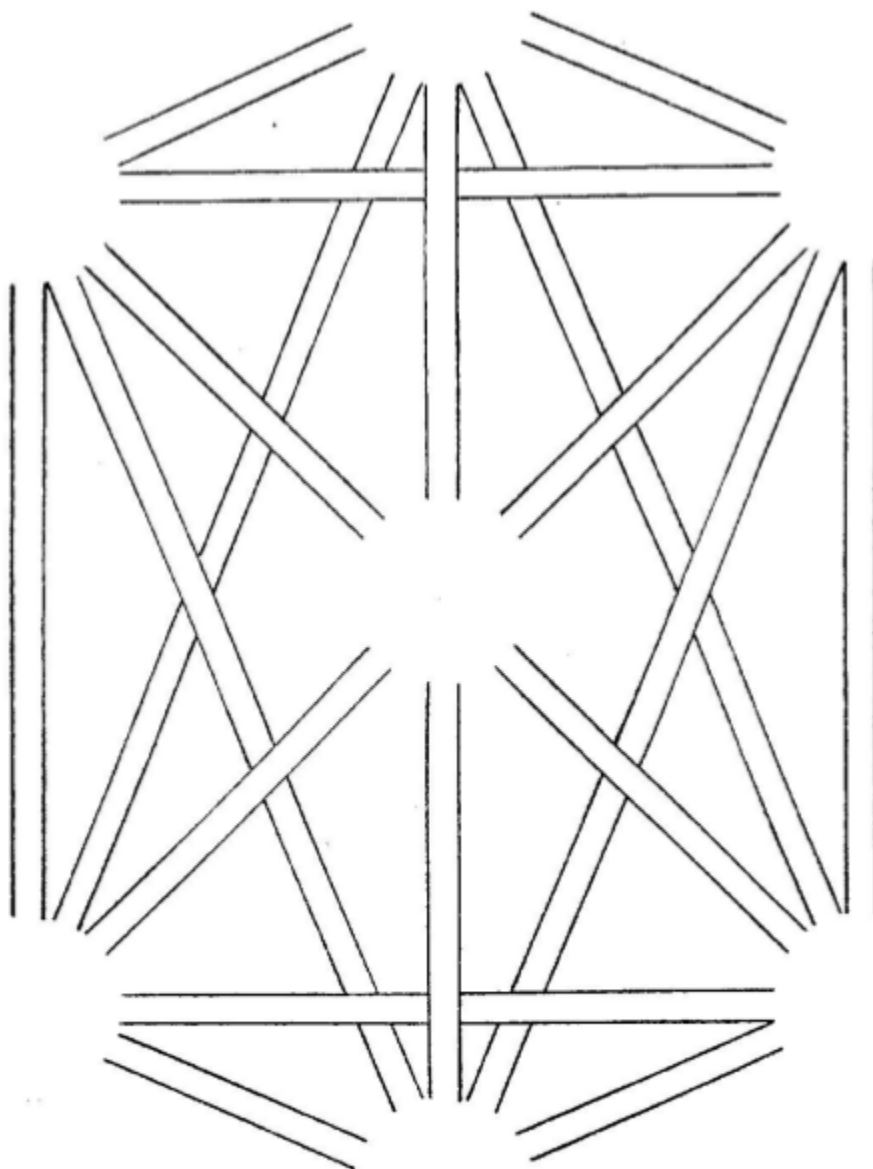


Baeldraca
ω9α



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Preface

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

O9A movement and who aspire to, or have already achieved, the O9A grade of Internal Adept on the O9A Seven Fold Way.

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

The title - Baeldraca - refers to an O9A aural tradition concerning how the nexion that is the Seven Fold Way, and especially the stages of Initiate and External Adept, can affect the psyche and thus the physis (the character, the personality) of the individual seeking Adeptship. How, that is, the presencing of acausal energy via the early stages of the Seven Fold Way - with the Dark Arts, the sorcery, the challenges, involved - can manifest a shapeshifting Baeldraca within (or even external to) them. Which manifestation, being archetypal, can lead to perils such as those expressed in the 14th century (CE) work Gesta Romanorum: "He saw at the fote of the tree an hidowse pitte, ande ane orible dragone þere in." Harl. MS 5369. xxx. 110.

