies needed to evoke/invoke/pray-to or feast/remember them and no 'special days' to do these and similar silly things.

But one duty which some Rounwytha-kind sometimes undertook was to suggest when certain celebrations or commemorations or tasks might propitiously take place. For example, a good period to sow crops; a good day to celebrate a successful gathering-in; a good – a needed – season to sow some human gift of blood.

There was no given, static, calendar – solar or lunar – to guide the Rounwytha about the onset of such occasions. No division of life into years, months, weeks, or even days of fixed number of hours. No calculations. No 'astronomically aligned stones'; no sacred knowledge.

The day began at Dawn; night began at dusk and ended at Dawn. There was no 'week' since there were no 'special days' – such as a Sunday – to be reckoned and no given, set aside, 'days of rest'. Work was done until it was completed, or daylight ended and then begun again next daylight, weather permitting. There were no months; just the flow, the changing, of seasons. A time to sow; a time to nurture; a time to reap. A time when animals might need fodder and when they might again have fresh grass in pasture or meadow. A time for living, to rest, to work, to sleep, to smile, to breed to laugh to die.

Those still part of the land know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days – sometimes a week or two weeks or more – and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common



use names late February to what the same calendar names early or even middle March. Thus someone who knows their locality – who belongs to it – will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter. They will thus know, will feel, will sense, when the occasion – the time – is right to do certain things, such as planting.

Furthermore, for such people, mid-Summer (and especially the sunrise on some particular day) is irrelevant. What is relevant is the work, the tasks to do, the life to lead, and the coming Autumn, which again will be sensed, known, and which again will vary from year to year and locality to locality; and while this onset of Autumn might be indicated – intimated – by the appearance in the night sky of certain stars, such as the evening rising of the bright star Sirius, that was all they were and are: intimations; one sign among many.

In terms of unfixed celebrations, consider, for example, the ancient celebration – the gathering, remembrance, and Autumnal feast – that the Rounwytha tradition simply called The Gathering. This also varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. The day of its occurring being to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season.

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

As for a communal or family bonfire, it was simply practical, not symbolic, of whatever. Just a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where

offerings of harvested produce and other gifts could be placed, such offerings and such gifts – as was a common folk tradition throughout the world – being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and perhaps those unnamed guardians of sacred natural places.

### **The Rounwytha Way**

It will possibly thus be understood that the old Rounwytha way was a way of living, an attitude to life; a manner of doing things, and of not doing certain other things. Their measuring of the changes around them, in them, in other life, was in terms of fluxions, of how living things slowly flux in their own way from birth toward dying. Thus, for the Rounwytha, their life would not be apportioned out in years, but by how many Summers they had seen; how many Gatherings they could remember.

And yet, even now, this olden way wyrdfully, of necessity, lives on. In a few.

[ A Camlad Rounerer ]

### *Footnotes*

[1] The spelling of such dialect words as rouning, rounwytha, and so on, is an approximation based on what they sound like when spoken. Since the tradition was and is an aural one, there are no writings, with many adherents – even in recent memory – being unable (or unwilling to learn) to read and write.

[2] Pagan in both the historical sense of that term and in the later usage of that term: *paganus*, someone who belongs to a rural community and whose traditions, ethos, and ways, are not those of the religion of 'the risen crist'.

[3] Although the Camlad rounerers were incorporated into the ONA/O9A in the early nineteen-seventies, this was 'in name only', for they maintained their independent and reclusive existence. However, today [2011] the few extant traditional members are no longer a part of the ONA.

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## **Diabological Dissent**

### **Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters**

#### **The Ancient Wisdom of the Isles of Briton**

Esoterically – that is, according to our aural tradition, deriving from the Camlad Rounwytha association – it is a mundane misconception that some or all of the indigenous population of the lands now known as the British Isles worshipped or made homage/sacrifices to specific named deities, divinities or spirits, in the manner – for example – of the Greeks and Romans, or the ancient Egyptians.

According to this aural esoteric tradition – which as always is to be believed or not, according to one's own perception and empathy – there was no naming *per se*, since such a naming of specific entities is a contradiction of that undivided and empathic knowing of the natural world which formed the essence of the ancient wisdom of these Isles. An empathic knowing which by its nature is word-less and deems it unwise (an act of what we now term hubris) to give names to that-which or aspects of that-which (such as Nature) which is beyond the power of ordinary mortals to control (or even completely understand). This is a knowing of what is mysterious and numinous as such a mysterium is; that is word-less, unspoken.

This is the knowing – the ancient wisdom – of the natural balance; a knowing of *mimesis*, of community, and of propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and – importantly – of being natural and necessary for our immediate family and the extended family that is our community.

This is the knowing of some deeds being unwise because they can and do upset the natural and very delicate balance that exists between us, our ancestral communities, and Nature. This is the ancient knowing that pre-dates the separation of us – as an individual with individual desires and goals – from our ancestral community with the duties and obligations which such a natural belonging entailed.

A specific naming of specific entities, with individual personal evocations/supplications of and to them – implies that loss of this intuitive and ancestral knowing of ourselves as part our community, our folk; as part of the flow, the changing, of Nature. Such a loss is associated with and often derives from the move away from a shared rural agrarian communities (of free men and women co-operating together) to a more urbanized regimented way of live where there was often some kind of slavery or serfdom.

The majority of what have been assumed to be named entities of an indigenous British/Celtic tradition reveal either: (1) the influence of Roman culture, beliefs and practices, based as this culture was – at the time of Roman influence in these Isles – on a more urbanized, imperial, way of life where slavery, and division, and individual notions of being and thus of personal 'destiny' were the norm; and/or (2) later (post-Roman) Celtic/Irish myths and legends, or those of later invaders, such as the Vikings and Saxons.

Instead of individual personal (or even communal) evocations/supplifications of and to specific named entities, there was in the ancient ancestral way only two essential things: (1) communal celebrations and 'givings' at certain times of year (determined by the cycle of Nature in relation to crops and seasons, often marked by the first seasonal rising of certain bright stars); and (2) the individual following of certain traditions and customs and which traditions or customs were said to bring good fortune or be able to divert misfortune. Among the former would have been the forerunner of our 'harvest festivals' where certain produce was set aside and left (often at certain sites of ancestral importance) as offerings, as gifts – a common folk custom all over the world. Among the later would have been the carrying or the obtaining of certain charms – again, a common folk custom all over the world.

Importantly, such gifts and such charms were, in living ancestral cultures, understood as means to maintain or regain the natural and necessary balance – often to placate or to please Nature, and those always un-named 'spirits' or sprites which were part of Nature, and/or the spirits of our own ancestors and those of our relatives.

These things arose from – were part of – how the individual functioned, lived; for their being – their knowing of themselves – was in such ancestral living cultures and communities not that of some named separate individual with a possible personal 'destiny' or some personal goal or aim of personal happiness, but rather as a natural, necessary, functioning part of the whole formed from their family, their folk community, the land where they dwelt and from Nature which gave that land, their community and they themselves Life. Thus, they felt that what they did affected not only them but Nature, their family, the folk community, and their dead ancestors. And it is this non-individual connexion – this dependency, human, of Nature, and of beyond – which is the essence of the ancient wisdom of these Isles, of other living cultures, and of what has come to be called 'paganism'.

In respect of named entities assumed to be part of an indigenous British/Celtic tradition, let us consider, for instance, the name *Maponos*. This has come to be regarded, by some people involved in or studying esotericism, as some British/Celtic divinity similar to Apollo. The early inscriptions and texts of this name are either in Latin or reveal a Latin influence. Furthermore, the modern etymologies given for this name are purely speculative, based on tenuous comparatives or even more tenuous suppositions – for example, some even

giving the root, rather fancifully, as from the Celtic *mab*.

One therefore has the ridiculous spectacle of some esoterically-inclined folk in these Isles actually believing – on the basis of some Roman and post-Roman inscriptions and on the basis of some speculative etymology – that Maponos (or some such name) was a Celtic/Britannic divinity – 'the divine son' or some such nonsense – and therefore using this name in some rites they or others have concocted for some alleged or assumed esoteric aim.

However, those aware – empathically or otherwise – of the ancient wisdom of these Isles will know that the very naming of such a specific entity reveals both a non-indigenous influence (in this case, that of Rome) and also a move from the way of the communal, the tribal, the kindred, toward the cult, the idea, of the self and thence to the isolated rootless often urban 'nuclear family'. That is, a move away from the pagan numen toward the material ethos of the Magian.

Anton Long  
Order of Nine Angles  
122 Year of Fayen

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### **Denotatum - The Esoteric Problem With Names**

ONA Esoteric Notes – Rounwytha 3

The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy [1] inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there exists in various ancestral cultures world-wide (including some Indo-European ones) [2] an older aural tradition of how it is not correct – unwise – to give names to some-things, and of how some 'names' are 'sacred' because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, 'heaven and earth', that many folk traditions were designed to aid.

Thus there is a different and almost entirely unrecorded folk tradition which is unrelated to the tradition of myths and legends about named divinities, be such divinities Sumerian, Egyptian, Pheonician or whatever, and which myths and legends we are all now familiar with and which traditions of myths and legends include, for example, the fables and stories of the Old Testament with their notions of a people who regard themselves as the chosen ones of some creator-god being persecuted, threatened and tempted by satans and the-satan.

This aural tradition is pagan in both the historical sense of that term and in the

later usage of that term: *paganus*, someone who belongs to a rural community and whose traditions, ethos, and *weltanschauung* are not that of the religion of the Nazarene, deriving as that religion did from the fables and stories of the Old Testament.

It is possible – as the Rounwytha tradition intimates – that this aural pagan tradition had its natural origins in the way of life of small rural communities of free men and women (such as existed for instance in pre-Roman Britain and for a while in post-Roman Britain) in contrast to the tradition of myths and legends about named divinities and which naming tradition may well have had its origins in that type of living where there is some powerful king or authoritative leader and a more urbanized way of living (as in Sumeria, Egypt, etcetera) and where there was thus a hierarchical division between kings/leaders, court officials, the people, and slaves. For one feature of such early pagan communities was their lack of slaves and their communal way of making decisions.

What is especially interesting from an esoteric perspective is that the knowing that a developed esoteric-empathy provides confirms this aural pagan tradition in respect of both the unwisdom of dividing 'the heavens'/the unseen by the process of ascribing personal names, and how such a division undermines, obscures, or destroys, our natural place in Nature and the Cosmos, and thus the natural balance both within us and external to us, as individuals and as individuals who are part of a living culture and/or of an ancestral community.

### **Esoteric-Empathy and Ancestral Traditions**

The pagan aural tradition, as recounted in the Rounwytha tradition, is one lacking in myths and legends about specific named deities. Thus, there are no named gods or goddesses, and there is no division between 'good' deities and 'evil' deities. What there is, instead, are essentially two connected things.

(1) An intuitive, empathic, understanding of natural harmony manifest in the knowledge of ourselves – as individuals, and as ancestral communities – as in a rather precarious balance between earth and the heavens, a balance which can easily be disrupted and which for its maintenance requires certain duties and obligations both individual and communal. For instance, a certain reverence for one's ancestors; a reverence for certain places traditionally regarded as numinous, 'sacred'; a certain respect for one's own mother and father and elderly relatives; a certain loyalty to one's kin and community; and a certain respect for other but unseen and always unnamed emanations of life, the heavens, and Nature, manifest as this respect was, for example, in the practice of leaving offerings of food in certain places lest some of these unseen and unnamed emanations of life (spirits, sprites) be offended and cause personal or communal misfortune.

In addition, there was the knowing that certain individual deeds were unwise – not because they would offend some named and powerful god or goddess, and

not because such deeds contravened some law or decree said to be divinely inspired or laid down by some king or by someone who claimed authority from some god or gods, but because such deeds indicated the person doing them was rotten, and thus, like a rotten piece of meat eaten, might cause sickness. Or, expressed another way, because the person doing such a deed was diseased, and which disease, which infection, might spread and so harm the family and the wider community. Hence why it was that such rotten individuals – known by their rotten deeds – would be removed from the family and community by being, for example, exiled or culled and thus by their culling end the infection and aid the restoration of the balance their unwise deeds had upset.

This knowing of the unwisdom of some deeds is quite different from the 'evil' which organized religions pontificated about, and serves to distinguish the aural pagan tradition from the now more prevalent causal knowing manifest in myths and legends about divinities and in organized religions based on some god or gods, or on some revelation from some deity, or on reverence for some enlightened teacher.

For such a causal knowing is inseparably bound up with the manufactured division of an abstract and codified 'good' and 'evil' and also with the separation of the individual from their own ancestral, rural, community.

In the natural ancestral pagan tradition the individual – and thence their self-identity, their self-awareness – is communal, whereas in organized religions, and in identity derived from myths and legends about divinities and from obedience to some king or to someone who claimed authority from some god or gods, identity becomes more personal, less communal, and related to the 'salvation' of the individual, and/or to their personal existence in some posited after-life, with the individual constrained not by duties and obligations willingly and naturally accepted, to their family and local rural community (of shared hardship and shared ancestral pathos) but instead restrained by some imposed (by others or self-imposed) abstract criteria often manifest in some laws or decrees said to be of some god or gods or backed by some king or by some powerful overlord.

This separation is also manifest in the giving of personal names to both assumed or believed in divinities, and to individuals, a naming which marks a loss of the intuitive, empathic, pagan understanding of natural harmony manifest in ancestral traditions and cultures.

Thus in old pagan cultures an individual was referred by a particular skill they may possess (a skill useful to their community), or by some outstanding deed they had done, or by their family (their clan) place of residence or even by some trait of character or some physical feature. That is, there were no personal names as we now understand such names, and such a naming as existed related the individual to some-thing else: their place of local dwelling, what may have distinguished them from others of their community, or to some work that aided

the community. A tradition still in evidence even in recent times in parts of Wales where someone would be referred to locally as, for instance, Jones the butcher or Jones ab Eynon (Jones the anvil).

(2) An intuitive wordless understanding of what may be described by the term mimesis (from the Greek *μίμησις*). That is, the use of certain actions and deeds - and thence by certain rituals and ceremonies - which are believed to re-present/manifest/presence the natural harmony and which thus can connect/reconnect individuals and their community to what is felt or known to be numinous and thus beneficial to them.

One obvious example here would be the custom, in northern European climes, of lighting a bonfire around the time of the Winter Solstice [3] and which celebration was one of re-presenting the warmth and light of the life-giving Sun in the hope that Winter, as in the past, would give way again to Spring, the season of sowing crops and of livestock able to forage outdoors again and have fresh grass to sustain and fatten them.

Another example might be that of removing a rotten person from the family and community by the mimesis of culling them, with such a culling being undertaken because it imitated/represented the natural process of how Nature culled or allowed to be culled some living being in order that others of those beings may survive and prosper.

For this understanding - this mimesis - was of the connexions that existed between the individual, the community, the wider realms of Nature and of the heavens (the cosmos) beyond, and thus of how the actions of one or more of these affected such connexions. That is, it was an ancestral, a pagan, knowing of the natural balance.

In general, therefore, it was considered that to 'name' - to denote by some personal name or even to attempt to describe in words - particular aspects of the connected whole would be unwise because there were (as empathy and ancestral tradition revealed) no such divisions in the natural world, only transient emanations 'of heaven and earth' with the individual and their communities one part of, as transient emanations of, one undivided flow of life, and which flow was not - as was later believed - some causal linear 'history' of some past to some future abstraction or some idyll and which 'history' is marked by some assumed progression from 'the primitive' to something more 'advanced' and which assumed progression is what has been denoted by the term 'progress'.

Hence the respect, in such pagan cultures and communities, for tradition - for the accumulated *pathei-mathos* of one's ancestors; a respect lost when manufactured abstractions, denoted by some name or by some given expression, were relied upon, striven for, used as the basis for an individual identity, and as a means of understanding Reality.



The very process of denoting by naming and attempting to express meaning in terms of so named and manufactured abstraction denoted by some name or by some expression, is a move away from the wisdom that ancient ancestral cultures expressed and sought to maintain, and a loss of the wisdom, of the acausal-knowing, that esoteric-empathy reveals. A process of denoting that has culminated in the lifeless, un-numinous, illusive division that has been named 'good' and 'evil', and which denoting is also now manifest in the un-wisdom and the religiosity of The State with its abstraction of 'progress', with its manufactured lifeless urban 'communities'; where a striving, a lust, for a personal materialism and a striving for a personal idealized happiness replaces belonging to a living ancestral or numinous culture; where the individual is expected to respect The State and its minions (or face punishment); and where self-identity is measured and made by State-approved abstractions and/or by some State-approved ideology or religion, instead of by a knowing of one's self as a transient emanation, both sinister and numinous, dark and light, 'of heaven and earth'.

### **Esoteric Dating and Aural Traditions**

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

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

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

Those part of such ancestral cultures – as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy – know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days – sometimes a week or more – and which days are marked by the changes in the land, the fields, the air, and by the

behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early March. Thus someone who knows their locality – who belongs to it – will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter.

This natural flexibility – in relation to a fixed solar or lunar calendar – is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about 'alchemical seasons' and not about some fixed seasons determined by some solar calendar.

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

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.

On the day of The Gathering there would a feast – a celebration of the bounty which Nature, the earth and the heavens, had provided – and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and

anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

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

### **Epilogos**

The aural pagan tradition - as, for example, in the Rounwytha one - is of a perspective, a *weltanschauung*, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar.

