

## **Masculous And Muliebral**

### **The Sinister Feminine And Homo Hubris**

As apprehended by those who have ventured along the Seven Fold Way of the Order of Nine Angles (O9A, ONA) to at least the stage of Internal Adept, and by those who because of their physis feel the 'sinisterly-numinous' aesthetic, one of the fundamental problems of the modern Western Left Hand Path in general and of modern 'Satanism' in particular is that of Homo Hubris. As noted in one text which is recommended reading for aspirant Adepts, the species Homo Hubris is

"distinguished by their profane lack of numinous balance, by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification." {1}

This profane lack of numinous balance is most manifest in the principles - adopted by modern Levey-inspired self-described 'satanists' - of "might is right" and of "total satisfaction of the ego".

In contrast, one of the aims of the Occult anados that is the O9A Seven Fold Way is for the initiate to personally experience - through exoteric and esoteric deeds - both what has been described as 'the sinister' and what has been described as 'the numinous' and, because of such experience, to meld them together in order to transcend beyond them. The experiences required in order to do this include the Rite of Internal Adept where the candidate lives alone - for three or six months - in primitive conditions in the wilderness. Which Rite has as its aim the development in the individual of empathy {2} and which empathy is a manifestation of the muliebral and thus in direct contrast to the masculous principles adopted by modern Levey-inspired self-described 'satanists'. {3}

For the O9A has

"an initiated - esoteric - apprehension of the raison d'etre of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculous and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis." {4}

This esoteric apprehension is evident in some ancient texts, such as the 'Pyramid' text from the Corpus Hermeticum:

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-

female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral." {5}

Which is why - in contrast to the patriarchal, masculous, ethos which has dominated the world, East and West, for millennia, of which Levey-type 'satanism' is but one recent manifestation - the esoteric tradition of the O9A is of ἀρρενόθηλυσ: of balancing the masculous with the muliebral through pathei-mathos both esoteric and exoteric.

### **Misunderstanding The Sinister Feminine**

Given the foregoing overview of O9A esoteric theory and praxis it is hardly surprising that modern Levey-inspired self-described 'satanists' are and have been upset by and annoyed with - and keep trying to discredit - the O9A especially given the O9A claim that the O9A is Satanist and that Howard Stanton Levey was a plagiarist, a charlatan, and an example of Homo Hubris: that is, in common parlance, he was plebeian.

It is also hardly surprising that modern Levey-inspired self-described 'satanists' and other modern Occultists - weaned on Magian, kabbalistic inspired, 'sorcery' - have misunderstood what the O9A mean by 'the sinister feminine', one emanation of which is that archetype {6} associated with the three lower spheres (nexions) on the O9A's seven-fold Tree of Wyrð, and thus redolent as it is of the esoteric and exoteric pathei-mathos of those three lower spheres. That is, redolent of and expressing what, for the individual initiate, is some years before The Rite of Internal Adept and long before (usually at least a decade before) The Rite Of The Abyss with its lunar month of solitary chthonic living. {7}

For, in the O9A system 'the sinister feminine' is jumelle, and thus can be presenced (manifest in the causal) in two ways: (i) in and through the Seven Fold Way, and (ii) in the esoteric way of life of the rural Rounwytha.

(i) In The Seven Fold Way.

An archetype to be lived, experientially by a woman, or experienced experientially by a man, as a novice pathei-mathos; just as O9A Satanism (as manifest in texts such as *The Black Book of Satan* and in the O9A archetypes of Satan and Baphomet) is a necessary novice pathei-mathos, to be lived, experienced, learned from: a beginning of the decades-long anados that is the O9A Seven Fold Way.

Which is why archetypal representations of this aspect of the sinister feminine - be they fictional, or artistic (as in Tarot images) or presenced through rites and ceremonies of sorcery, or lived or experienced through 'insight roles' - are just archetypal representations germane to those three lower spheres and thus to individual pathei-mathos. They are not, and never have been, the raison d'être of the O9A itself, for that raison d'être is the Seven Fold Way and thus the individuals who, through undertaking that anados, meld the sinister with the numinous (the masculous with the muliebral) and thus develop their own unique weltanschauung.

(ii) The Way Of The Rounwytha.

A rare and rural way of life devoid of rites, ceremonies, and writings, and historically the purview of women. A Rounwytha has 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, of the natural balance, and of the wisdom of a natural propitiation to aid or to restore that balance and thus (a) aid the good fortune, the good health, and the good crops and healthy livestock of some, or (b) to, for others, bring misfortune, bad health (to individuals and to livestock), and bad crops. {8}

Of course, we do not expect - in respect of the Seven Fold Way - most Levey-inspired self-described 'satanists' - weaned on gratifying their ego - nor most modern Occultists - weaned on Magian 'sorcery' - to apprehend either (a) the Aeonic intent behind such O9A archetypes, or (b) the difference, esoterically and exoterically, between (i) the archetypal presencing - the nexion - that is the O9A with its Seven Fold Way, and (ii) the archetypal presencings - the nexions - that form the particular spheres which are encompassed by the nexion that is the Seven Fold Way.

Neither do we expect - in respect of the Way of the Rounwytha - those self-same 'satanists' or 'occultists' to apprehend how and why such a rural way of living is germane to the nexion that is the O9A.

But, as we know from our own experience, one or two might over the years so apprehend to perchance begin their own quest along the Seven Fold Way or perhaps betake themselves to live that now endangered Rounwythian way of life.

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*Notes*

{1} The Mythos of Vindex. Which mythos involves tribes and clans, and a personal code of honour, in opposition to the concept of the modern State with its impersonal, abstract, laws. Refer to <https://wyrdsister.files.wordpress.com/2017/05/concerning-vindex-v1a.pdf>

In regard to the term 'numinous' refer to <https://wyrdsister.files.wordpress.com/2019/07/muliebral-numinous-v2.pdf>

{2} This 'empathic' aim was spelled out in early - 1970s to 1980s - ONA texts, one of which was published in the 1980s Occult zine *Nox* and subsequently included in the book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{3} The differences are outlined in the book <https://wyrdsister.files.wordpress.com/2017/01/joy-of-the-sinister.pdf>. In particular in the three chapters titled (i) *The De-Evolutionary Nature of*

*Might is Right*, and (ii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, and (iii) *Concerning Culling as Art*.

{4} See the O9A text *Alchemy And The Sinisterly-Numinous Tradition*.

{5} *Poemandres*, as translated by DW Myatt. Masculous has been described as referring to:

"the 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."

Muliebral has been described as referring to:

"those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war."

{6} In O9A esotericism, an archetype is defined as "a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal, and thus in the psyche; it is born (or can be created, by magickal means), its lives, and then it 'dies' (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

{7} The 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* provides a summary of both those rites.

{8} The way of the Rounwytha is described in several O9A texts, including (a) *The Rounwytha Way In History and Modern Context*, authored by 'A Camlad Rounerer' and published in 2011, and (b) *Some Notes On The Rounwytha Way* published in 2014.

A useful summary of the Rounwytha way is given in chapter VI (The Rounwytha Option) of the text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*.

There is as yet no fictional work wholly concerned with and describing in detail the way of life of the Rounwytha, although two novels of the Deofel Quartet describe some traditional aspects of it: (a) the sapphic relationship between Rachael and Diane, and Diane's intuition about the Long Mynd and other rural places, in *Breaking The Silence Down*, and (b) village life in Stredbow, and the sacrificial tradition, described in *The Giving*.

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