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

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

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TWS Nexion
Oxonia
August 2019

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

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

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

Introduction: The Physis Sorcery of Naos

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

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

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

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

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

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

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

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

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

and about the anados, the journey through the spheres to the final goal of immortality. {5}

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

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

Regarding physis, Myatt notes in his commentary that,

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

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

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

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

This 'becoming united with theos', however, does not mean that mortals 'become god' or become 'a living god'. Instead, as Pœmandres has made clear (for example in section 26) it means transcending, beyond mortal death, to the

two immortal realms that exist beyond the seven spheres, one of which is that of the 'ogdoadic physis', and both of which are described in terms of emanations of theos.

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

The Seven-Fold Way And Acausality

In the Pymander text, beyond the seven spheres of the anados there is the realm of 'the ogdoadic physis' – with particular forces and powers – and, beyond that, another realm; both described in relation to theos. As Myatt explains in his commentary on the Pymander text – in reference to section 26 and the Greek word δύνάμις – these are quite distinct from the seven spheres:

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

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

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

"From an initiated viewpoint, the seven spheres are seen to form a three-dimensional pattern where every sphere is linked to every other

twice, although in a physical representation (e.g. a model) the two-fold nature of the connecting paths are shown only for Moon/Saturn, Venus/Mars and Mercury/Jupiter. This three-dimensional structure is considered to lie enclosed within a double-tetrahedron."

This symbolic double-tetrahedron is related to 'the nine angles' and thence to the axiom of acausality and thus to the duality of causal and acausal. And it is this axiom of acausality which is central to the O9A's seven-fold way, as another more pertinent echo of the Pymander text makes clear, which is that, as mentioned previously, *Naos* states that "the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."

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

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

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

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

it. Hence why the seven-fold way deals with sorcery, for sorcery is understood as a means to access, and to presence, such acausal energy in ourselves, and in the causal.

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

"In the development of an individual as an individual develops naturally (i.e. without the aid of esoteric Arts) the 'ego' stage lasts from youth to middle-age: there is a need to establish an outward 'role' (in society/clan etc.), to find a 'mate' and propagate and to care for the physical/material needs/pleasures.

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

The 'wisdom' of 'old age' is the gradual resolution of this conflict in favour of the self. In the past, the striving of an individual psyche for self-hood was often represented by myths and legends. Another term for 'self-hood' (the living of the role of the self- where the perception of 'Time' differs from that of the 'ego') is 'individuation'. Esoterically, self-hood/individuation is Adeptship - but Adeptship implies much more than 'individuation'. It implies a conscious, rational understanding of one's self and that of others as well as skill/mastery of esoteric Arts and techniques. It also implies a 'cosmic Aeonian 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 {14} but are given the names of stars: Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius. Which might explain why the title *Naos* was given to the first of the O9A's guides to their seven-fold way, as Naos is the last stage, that of Immortal {15}.

As described in *Naos*,

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

It also, in its pieces and their permutations and moves, is a representation of what the O9A mean by the term 'nine angles' that is, of the nine combinations of the three fundamental alchemical substances (salt, sulphur, mercury), and

which nine combinations are the essence of the nexion we are between causal and acausal. As such, they re-present the various elements of acausal energy in the causal, as well as being a symbology used to describe such things as Jungian 'personality types', archetypes, and the seven fundamental, Earth-bound Aeons and the subsequent two 'cosmic aeons'.

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

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

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

The Complete Seven-Fold Way

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

"must last a minimum of one year (that is, in this instance for one particular and specific alchemical season) – [and] should be chosen so

that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, either a personal Insight Rôle, or an Aeonic one, and this assessment and this finding are esoterically worthwhile tasks in themselves."

The intention of such techniques, challenges, and experiences, is to provide the candidate with structured, formative, life-changing, experiences – to harshly test them, to begin the process that fundamentally changes (and evolves) their character, develops a self-knowing and certain esoteric abilities and skills, moves them toward individuation, or which destroys/defeats them and thus reveals them as unsuitable – physically, mentally, and in occult terms – for the O9A.

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

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

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

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

The tasks of an External Adept develop both magickal and personal

experience, and from these a real, abiding, sinister character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, 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 traditional seven-fold way of the O9A up to and including the stage of Internal Adept, the next stage beyond The Abyss is dealt with in their text *Enantiodromia: The Sinister Abyssal Nexion* {19}, which contains details of the traditional (the Camlad) Rite of The Abyss with its month-long subterranean ordeal. The last mortal stage of the way is described in the O9A text that is simply entitled 'Grade Ritual of GrandMaster / GrandMistress'.