The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient 'sinister-numinous emanations' where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos - and where there was no naming of deities or natural spirits.

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

Anton Long  
Order of Nine Angles  
122 Year of Feyen

## Notes

[1] Esoteric-empathy is an Occult Art, an esoteric skill, and one of The Dark/Esoteric Arts of the ONA, and is a specific type of empathy – that which provides a certain perspective and a certain knowledge. This is 'acausal-knowing' and is distinct from the causal knowing arising from the perception of Phainómenon. In essence, esoteric-empathy (aka dark empathy) is the knowing of life qua life – of the acausal energy which animates all causal life; of how all life is connected, of how living beings are by their nature nexions; of how Nature is not only a living being of which we as individuals are a part, but also one aspect of cosmic life manifest on one planet orbiting one star in one galaxy in a cosmos of billions of such galaxies.

The Grade Ritual of Internal Adept – and particularly the extended six-month version (over two alchemical seasons) – is one means of cultivating and developing the Occult Art of esoteric-empathy.

[2] One of these European aural traditions was that of the Rounwytha tradition centred on the Welsh Marches and especially rural South Shropshire. This Rounwytha tradition was incorporated into the Order of Nine Angles in the early 1970's CE and thereafter was mostly taught and discussed aurally, although some aspects of the tradition have been mentioned in various ONA MSS over the decades and the ONA Rite of Internal Adept was for the most part based on the tradition of an aspirant Rounwytha having to spend at least three months (usually six or more months) alone in isolated forests or mountains. In addition, The Camlad Rite of The Abyss, as recorded in the compilation *Enantiodromia – The Sinister Abyssal Nexion*, was another traditional part of the training of a Rounwytha.

[3] See the section below, *Esoteric Dating and Aural Traditions*, for how ancestral pagan cultures – as recounted and intimated by the Rounwytha tradition – ascertained the dates of communal celebrations, a tradition of dating totally different from that based on a solar calendar.

## Credits

*Words/Forms.* This article had its genesis in: (1) private discussions, earlier this year (2011 CE) with two Internal Adepts (one of whom was based in Scotland), and which discussion was continued by private correspondence, and (2) in some private correspondence (during October 2011 CE) with someone living in Africa who, having been acquainted with the ONA for over a decade, sought to elucidate certain esoteric matters relating to the ONA tradition, and one of whose questions related to the aural tradition of the ONA.

Thus, in many ways this, and similar articles – such as the recently published *The Discovery and Knowing of Satan* – represent some of, or some part of, the aural ONA traditions that have, for the past forty years, been revealed on a personal basis.

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## Questions From A Modern Rounwytha Initiate

*Would I be right in thinking that in practical terms the Rounwytha principle means the Order of Nine Angles puts great emphasis on women?*

Yes indeed. We always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies - that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced - and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general. For many of these male specimens, women are there for enjoyment; to satiate one's lust; to bear children and look after children - and often to look after the man, to care for the man if and when the man allows them. That is, women are viewed by such male creatures as useful, and even occasionally as necessary, in terms for example of certain sexual instincts, appetites. But women are not viewed as complimentary to such a man; certainly not as an essential, a needed, complimentary, as an equal and necessary partner.

Thus, and excuse the generalization, but most of these male specimens of Homo Hubris do not think about women as close personal friends; of wanting a woman as a best friend, or women as their best friends - for they, these 'real men', have 'their mates' for that, and for most such male specimens the very thought of such a thing as having women as best mates makes them uncomfortable.

That is, for these specimens of Homo Hubris physical prowess and 'manly

competition' are important, often to the extent that physical prowess, 'manly competition' and having mates, and being aggressive, defines them – is a measure of their self-identity, their 'manliness'. Thus are they basically still primitive, still barbarians; still prone to the dishonourable blood lust and uncontrollable rage of such barbarians and still adhering mostly unconsciously to the doctrine of so-called 'might is right'.

The truth is that many women are naturally gifted with qualities that many men still lack – qualities necessary in men for balance, both esoteric and exoteric. And qualities certainly required for someone to become an Internal Adept of our tradition and then pass into and beyond The Abyss, and thus qualities required to bring forth an entirely new and more evolved species of human being.

*You're talking feminine qualities here? About empathy, right?*

Yes, female qualities; natural female abilities. About natural empathy among other qualities. Natural empathy being one of the most important – and meaning having or developing a sensitivity to other people – to their feelings, their thoughts – and having or developing a sensitivity to other life, especially Nature. Natural empathy being the genesis of our esoteric-empathy, and which esoteric-empathy is thus a refinement and development of such natural empathy.

So yes, qualities hitherto most often associated with the female of our species, and not generally, for the most part, hitherto, associated with most men.

*What other female qualities, apart from empathy, then?*

Intuition, for one. Intuition as not only a foreseeing, an intimation, but also as interior self-reflexion. Charm, for another. Subtly, for another.

*You mentioned developing them, these qualities. How?*

Firstly by understanding our potential, and part of which understanding is of ourselves, of a man and of a woman, having both a sinister and a numinous character within them, and sinister and numinous abilities. For, in a simplified – very inexact way – and to an extent in an unconscious archetypal way, we might speak of these particular female qualities as natural expressions or intimations of the ur-numinous, and manly blood lust, rage, and competitiveness, as natural expressions or intimations of the ur-sinister. [1]

So development means developing and expressing what is missing or lacking, and also developing what is there or already expressed, and then melding what is so developed and using this meld, this amalgam, as the genesis of a new human being. It is in this new being, this new type of life, that our potential

becomes manifest.

Our Dark Arts are an effective way to do this, to develop certain qualities and abilities and then this alchemical, living, amalgam. These Black Arts of ours include Grade Rituals such as Internal Adept and the traditional Rite of the Abyss, as well as Arts such as The Star Game and Esoteric Chant.

*What do you mean - Esoteric Chant a Dark Art and means of developing empathy?*

Not empathy, *per se*, but as a means of self-development, of self and acausal discovery, as intimation, and as a presencing of certain acausal energies.

For example, Esoteric Chant aids the necessary, for us, ability of self-reflexion as it can aid and develop an awareness of the numinous, and also - when for instance used in certain esoteric ceremonies [2] - it can provide an awareness of the sinister.

*Sorry, but I don't see how singing or chanting can do that.*

To learn and become proficient in Esoteric Chant takes time and effort. Unless of course you are already musically gifted and a trained singer and experienced in performing choral works!

But for most it takes many months, often a year or so, to become proficient, to train the voice, to gain the necessary experience of singing with others. In effect, it is rather like an extended Grade Ritual but one undertaken with others of a similar interest and a similar ethos, and with some or many of these necessary others being women. At the very least it requires the help of one's partner, one's partner in sorcery, although it is preferable, more effective, to both learn and perform Esoteric Chant with at least three other individuals.

There thus develops, or there should develop, a harmony and a *sympatheia* with others, and thus an appreciation of such Chant as a manifold nexion. As not only one particular type of nexion - an act or acts of sorcery involving necessary others - but also as a nexion within one's self. A practical learning therefore of the connexions that esoteric-empathy makes us aware of and also a self-reflexion, a self-discovery and a self-learning.

Simply expressed, in order to learn and become proficient in Esoteric Chant - in order to experience just what this Art is and does - you require the aid, the help, the assistance, of others. You have to interact with, and perform with, them in certain ways. If you don't do this, the Chant won't work.

Again, simply expressed, working, learning, living, in this way in pursuit of such an esoteric goal for a year or more moves a man far away from the brutish way of 'might is right' - especially as the very Chant itself is quite affective; that is,

numinous, quite cultured. Intimations of a more cultured, a more refined, realm of human existence.

*But didn't you say it was also sinister?*

Yes indeed, Esoteric Chant can be sinister when used as part of a specific ceremonial Rite. But the performance of such a ceremonial Rite of necessity means belonging to an organized traditional nexion following the initiatory Seven Fold Way, and so such an experience is not that common today among those who use our methods or are inspired by our ethos [...]

*I guess, in general, we're not talking here about men becoming kind of effeminate and women becoming masculine!*

Au contraire. We're talking about what lies beyond and before such abstracted illusive opposites. About our potential, and about our real human nature, hidden and distorted for so long by religions; by urbanized ways of life; by the domination of barbarians; then by notions about imperialism and conquest and personal destiny. Then by *-isms* and *-ologies*. Now by The State. And so on.

In effect, we're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings.

*Can you be more specific, give examples of such new type of woman?*

Only in a generalized way. One good illustration would be women of our kind, living by honour – those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

One example known to be personally – a friend of someone involved with us – is a female police officer of many years experience based in an American city. She is tough, 'street-wise', has used her firearm a few times in the line of duty, is skilled and experienced enough in self-defence and physical restraint techniques to be able to take down a man much bigger than her, and yet she has empathy, can be exceedingly charming, is well-read, and very feminine, a femininity quite noticeable when she is off-duty and enjoying herself with friends and which femininity would make the causal observer unaware of her inner character, her skills, her toughness, and her experience.

Another example may be of interest. A certain person I know very well once learnt, in his youth, a certain Martial Art, and on one of his subsequent travels



as a still young man he made the acquaintance of and for a short while trained with a certain lady of Asian origin. This young lady, though slim of stature and rather slight of frame, could easily defeat him and also several muscular men. And yet she was also full of grace; elegant, cultured, well-mannered. Not a woman trying to be masculine in a macho Homo Hubris type of way, just someone who had – according to a tradition, a living culture, she was part of – developed her potential and certain skills while retaining and enhancing what made her feminine. In short, she had acquired a natural balance within herself and was quite different from, inwardly and in skills, from the majority of other women around her although to the casual observer she did not outwardly appear that different.

*The type of woman who could put a specimen of Western Homo Hubris in his place!*

Most certainly! The type our societies need. A new female archetype if you will, different from the harshly competitive, materialistic, career-type women, and the ladette type, and the man-dependant, man-needing, lover/wife/mother type, that Magian 'political correctness' and capitalism seek to encourage, and also different from the men-imitating rather strident type that an increasingly trendy, Magian-derived, so-called feminism seeks to foster.

Instead, the type for whom personal honour is the key to living and to dying, and who – as I said – possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced woman. A unique individual. Beyond predator and prey. Beyond wife, lover, and mother. Someone tough, skilled, and of inner strength, but still feminine, as that Asian young lady I previously mentioned was.

*What about men, then? An example of the new type? Not pacifist, surely!*

Someone for whom personal honour is the key to both living and to dying, and who – as a woman of our type, our new breed – has attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others. And someone who has empathy, intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced, more complete, man, and a unique individual. Beyond Old Aeon masculinity with its primitive doctrine of so-called 'might is right' and

beyond the role of predator to prey. Someone who, while tough, prefers combat to war because combat is a personal choice, founded on honour, whereas war is the choice, the method, of some supra-personal entity, such as some State, some government, or some leader one is expected to be subservient to and obey without question.

Someone who naturally complements, and who resonates with, the new enhanced woman, and who prefers such strong, tough, yet still feminine, women, to the women of the species Homo Hubris. A partnership of respectful equals. Of man and woman. Of woman and woman. Of man and man; and even of woman-woman-and-man. Already a few such partnerships exist, aided, nurtured, by such individuals having followed our Seven Fold Way or having lived and chosen the life of what we now term 'a niner' or 'a drecc'.

In essence, these are the people - the men and women - who learn from personal experience, from pathei-mathos, and who willingly endure such experiences, and thus who develop a very individual personal judgement and a very individual personal character. Those who have liberated themselves from causal abstractions, and the effects, psychological and psychic, of such causal abstractions, manifest as such effects often are in these mundane, Magian, times of ours in such new archetypes as have been manufactured or have arisen from Magian causal abstractions.

So, we are not talking pacifism, non-violence, or certain moralities here - only of control and aims, and new ways of living. We are not talking about the cessation of desires, or what-not. Instead, of controlling, mastering, and developing, our instincts, and if necessary using them in a directed way to achieve some specific aim or goal, esoteric or exoteric. We are talking most emphatically of personal choice, about individuals making conscious choices. Of individuals being, well, individual.

We are also talking about acquiring and developing new skills, new arts of living, so that we become - we appear to be, to mundanes, to Homo Hubris - as presencings of a hideous nexion [3]. That is, a new species - *orible dragones*, *baeldracas* - emerging from the pit that leads to acausal Hell and thence to a Paradise at first here on terra firma and then on new worlds among the stars of our galaxy, and beyond. A Hell and a Paradise that have lain dormant within us, for centuries.

A Hell and a Paradise that we can dis-cover and experience by becoming unique sinister-numinous emanations, and becoming such emanations by living and by striving according to our code of kindred honour, by individual exoteric and esoteric pathei-mathos, as well as by means of undertaking such esoteric striving as is waymarked by The Seven Fold Way.

## Notes

[1] The prefix *ur* from the German usage, as in *ursprache*, implying *the* or a primitive/early form of some-thing.

[2] Such as *The Ceremony of Recalling* with opfer ending, as given in *The Grimoire of Baphomet (Dark Goddess)*.

[3] Hideous, as in some-thing that by virtue of being partly acausal is, when discovered, first felt as immense and which it is felt conceals hideous things. As, for example, in this quote from the 14th century (CE) work *Gesta Romanorum*:

"He saw at the fote of the tree an hidowse pitte, ande ane orible dragone pere in."  
Harl. MS 5369. xxx. 110

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## The Mythos of Vindex: An Introduction

Mythos is the term used to refers to an intimation of, or intuition of, or a presencing of, the essential pagan reality - the undivided unity - beyond denotatum, beyond causal abstractions, and beyond the human-manufactured illusion of conflicting opposites.

One such presencing of the 'sinisterly-numinous', the living, reality is a remembered or retold ancestral legend about archetypal heroes or heroines, just as one such intimation is an archetypal premonition/prophecy of some future events.

Vindex is the name of one such prophecy of the near future: an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the Magian distortion foisted upon the Western Aeon and its associated civilization. {1}

For Vindex represents, par excellence, what is sinisterly-numinous and restores the balance that has been lost; lost because - as mentioned in texts such as *Culling As Art* - ideas, dogma, and abstractions and other manufactured lifeless things are and have for over a century been used as guides and examples in place of individuals of proven noble character. A balance achieved through the way of the tribe and clan and through acceptance of kindred honour as the basis of law and communal order.

In respect of the particular esoteric Way of the Order of Nine Angles, our 'sinister' (kindred) tribes and our Niners and our Nexions strike at the very heart of the impersonal State with its laws based on some political -ism or -ology.

For instance, our tribes are Acausal Sorcery, as are our traditional nexions with

their traditional esoteric rites and their Seven-Fold Way, and as are our Niners – our freelance operatives – who embody the authentic personal judgement which the nation-State abhors and whose predominately urban ways of living are contrary both in theory and in practice to the mechanisms of control of, and to the subservience demanded by, the nation-State.

In addition, our Logos restores the natural balance that depends on kindred honour, on communal obligations, and on our natural, human, tribal way of living. For the O9A Logos is (i) manifest esoterically as a particular physis: in a particular (pagan) weltanschauung and in a particular personal character; and (ii) manifest exoterically in the code of kindred honour, for that code embodies – as living by that code can cultivate in the individual – both a pagan understanding/gnosis and the necessary O9A character.

Understood esoterically, therefore, The Vindex Mythos is Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

In essence, this mythos is: (1) a new, non-esoteric, manifestation of The Law of the Sinister-Numen (the law of kindred honour); (2) the new warriors who, upholding the law of kindred honour, establish new tribal ('dreccian') ways of living in opposition to Magian abstractions and the patriarchal ethos of the nation-State; and (3) a new and natural balance between the male and the female aspects of human beings, manifest in new archetypes.

This last point – these new archetypes – are important, if currently misunderstood, both exoterically and esoterically. For these new male and female archetypes (to be admired, emulated, and seen as rôle-models) arise from the reality that the new law of kindred honour applies equally to both men and women, and that no distinction is made between male, and female, warriors, and between what can be achieved. That is, the only distinction that matters is living by the code of kindred honour that forms the very basis of O9A inspired new tribes, and it is this equality of living and aspirations and deeds which will provide the necessary rôle-models – the real-life personal examples – for individuals, with such rôle-models being in stark contrast to those of all modern societies.

Thus, the mythos of Vindex replaces the old law of the old Aeon with our new law of kindred honour, and replaces the archetypes of the current Aeon with our new pagan archetypes and from which new archetypes new rôle-models, anti-Magian in their very being, are emerging. One such new archetype is, of course, Vindex; another, the Sapphic sorceress; another, the rural-dwelling Rounwytha; another, 'the Niner'; another, the warrior who leads a tribe of

Dreccs.

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{1} Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form of the Latin being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion that Vindex, esoterically, is.

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## **The Code Of Kindred Honour Law Of The New Aeon**

### **Introduction**

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them – on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

### **The O9A Code**

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

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

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

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

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

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to

them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

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

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

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

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind.

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

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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## **Sapphic Sorcery In Praise of The Feminine**

We seek to be with – and to love – girls and women because they are feminine; because they are not men. We desire girls, and women, because we like, we love, we enjoy, their delicate softness – the touch, the taste of their lips; the smell of their breath, their body; the warm softness of their breasts and of their arms as they embrace us and hold us close. We love, we enjoy, their very femininity; that which makes them female.

We love the way they laugh, and how they smile, the very way they look. We love, we desire, them because they are like us – because they know our pain, our vanity, our weakness, our needs, our insecurities and our worries; and because we can share our innermost secrets with them.

We love them, we desire them, because they are not men. For we do not seek to find in them, these our soft feminine lovers, these our friends, what makes a mundane man a man, and while we may sometimes, or rarely, like a man of the non-mundane kind, and may even have a non-mundane man as a friend, we shy away from intimacy with them because of their very manliness; because of that very harshness and often egotistical strength that makes, and marks them as, a man.

Thus do we have no time for those women who profess to be of our Sapphic kind but who imitate, or who want to be like, or who even may dress like or may even be, inside, like a man, a mundane. For they, such women, are not feminine enough, for us; as often – these days – some such women adopt our life as some political role, as some kind of rebellion against the status quo.

It is this very status quo – this mundane masculine, paternalistic status quo – that has compelled us, generation after generation, for century upon century, to hide ourselves away; to often be a deep well of loneliness, until, perchance, we chance upon someone like us whom we love and whom we may gently coax to love us, to share the joys of such a gentle intimate sharing that most men – perhaps nearly all men – will never know.

For it is the gentle touch of a woman that we desire, that we need. Her delicate, soft, kiss. The very delicate softness of her body, and the very way she may lie in our arms for hours when an impatient man – his sexual often only animal appetite fulfilled – would leave us, alone, as off he went again to some work, to some hobby, to some new interest, or to chase some new desire.

Hence it is that our very way of loving, of desiring, marks our esoteric manner of doing things. There is, then, for us – for those of our kind – that feminine

empathy, that fore-seeing, that intuitive wyrdful knowledge, that marks us, so that our Rites are feminine, also. A gentle flowing dance, perhaps, where bodies softly touch, to music. Some spell chanted as we share with our lover the delights of our flesh, naked body to naked body as moonclad under the stars of night, or within some warm and scented room, we, by touch or kiss, bring ourselves to spasm after spasm of joy such as a man may never know.

Even our curses are gentle affairs of mind, body, and heart – as if we have sent forth some Nightingale of Death to carry our message and our meaning as some gentle, beautiful, haunting, yet deadly, song – so that our victims expire as they feel that beauty, that softness, within us, and only too late, far too late, know their lives for the strident wrongness it has been. Death, revenge, enwrapped within a subtle softness and a feminine beauty.

We seduce; we do not, like mundane men, rant and rave. We enchant, with body, dress, perfume, movement, eyes; we do not demand or take by force, for we have no need to. We are subtle, yet strong; we do not make some show of or boast about our prowess, but veil it. For we are what we are, the very embodiment of, the very essence of, woman, and the opposite of present day, and former, mundane men.

Often, there are no need for words; for the verbal diarrhoea of words that mundane men often seem to send forth, pleased as they, the men of the mundanes, often seem to be with their own harsh barking barbaric voices. No, for us there is often and instead that wordless sharing when eyes meet, fingers lightly touch, and the essence of what makes us female seeps out to touch another of our kind, as perfume seeps away from where we placed it on our delicate wrists, or behind the soft lobes of our ears.

We love, we enjoy, delicate softness. We love Nature as She herself is and as we find Her. We do not desire, as men of the mundanes do, to decimate and destroy Her, to dominate Her. Instead, we empathize; we love; we leave Her alone in our reverence, as we tend to try to leave the world of men of the mundanes alone until some harshness or some wrong afflicts or harms us and our kindred, and then, then indeed we are gentle no more; for there is nothing more subtle, nothing more dangerous and nothing more deadly in its passion than us, than our Sapphic and darkly sinister kind, awakened and so empathically aroused.

Sister Morgan  
Dark Daughters of Chaos Nexion  
2009 ev

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## **Part Two: Some Pagan O9A Rites**

Editorial Note: In respect of the following three O9A pagan rites the reader will note how substantially they differ from the rituals given in other books or sorcery/grimoires, ancient and modern. Two of these rites - that of Internal Adept and The Giving - have no words said or chanted, no declamations to or summoning of gods or 'demons', and no ritualized settings or specific manner of ceremonial dress and involve no ceremonial equipment or Occult symbols. They are in fact quite simple and not overtly Occult. The third rite - that of The Nine Angles - although having some chants, a specified place, and some Occult manner of attire, and requiring as it does a specific item of sorcery (a large quartz crystal) is also quite simple since even though it is a combined evocation and invocation and termed 'the rite of the nine angles' it does not once require anyone to make verbal declamations about, or even mention, those 'nine angles'.

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### **The Rite Of Internal Adept**

The rite involves the candidate living alone in an isolated rural or wilderness area for a period of at least three months, most often (in Northern climes) from around the beginning of the Spring Equinox to around the Summer Solstice. Extending the period to six months is recommended for most candidates.

The candidate can take with them only what they can carry on their own back, and have no means of artificial light (only candles in a lantern), no timepiece, no method of reproducing music/video, and no means of modern communication.

The candidate can (if the area is suitable) opt to build their own shelter and live by means of hunting/trapping/fishing, or they can live in a tent which they bring with them and (with minimal human contact and minimal time) buy food supplies fortnightly or monthly from a rural place within a ten or so miles walking distance and which they so visit to only purchase supplies. The only specified task during their months of isolation is for them to keep a journal, recording their feeling and thoughts.

The rite is simply living alone in such a simple way of solitude and silence under the specified conditions for the specified period. If the candidate, for however short a time, breaks such conditions and does not live in such a simple way for the specified period then they have failed, for self-honesty and determination to achieve a particular goal are signs of the Adept.

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## **The Rite Of The Nine Angles Invocation to the Dark Gods**

To open a nexion to the acausal and return the Dark Gods to our causal universe a crystal tetrahedron made of quartz is required. This should be as large and clear as possible - and made from a natural shape by a skilled boperator, with no bevelled edges

The rite of returning exists in two versions: the first is suitable for two or more individuals and involves basic sorcery; the second requires detailed preparation and Cantors trained to a high standard in esoteric chant. The second version is more powerful, but regular invocation using the first method has the same effect.

### **I.**

The participants for the first version are two individuals, one of whom should be a woman. Ideally, both participants should be women as 'the doubling of the muliebral' increases the chance of success since it is through a woman or women - especially those of child-bearing age - that the acausal forces can best be presenced in our causal realm.

The two participants take on the roles of Priestess and Priest, with any number of other Initiates being present. The invocation can, however, take place without these Initiates - that is, with only the Priestess and Priest present.

The rite begins on the night of the new moon with Saturn rising if only the Priest and Priestess are present, otherwise it is undertaken on the night of the full moon. The rite should if possible be conducted on an isolated hill-top and the Priest and Priestess should both be naked. The congregation should wear black robes. Candles in lanterns should be placed to mark out a large circle on the ground. The invocation begins with the Priest vibrating seven times the phrase 'Nythra kthunae Atazoth' while the Priestess holds the tetrahedron in her hands, palms upward.

When the vibration is complete the Priest places their hands on the tetrahedron and both vibrate 'Binan ath ga wath am' nine times. After the vibration, the Priestess - still holding the crystal - should lie on the ground, her head North, the Priest arousing her with his tongue, and then consummating their passion in whatever manner they find most suitable to bring both to a sexual climax, with both visualizing the nexion to the acausal opening and the primal form of Atazoth coming forth. Atazoth may be visualized as a dark nebulous chaos - a rend in the fabric of star-studded space which changes into a

dragon/baeldracian entity.

After her sexual climax, the Priestess buries the crystal within the earth of the hill. When this is done, she vibrates over the spot 'Aperiatur terra, et germinet CHAOS!' She then signals to the congregation who cease their chanting. All the participants then depart from the hill.

Note: The tetrahedron should be well-buried in a spot prepared by the Priest and Priestess before the rite. If the invocation is done again, the rite begins with the Priestess unearthing the tetrahedron. It should be cleaned before the ritual begins - and must be buried without any covering whatever.

## II.

The second version involves at least eight people including Cantor (s) and Priest and Priestess. If the nexion conducting the rite is not sapphic, then male and female should be present in equal numbers. As with the first version, if all participants are women, the chances of success are increased.

The rite takes place on or around the autumnal equinox or winter solstice. The best place is an isolated hilltop.

According to tradition, the best time to invoke is when (autumn equinox) Venus sets after the sun and the moon itself is very near the star Dabih; or when (winter solstice) Jupiter and Saturn are near the moon which is becoming new, the time before dawn. The first is associated with the nexion Dabih, the second with Algol. The most effective place magickally is a hill top of pre-Cambrian rock which lies between a line of volcanic intrusion and one of another rock. The top of the hill should have a line of pre-Cambrian grit passing through it - this description allowing the hallowed places, in this country, to be found.

The crystal should be placed on a sheet of mica upon a pediment of oak. The rite begins with the Cantors vibrating in E minor 'Nythra kthunae Atazoth' while at least six of the congregation dance moonwise around the crystal, Cantors, Priestess and Priest. This dance is slow and gradually increases in speed, the participants chanting 'Binan ath ga wath am' as they dance.

The Cantors vibrate their phrase seven times at the end of which the Priestess places her hands on the tetrahedron. The Cantors (if there is only one, the Priest acts as a cantor) then sing according to Esoteric Chant - that is, in fourths - the Diabolus. The Priestess visualizes the Star Gate opening.

After the Diabolus, the Priestess and Priest vibrate 'Binan ath ga wath am' a fifth apart (or a fifth and an octave) while the Cantors vibrate the same phrase also a fifth apart. (If only one Cantor is present he vibrates Atazoth in E minor.) After this vibration and on a signal from the Priestess, the congregation begin

an orgiastic rite, during which the Priestess continues with the visualization and the Cantors with the 'Binan ...' chant a fifth apart. The Priest may visualize the orgiastic energy of the congregation into a magickal force which opens the nexion to the acausal, allowing the Dark Gods to return to Earth.

The Priest and Priestess may then visualize the Chaotic energies as being dispersed over the Earth. However, if the ritual is undertaken correctly, the Dark Gods may become manifest by indwelling in (occupying) one or more of the participants. Should this occur, all the participants should exult.

Note: This second version may be combined with the Ceremony of Recalling - and the Sacrificial Conclusion undertaken according to tradition, as described in The Grimoire of Baphomet. The invocation to the Dark Gods begins after the sacrifice with the Cantor vibrating 'Nythra ...' as above while the Mistress anoints the participants with the Red Elixir.

For this combined ritual, the Mistress in the 'Ceremony' assumes the role of 'Priestess' in the invocation: the Master that of the Priest. This combined ritual is the most sinister ritual that exists, its performance actually calling back to Earth in physical form the Dark Gods themselves.

Again, the doubling of the muliebral - with women of child-bearing age assuming the roles of Master and Mistress - increases the chance of success.

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### **The Giving**

The Rite takes place in an isolated rural area on that Autumnal evening when the Rounwytha (or Mistress of Earth) declares the time is right following the completion of the harvest gathering.

A bonfire is to be built, and the opfer chosen and tested according to tradition. The opfer should always be male and enticed or brought to the location on the night before the ritual by a young lady appointed or volunteering for this task. On arrival he will be surprised by all those participating and strongly bound and gagged before being tied to a stake near the bonfire spending the night and the next day thus restrained.

At dusk on the appointed day, all having gathered there for The Giving with garlands of fresh flowers, the bonfire will be kindled, and the Rounwytha (or Mistress of Earth) or a young lady appointed or volunteering for the task will by means of arrows loosed from a bow dispatch him, his body heaped upon the now burning pyre. There will then be merriment, and dancing, the drinking of cyder, with the Rounwytha (or Mistress of Earth) or a young lady appointed or volunteering for the task silently asking their cuen to wyrdfully accept their gift.

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## **Part Three: Some Pagan O9A Stories**

### **1. Hangster's Gate**

Winter came early to the Shropshire town: a cold wind with brief hail that changed suddenly to rain to leave a damp covering of mist.

An old man in an old cart drawn by a sagging pony crossed himself as he saw Yapp shuffle by him along the cobbled lane toward the entrance to the Raven Inn. It was warm, inside the ancient Inn, but dark from fire and pipe smoke, and Yapp took his customary horn of free ale to sit alone on his corner bench by the log fire. The silence that had followed his entrance soon filled, and only one man still stared at him.

The man was Abigail's husband, and he pushed his cap back from his forehead before moving toward Yapp. His companions, dressed like him in their work clothes, tried to restrain him, but he pushed them aside. He reached Yapp's table and kicked it aside with his boot.

Slowly Yapp stood up. He was a wiry man and seemed insubstantial beside the bulk of Abigail's husband.

"Wha you been doin? To her!" Abigail's husband clenched his fists and moved closer.

Yapp stared at him, his unshaven face twitching slightly, and then he smiled.

"I canna move! I canna move!" shouted Abigail's husband.

Yapp smiled again, drank the rest of his ale and walked slowly toward the door.

"I be beshrewed!" the big man cried among the silence.

Yapp turned to him, made a gesture with his hand and left the Inn as Abigail's husband found himself able to move.

No one followed Yapp outside.

A carriage and pair raced past him as he walked down the lane. The young lady inside, heading for the warmth and comfort of Priory Hall was alarmed at seeing him and turned away. This pleased him, as the prospect of the walk to his cottage, miles distant, pleased him – for it was the night of Autumnal Equinox.

The journey was not tiresome, and he enjoyed the walk, the mist and darkening sky that came with the twilight hour. The moon would be late to rise, and he walked briskly. Soon, he was above the town and at the place where the three lanes met. His own way took him down, past the small collection of cottages, almshouses and a church, toward the wooded precincts of Yarchester Hall. He stopped, once, but could not see the distant summit of Brown Clee Hill where

he had possessed Abigail.

It had been a long ride back in the wind and the rain, but the horses had been strong, almost wild, and he smiled in remembrance, for that night Abigail has warmed his bed.

Tomorrow, perhaps, they might go to Raven's Seat. It would be all over by then, for another seventeen years. No one would stop or trouble them.

His way lead into the trees, along a narrow path, down the Devil's Dingle to Hangster's Gate and the clearing. There was nothing in the clearing – except the mist-swathed gibbet with its recent victim swinging gently in the breeze. He would need the hand, and with practised care, he unsheathed his knife to stretch and cut the dead man's left hand away.

Less than a day old, the body had already lost its eyes to ravens.

It was not far from the clearing to his cottage, and he walked slowly, every few moments stopping to stand and listen. There was nothing, no sound – except a faint sighing as the breeze stirred the trees around. A lighted candle shone from the one small window of his cottage. It was a sign, and he stopped to creep down and glimpse inside. There were voices inside and as he looked he saw Abigail standing near a young man. He saw her draw the youth toward her and place his hand on her breast. Heard her laughing; saw her kiss the youth and press her body into his. Then she was dancing around him, laughing and singing as she stripped her clothes away to lay naked and inviting on the sphagnum moss that formed the mattress of Yapp's bed. Then the youth was upon her, struggling to wrest himself from his own clothes.

Yapp heard people approaching along the track and he stood up to hear Abigail's cries of ecstasy. He waited, until they reached him and they all heard Abigail climax with a scream. The he was inside the cottage, with the others around him. The youth was surprised and tried to stand and Yapp stood aside to let them pin him down on the hard earth floor of the cottage.

An old woman in a dirty bonnet gave a toothless laugh – Abigail laughed, even Yapp laughed as the tall blacksmith tore out the youth's heart. The was a pail for some of the blood.

Abigail was soon dressed, the body taken away and she led Yapp and the old woman through the trees to another clearing. The moon was rising, the blood was fresh and she took the severed hand from Yapp to dip it in the blood and sprinkle their sacred ground to propitiate their Dark Goddess Baphomet.

## II. Sabirah

### 1

She could smell the rain even though it was still many many miles and hours distant, and – as the Sun descended down to bring the shadows of night upon her chosen town – she carefully left her house in Church Street. It was not that she needed the money, or even, then on that evening, the life-force that she would drain away from him until he almost expired. Rather, she desired – craved – the excitement that another such encounter would most certainly bring.

The streets and paths of Shrewsbury centre were alive, for it was warm and humid: following the end of another bright and sunny Summer's day, and the people she hid from during the daylight hours were taking advantage of their evening. Couples – mostly young – happy in their love; groups of friends, enjoying companionship, life, and the many varied gifts of such a modern town where many Cafés and Inns in the Summer season placed tables outside, such were the hopes for, the memories of, balmy English nights. And she was, there, among them, only one more face, only a beautiful face of curvaceous lips, only a slim – if elegantly dressed – silhouette, there among the throng where the lane from her town centre dwelling took her past Butcher Row toward the steps that led to the medieval and old timber framed houses of Fish Street.

Behind her, as she descended those well-worn stairs, there was laughter from among the people seated on their seats outside the Bear Steps café, and she was about to turn left to walk down the street when a group of five casually dressed young men sauntered toward her as they egressed that narrow shut of overhanging buildings named Grope Lane.

"Give us a kiss, darling!" one of them shouted as he stopped – slightly swaying in his inebriation – before her, blocking her path.

"Does your baby-sitter know you're not in your cot?" she quipped, pushing past him and deliberately walking down Grope Lane while his companions laughed.

"Who the fuck do you think you are, talking to me like that!" he shouted, angry, his pride hurt, as he – turning to follow her – caught her arm.

"I would advise you to let go of my arm," she said, slowly, staring into his eyes.

Instead, he pushed her into a doorway while his still laughing friends gathered round.

"Go on!" one of them said. "Give her one!"

"Show us your tits!" said another.

"Yeah - show us!" laughed another.