As described in *Enantiodromia: The Sinister Abyssal Nexion*,

"The Sinister Abyssal Nexion is the esoteric term for what is more commonly (exoterically) known as The Abyss. In the Seven Fold Way of the Order of Nine Angles, The Abyss is described as separating the fourth and the fifth spheres of the Tree of Wyrd (ToW) - that is, separating the Grade of Internal Adept from the Grade of Master/LadyMaster. Furthermore, the Abyss represents the place(s) where the causal merges into the acausal, and thus where the causal is or can be "transcended", so the individual can, if prepared, enter the realm of acausality and become familiar - sans a self - with acausal entities. Thus, The Abyss is a nexion to the acausal; a nexus of temporal, a-temporal, and spatial and a-spatial, dimensions [...]

The Rite of The Abyss exists in two forms, one dating from the formation of the ONA some forty years ago [described in Naos], and the other, more traditional [more dangerous] one [...]

The traditional Rite is quite simple and begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the

Autumn. The Rite, if successful, concludes on the night of the following full moon.

The Rite as given in *Naos* requires a quartz tetrahedron. While three inch crystals – as mentioned in *Naos* – may work, to ensure success (in this Rite as in others using a quartz tetrahedron), the crystal has to be a perfect tetrahedron (no bevelled edges) and free from blemish, external and internal – with a height of six inches or more. Such crystals are rare, and costly, and often have to be custom made by someone skilled in cutting gemstones. In addition, although it is not stated in *Naos*, the chanting of the word 'Chaos' [ka-Os] in the O9A 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 O9A* 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.

January 2014

Notes

{1} *The Requisite ONA* (pdf, 49 Mb) includes a facsimile version of the original 1980s MS *Naos*; a copy of the *Black Book of Satan*; plus *The Grimoire of Baphomet* and the four works of occult fiction that form the instructional *Deofel Quartet*.

The cautionary O9A note regarding later versions of *Naos* is still valid:

The genuine facsimile copies of the 1980s text in pdf format are c. 45 Megabytes in size, and contain: (1) the handwritten words *Aperiatum Terra Et Germinet Atazoth* on the first page, and the handwritten word *Brekekk* (followed by an out-of-date address) on the last page; (2) a typewritten table of contents on page 3 which includes - in the following order - Part One, Part Two, Appendix, Part Three Esoteric MSS; (3) a distinct facsimile image of the spiral binding on the left hand side of every page until p.70. In addition, genuine copies of the original MSS include facsimile images of hand-drawn diagrams, including the advanced Star Game, and The Wheel of Life.

The Requisite ONA is available at <https://lapisphilosophicus.wordpress.com/the-requisite-ona/>

{2} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. International Standard Book Number 978-1940964003

{3} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253

{4} David Myatt. *Mercvrii Trismegisti Pymander de potestate et sapientia dei*. 2013. International Standard Book Number 978-1491249543

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

{6} *Mercvrii Trismegisti Pymander*, translation, section 3. All the quotations from the *Pymander* text given here are taken from Myatt's translation.

As Myatt notes in his commentary on this passage, in reference to theos:

"Does θεός here [γινῶναι τὸν θεόν] mean God, a god, a deity, or the god? God, the supreme creator Being, the only real god, the father, as in Christianity? A deity, as in Hellenic and classical paganism? The god, as in an un-named deity – a god – who is above all other deities? Or possibly all of these? And if all, in equal measure, or otherwise?"

The discourse of Pœmandres, as recounted in the tractate, suggests two things. First, that all are meant or suggested – for example, Τὸ φῶς ἐκεῖνο, ἔφη, ἐγὼ νοῦς ὁ σὸς θεός could be said of Pœmandres as a god, as a deity, as the god, and also possibly of God, although why God, the Father – as described in the Old and New Testaments – would call Himself Pœmandres, appear in such a vision, and declare what He declares about θεός being both male and female in one person, is interesting. Second, that the knowledge that is revealed is of a source, of a being, that encompasses, and explains, all three, and that it is this knowing of such a source, beyond those three conventional ones, that is the key to 'what is real' and to apprehending 'the physis of beings'. Hence, it is better to transliterate θεός – or leave it as θεός – than to use god; and a mistake to use God, as some older translations do."

[7} Mercvrii Trismegisti Pymander, translation, section 15.

[8} Mercvrii Trismegisti Pymander, commentary on section 24.

[9} Mercvrii Trismegisti Pymander, translation, section 24-25.

[10} Mercvrii Trismegisti Pymander, translation, section 28.

[11} In his commentary, Myatt quotes the Somnium Scipionis as described by Cicero, and gives his own translation of the Latin:

Novem tibi orbibus vel potius globis conexas sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant. Deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Iovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem Sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce lustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii cursus, in infimoque orbe Luna radiis solis accensa convertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos; supra Lunam sunt aeterna omnia. Nam ea, quae est media et nona, Tellus, neque

movetur et infima est, et in eam feruntur omnia nutu suo pondera. [*De Re Publica*, Book VI, 17]

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

[12} An outline of this axiomatic theory is given in the texts at <https://omega9alpha.wordpress.com/acausal-theory/>

{13} The term 'presencing' is, so far as I know, uniquely used by the O9A (that is, by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

[15} As Myatt notes in his *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."

[16} In origin, naos is an ancient Greek word. In his 2013 article *Fifty Years Of Diverse Peregrinations*, Myatt quotes Pausanias and gives his own translation of that portion of the Greek text which mentions ναός in connection with άγνωστος θεός (agnostos theos) the un-named, the unknown, god or gods:

ἐνταῦθα καὶ Σκιράδος Ἀθηνᾶς ναός ἐστι καὶ Διὸς ἀπωτέρω, βωμοὶ δὲ θεῶν τε ὀνομαζομένων Ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν Θησέως καὶ Φαληροῦ [Pausanias, Ἑλλάδος περιήγησις 1.1.4]

Also here is a shrine [ναός] to Athena Skirados and, further afield, one to Zeus, and others to [the] un-named unknown gods, to the heroes, as well as to those children of Theseus and Phalerus

In O9A mythos, the star named Naos is in proximity to one of the physical nexions that are said to exist in our causal space-time, and through which passage to and from the acausal is possible. According to O9A aural tradition, such physical nexions have allowed some of 'the dark gods' to come forth, in the past, into our reality. Hence, so the story goes, the myths and legends about dragons and 'demons'.

{17} In respect of al-kawakib al-thabitah, see, for example, the Arabic manuscript *Kitab Suwar al-kawakib al-thabitah* (c.1010 AD) in the Bodleian Library, Oxford (Marsh collection, 144).

{18} For references to a septenary type system in ancient Persian texts, see Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{19} *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev)

Alchemy And The Sinisterly-Numinous Tradition

Lapis Philosophicus And Hebdomadry

Many early Order of Nine Angles [O9A/ONA] texts refer to alchemy in the context of the hermetic Seven Fold Way; that is, in the context of the seven stages whereby an initiate is or can be changed or transformed into an Adept and beyond. Thus in *Naos* - where the hebdomadry of the O9A is outlined - it is stated that "each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation." *Naos* also includes a table referencing each stage in alchemical terms: see figure 2 in the Appendix.

As other O9A texts make clear, the anados [ἄνοδος] that is the Seven Fold Way is a quest for the ultimate gift: Lapis Philosophicus, the jewel of the alchemist, and about which jewel {1}, Anton Long wrote:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {2}

As befits their esotericism, the Order of Nine Angles use the term Lapis Philosophicus [post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν] in preference to the now more common *lapis philosophorum*. A term which, pre-dating *lapis philosophorum*, was used by early writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo*

Libros Physicorum Aristotelis, published in 1600 CE. Interestingly, Case – on the title page of his book *Sphaera Civitatis*, published in Oxford in 1588 CE – included an illustration (see figure 3) which referenced the classical septenary system (Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn) as revived, centuries later, by the O9A.

The term was also used – as figure 4 indicates – by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* [MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].

The Alchemical Process Of Transformation And The O9A

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

1) The first thing that O9A initiates understand is that the medieval Hebrew Kabbalah (aka qabala) – with its multitudinous spheres – is a distorted and very embellished version of the classical and pagan hebdomad, and that if one considers primary source material – rather than the partial translations of the likes of Mathers as used by the Hermetic Order of the Golden Dawn, by Crowley, et al – then it is possible to see the septenary sources behind the Kabbalah, as for example, on p. 251 of *Kabbala Denudata* by Knorr von Rosenroth published in 1677, for which see figure 5.