"You wanna see 'em?" the insulted man laughingly asked his friends.

"Yeah!"

"Sure!"

"Go for it!"

So he moved to rip away the thin covering of her expensive dress whose upper part barely concealed her fullsome breasts, but she only smiled at him as her slender right hand caught his left wrist to suddenly twist then bend his strong youthful arm back. The crack was audible, and she pushed him away where he fell onto the cobbles of that lane, groaning in his agony.

She stepped forward then, out of the doorway and, instinctively, the young men moved away until - for some dark reason on that warm languid humid night - another primal instinct assailed them to make one of them lunge toward her, wielding a knife, while another went to grasp her by the neck. The knife caught her, plunged into her left side, but she calmly pushed both attackers away with such force that they bounded against the opposite wall before raggedly falling to the ground. Then, just as calmly, she removed the knife from her side. There was no blood.

They knew fear, then. A cold, stark, wordless body-and-mind creasing fear that made those standing back off and those sprawled on cobbles crawl away as fast as they could move using hands, feet, knees. Such fear: to take them then away, running, stumbling, panicking, down Grope Lane toward a bustling High Street where, even then among the crowds and the bright street lights, they - faces the colour of corpses - did not stop.

Thus did she throw the knife away, before continuing, alone, on her journey.

## 2

She was pleased when he, her tryst for that night, quickly opened the door in answer to her ringing of the bell. It was a small house, terraced, in a lane above Town Walls and he - in his late twenties, unmarried - was smartly dressed, as she had asked. A lock of her strawberry-blonde hair had fallen across her face - the only sign of her previous encounter - and she, smiling, swept it aside, saying, "Are you going to let me in, then?"

"Yes. Yes, of course."

"I thought we might have a drink here, before we went on to the restaurant."

"What?" Then - "Yes, yes, of course."



She had made him uneasy – as was her intent – and she, rather amused, watched as he, trying to find glasses, a suitable bottle of wine, bumbled rather nervously about the small sitting-room and kitchen of his house, furnished according to his modern minimalist taste.

She had been sitting, the previous night – as she often did – in a dim corner of an Inn in Butcher's Row, waiting. Waiting, dressed as she almost always was on such nights: exotic perfume; jewelled necklace; red lipstick upon her lips; a dress contouring her body, revealing of both breasts and thighs. He had arrived straight from the Solicitor's office where he worked and saw her almost immediately. She did not smile, then, as his senses drunk-in the sight of her body, but instead she turned away. So he – and she – waited, as a few more people arrived, conversations were begun, continued; alcoholic beverages were consumed. And it was as her own, before her, was finished, that he made his expected move.

"Would you like another drink?" he asked, after he in his working but still expensive suit, sauntered, casually, over to her table.

"Yes," she smiled.

"G and T?"

"Rum. Oh, and make sure it is Pusser's. They have some."

He looked – momentarily – surprised, which pleased her, and on his return she surprised him further by saying, "Would you like to take me out to a restaurant for a meal, tomorrow evening?"

"Yes," he said, hesitatingly.

"You seem surprised," she said.

"Well. No – not really."

So she had named a restaurant, and a time, asked for his address, and spent one half of one hour asking about his life, his career, his aims, while he sipped his large glass of White wine and she drank three tots of neat Rum. "I shall call for you, tomorrow, then," she had said, kissing him briefly on his cheek, before leaving him seated, and not a little bewildered, in that Shrewsbury town centre Inn.

The memory pleased her as she sat on his sofa waiting for him to do his duty and provide her with a glass of fine wine, and – when he finally did – she took it gracefully and indicated that he should sit beside her. He – normally so arrogant, so determined, so full of pride – silently did as commanded, and it was not long before she put down her own glass and his and drew him to her to kiss him, her tongue seeking his. So his unaccustomed nervousness gave way to an

intense sexual arousal, and it was then that she, gently, pushed him away, saying, "Shall we go and eat, now, and - afterwards - I would like you to spend the night with me at my house."

He was hers, then, and they spent a pleasant enough evening eating fine food and drinking fine wine in a fine and elegant restaurant, while he talked about his life, his dreams, his hopes, and she listened as she listened, until the time came for them to leave when a taxi conveyed them to her own town house where darkness awaited. There were only candles, which she lit to light their way as she led him, not - as he expected - to her bed upstairs but down into the warm clean brick-vaulted cellars that fanned out from beneath her dwelling to stretch beneath the road above, and it was there, upon an antique chaise-longue, that she possessed him after stripping away his clothes.

He was very willingly possessed, for he ardently desired her body and let himself be held down, naked, while she removed her silky thong and lifted up her dress to sit upon him after easing his penis inside her. Thus did she and gently - and, he felt, lovingly - drain from him one bodily fluid to then lie beside him and kiss him for a long time, sucking from him his breath of life until there remained only a little of the vital energy keeping his body, his mind, alive. She left him then deeply deeply exhausted to sleep in the darkness while in a niche a large quartz crystal slowly began to glow. Thus did she satisfied venture forth upstairs to bathe so that when the time for the Sun's rising arrived again she was alone, replenished, ready to dream as she dreamed in her darkened room of those alternate realms of her birth, her alternate existence, knowing that he, her opfer below, would provide for her in the days, the weeks, to follow while his own weak life-force lasted. And then, his purpose fulfilled, her crystal charged, his money, property, gone, he would be cast off to return to what remained of his Earthly life, where he - as others before him - would in the following weeks languish for months, alone, tormented by nightly sleeping travels into dimensions, places, where no unprepared human should ever go, until - at last, as an almost welcome release - he would die, all alone in the night. There would be no questions; no crime; only one more man, dead, alone.

Thus would she, and only then, return, in the dark of her night, to some Inn - some enclosing warm dim place where young and middle aged men went or gathered - to sit, to preen, to wait. And when she decided her chosen town or city was denuded enough, she would move on, through the years, the decades, centuries, living as she lived, one being of pleasure, of darkness, death, love and night, awaiting he who might - who could, who would - freely, willingly, travel with her to that acausal place of her birth.

She would be free then, returned, at last - as he, her chosen, would be, become, a new eternal being, birthed.

## Jenyah

The warm Sun of middle-Spring warmed her as she walked down Broad Street in the county town of Ludlow to the entrance of the Feathers Hotel with its early seventeenth century timber façade. The oldness – the dark oak beams, the never-quite-straight walls, the sense of enclosing dimness – still pleased her, although the changes made during the decades of the last century did not, and she resisted the transformation that would have made the young man at Reception, in his shiny ill-fitting inexpensive suit, follow her unbidden to her room.

Instead, she kept her appearance, and the accent, of an attractive – but not too attractive – mature lady of the County set who probably owned a horse, or three, stabled somewhere in the grounds of her large country house, and the registration procedure lasted no more than a dull five minutes. He was too young, anyway, unable to provide the diversion, the passion, and the acausal-energy, she needed, for already the faint trembling in her hands had begun: the first reminder of her enduring timeless need. And even as she walked up the stairs alone, carrying her small travel bag, she began to feel the centuries weighing down upon her, ageing her ever so slowly.

But she had planned well, as she always did, for there would be men, tonight, some eager – as they almost always were – for that thrill of a tryst in the long evenings following their meetings or conference or whatever it was that drew them away from their homes and their wives. A few lies; one betrayal – first, or one among many – it did not matter to them; for there was their pride, their lust, their still living animal nature. No evolution, upwards: except for those few whose wordless perceiving bade them walk away, or those few who though enticed still had strength enough to resist. No, no evolution, upwards – she knew, except for such few. And she smiled, remembering the delightful dreams she gave to those few.

So she prepared herself as she always prepared herself while she sat in her room alone, knowing that her long-serving servant would tidy her room and see to all formalities after her chosen task was complete. Thus did she prepare: her dress suited to the young woman she was, as were the shoes, and the make-up which she, with expert ease, applied to her face and which reflected the times which had changed this particular chosen and familiar Hotel. And when she was ready she descended the stairs to enter the recently refurbished Bar where gathered some of the already alcohol-soaked conference-attendees.

The room – with its low ceiling, its carved oaken-bar, its discreet lighting – did not particularly displease her, and she sat alone, in a plush wooden armchair, at a table in one corner, already noticed by several of the Bar-thronging men. Perhaps it was her esoteric perfume. Perhaps it was her short purple dress,

which seemed to scintillate in the light and which clung to the voluptuous contours of her youthful body. Perhaps it was the way she walked in her stiletto shoes. Or the red lipstick upon her lips. Or her long red hair that fell around her shoulders. Whatever it was, it was not long before a man came to greet her.

His suit was not inexpensive, as his blond hair had only just begun to recede and – to any ordinary woman, perhaps – he would have appeared as not unattractive; a fairly prosperous youngish family man, making his way in the Corporate world.

"Hi, I'm James," he said, self-assuredly and by way of introduction as he stood by her table holding a flûte of champagne. "Can I get you something to drink?"

It was not the worst gambit she had heard, and she smiled at him. "Yes. A Tom Collins."

"Certainly!"

So he left to place her order to return to ask, "May I join you?"

"Why yes! Are you here for the conference?"

"Hmm," he muttered.

"You do not seem particularly enthusiastic."

"I'm not. Bloody boring."

"But necessary and required."

"Unfortunately, yes." He drained his glass, and signalled to the barman to bring him more. "May I ask your name?" he enquired as he sat looking at her nipples, which – erect – prominently impinged upon the thin material of her dress.

"Jenyah," she breathed, softly, letting the scented warmth of her breath touch his face as she leaned toward him.

He smiled then, sure of his success, but began fumbling with his wedding ring.

"Perhaps," she said, now knowing and having sensed enough, and as loud laughter from the three men standing at the Bar reached them, "it would be agreeable to you if we went back to my house?"

"Why, yes. Of course. Certainly!"

"My car is outside."

"Splendid!"

So she led him out from the side entrance of that Hotel to where her car was parked among some others – elegant in its refined blackness and whose tall muscular chauffeur – her servant, his eyes hidden behind designer sunglasses – held open the rear door for her and her chosen companion of the evening. Thus were they conveyed in comfort on that long journey through the dark of the country night until they reached that steep hill of the narrow lane and her house above a valley.

He did not see much of its old-fashioned but clean and fastidiously tidy interior, and neither did he desire to, for his already intense sexual desire had been heightened by the luxury of her car and the wealth so obvious from her dwelling, and he willingly let himself be led along a narrow skein of corridors to a panelled room whose only light came from a burning, large, coal-fire. Even the oppressive heat nor her strength did not concern him as she roughly pushed him toward the large Oak bed to salaciously rip away his clothes and remove her own.

Her beauty of body – her voluptuousness, her sexuality – was everything he imagined, everything he desired, and her intoxicating scent seemed to increase until he was wrapped, cocooned, within it. She was upon him, then, holding him down, his arms outstretched and pinned to the silken covering of the bed by her hands wrapped around his wrists while she manoeuvred her body to place his erection inside her where he felt the warmth of her warm sensuous wetness. For what seemed a long long moment he experienced an intensity of joy, of physical pleasure, such as he had never known before, making him close his eyes in exultation as she moved upon him. But then – then as he arched his back again in sheer physical exultation and delight – intense pain followed by agony engulfed him and blood from his severed penis flowed out of her.

But she was laughing, laughing, still holding him down, overpowering him as he writhed in pain, until she moved to lick his bloody wound – cauterizing it with her strange oral fluid – to kiss him, and it was in that briefest of brief moments before he fainted – weak, and overcome with the shock of this, and of his seeing – that he saw not a young sensuous woman but something else, not quite human, draining away the acausal-energy of his life through her blood-soaked kiss.

She, satiated, left him then to the ministrations of her servant who effortlessly carried the limp and bloodied but just-living body down stone steps and along a short brick-lined dimly lit tunnel to an unlit cell whose thick and still sturdy iron door bars were pitted with the seeping rust of age. There was a bed, a bucket, a stained blanket – but nothing else – and it was here, amid the cold dank stifling blackness, that he would hours later awake, shivering, lying on the slimy cobbles of the floor, while she – freshly bathed and dressed – walked outside, smiling, happy, renewed, among the wind-speaking moonlit trees of her dark ancestral hill.

There, in that unlit cell, he would live, for a while, while his usefulness lasted. And it was there in the first of his many many days that he would cry out into the darkness for hours, until exhaustion overcame him. There did he languish, lamenting his stupid choices, his lies, his betrayal of his wife and family. There he would briefly vainly plead to God, to any god, deity, for release, and there he would eat and drink the little that was provided him, pushed through the bars of his door by her servant, as it was there - in that unlit blackness - he would hear, or thought he heard, the weak sighs, the cries, of another, until, one day or one night, the soft sighs, the soft distant muffled cries, came no more to torment him.

There he would he close his eyes, sometimes, in sleep when what little strength remained failed him. And there: there were the nightmares, the pitiless nightmares of how she still enticing and scented would come upon him in the blackness to kiss him to suck from him the remaining drops of the life within. He would sleep then, peacefully - but only for a while, only for a while: longing after that short moment of rest never to awake, again.

The hot Sun of late Summer warmed her while she sat outside the trendy Café, waiting. Her chosen and familiar Hotel was nearby, and she would retire to it soon, as darkness descended upon the city. But, for now, she was content enough to let the warm Sun please her, as if almost always did as its healthy rays reached her youthful face, arms, hands and legs while she sat, fashionably if skimpily dressed, as were the other young women who passed, there on that evening in that city by the river whose water flowed, as her life, from one beginning to another: a precious gift, finding its own level, its own way, while bringing death, to some.

Algar Merridge  
March 119, Year of Fayen

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## **Appendix**

### **The Occult Fiction of The Order of Nine Angles**

#### **Introduction**

The Occult fiction of the Order of Nine Angles includes the following stories:

- (1) *Eulalia - Dark Daughter of Baphomet*. (c.2009)
- (2) *The Deofel Quartet*, consisting of the four texts *Falcifer*, *Temple of Satan*, *The Giving*, and *The Greyling Owl*. (c.1974-1993)
- (3) *Tales of the Dark Gods*, comprising the four short stories *In The Sky of Dreaming*, *Jenyah*, *Sabirah*, and *A Dark Trilogy*. (c.2008)
- (4) *Breaking The Silence Down*. (c.1985)
- (5) The two individual short stories *Hangster's Gate* and *Copula cum Daemone*. (c. 1976)
- (6) The short story *Gruyllan's Tale*, which forms part of the *Balocraft of Baphomet* series. (c.2010)
- (7) The short story *Sunedrion: A Wyrdful Tale* (2015).

The most recent works include *Eulalia*, and *Sunedrion: A Wyrdful Tale*.

Several themes are common to most, if not all, of these stories – and this brief MS will briefly deal with two of the most interesting of these themes, from an Initiated Occult viewpoint. These are what may be called *The Mistress of Earth* archetype (the powerful, sinister, feminine principle), and the setting of some of the stories in the English county of Shropshire.

#### **The Sinister Feminine Principle in the Works and Mythos of the ONA**

One of the most noticeable (and neglected) aspects of the ONA mythos is the predominance given to what may be termed the Sinister Feminine Principle, evident, for example, in what the ONA calls the rôle, and magical Grade, of Mistress of Earth, and in its depiction of, and homage to, the Dark Goddess Baphomet, whom the ONA describe as one of the most powerful of The Dark Gods.

Thus, in the Occult fiction of the ONA, the main character – the main protagonist, the 'hero' – is often a powerful, beautiful, woman, with ordinary men, more often than not, manipulated by, or somehow subservient to, these women who belong to or who identify with some ancient Sinister tradition, or

the Left Hand Path, and Satanism, in general. For instance, in *The Giving* - which is probably the most forthright fictional portrayal, by the ONA, of a genuine Mistress of Earth - the heroine is Lianna: a wealthy, powerful, beautiful and mature woman, who is heiress of a sinister rural pagan tradition which involves human sacrifice. She is seen manipulating both Mallam and Thorold, and the story ends to leave the reader to answer the unanswered question as to whether she really contrived Monica's death and used her sinister charms to beguile - 'to beshrew' - Thorold following that death.

Quite often, in these stories, the Dark Goddess Baphomet is invoked directly - as for example in *The Temple of Satan*, and *In The Sky of Dreaming*. In the latter, we are left to speculate as to whether the always un-named alien female shapeshifter who returns to Earth is actually Baphomet herself, and there are several clues, scattered throughout the text, which might be used to answer this question. In other stories - such as *Jenyah* and *Sabirah* - we are presented with sinister, vampiric-like, entities who have assumed female form (or who have always had a female form in our causal world) and who have dwelt on Earth for millennia, using the 'life-force' of human male victims to sustain themselves, and who can easily be regarded as 'dark daughters of Baphomet'. All of these women are mysterious, enchanting - and physically powerful: for instance, the woman described in *Sabirah* easily overpowers the young men who attempt to molest her, while Eulalia (in *Eulalia - Dark Daughter of Baphomet*) is a ruthless, though charming, killer of whom it is intimated she might be not only half-human but also the mysterious Falcifer, the power behind the male Vindex figure she has chosen and manipulates.

In general, such depictions - and the mythos of the ONA in general - may be said to empower women; to depict them in a way that has been long neglected, especially in the still male-dominated, materialistic, West. However, this empowerment, it should be noted, is based upon 'the sinister': upon there being hidden esoteric, pagan, depths, abilities and qualities in women who have an important, and indeed vital, rôle to play in our general evolution and in our own lives. Furthermore, it is one of the stated aims of the ONA to develop such character, such qualities, such Occult abilities, in women, and the following of The Seven-Fold Sinister Way is regarded as the means to achieve this.