It is rather obvious that the Kabbalah is an emendation of the earlier pagan septenary system if one considers such medieval source material, such as figure 6 which includes the classical hebdomad.

In contrast to the emendation and embellishment that is the ten-fold Kabbalah, the septenary system is evident in such late European works as *De Signatura Rerum* by Jakob Böhme published in Amsterdam, 1682 – see figure 7 in the Appendix – and is hinted at in various earlier alchemical treatises such as *De Alchimia Opuscula Complura Veterum Philosophorum*, published in Frankfurt in 1550 (see figure 8).

2) The second thing that O9A initiates understand is that the union as illustrated in various ancient alchemical texts, such as the woodcut from *Theatrum Chemicum Praecipuos Selectorum* published in 1550 (see figure 9)

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

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings – all male-and-female then – were, including humans, rent asunder thus bringing into being

portions that were masculous with the others muliebral." {3}

and thus to ἀρρενόθηλος as described in that tractate.

Hence one has an initiated – esoteric – apprehension on the raison d'etre of alchemy: of ourselves as having, in essence, both a masculous and a muliebral physis {4}, and which initially undivided physis (sans denotatum, and thus the artificial, hubriatic, division between masculous and muliebral) is now, as in the past it was for the majority, lost; with alchemy anciently understood and practised by many alchemists as a means whereby we might re-discover our natural, and balanced, human physis. A conception of alchemy so obvious in the ancient alchemical depictions of how one can internally restore the balance between the masculous and the muliebral: see figures 10 and 11.

Which is why the Seven Fold Way of the O9A – the sinisterly-numinous tradition, as described in texts such as *Naos* and *Enantiodromia: The Sinister Abyssal Nexion*, with its melding of the masculous with the muliebral – is a modern and practical alchemical process whereby we, as individuals, can not only rediscover the meaning of our lives but also can consciously, via a conscious esoteric and exoteric pathei-mathos, evolve ourselves into a new species, having – at the end of our anados – discovered Lapis Philosophicus.

Hence also why, in comparison with the O9A and its practical Seven Fold Way, other modern manifestations of the occult, be they LHP, or satanic, or otherwise, are quite mundane, and esoterically useless: because they are so unbalanced in physis, as is so evident – for example – in the masculous Church of Satan, the Temple of Set, Crowley, et al.

Little wonder, then, that the O9A has always {5} championed the muliebral virtue of empathy, culture, learning, its own species of honour, as well as Sapphism and the development of acausal-knowing {6} via occult techniques such as Esoteric Chant and the Star Game.

2015

Notes

{1} The terms Lapis Philosophicus/lapis philosophorum are now commonly (exoterically) translated as the philosopher's stone or stone of the philosophers. However, esoterically – and correctly, given the meaning of 'lapis' and 'philosophicus' in the early texts – the term signifies the 'jewel of the alchemist', the precious jewel that the alchemist seeks to find, either through their own anados [internal alchemy] or by the transformation of various elemental [external] substances or *materia*. For, in the context of the early alchemical texts, philosophicus – for example – refers to the alchemist, not to a 'philosopher'.

{2} Anton Long, *The Enigmatic Truth*, 2011. The text is included in *A Modern Mage: Anton Long and The Order of Nine Angles* (e-text, second edition, 2015).

{3} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. International Standard Book Number 9781491249543.

{4} In respect of the melding of the masculous with the muliebral refer to (i) *Egoistic Ipseity And The O9A in Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition* (e-text, 2015), and (ii) *Enantiodromia: The Sinister Abyssal Nexion* (second edition, 2013).

In respect of physis refer to (i) Myatt's *Mercvrii Trismegisti Pymander*, (ii) Myatt's translation of Aristotle, *Metaphysics*, Book 5, 1015α [available, as of June 2015, at <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/>], and (iii) *Further Notes Concerning The Hermetic Origins Of The O9A* (e-text, 2015).

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

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

{6} qv. *The O9A Tradition Of Empathic Knowing And Acausal-Thinking* in the 2014 O9A text *The Pagan Mysticism Of The O9A*.

Explaining The Acausal A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics.

That is, it is not - as some have assumed - a scientific theory proposed by Myatt in order to either explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

In terms of ontology, Myatt suggests that the difference between living things and ordinary matter can be explained by postulating a bifurcation of being - causal and acausal - with living things, in contrast to ordinary matter, possessing both causal and acausal being. In terms of epistemology, Myatt

suggests that this acausal being - that is, the nature (or physis, the "identity") of living beings, including ourselves - can be discovered (known) via developing our faculty of empathy, and that this "acausal knowing" is different from but complementary to the "causal knowing" discovered (known) by observing, in a scientific manner, Phainómenon and then, using denotatum and theoretical models (including mathematical ones), explaining such Phainómenon.

Crucially, Myatt also posits a fundamental difference between "acausal knowing" and "causal knowing" in that acausal knowing is by its nature personal ("subjective", intuitive) - and cannot be abstracted out from the immediate moment of the personal knowing - while causal knowing is what we now describe by the term scientific ("objective", observational, impersonal) and, in contrast to acausal knowing, relies on denotatum, abstractions, and theories. Thus, according to Myatt, to "know" - to understand - the physis of living beings, including our own physis as a human being, both acausal and causal knowing are needed.

However, Myatt has also speculated about what the nature of acausal being might be and about "the nature and extent and cause of the acausal connexions between living beings that acausal-knowing reveals" {1} . One of his speculations - which he admits might be fallacious - is "conceptualizing the acausal as a n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and 4-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and astronomy.

Acausality And The O9A

The Order of Nine Angles uses Myatt's "acausal realm" to not only explain "the supernatural", and sorcery {2} , but also to provide a *raison d'être* for the occult, hermetic, quest for gnosis. Thus, and for instance, O9A suppositions include: (i) that archetypes re-present (are types of) "acausal energy" and that our "consciousness" and unconscious are a nexus between the causal and the acausal, a nexus symbolized by The Star Game {3} and the septenary Tree of Wyrð; and (ii) that it is possible to develop our faculty of empathy via various occult techniques, such as rite of internal adept, the camlad rite of the abyss, and by a conscious - a willed - *pathei mathos* manifest in such things as "insight roles"; and (iii) that such a development of such a faculty is an essential part of attaining "gnosis": of acquiring a knowledge of Being and beings, and which knowledge includes understanding our own unique physis as an individual.

Thus, one of the principles of the O9A - founded on the wisdom that thousands of years of human living, and occultism, and paganism, has bequeathed to us - is that no amount of "scientific theories" and of "reason/logic" and of "experimental evidence" and "technology" can offset the *pathei-mathos* - the personal understanding, learning, and knowing - that suffering, grief, empathy,

and an individual occult quest for gnosis, so personally provide especially if such pathei-mathos is of months, years, decades. For those who have so endured pathei-mathos know - sans words, sans denotatum, sans theories - that the answers provided by "science" and by "logic alone" and by "experimental evidence" and by "technology" are inadequate, insufficient to explain the nature of being, the nature of beings, and especially human physis. Without such pathei-mathos we simply cannot know - sans words, sans denotatum, sans theories - our own physis, let alone the physis of others.

2014

{1} *Towards Understanding The Acausal*. e-text, 2014. See also *Time And The Separation Of Otherness - Part One*. e-text, 2011.

{2} See the O9A compilation *Time, Acausality, The Supernatural, And Scientific Theories*. pdf, 2014.

{3} The advanced star game was designed by Myatt to encourage "acausal thinking"; that is, to encourage the type of thinking that does not depend on denotatum, abstractions, or theories. It is interesting to note that several of those who worked with Alan Turing at Bletchley Park were good chess players (e.g. Hugh Alexander) who believed that skill in that game enabled them to make connections (and intuitive leaps) that otherwise they might not have done.

The Pagan Mysticism Of The O9A

The Mystic Tradition

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anados (ἄνοδος, 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 perceivment 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 masculine/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.

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."

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

i) Etymology:

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

ii) English usage:

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

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

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, International Standard Book Number 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014. Available (as of August 2014) at <http://davidmyatt.wordpress.com/2014/08/08/education-and-the-culture-of-pathei-mathos/>

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

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the 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 Feyen.

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

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

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

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

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

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

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

O9A Esotericism

An Initiated Apprehension

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

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos – that is, a new perceiversion 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 praxes (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 praxes 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.