Furthermore, the ONA's depiction of such women - its explication of the dark feminine principle - is very interesting because it is a move away from, and indeed in stark contrast to, the 'feminine principle' of both the political 'feminism' which has become rather prevalent in Western societies, and that particular feminine ethos which many pagan and Wiccan 'White-light' and Right Hand Path groups have attempted to manufacture.

This political feminism is basically an attempt to have women imitate the behaviour, the personality, the ethos, of men - which is what the strident calls for 'equality' are essentially about, and as such it is often a negation of the character, and of those unique qualities and abilities, germane to women. The



pagan and Wiccan type of feminism is most often about some dreamy, pseudo-mystical vision of a once mythical 'perfect past' or about goody-goody types 'harming none' - in stark contrast to the dark sinister goings-on of the ONA feminine archetype, which most obviously includes using sexual enchantment to manipulate those Homo Hubris type men 'who deserve what they get...'

### **Dark Shropshire Themes**

The still largely rural English county of Shropshire is the setting for many of the Occult stories of the ONA. Stories with a setting wholly or partially in Shropshire include:

- ° *The Giving*
- ° *Breaking The Silence Down*
- ° *Jenyah*
- ° *Sabirah*
- ° *Copula cum Daemone*
- ° *Hangster's Gate*
- ° *Eulalia: Dark Daughter of Baphomet*
- ° *Sunedrion: A Wyrdful Tale*

The reason seems obvious, given the ONA's account of its own history, which is that this area was where its traditions survived into our modern era, handed down by a few mostly reclusive individuals, and where a few small groups of rural followers of that ancient sinister way met to conduct their pagan rites. A glimpse of one such group is given in *Hangsters Gate*, while *The Giving* presents an ancient pagan ritual, The Giving, which perhaps is the original folk form of the ONA's *The Ceremony of Recalling*.

In the 'One Autumn Evening' section of *Sunedrion: A Wyrdful Tale*, the culling takes place in a house on a cobbled street in the centre of Shrewsbury, with the two women returning to the Stiperstones to celebrate their culling.

Interestingly, *Hangster's Gate* and *Breaking The Silence Down* are set in the same area of Shropshire (in and around Much Wenlock, fictionalized as Greenock), a century or more apart, with some phrases of the latter echoing some of those of the former, as if to suggest, to intimate, an hereditary link, with *Breaking The Silence Down* invoking the pagan wildness of The Long Mynd and the rural area of "the scattered hamlets in the Onny valley", with the area West of that valley - from the Stipertsones to the border with Wales - well-described in not only *The Giving* but also in *Eulalia: Dark Daughter of Baphomet*.

It should be noted that both *Jenyah* and *Sabirah* - dark stories of ageless female sinister entities ('demons') - are set in Shropshire, as if to suggest that such entities may still be lurking in such or similar places as they frequent in those stories, if one knows where to look, and has the good fortune (or misfortune, depending on one's ethos) to encounter them.

A.M.  
Lypehill Nexion  
119 Year of Feyen  
(Last Updated 126 yf)

### **A Note Regarding The Deofel Quartet and Copula cum Daemone**

The novels in the Deofel Quartet were designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA. As such, they are not – and were not intended to be – great, or even good, works of literature. Their intent was to inform novices of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud. Indeed, one of their original functions was to be read out to Temple members by the Temple Priest or Priestess. In effect, they are attempts at a new form of 'magickal art' – like Tarot images, or esoteric music. As with all Art, magickal or otherwise, they can and should be surpassed by those possessing the abilities. If they have the effect of inspiring some Initiates of the Darker Path to creativity, to surpass them and create something better, then one of their many functions will have been achieved.

The 1980's short story *Copula cum Daemone* has never (to our knowledge) been republished in full, with the version included in the original typewritten compilation *Hostia* (published in 1992) missing the first three pages, and with later (non-ONA) published versions containing numerous errors - typos and mis-spellings - especially in the Latin. Furthermore, a little known fact, outside of ONA circles, is the Latin spoken by ONA protagonists such as Ceridwin, the pagan sorceress, with Ceridwin thus not only amazing her antagonists by her knowledge of Ecclesiastical Latin but also mocking them, for they are less erudite than they believe themselves to be because they fail to recognize the source of her quotations some of which had been circulating in priestly and monastic Catholic circles for centuries. That her antagonists are also unknowingly echoing some of those Latin sources makes the mockery even more pronounced. The source of Ceridwen's knowledge is hinted at in the story: the old man who carries a staff and who mentions Phereder to Richenda and then recites a Latin quotation.

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## Select Bibliography Of O9A Works

§ *Guide To The Order of Nine Angles*. Seventh edition, 1460 pages. pdf, 2015.

The work is a complete - theoretical and practical - guide to the O9A's Seven Fold Way. It includes:

- (i) the 981 page *The Requisite ONA* dealing with the stages up to and including Internal Adept. This section contains all the required texts, including (a) facsimile version of *Naos*, from the 1989 MSS, (b) *The Black Book of Satan*, (c) The Grimoire of Baphomet, (d) Eulalia: Dark Daughter of Baphomet, (e) the complete Deofel Quartet, (f) A Glossary of ONA Terms, (g) The Mass of Heresy;
- (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond the stage of Internal Adept, and includes the complete, unexpurgated, Ceremony of Recalling;
- (iii) A comprehensive selection of recent O9A texts, including (a) Presencing The O9A, (b) Perusing The Seven Fold Way - Historical Origins of the Septenary System of the O9A, (c) The Septenary Anados, and Life After Death, In The Esoteric Philosophy of the O9A, (d) Advice For Neophytes, (e) The Adversarial Praxis and Logos of The Order of Nine Angles, (f) Acausality, The Supernatural, and the O9A, (g) Esoteric Aural Tradition In The Deofel Quartet, (h) Some Notes Concerning Language, Chants, and Acausal Entities, (i) The Geryne of Satan, (j) The Culling Texts, (k) Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition.

The Guide is currently available, as of October 2015 and as a 55 Mb pdf, from <https://omega9alpha.wordpress.com/complete-o9a-guide/>

§ *Alchemy And The Sinisterly-Numinous Tradition*. e-text. 2015.

§ *Lapis Philosophicus And The Septenary System*. e-text. 2015.

§ *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*. e-text. 2015.

§ *Further Notes Concerning The Hermetic Origins Of The O9A*. pdf. 2015.

§ *The Culling Texts - Order of Nine Angles*. v. 1.05. pdf. 2015.

§ R. Parker. *The Radical Occult Philosophy of Anton Long*. 2015. ISBN-13: 978-1518690433

§ R. Parker. *The Joy of the Sinister*. 2015. ISBN-13: 978-151867900

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### **Baphomet - An Esoteric Signification**

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

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

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

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

(iv) that the now commonly accepted origins and meaning of Baphomet - such as those of Eliphas Levi et al - are esoterically incorrect.

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

from Mithras.

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

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

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

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

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

**βαφή:** dyeing, dipped in, stained; and a metaphor for blood, qv. Aeschylus, Πέρσαι, vv. 316-7

πυρρὰν ζαπληθῆ δάσκιον γενειάδα  
ἔτεγγ' ἀμείβων χρώτα πορφυρέα βαφῇ

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

μητρὶς δέ τοι οὐ πατρίς ἐστὶν

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

εἰσόκεν αὐτίς γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη

**μη̐τις/μήτιος**: wise, skilled, craft. The form μήτιος occurs in Pindar, Nemean Odes, 3, 9

τᾶς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἄπο

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

οἱ τῷ Σαβαζιῷ κάτοχοι καὶ οἱ μητρίζονες

Thus the O9A explanation of the origin of the term, and their various depictions of a female Baphomet, is far more plausible - esoterically, and otherwise - than the conventional explanations and depictions. Furthermore, it should come as no surprise that the O9A has for decades used the term Baphomet as one of their many tests for mundane-ness, since

"if someone uses, for example, the 'standard' accepted explanation of Baphomet, and Laveys inverted pentagram, it is a reasonable conclusion that they have just accepted such things as "truth". The ONA alternative - the ONA heresy in such matters - should cause them to pause, if, that is, they possess some genuine, innate, Occult ability; if they have the qualities to progress along the Sinister Path. The ONA alternative should set them thinking, for themselves; should point them toward doing their own research, and even using, developing, their latent Occult abilities."

R.P.  
2015  
v.1.03

Image credit: A modern esoteric depiction of Baphomet. Banais, by Richard Moul

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## ONA Esoteric Notes XLIX

### A Muliebral Ethos

Five of the many features of the Order of Nine Angles (O9A, ONA) that distinguish it among contemporary occult groups designated as or self-described as either Left Hand Path or as 'satanic' are: (i) the emphasis placed by the O9A on the development, in the individual, of the muliebral {1} virtue of empathy via rites such as that of Internal Adept; (ii) their disdain for the patriarchal (masculous) ethos that has dominated the world, East and West, for millennia; (iii) their logos (their unique occult perceiversion) exoterically manifest in their code of kindred-honour and esoterically manifest in the axiom of pathei-mathos; (iv) their elitism, manifest in championing culture and scholarly learning {2}, and (v) their Sapphic nexions.

This mexion - to use an old English term {3} - marks the ethos of the O9A as redolent of the muliebral, in contrast to the stark masculous ethos of other contemporary Western Left Hand Path and 'satanic' groups. A masculous ethos evident for example in (i) the plebeian 'might is right' instinct/principle propagated by the likes of Howard Stanton Levey and his followers and admirers, and which instinct/principle is the *raison d'être* of the bully and the rapist {4}, in (ii) a hubriatic unbalanced egoism, a glorification of the self; and in (iii) a rampant materialism.

For the O9A's hermetic seven-fold way is a modern practical representation and manifestation of ἀρρενόθηλος {5}, that is, a balancing - via rites such as Internal Adept and the Enantiadromia of The Abyss - of the masculous with the muliebral leading to the discovery by the Adept of lapis philosophicus.

### Of Gates And Nexions

In respect of the esoteric terms *gate* and *nexion*, it was mentioned in the 1980s O9A compilation *Naos* that:



Gate/Star-Gate:

Term(s) used to signify a nexus between the acausal and the causal. There are basically two types of 'gate' or nexion (note: 'Gate' is usually the word used in exoteric literature; nexion in esoteric works, this latter being both more appropriate and precise) - the first is that which exists, latent, within us as individuals by virtue of our psyche; the second is a physical one, where the acausal is joined to the causal and where 'energy' may flow from one universe to another. In addition, there are certain 'psuedo-nexions': regions where the two universes come close to contact but which are not actually nexions. These may be 'opened' by natural cosmic change (for instance a change/imbalance in energies) or via 'ritual' - i.e. by individuals seeking a point of 'weakness' and then using various energies to 'break through'.

The physical nexions are usually called 'Star-Gates' (exoterically) or Star-nexion (esoterically: although quite often they are referred to just as nexions, the context making their type obvious). Some of these 'Star-Gates' are said to be in the regions of Space (as seen from Earth) near the stars Algol, Dabih and Naos.\*The nearest Star-Gate according to tradition is said to be near the planet Saturn. These nexions make physical travel to the acausal possible, and many more are said to exist, but be unrecorded.

The nexion within the psyche is 'opened' by Initiation and the following of the seven-fold Way. 'Astral travel' into the acausal is said to be possible beyond the Abyss: below that stage, there may be some intimations of that universe.

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\*That is, if one journeyed from Earth into Space toward these stars one would eventually reach a nexion.

Furthermore, the esoteric use of the English term 'gate' has a long history. For instance, the term occurs in *The Compound of Alchymie* written in 1471 CE by George Ripley and included in the book *Theatrum Chemicum Britannicum* (pp.107ff) - a compilation of alchemical texts published in 1652 CE and edited by Elias Ashmole - with each chapter of *The Compound of Alchymie* using the term in the subheading, for according to Ripley there are twelve gates involved in the alchemical process he describes.



## OF SOLUTION.

### *The second Gate.*

1. **O**F *Solucion* now wyll I speke a word or two,  
 Whych sheweth owt that err was hyd from syght,  
 And makyth intenuate thyngs that were thyk also;  
 By the vertue of our fyrst Menstrue clere and bryght,  
 In whych our Bodyes eclypsyd ben to syght:  
 And of ther hard and dry Compactyon subtylyat  
 Into ther owne fyrst nature kyndly retrograde.
2. One in Gender they be and in Number not so,  
 Whose Father the Son, the Moone truly ys Mother,  
 The mean ys Mercury, these two and no mo  
 Be our *Magnesia*, our *Adrop*, and none other;  
 Thyngs there be, but only *Syster* and *Brother*:  
 That ys to wene *Agent* and *Pacyent*,  
*Sulphure* and *Mercury* coessentyall to our entent.
3. Betwyxt these two in qualyte cotraryose,  
 Ingendred ys a Mene most mervyllosely  
 Whych ys our *Mercury* and Menstrue unctuose;  
 Our secrett *Sulphur* worchyng invysibly,  
 More secretly than Fire breynynge the body.

Which particular alchemical process that Ripley writes about interestingly describes the hermetic ἀρρενόθηλος - "one in gender they be" - in terms of the 'Red Man' and the 'Whyte Woman' who are made one:

## THE RECAPITULATION.

1. **F**OR to bryng thys *Tretys* to a fynall end,  
And brevely here for to conclude these Secretts all,  
Dylygently loke thou, and to thy Fygure attend:  
Whych doth in hyt conteyne these secrets grete & small,  
And yf thou conceve both Theorycall and Practycall:  
By Fygures, and by Colors, and by Scrypture playne,  
Whych wyttely consevyd thou mayst not work in vayn.
2. Consyder fyrst the Larytude of thy Precyous Stone,  
Begynnyng in the fyrst syde notyd in the West,  
Where the *Red Man* and the *Whyte Woman* be made one,  
Spowsyd wyth the Sprys of lyfe to lyve in love and rest,  
Erth and Water equally proppertyond that ys best;  
And one of the Erth ys good and of the Sprys thre,  
8. Whych twelve to fowre also of the Erth may be.  
Three

and which alchemical process is also described by him in terms of a septenary wheel {6},





R. Parker  
2016

{1} As noted by Anton Long in *A Glossary of Order of Nine Angles Terms* (version 3.07),

"By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris.

Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning

/Shapeshifting; (5) Veiled Strength.

These abilities, qualities, and skills are those of a Rounwytha, and they or some of them were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Αμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is such skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca - have also suppressed, repressed, and sought to destroy, control, and replace."

As Myatt explained in his 2012 *Enantiodromia and The Reformation of The Individual* text:

"The counterpart to muliebral is masculous, which is used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture."

{2} In respect of culture, Anton Long in *A Glossary of Order of Nine Angles Terms* (version 3.07) wrote:

"For us, a cultured person is someone who possesses the following five distinguishing marks or qualities: (1) they have empathy, (2) they have the instinct for disliking rottenness, (3) they possess and use the faculty of reason, (4) they value pathei-mathos; and (5) they are part of a living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos."

In respect of scholarly learning, as I mentioned in the text *The Enigmatic O9A*, included in the seventh edition of *The Complete Guide To The O9A*:

"Correctly understood, the term scholar is not limited to the now commonly accepted narrow modern usage implying academia alone. As used here and in O9A texts, the term means what it has been understood to mean for centuries, from before the time of Shakespeare; that is, it refers to "a learned or erudite person, and especially one who is learned in the classical - Greek and Latin -

languages and their literature."

This championing of culture and scholarly learning is one of the reasons why the O9A since its inception has clandestinely recruited (as potential candidates for the Inner ONA) teachers, lecturers in academic establishments, lawyers, and officers in the military.

{3} This English term was revived by Myatt in his translation of the third tractate of the ancient Corpus Hermeticum. As he noted in his commentary, mixion is "an alternate (old) spelling of mixtion, meaning the condition or state of being mixed, melded, compounded, combined." qv. Myatt, David: *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 978-1507660126.

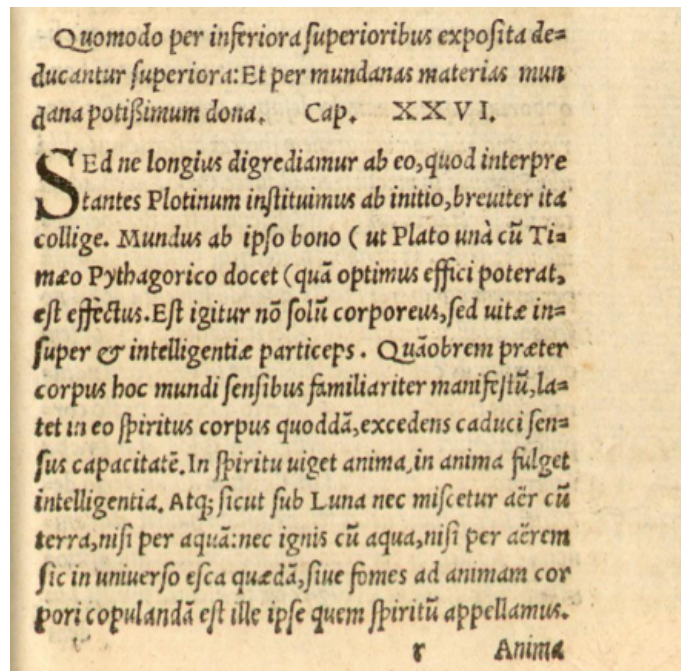
{4} Contra that principle, qv. O9A texts such as (i) *Culling As Art*, (ii) *The De-Evolutionary Nature of Might is Right*, and (iii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*.