2014

Notes

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

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

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxis) in detail, and thus no 'old, original' 1980s/1990s 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* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{4} The word artisements/artizements is derived from artize - "to practice or to

have an occupation that involves a particular skill or craft, especially those of an artisan" - and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

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

Definitive Guide To The Order of Nine Angles (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

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

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonian perspective' and thus for its aeonian strategy regarding undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodromia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

A Note Regarding Kitab al-Aflak

A study of Order of Nine Angles texts reveals that, from the 1970s on, their 'nine angles' refer to the nine combinations - the "numinous symbols of cliology" (qv. the 1990s text 'Aeonic Magick - A Basic Introduction') - of the three basic alchemical substances (Mercury, Sulphur, Salt) which are represented in the pieces of the 1970s vintage O9A Star Game. See figure 1.

These nine angles/combinations were first outlined in the 1974 text *Emanations of Urania*, and which nine combinations can be used to symbolize how the the causal and the acausal are manifest to us, as for instance in our psyche (in the nexion of causal/acausal that we are) via archetypes, 'personality types', and the esoteric correspondences of the O9A Tree of Wyrd.

Furthermore, according to Anton Long his inspiration for this 1970s theory of cliology - of nine alchemical combinations or emanations - was an ancient Arabic manuscript, of a few folios, he read while travelling and studying in the

Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title Al-Kitab Al-Alfak - which translates as The Book of The Spheres {1} - for in ancient Muslim alchemy and cosmology there are nine cosmic or 'supernatural' realms consisting of seven named planetary spheres and two regions of "immortal" existence.

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

The seven planetary spheres are much in evidence in the Arabic Ghayat al-hakim (c.1050 CE) which preserves the ancient Greco-Roman, pagan and hermetic {2}, system of seven named planetary spheres and which spheres are according to the Poemandres tract of the Corpus Hermeticum a means whereby mortals can ascend to the two regions beyond them to thus become immortal.

Which 'nine realms' were described by Cicero {3} long before Ghayat al-hakim was written.

According to O9A aural tradition there are three interesting facts about the Arabic MS that Anton Long described. First, the title which has Al-Kitab rather than the more usual Kitab. Second, that the original MS was untitled and consisted of only a few folios intimating that it may once have formed part of a larger work, which work was perhaps contemporaneous with or earlier or later than Ghayat al-hakim. Third, that the title had obviously been added later as it was in a different hand and which later addition may well explain the use of Al-Kitab rather than Kitab.

Whatever the place and date of composition it is relevant that an ancient Arabic alchemical text was one of the sources that Anton Long used in the 1970s when formulating the esoteric philosophy of the Order of Nine Angles.

In 2011 Anton Long was asked a question about Al-Kitab Al-Alfak by Professor Connell Monette, which question and the reply are worthy of being quoted in full.

In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak

In terms of sources of the tradition and the dark gods, you'd hinted at Islamic sources. My guess is that the 7FW draws partly on the Picatrix. Unless you're using Shams-l-maarif, I can't think of any other grimoires that could be Kitab-i-aflak. Am I near the mark?

No, but that is an interesting comparison nonetheless which no one before has made (kudos to you). The alchemical MS I had access to – consisting of only a small number of folios – has never, to my knowledge, been published or even catalogued, but does bear some comparison to parts of the MS you refer to [i.e. Shams-l-maarif] which I was fortunate enough to study (with the then necessary help of a gay [female] friend I had met at University) in the early 1970's CE on various travels to certain Muslim lands (one of which lands was the homeland of my friend who accompanied me on those travels).

It is therefore possible [although not in my view probable] that the author of Al-Kitab al-Aflak used that grimoire partly as a source.

As I have explained to several people who have privately enquired about this, there are, as no doubt you are aware, thousands of uncatalogued Arabic MSS in libraries and madrasahs throughout the lands of the Muslims. {4}

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{1} The Arabic MS Kitab al-Aflak (Book of the Spheres) should not be confused with a book with a similar name – Kitab Ta'dil hay'at al-aflak – written by Sadr al-Sharia al-Thani, c.1346 CE.

{2} qv. Myatt's commentaries in his *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369.

{3} qv. the Somnium Scipionis of Cicero and *Commentarii in Somnium Scipionis* by Macrobius.

{4} <https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/>

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

The term azoth is conventionally said to be derived from the Arabic az-zāūq, whence the French assogue, the Spanish azogue, the Portuguese azougue, and the Spanish-Arabic az-zaouga. Thus the assumed connection with the Persian žiywah and with 'quicksilver'.