{5} qv. ἀρρενόθηλυσ: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, e-text, 2015.

{6} The O9A text *Further Notes Concerning The Hermetic Origins Of The O9A* includes a detailed facsimile of the drawing of Ripley's wheel as published in *Theatrum Chemicum Britannicum* and which O9A text is included in the compilation ἀρρενόθηλυσ, op. cit.

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## De Vita Coelitus Comparanda



The twenty-sixth - and last - chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini published in 1489 CE has as its heading *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*. [How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.]

As Ficini goes on to explain - *Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem* - the world (mundus) and by extension we ourselves as part of the world are not only material (corporeal) but also imbued with the *vitae* [Life; Being; ψυχή] and the *intelligentiae* [apprehension] of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating [spiritus] aspect which our 'lower', more mundane, senses are unaware of.

All of which, based as it is on the writings of earlier authors such as Iamblichus, is a rather succinct summary of one of the fundamental principles of the weltanschauung that underlies ancient esoteric arts such as alchemy, astrology, and magick. That - as Ficini explained in earlier chapters, such as in chapter sixteen in respect of images/objects/talismans - the animating forces of the cosmos, as symbolized by the seven classical planets and the twelve classical heavenly constellations, not only affect us but can be consciously presenced, drawn down in a beneficial way, into objects and into ourselves.

That the Order of Nine Angles (O9A, ONA) has the same underlying ancient weltanschauung is obvious if the above is restated using the modern terminology of the O9A. Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrð - with its planetary, stellar, and other esoteric correspondences as outlined in text such as *Naos* - since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient - essentially Greco-Roman - weltanschauung formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies - at least in part - the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) *Culling As Art*, (ii) *The De-Evolutionary Nature of Might is Right*, and (iii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*,

explain.

For, as mentioned in *Culling As Art*,

"The rise of the plebeian - of the mundanes - is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things - by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody - regardless of their character - possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera."

As mentioned in *Knowledge, the Internet, and the O9A*,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom."

As mentioned in *The Adeptus Way and The Sinisterly-Numinous*,

"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar.

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be. But of course it is 'heresy' to state or to claim such things today."

As mentioned in *A Glossary of Order of Nine Angles Terms* (version 3.07),

"For us, a cultured person is someone who possesses the following five distinguishing marks or qualities: (1) they have empathy, (2) they have the instinct for disliking rottenness, (3) they possess and use the faculty of reason, (4) they value pathei-mathos; and (5) they are part of a living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos."

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### **Lightning, Sun, And Acausal Time**

One of the aural traditions of the O9A concerns the answers to the ten questions which in the past decade were asked of a few of those individuals who publicly and via the medium of the internet and anonymously not only claimed association with the O9A but who also, over a period of some years, acquired something of an undeserved reputation among the Occult illiterati as being in some way 'knowledgeable' about the O9A.

For such esoteric knowledge as those answers relate can be personally discovered through a scholarly research undertaken by those who have travelled over many years along that path that is the O9A Seven Fold Way and who thus have reached or are about to reach the stage of Internal Adept, and who thus - using certain clues scattered in various O9A MSS and/or provided to them by their O9A mentor, and combining such clues with the esoteric knowledge acquired (via esoteric and exoteric pathei-mathos) along their journey - can solve the riddles that such questions are.

In some ways, therefore, such riddles are similar in intent to the tests and challenges that



organizations such as GCHQ sometimes give to candidates in order to select those who possess the required skills and the necessary personal character.

One of the ten public O9A questions {1} was "How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?"

Some possible clues to the answer were provided by Anton Long in an item entitled *Azal, Dhar, Zamal, and Acausal Time* first publicly circulated around 122yf.

One Possible Answer: Daar ul-Islam is one possible form (literally: the realms of Islam). A causal construct used to manifest some-thing beyond the causal (i.e. a-causal). A Khilafah – led by a Khalifah (a leader, or chief) – is one type of such a causal construct; an Earth-based Imperium, which correctly led and correctly developed, can be the basis for a Galactic khilafah/imperium.

Thus, such a construct symbolizes the animation of the nine angles by acausal energy – a means whereby acausal energies (that which animates and makes alive) become presenced among humans. Such a Khilafah animates human beings (especially mundanes) to make them a means to what is beyond them [...]

A Khilafah is just one such form, one such causal construct which has the potential to at some future time bring-into-being The Galactic Imperium; one particular form whose exoteric mythos already exists, and which form is already being fought for and supported, on the practical level, by many of those "not of us" and by "a few who are of us". Another such form is the emergence of a new supra-tribal form, deriving from the mythos of Vindex, and in which the 'sinister tribes' of the ONA form the initial basis, the origin [...]

There are some other forms. But what all the esoteric-supported forms have in common is that they all presence, can presence, or will presence, an important aspect of the numinous – to wit, the practical way of the warrior, as manifest, for example by the Japanese Samurai, the Waffen-SS [...]

However, some aspects of these published clues may have been designed to misdirect those who lacked both the requisite esoteric knowledge and the ability/desire to undertake a scholarly research (using primary sources) into what terms such as Azal, Dhar and Zamal actually meant in their original context, philosophical and alchemical, and how they related - or did not relate - to the three aspects of 'time' mentioned by Savitri Devi in her book *The Lightning And The Sun*, and thus to what the Waffen-SS, esoterically, may or may not have embodied/presenced.

That the O9A is selective and tests - and always has tested - candidates and is, even among its own, selective and testing has long been known, mentioned as it has been many times over the decades in publicly available O9A material.

"We know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them – latent, then discovered, then developed and then lived – the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind." *The Adeptus Way and The Sinisterly-Numinous* (v. 2.03), 123 yfayen

R.P.

{1} The ten questions - since supplemented by three more - are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochoir is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than *Al-Kitab Al-Alfak*, is a source for the nine emanations?
- 10) Where and when was *Al-Kitab Al-Alfak* written and what name appears on the title page

Three further questions were added because: (i) a few years ago an O9A Adept publicly provided a clue to the answer to question (6), and (ii) some of the clues provided by Anton Long in relation to question (5) enabled a sagacious non-O9A-Adept to solve the riddle.

In addition, some O9A pretenders - and/or those publicly and anonymously claiming to be

1. Given that you've written about the star game and even sold a commercial version of the game, explain why each piece of the 'advanced' star game is itself a nameable star.
2. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.
3. What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?

Chart to return Atazoth

When one such pretender - unable to answer such questions - whined that the questions were 'nonsense', an O9A adept provided the answer to question #1: which was the 'stellar pointers' as explained in the O9A's *The Grimoire of Baphomet*.

Editorial Note: The following is a slightly revised versions - by AL - of a still topical item originally published some years ago on AL's now defunct 'nexionzero' blog.

*There has been some discussion among Occultists - and especially Satanists - recently about the aims and methods of the Order of Nine Angles, with many individuals criticising what they assume are its 'social aims', its 'revolutionary rhetoric', and its grandiose plans to undermine, infiltrate and ultimately control governments.*

Thus, they seem to mistake a causal motivating/inspiring aim or goal of ours – our incitement to practical disaffection – for our esoteric essence and our esoteric praxis. Or expressed another way, they do not seem to make a distinction between acausal affect and a particular causal effect.

In the same way, a decade or more ago – and sometimes even now – people would mistake the amoral use of some causal form, such as National-Socialism, by us or by some of us, for our esoteric essence and our sinister praxis, and thus rather mundanely describe us as nazi satanists, or as 'racists'.

This has always made me smile, since our real essence was revealed in many of our early MSS – although of course those making such assumptions about us (and about me) most probably did not read these MSS, or if they did, they most certainly did not understand them.

Consider, for example, some items published several decades ago: three of the novels from *The Deofel Quintet* [TDQ] – *The Giving*, *The Greyling Owl*, and *Breaking The Silence Down*. [1]

These are not concerned with grandiose revolutionary plans to 'destroy The System' nor with manufacturing some new type of aristocratic/neo-fascist society where it is 'us' against 'them'. Instead, these works are concerned with esoteric matters on a personal level, just as the central characters in these works have no grandiose or subsuming social or political vision/aims. None of the characters are nazis, or 'racist', and there is no political rhetoric in these works.

In *The Greyling Owl*, one theme is how a person can be manipulated and changed and brought into an influential position which will be of benefit to our kind. Note that this influential position is in academia – not in some government.

In *The Giving*, one theme is the continuation of a living rural pagan tradition while another theme is how individuals (for example, Mallam) are given esoteric choices and tests to challenge and provoke them. Mallam is a classic case of mundanity – of someone lacking esoteric empathy; of someone given opportunities but who refuses to take them; of someone blinded by their arrogance and in thrall to their desires; and of someone susceptible to manipulation.

*Breaking The Silence Down* centres on esoteric (aka dark) empathy and esoteric tradition; on how the psyche of someone with esoteric potential (Diane) can be awakened (their inner nexion opened to acausal forces) and so not only become a future conduit, via artistic endeavours, for creative change but also be drawn (by Rachael) into becoming part of an old esoteric tradition (the Rounwytha one) and all this initially without the person being aware of it as something Occult, and all without rituals and exoteric 'satanic'/sinister causal forms (words, ideas, dogma, and so on). The work – with Apthone cast as a typical specimen of Homo Hubris – is really about the alchemical change (the interior change) of an individual (Diane) by empathic sorcery – how Diane as an individual changes and achieves a genuine interior liberation. How she learns to depend on her own judgement.

In the esoteric sense, this esoteric change of individuals is the essence of the ONA, past, present and future, and this change is beyond, and irrespective of, whatever exoteric form and/or exoteric praxis is used by the individual or by one of us guiding or developing someone to become one of us.

Importantly, it is from this individual change that outer – exoteric – supra-personal (Aeonic) change slowly (as measured by causal Time) proceeds. Not the other way around. That is, destroying and replacing The System, and the building of a New Aeon, is or can be one *effect* of our *affective* (esoteric) existence. One effect of a diversity of individuals undergoing an inner esoteric (alchemical) change and evolution – whatever praxis is used, from that of a Rounwytha (Rachael in *Breaking The Silence Down*), to that of overt Satanism (Melanie in *The Temple of Satan*), to that of a primal paganism (Lianna in *The Giving*), to no outwardly esoteric form at all (Edmund and Fiona in *The Greyling Owl*).

Thus, the real esoteric aim – correctly understood – is not some grandiose revolutionary plan or plans, not some aristocratic society, or whatever. Those are only some possibly exoteric effects of *some* of those individuals involved with or inspired by or changed by us. Or expressed another way – they are but practical exoteric aims/modes of incitement/means of manipulation which can and which may inspire/incite some individuals to Presence The Dark (and which may thus provide them with pathei-mathos) and thus aid The Sinister Dialectic. As such, they are basic but necessary and useful causal adversarial forms.

A key to understanding here are the terms *useful* and *forms*. The actual form or methods used are irrelevant – what works, works; for individuals and Aeonically. They are irrelevant for basically four reasons: (1) because it is for each individual to make their own choice of methods and/or forms to use based on their understanding and on their character; (2) because we do not, being amoral, assign any ethical value to any causal form, praxis, or method; (3) because even if some method or form or praxis does not seem to causally achieve what someone desires or believes it can, it can/could provide them with pathei-mathos and thus contribute to their continuing personal esoteric change/development; and (4) because such forms, methods and praxis are useful in testing/manipulating those not of us (mundanes) and can present them with opportunities to change

and evolve themselves (and so cease to be mundanes) or be the genesis of their failure. [2]

Which leads us on to the ONA as an Order: as a causal ordering/presencing; as a society, as an esoteric association, of similar individuals pursuing, over durations of causal Time, similar interests and goals, esoteric and otherwise, and who all (whether or not they are aware of it to begin with) are part of a particular and a living esoteric tradition. This is an awareness – a knowing and a feeling – of ourselves as different from others and as part of an esoteric kindred. An awareness expressed in three important qualities which make and which mark our kind: the quality (the possession) of personal honour; the quality (the possession) of our own unique individual and reasoned judgement; and the quality (the possession) of perspective, of having and following a particular esoteric Way, of desiring to change and evolve ourselves by esoteric means, and which means often include using useful, practical, causal forms.

Going back to the examples from *The Deofel Quartet*, Diane and Mickleman and Thorold are not out 'to change the world' in some obvious revolutionary way. Instead, they are types of nexions that Presence The Dark in an affective way. That is, they will or they can influence others around them, mostly in a personal manner and mostly over a period of some or many years. This influence is of many kinds – musical/artistic for instance in the case of Diane; in terms of teaching and pursuing wisdom in the case of Mickleman; and in terms of being a father and becoming part of a living ancient rural tradition in the case of Thorold.

It needs to be stressed that this is how we mostly work. That is, how we – our esoteric tradition – have and has worked, for decades, for centuries. Worked *acausally* – affectively (and slowly, as measured by durations of causal Time) – and mostly hidden [3]. And very often without the exoteric and ritual trappings of some causal form, such as 'satanism', or Occultism, or sorcery, of whatever. As mentioned in several of our now older MSS, we are sorcery – magick – by the lives we lead: by the work we do, in the causal world. We do not need robes, or rituals, or Occult paraphernalia; although some of us (not all) may employ such things sometimes (and quite often in our youthful years) as a means: for example to entice or recruit others to us, or for our enjoyment, or as part of our own personal esoteric development, and so on.

Working *acausally* means that we have – or we develop – an Aeonic perspective, often as a result of consciously understanding how we are part of an affective and effecting living tradition. That is, we know and we feel (because we have or we develop esoteric/dark empathy) that we are but one nexion; one link between causal and *acausal*. Thus are we more than those who believe they can 'deify themselves'; more than those who believe that carnality/power/wealth is/are or should be the essence of their, of human, living; and so on blah mundane blah.

This perspective however does not mean some sort of altruism. It means we have an esoteric perception of Reality (of causal/*acausal*; of esoteric/exoteric; of us/mundanes) and a knowledge of what genuine sorcery is – a living alchemy, presenced in and by means of living nexions, such as ourselves. It means we know that affective change, in the causal, takes certain durations of causal Time (often centuries, or more) to effect human beings en masse and those forms/abstractions humans have manufactured. It means that we know and we feel that an important part of affective change – of changing what-is out-there – is being kindred (having personal honour) and having liberated ourselves from mundanity by developing empathy, by having/developing our own judgement and thus possessing an individuality of character sufficient to enable us to act upon our own judgement.

It means, ultimately, that we are aware of *lapis philosophorum*; of the final stage of our magnum opus, of our Way – that of Immortal – when we may (according to aural tradition), and if we have prepared ourselves aright, egress to exist into the *acausal*.

Anton Long  
v. 1.07

#### Notes

[1] As mentioned elsewhere, the novels of TDQ are not meant to be literature or even good works of conventional fiction. They were designed to be read aloud in the few traditional nexions that existed at the time of their writing, to thus convey in an entertaining way certain esoteric truths and encourage those so entertained to use their imagination.

[2] As some have surmised, and as we have said before, part or some of our outer forms – and our exoteric praxis – is a means to entice, to test and to manipulate mundanes, as well as useful way to Presence The Dark through those who fail to take advantage of such opportunities.

[3] A clue to this exists even in the title of one of TDQ, as mentioned in the ONA MS *The Magickal Art of The Deofel*

*Quartet* first issued in 1992 e.n., where it is stated that "the title [of *The Greyling Owl*] is significant, although never explained in the text."

Greyling refers to a type of butterfly found in England, and Owl to, well, an Owl. *Hipparchia semele* "is a master of disguise" and "can mysteriously disappear... perfectly camouflaged." Thus, the epithet greyling applies to both Edmund and Fiona, and also, in the future, to the Owl (Mickelman) because of their influence on and manipulation of him, and thus because of the esoteric change in him that such influence and manipulation will produce in his future. Hence a greyling owl would aptly describe the alchemical product (an individuation) that will result from the combined sorcery of Edmund (sol) and Fiona (luna). Note here the phrases, *in his future*, and *will result*: for their sorcery is only the beginning of that-which ends with Mickelman's individuation. Note also how Alison is guided toward presencing acausal energies via music.

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### The Geryne of Satan

The O9A text *The Geryne of Satan* - written by Anton Long and published in 122 Year of Fafen [2011 CE] - expressed the view that "satan/sathan/sathanas as a term - historically understood - describes: (1) some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God, and/or (2) some human being or beings who is/are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes."

Which rather places the (mis)interpretation of satan by Howard Stanton Levey - his 'Ayn Rand with trappings satanism' {1} - into perspective, especially as his hedonistic 'satanism' with its principle of 'might is right' simply re-expressed the zeitgeist of the modern Western world: a world where capitalism, materialism, egoism, the State, and the patriarchal ethos, reigns. Thus, in no way whatsoever was his 'Ayn Rand with trappings satanism' adversarial, against the status quo. Neither was it diabolically opposed to those who consider themselves as 'chosen' by their monotheistic God: that is, the Jews. Which lack of opposition is not surprising considering that both Howard Stanton Levey (aka 'Anton Szandor LaVey') and Ayn Rand were Jewish.

Given the O9A's pagan and Greco-Roman roots {2}, its championing of the (anti-State) tribal 'code of kindred-honour' {3} and of the muliebral virtues; its support for 'holocaust revisionism' {4}, its Vindex mythos, and its praise of National Socialism and the Waffen-SS {5}, one might well be justified in stating that - in contrast to Howard Stanton Levey's Church of Satan - the Order of Nine Angles does indeed "diabolically oppose those who consider themselves as 'chosen' by their monotheistic God" and is indeed "heretical and adversarial, against the status quo".

R.P. & H.K.  
2016

{1} The statement that Levey's satanism is "Ayn Rand with trappings" is attributed to Levey himself; qv. K. Klein, *The Washington Post*, May 10, 1970: 'The Witches Are Back And So Are Satanists'.

{2} Refer to (i) R. Parker, *The Pagan Order Of Nine Angles*. 2015. ISBN 978-1518885143; (ii) ἀρρενόθηλως: *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*. 2016.

{3} Refer to O9A texts such as *The Error of Egoism: Magian Occultism, Satanic Subversion, and The O9A*.

{4} Refer to the text "*Magian Occultism and The Sinister Way: A Collection of Heretical Texts from The Order of Nine Angles*."

{5} Refer to the text, edited by Richard Stirling, *The Order of Nine Angles And National Socialism*, 2016.

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### ONA Esoteric Notes XLV

"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."

#### Mimesis And Sinister Sorcery

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

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

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

Thus a 'satanic chant' or phrase - such as some of those given in *The Black Book of Satan* - is often a mimesis of a Nazarene (or other religious) chant or phrase; that is, an introduced variation, with sinister intent, of such a Nazarene (or other religious) chant or phrase. A case in point being The Diabolus:

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

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

which wert in Heaven, hallowed be thy name..."

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

### Anglicized Names In The Sinister Tradition

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

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

### O9A Type Tactics In Ancient Ancestral Times?

In a written work dating back to Greco-Roman culture one finds an interesting reference to people in a certain pagan north European land using severed heads in a ritualistic manner, pontificating about the enemy, and talking in riddles. So perhaps the O9A - with their decades long pontificating about latter-day satanists, their Labyrinthos Mythologicus, their tradition of a female Baphomet {3} and using severed heads in ceremonies {4} - simply carried on, or revived, or were inspired by such ancient pagan customs?

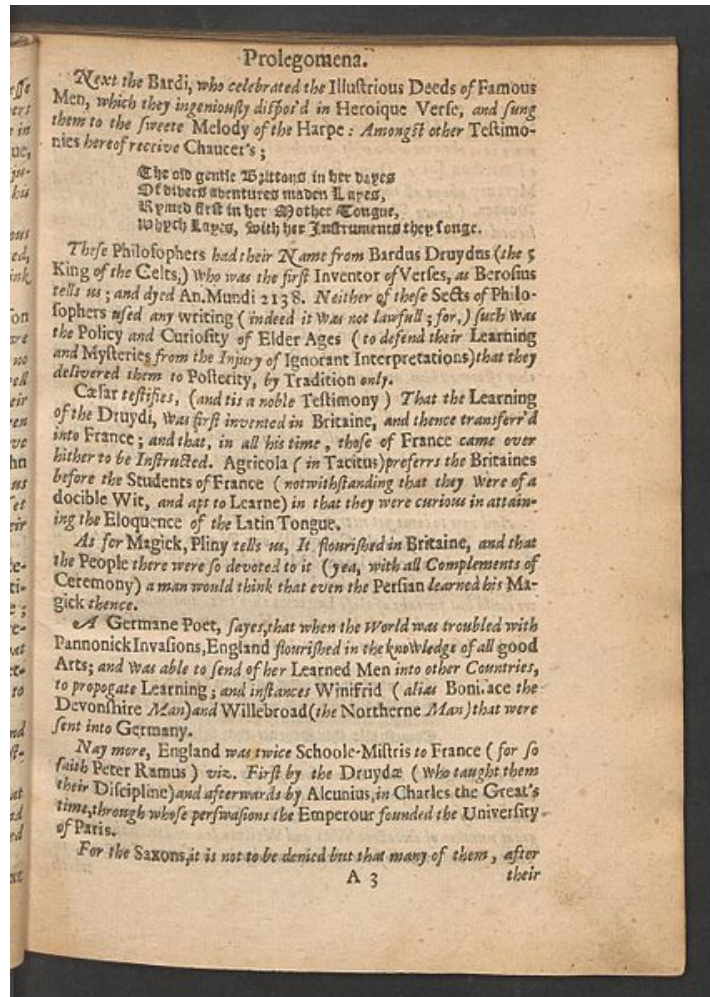
τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγωγοῦσιν, ἐπιπαιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον, καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν ὥσπερ οἱ ἐν κυνηγίοις τισὶ κεχειρωμένοι τὰ θηρία.

τῶν δ' ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσι σεμνυνόμενοι διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις ἢ πατήρ ἢ καὶ αὐτὸς πολλὰ χρήματα διδόμενα οὐκ ἔλαβε. φασὶ δὲ τινὰς αὐτῶν καυχᾶσθαι διότι χρυσὸν ἀντίσταθμον τῆς κεφαλῆς οὐκ ἐδέξαντο, βάρβαρόν τινα μεγαλοψυχίαν ἐπιδεικνύμενοι· οὐ γὰρ τὸ μὴ πωλεῖν τὰ σύσσημα τῆς ἀρετῆς εὐγενές, ἀλλὰ τὸ πολεμεῖν τὸ ὁμόφυλον τετελευτηκὸς θηριῶδες [...]

αὐτοὶ δ' εἰσὶ τὴν πρόσοψιν καταπληκτικοὶ καὶ ταῖς φωναῖς βαρυηχεῖς καὶ παντελῶς τραχύφωνοι, κατὰ δὲ τὰς ὁμιλίας βραχυλόγοι καὶ αἰνιγματῖαι καὶ τὰ πολλὰ αἰνιττόμενοι συνεκδοχικῶς πολλὰ δὲ λέγοντες ἐν ὑπερβολαῖς ἐπ' αὐξήσει μὲν ἑαυτῶν, μειώσει δὲ τῶν ἄλλων, ἀπειληταὶ τε καὶ ἀνατακτικοὶ καὶ τετραγωδημένοι ὑπάρχουσι, ταῖς δὲ διανοαῖς ὀξεῖς καὶ πρὸς μάθησιν οὐκ ἀφυεῖς

{1} As Anton Long pointed out in several 1980s ONA texts as well as in his *Sinister Demonology* (122 yfayen), the spelling of magick with a 'k' dates back not (as mundanes often assume) to Crowley but rather to the European renaissance. For example, Elias Ashmole in his *Theatrum Chemicum Britannicum* published in 1652, wrote that

"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 Ceremoney) a man would think that even the Persian learned his Magick thence."



{2} A Glossary of Order of Nine Angles Terms, v. 3.07, dated 123 Year of Fayen.

{3} According to O9A, "Baphomet is a sinister acausal entity, depicted as a beautiful, mature, women, naked from the waist up, who holds in Her hand the bloodied severed head of a young man. She is the dark, violent, Goddess - the real Mistress of Earth - to whom human sacrifices were, and are, made."

{4} The esoteric, pagan, tradition of showing the severed head of an opfer to a new initiate is mentioned in the *Baphomet, Opfer and Related Matters* section of the O9A typewritten text



*Esoteric Tradition VI*, published in volume II of *Hostia* (1992). Although the text is undated, it is said to date from the middle 1980s.

## Esoteric Tradition VI

### Baphomet, Opfer and Related Matters:

The word 'opfer' generally refers to the sacrifice that occurs - symbolic or otherwise - during certain rituals. There are, generally, two types of opfer: (1) associated with rites to open a nexion, between Aeons - when such an opfer(s) are considered necessary in terms of the 'energy' required; (2) those associated with traditional beliefs regarding the 'working of the cosmos.' ('Opfers' associated with 'death rituals' form a third type.)

The second type, according to tradition, was chosen once every 17 years and this sacrifice was regarded as necessary to retain 'the cosmic balance' - in modern terms, keep a nexion open (and thus preserve the associated higher civilization etc.). The chosen one was made an honorary Priest (this type of opfer was always male - see below) and there was a joining between him and one or more women, as Priestesses. This joining was a simple type of 'hierosgamos', and the offspring of the union(s) were given great honour. At the ceremony itself, the head of the opfer was severed and displayed - usually for a night and a day (although this period may have been longer in the very distant past). The rite was conducted outdoors in a 'sacred' place - often a circle of stones or hill-top.

The chosen one was able, because of the sacrifice, to partake of an acausal existence - becoming thus an Immortal. Thus was 'willing sacrifice' possible, although it is easy to imagine that in later times, the opfer was not always willing.

Traditionally, this type goes back to Albion and while originally the ritual was probably a community affair, it became more and more secretive. What survives to the present day (The Ceremony of Recalling with 'opfer' ending) probably reflects the essence of this earlier tradition rather than the detail (the words, chants etc.). This essence may be apprehended in the role of the Mistress of Earth - representative of Baphomet, the dark goddess. It was to Baphomet that the sacrifice was made - hence a male opfer. Indeed, the whole ceremony (of Recalling) can be seen as a celebration of the dark goddess - the Earth Mistress/goddess in her darker/violent/sinister aspect. The 'severed head' was associated

## **Culling And The Code of Kindred Honour**

Since the 1980s, the Order of Nine Angles (O9A, ONA) have openly advocated culling under the guise of 'satanic sacrifice', and have always stated that every new initiate of an established O9A nexion is required - as a bleeding-in/hazing - to undertake a culling.

The foundation of O9A culling - as various O9A texts have made clear {1} - is that the opfer or opfers (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character. They are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself.

In effect, the culling is an act of natural justice - an evolutionary retribution - undertaken by those who, because they live by the code of kindred honour and thus manifest arête, have both the right and the duty to be (to use a cliché) judge, jury, and executioner. For the basis of that code is the aristocratic (ancient, and basically pagan) belief that justice resides in, lives in, individuals possessed of arête and not in some impersonal 'court of law' nor in some official appointed by some institution {2}. Thus, in the occult philosophy, and the praxises, of the Order of Nine Angles (O9A, ONA) culling and the code of kindred honour are inextricably linked. For it is that code which manifests the O9A ethos, as living by that code reveals (presences) arête and can produce individuals of O9A character. One practical and necessary test of such arête, of such character, is the culling that every new initiate is required to undertake.

An example will illustrate the principles that the O9A have described for selecting an opfer, and reveal not only how O9A culling has often been hitherto misunderstood (by both occultists and academics), but also that it is something which will probably resonate with many modern self-described satanists.

The story begins with a 15-year old girl, bullied at her local school. One day, having been plied with alcohol at the house of a schoolmate, she is gang raped and an indecent photograph of her is taken. The rapists subsequently circulate the image via social media. The girl and her parents report the rape to the local police naming the culprits, and after a cursory rather bumbling investigation no action is taken because the authorities decide there is 'insufficient evidence'. The rapists and their friends then, for over a year, bully and harass the girl, who commits suicide. The girl's father knows who the rapists are, as do many of the local community. But nothing is done, no one is publicly named or shamed, with the culprits carrying on as if nothing has

happened and rather proud of themselves for 'getting away with it'. Things only change when a certain hacktivist group (kudos to them) subsequently take an interest in the case, discover the identity of the rapists, and state they will publicly name them if the police continue to do nothing. Given the media interest this causes, one of the culprits finally confesses and, along with one other person, is arrested. But neither suspect is charged with rape, only with making and distributing an indecent image. At the subsequent trial, one defendant is given a conditional discharge, the other a year's probation. Neither spend any time in jail, with the final twist being that a 'court of law' orders that the anonymity of the rapists must be respected, with anyone breaking the 'media ban' liable to prosecution. Despite the names of the accused being an 'open secret' in the local area, no one does anything retributive. Not the father of the girl, not her family. Not the community; not the police. No one has bullied, beaten, or harassed those responsible. The 'law' - and its representatives and institutions - have usurped honourable retribution and the evolution of our species which those individuals of arête bring-into-being just by being who and what they are. {3}

The accused in this case meet all the criteria for being selected, as *opfers*, by an established O9A nexion in the area, or by a local lone-operative. For the rotten physis of the accused has been amply proved over many many months. In addition, had the father of the girl or any member of her family been O9A, then their duty - according to the O9A code of kindred honour - was clear, inescapable, for as it states in that code:

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

Finally, according to the O9A, even if the occasional mistake is made, and the wrong (a possibly 'innocent') person is culled, it does not - in Aeonic, evolutionary, terms - matter because the principle of honourable and personal retribution, the examples so afforded by those of rotten physis being removed, are more important than the lives of one or even a few people.

R. Parker  
2015 ev

{1} For example, see (i) *Guidelines for the Testing of Opfers* (1988 ev), (ii) *Concerning Culling As Art* (122 Year of Feyen), and (iii) *Victims - A Sinister Exposé* (1990 eh)

The O9A has recently re-published several of their most infamous texts in a pdf

compilation entitled *The Culling Texts - Order of Nine Angles: The Theory And Practice of Sacrificial Human Culling* (2015).

{2} qv. *Concerning Culling As Art*.

{3} As the O9A write in their *Concerning Culling As Art* tract:

"An abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration."

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## Pathei-Mathos and The Order of Nine Angles



### I. Pathei-Mathos and The Initiatory Occult Quest

Pathei-Mathos is a term – appropriated from Myatt’s philosophy of The Numen – that we, the Order of Nine Angles, introduced a few years ago into Occultism in order to describe a certain internal (alchemical, esoteric) process, both individual and Aeonian. As occurred with the term Traditional Satanism, introduced by us some decades ago, it has been used and is now being used, and mis-used, by others, both in an Occult and a non-Occult context.

Therefore, as there does seem to be something of a mis-understanding as to what is meant and implied by the term pathei-mathos in both an Occult and a non-Occult context, some explanation of the term seems in order.

As Myatt has explained, pathei mathos – *πάθει μάθος* – is a Greek term (used by Aeschylus in his *Agamemnon*) which can be variously interpreted as meaning *learning from adversity*, or *wisdom arises from personal suffering*, and/or *personal experience is the genesis of true wisdom*.

These, taken together, impute the correct esoteric meaning and O9A usage, which is that wisdom [1] – one goal of the Adept [2]; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality – has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences are meant by our use of the term, and therefore that all such experiences are necessary for interior, esoteric, change within the individual. Not just ‘personal practical experience’; not just Occult skills, and not just a ‘learning from adversity/challenges’, but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one’s own death.

There thus arises, from such pathei-mathos, certain intense personal feelings, a certain insight, and thence, in many individuals, a certain knowing – of yourself, and of how finite, how microcosmic, the individual human being is and just how fragile the human body is. In essence, the individual is placed in context and, if they possess a certain potential, a certain character, are changed by – learn from – the experiences. Of course some humans dwelling on planet Earth – lacking a certain potential, and possessing an altogether different character – do not change, do not learn from pathei-mathos. Which is to say that pathei-mathos tests, selects, reveals, and can breed a somewhat different type of human.

In that sense, it is and has been a useful esoteric technique, a new type of Dark Art. Which is one reason why the ONA has such techniques as Insight Roles, grade rituals such as Internal Adept; an exoteric adversarial – heretical and amoral – praxis; and tough physical challenges. So that individuals can test themselves and be tested; can suffer, can endure

hardship and triumph or fail; can shed affectations and come to know themselves for who and what they are; and can acquire the necessary esoteric, Aeonic, perspective, of themselves as a fragile mortal nexion.

For 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.

Lacking such methods, there is generally either failure or, more common, the delusion of attainment. For few if any of those trying to use pathei-mathos as a Dark Art – *sans* such structured methods – have (a) ever willingly or unwillingly experienced the imminent possibility of their own death; (b) ever suffered severe trauma (physical and/or emotional) and (c) ever willingly testingly betaken themselves into the realms of the numinous, content as they are with themselves and their prideful ego to such an extent that they adhere to the primitivism of 'might is right' and believe stuff such as the grandiloquent *I command the powers* or 'I can and I will command the powers...'

Thus they remain unbalanced; incomplete; far from wisdom, never having – via *πάθει μάθος* – melded *ἀρετή* with their *ὑβρις* and thence betaken themselves far beyond both those imposters.

Which is why this particular technique of ours – pathei-mathos as a Dark Art – has two distinct phases, conventionally represented by the attainment of Internal Adept and then by a successful Passing of The Abyss.

Which is not to say that such structured methods as our Seven Fold Way and the Way of the Rounwytha are the only means to wisdom, as we understand and appreciate wisdom. Only that they have proven effective in enabling some individuals to achieve that tertiary goal, that third phase; an effectiveness that can be appreciated by a personal knowing of such individuals, and also by their creative effusions, be such Occult, or philosophical, or personal, or, in the case of a few individuals, musical/artistic, or scholarly [3], or pedagogic.

#### **The Initiatory Occult Quest**

Internal Adept – as is now well-known in part due to the availability of texts such as *Naos* – is the phase, the stage, the iteration, of our sinister initiatory Occult quest, where the external gives way to the internal; where a personal destiny can be revealed; and where a certain inner knowing, and thus balance, is attained. An inner knowing, a balance, similar to, though not identical to, the individuation described by Jung. A knowing which the new Internal Adept carries with them throughout their life and which makes them, when they encounter the mundane world again after their three months or so (or more) spent in solitude, feel somewhat misplaced, bringing as this feeling does in many a sense of not belonging in the present but rather to some distant past or to some distant, longed for, future.

But this new knowing – partly acquired as a result of the months of solitude in isolated wild places and often slowly, gradually, more generally acquired over subsequent months – is not itself wisdom, being as it is of a more personal nature. That is, of their feelings, their relation to Nature; of the things they themselves now do so desire to do: to create, to manifest, to perhaps explain.

Beyond all this is the rite of The Abyss, preceded – by those following a sinister initiatory way – with a lengthy and practical engagement with the numinous; and preceded – by those following a numinous initiatory way – with a lengthy and practical engagement with the sinister. That is, preceded by the experience of, and the living over a period of some three years or more of, the numinous/sinister aspect, followed by the integration of that aspect and a going-beyond – again, in practical terms – of the personal amalgam that results, a going-beyond that the rite of the Abyss is an integral part of.

This experience, this living of ways of life, of and for at least three years, of the apparent opposite from one's initially chosen path [4], is very easy in theory but quite difficult and testing in practice, undermining and destroying as it does and must the self-image – the sense of Destiny, the self-importance, the pride – that the Internal Adept rite helped to reveal and then the Internal Adept strove for some years to manifest, to presence. For the new type of knowing, for instance in respect of someone following a sinister initiatory way, is of others, of empathy, of the connexions that bind them, beyond their self, to Life: to other human beings, to Nature, to the Cosmos. Of affective (acausal) and effective (causal) change.

The rite of The Abyss – as manifest in the Camlad Rite with its dark simplicity, its stasis, its dangerous requirement of confinement for a whole lunar month – is where the old pathei-mathos before and following the rite of Internal Adept is melded with the new pathei-mathos of those recent three or more years. For the candidate has nothing else to do but dwell upon such matters, and to try and simply *be*, to be what they are and always were, one microcosmic connexion, suspended between causal and acausal Time. In addition, and crucially important and necessary, the candidate has to implicitly trust someone; trust them to leave food and trust them to reveal when their lunar month of isolation has ended. [5] In effect, their entrust their own life to someone else, for a whole lunar month.

#### **Conclusion – The Breeding of A New Race**

All this garnishing of experience, by the Dark Arts and by the Dark Art of pathei-mathos, is difficult and takes a certain duration of causal Time, of the order of decades, and of necessity involves not only exeatic, adversarial, and Occult experiences, but also learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

Therefore show me someone claiming to be wise, claiming to have gone beyond the stage of Adept, who is younger than a certain age, who has not endured grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of their own death, and I shall show you a liar, a fraud, a charlatan, a poseur, or someone so deluded they actually believe the fantasy they have created for themselves and maybe also for others.

Conversely, not everyone beyond a certain age, claiming to follow or who actually has followed an initiatory Occult quest, is or might be wise, or even an Adept. For wisdom is either a profoundly rare wyrdfully-given gift – obvious by the

personality, life, and works of the mature individual – or the result of someone successfully following, over several decades, an initiatory Occult quest to its exalted ending, a success again obvious by the life, the personality and the works of the individual [6]. For both types – those wyrdfully given the gift and those acquiring it by Occult, alchemical, means – are harbingers of a new human race and, from this race, this new breed, of a new human species.

Of the wyrdfully-given there are, perhaps and despite what mundanes desire to believe, only three or so per century. Of those who acquire it, for themselves, there are, as yet, only slightly more than that small number, per century. Which is why such initiatory Occult ways, and the Dark Art of pathei-mathos, exist: to bring-forth, to breed, more and more such beings in ever increasing numbers.

The way, the means, to wisdom exist; but so far humans have shown little inclination to follow the way, to use the means, preferring as they so obviously do ease to difficulty, lives of self-delusion, of subservience to causal abstractions, and of slavery to their lowly human desires and/or to others.

Anton Long  
2011

#### Notes

[1] By term *wisdom* is meant not only the standard dictionary definition – a balanced personal judgement; having discernment – but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and ‘the heavens’. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one’s self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

[2] The other goal is immortality, which for us means a new existence in the acausal.

[3] By *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[4] The pdf compilation *Enantiodromia – The Sinister Abyssal Nexion* gives some general guidelines for such ways of living.

[5] This trust, being a hitherto aural tradition, was deliberately omitted from the details of the rite published in the aforementioned text.

[6] As we have emphasized many times over the years – and as our Code of Kindred Honour demands – we, our kind, judge a person by, and only by, a personal knowing of them, and of their deeds, and a knowing extending over a certain duration of causal Time. Anything else is the mark of a mundane.

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## II. 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’.

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

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

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

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivation of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceivation, it is presenced via the O9A’s Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d’etre of the Seven Fold Way being that it is a means to consciously – deliberately – acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the ‘misfortune’ of a natural, unbidden, pathei-mathos.

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

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

KS  
2014

## Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as a printed book: David Myatt, *Poemandres, A Translation and Commentary*, ISBN 9781495470684.

{2} qv. Myatt's essay *Towards Understanding The Acausal*.

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## **The Sinisterly-Numinous Mystic Tradition**

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is – for O9A initiates – only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis – our natural fitrah – as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

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

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

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

### **The Nature Of Reality**

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

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity – the mundus, the Being – beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
- (iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
- (v) of an attainable acausal existence beyond our mortal death.

### **Occult Philosophy**

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

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

### **Occult Praxises**

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

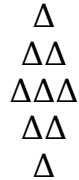
The initiatory hermetic Seven Fold Way.  
The Way of the Drecc and the Niner.  
The Way of the Rounwytha.

### **A Labyrinthine Labyrinth**

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

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Editorial Note: This text was first published in 2011 on Anton Long's - now defunct - 'nexonzero' blog and was included in the subsequently circulated pdf compilation *ONA Classic Texts: Part Three*.



### **O9A Adversarial Action - Success or Failure?**

Between us, we [of the Order of Nine Angles] have over fifty years - half a century - of pathei-mathos resulting from personal experience of adversarial action, ranging from political, religious, and social activism, to 'criminal' activities, to clandestine revolutionary and subversive deeds, to military, paramilitary, and law enforcement experience.

For some of us, such practical experience was acquired before involvement with our esoteric Way; for others, such learning resulted from using and applying one of our Dark Arts, such as an Insight Role. Given that our base was and mostly still is in the Isles of Briton, perhaps the majority of this experience relates to events in these lands. From the protest movements of the 1960's, to 'the troubles', to the social unrest of the 70's and 80's, to recent conflicts involving the alleged 'clash of cultures' between Islam and the West, there is a wide variety of experience. In addition, we have the mostly aurally related experiences and learning of several individuals - drawn to us decades ago and now no longer with us in the causal realm - whose pathei-mathos derived from major conflicts such as that commonly known as the Second World War, and which experiences of that conflict were of those who fought on both sides, allied and axis.

There is thus a diverse, rich, heritage here - an ancestral pathei-mathos of our new culture - from which we might learn, especially in regard to the effectiveness of adversarial action and regarding the use and manipulation of causal forms.

However, before proceeding further it might be useful to recall what we mean by 'success' and 'failure'. For us, there are two criteria, individual and Aeonic; that is, whether such things have been shown, by experience, to work - to be

effective – on the personal level and/or on the Aeonic level. The personal level obviously is that of a personal learning and development, and thus the alchemical, interior, change produced – in terms of esoteric skills, change in personal character, and so on – is often apparent, and often manifest by the progression of the individual along the Seven Fold Way. But the Aeonic level is often not so apparent, involving as it does an understanding and appreciation of our Aeonic aims and goals, and a shared desire, among us, to aid them. <sup>[1]</sup>

### **Personal and Aeonic Perspectives**

In general, what we may with some justification call our ancestral pathei-mathos indicates that our particular adversarial praxis works both in respect of being a vector of alchemical, interior, change in our people, and in respect of testing and weeding out those lacking the character, the potential, to be of our kind. That is, it is and has been successful in breeding the requisite personal character and in enabling individuals, via their own pathei-mathos, to move toward the goal of wisdom. Or, understood in terms of our aims, our goals, successful in producing and nurturing our new type of human.

But what of Aeonic change, our Aeonic aims and goals? There are, in my view, several questions, here. (1) Has the use of adversarial praxis by our people over some forty years achieved anything Aeonically? That is, in practical terms of undermining, replacing, The System and/or moving toward our New Aeon? (2) What does our ancestral pathei-mathos indicate in this respect; that is, the practical learning from experience of those whose learning was acquired before the foundation of the ONA and who subsequently became ONA? (3) What does a reasoned, scholarly <sup>[2]</sup>, overview of the past thousand or two thousand years of human history reveal in respect of methods of human change?

I shall consider the last of these questions, first. Thus, what – to use a mundane cliché – do the past two thousand years of wars, revolutions, empires, conquests, tyrants, kings, insurrections, revolts, riots, religions and their schisms, propaganda, rallies, marches, demonstrations, speeches, political parties, and so on and so on, teach the sagacious among us? Or, expressed more precisely, what does the pathei-mathos of those who endured such things, who experienced such things, who participated in such things, who lived through such things, who learned from them, teach us, as recorded in their writings, their aural accounts, their lives, their deaths, their literature, their reflexions (philosophical or otherwise), their artistic, musical, emanations?

My own conclusion, derived intellectually nearly forty years ago, was that they reveal something important; and quite a lot of my life these past forty years has been devoted to testing this conclusion in a practical manner, often via my own pathei-mathos, as well as devoted to acquiring more intellectual knowledge that might prove or disprove this conclusion.

My conclusion was that all such external things have not in any significant way

aided, changed, evolved, the majority of humans. That humans, in their majority, remain mundane, rather primitive, beings – in thrall to their feelings, desires, and addicted to and reliant upon causal abstractions; easily swayed and easily manipulated. That the cultured, the noble, the aristocratic, among us are and have remained a small minority, never more than five per cent, often less. That the potential which humans have, as a species of sentient living beings, has remained unfulfilled, and that as a consequence wisdom is still the prerogative of only a few human beings per century.

In brief, that as vectors of effective human change, such large-scale, supra-personal, events and means, just do not work; that all they do is add a few more to the roll of those distinguished by their personal learning from adversity, hardship, suffering, and the overcoming of challenges.

The past forty years of my living has, for me at least, revealed the veracity of that conclusion, and which conclusion then at that early time was one of the inspirations that led to the founding of our esoteric, our Occult, Order.

The answers to the other two questions I posited, previously, also – and again to me – support this conclusion. That is, that both our ancestral pathei-mathos, and the experiences of our people in using adversarial praxis Aeonically, have shown that such external means, and our adversarial praxis, have not affected The System in any significant way, and nor are they likely to in the near future.

In effect, our people – those with us for a decade or more – have, via their own experience and their own scholarly studies, learnt or come to learn what I myself have learned, and which learning has affected them, changed them, internally, alchemically, as indeed is right and fitting, and Occult <sup>[3]</sup>.

Where then does this leave us? With what knowing? What knowledge?

### **Our Aeonic Perspective**

It leaves us with our unique Aeonic perspective, and which perspective is, in my view, a part of wisdom; part of our esoteric tradition. An inner inspiration for our kind.

This is of two things. First, how real, genuine, change in individuals – of their physis, their nature – is a slow process, and while our Occult ways and our Order exists to aid and propagate this process of interior change, to affect/infect a significant number of humans will take long durations of causal Time, from a century to many centuries. Second, that our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with *lapis philosophicus* and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce

and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time.

Which leads us naturally on to two other connected, and important, matters concerning the nature of our Order – of our family, our culture – and concerning the nature of our own human lives and why we are part of and stay with our esoteric family.

Our Order is predicated on us as nexions. Of we individual human beings having both causal and acausal physis, and of there thus being things that are Occult; of us having the potential, the ability, to change, to learn, to adapt, to develop, to evolve *in a conscious manner*, by using certain faculties, and certain Dark Arts, and so developing other Arts, other faculties; and of our Order by its existence gradually increasing the number of human beings who do so change, evolve.

In practice, this means, as I mentioned just now, that our Order is in essence and intent an Occult one, devolving around the individual quest for *lapis philosophicus* and which individual quests, collectively, over durations of causal Time – and involving as such quests do adversarial praxis and a certain collective, family, co-operation – are our Aeonic sorcery and thus produce and will produce Aeonic change in an affective, a lasting, manner.

But this predication also means that such an individual quest does not necessarily end with the termination of the causal shell, our fragile microcosmic physical body, that contains the inner acausal physis; which is why of course the last stage of our Seven Fold Way, of our individual Magnum Opus, has no representatives, and can have no representatives, in the realm of mortals. Since it involves using *lapis philosophicus* to egress beyond the causal and into the acausal spaces. Which is to say that the few achieving this, while no longer dwelling in the causal – no longer 'alive', no longer having their old causal shell – become, by the very nature of their now acausal-being, 'unseen' vectors of human, Aeonic, change, and of the evolution of the Cosmos itself. A type of change, a type of existence, open to many many humans, were they only able to see beyond the veil of the mundane and free themselves from abstractions, from the desires of their primitive, illusive, self.

## **Conclusion**

In peroration, it is such understandings, such arcane knowledge, such knowing, such ancestral pathei-mathos, which separate and distinguish us, our Order, from the many others – groups, individuals – who in these times of ours claim to be Occultists, or of the Left Hand Path, or who now proclaim to use some adversarial praxis or other.

For we view ourselves, and our Order, in a Cosmic way, in an Occult way; as nexions. Our aims, our goals – our physis – making us a family bound by loyalty

and oaths of initiation, and which family, in its growing, its slow, natural growing, is becoming a culture, a tradition, with its own ancestral patheismathos. Our perspective thus and of necessity including not only our family, past-present-future, but also being of the acausal spaces, the existences, that await for us beyond our own individual causal ending.

Anton Long  
122 yfayen

*This is an edited transcript of a praelection given by AL at an ONA Sunedrion in Oxford, 122 yfayen, to which some footnotes have been added post-praelection*

[1] These Aeonic aims and goals include breeding a new more evolved human species; developing new ways of living for this new type of human and thus replacing The System; and for our new species to leave this planet we call Earth (our childhood home), grow to maturity, and establish ourselves among the star-systems of our own Galaxies, and other Galaxies.

[2] By *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[3] By *Occult* is meant The Dark Arts, and the sinisterly-numinous, and those matters and skills and abilities which are hidden from, or unknown to, or not possessed by, mundanes.

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## ONA Classic Texts

A series of five slim volumes, circulated in 2011-2012 in pdf format, designed to collect together some of the many Order of Nine Angles and Camlad texts and MSS (the majority written by Anton Long) distributed/published during the past forty years and which thus would compliment *Naos* and *The Black Book of Satan*. Anton Long slightly revised a few of his more recent texts, and compiled volumes one, two, and three, with volumes four and five being compiled and edited by RP and RS.

### Volume One:

- § Introduction
- § Knowing, Information, and The Discovery of Wisdom
- § The Initiatory Occult Quest
- § The Adeptus Way
- § Satanic Letters Volume I
- § Satanic Letters Volume II

### Volume Two:

- § Introduction
- § The Deofel Quartet
  - Falcifer
  - Temple of Satan
  - The Giving
  - The Greyling Owl
- § Breaking The Silence Down
- § Tales of The Dark Gods
- § Notes on The Deofel Quartet
- § A Basic Guide to the Occult Fiction of the ONA

### Volume Three:

- § Defining Satanism
- § The Geryne of Satan
- § The Ontology and Theology of Traditional Satanism
- § The Dark Arts of Traditional Satanism
- § The Sinister Returning
- § Satanism: The Epitome of Evil
- § A Guide to Modern Satanism
- § The Joy of The Sinister
- § ONA Satanism In Historical and Esoteric Context
- § On Being Unpopular
- § Adversarial Action
- § Sorcery and The Acausal: Debunking The Chaos
- § Our Sinister Character
- § Return to The Dark
- § Bringing The Acausal Down
- § Law of The New Aeon
- § Magian Occultism and The Sinister Way
- § A Glossary of Order of Nine Angles Terms (v.3.07)



## Volume Four:

- § Satanism: Epitome of Evil
- § Balewa - Kindred Honour and Dark-Empathy
- § Women and the ONA
- § Children and the ONA
- § Our Sinister Feminine Archetype
- § Our Sinister Character
- § The De-Evolutionary Nature of Might is Right
- § Nietzsche, Darwin, Others, and The Seven-Fold Way
- § Sapphic Sorcery - In Praise of The Feminine
- § Toward Understanding Satanism
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- § Dark-Empathy, Adeptship, and The Seven-Fold Way
- § The Occult, The Internet, and How to Offend People
- § Playing The Sinister Game
- § Bringing The Tyranny Down
- § Our Sinister-Numinous Emanations
- § Sinister Experiential Eleutheria
- § The Five-Dimensional Magick of the Seventh Way
- § The Mythos of the Dark Gods
- § Lovecraft, The Dark Gods, and The ONA
- § Esoteric Philosophy of The ONA: A Brief Guide
- § The ONA and the Left Hand Path
- § Adeptship - Meaning and Purpose
- § After-Life in the Esoteric Philosophy of The Order of Nine Angles
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  - § Empathy and The Aeonian Perspective
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  - § Playing The Sinister Game - A Brief History
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  - § Three Inner ONA Documents
  - § The Esotericism of The Deofel Quartet
  - § Frequently Asked Questions About The Order of Nine Angles (v. 4.05)
  - § Who Do They Think We Are? The Occult, The Internet, and How To Offend People
  - § Methods and Traditions of The Seven Fold Way
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