Unsurprisingly, therefore, and for quite some time - since at least the days of A.E. Waite, Crowley, et al - 'azoth' has been (mis)understood as Mercurius, and connected to the Qabalah. However, esoterically - and anciently, in alchemy -

azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt; a combination which many alchemists sought to find by various alchemical processes and which was described as 'the living water' as illustrated in figure 16 from the MS *Rosarium Philosophorum*.

This combination of the three alchemical elements is also evident - for example - in (i) the sigil described by John Dee in his *Monas Hieroglyphica* {1} and (ii) in the book *Azoth Sive Aureliae Occultae Philosophorum* by Basilus Valentinus published in 1613 {2}, and in (iii) *Oedipvs Aegyptiacvs*, Tomi Secundi Pars Altera, which (see figures 12, 13, and 15) relate Azoth not directly to the Qabalah but instead to the more ancient, Greco-Roman, hermetic septenary system, as shown by figures 14, 15, and 17.

It is the ancient, alchemical, the esoteric, meaning of Azoth which is used by the O9A, connected as Azoth is with the septenary system and thus 'the nine angles', the nine combinations of the three basic alchemical substances, and representing as the O9A Star Game does the nine angles, the septenary system, and the nexion that we as individual human beings are between the causal and the acausal {3}.

In other words, the O9A Star Game - with its seven main boards and its pieces formed from combinations of the three basic alchemical substances - is a modern re-presentation of the means to produce Azoth: the double pelican from whence comes the alchemical 'living water'. For, as mentioned in a 1980s O9A MS which used ancient alchemical symbolism and paraphrased an ancient alchemical text:

"The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars..."

That the O9A Star Game is itself - or rather can be become, when esoterically used - a nexion to the acausal (and thus a modern type of sorcery) has been mentioned in several O9A texts, such as Anton Long's *The Nine Angles - Beyond The Causal Continuum* (121yf). For sorcery is, just as genuine alchemy was, a symbiosis; a fact explained in various O9A texts, such as in the introduction to *Alchemical Seasons and The Fluxions of Time* {4} and in *The Order of Nine Angles Rite of The Nine Angles*:

"Esoterically, the nine angles of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeonic sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal energies; and (ii) as a modern re-presentation, sans denotatum, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal." {5}

A Continuing Esoteric Tradition

Given the plethora of recent texts outlining the relation of the septenary system of the O9A to ancient hermeticism {6} and alchemy {7}, it should by now be obvious to serious students of the Occult that the O9A has presented and preserved and importantly creatively added to a Western Occult - and paganistic - tradition which is unrelated to the Magian Qabalah, unrelated to the Magian-derived 'tradition' used by The Hermetic Order of the Golden Dawn and by Crowley, and unrelated to the 'satanism' and the Left Hand Path as propagated by LaVey, Aquino, and others. The creative additions made by the O9A (that is, by the pseudonymous Anton Long) include The Star Game, a unique esoteric vocabulary, a modern practical anados (the 'sinisterly-numinous' Seven Fold Way), the O9A Logos (the code of kindred-honour), the ontology of causal, acausal, and nexions; the emphasis on muliebral esoteric skills such as can be cultivated by developing (via rites such as Internal Adept and the Camlad rite of The Abyss) the faculty of empathy; and the development of 'acausal knowing' via techniques such as Esoteric Chant and The Star Game.

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Notes

{1} See the *Appendix - An Alchemical Signification* - for how the esoteric meaning of Dee's sigil can be deduced from his illustrations and text.

Dee's text is included in the second volume of *Theatrum Chemicum Praecipuos Selectorum Auctorum Tractatus De Chemiae Et Lapidis Philosophici Antiquitate*, published in 1659. The book is available to read on-line or download in pdf at https://books.google.com/books?id=6VU_mxZSeOoC [accessed July 2015]

{2} *Azoth Sive Aureliae Occultae Philosophorum*. Available to read on-line or download in pdf at <https://books.google.com/books?id=oIBVAAAACAAJ> [accessed July 2015]

{3} The Star Game is outlined in the 1980s text Naos, included in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition, 2015).

N.B. This is the definitive exoteric guide, designed to enable anyone to begin to follow one or more of the three O9A praxes, 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 praxes is a means to such esoteric understanding.

{4} The text is included in *The Definitive Guide* (Seventh Edition, 2015).

{5} The full title of the text is *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*.

{6} Refer to:

- (i) Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles;
- (ii) Further Notes Concerning The Hermetic Origins Of The O9A;
- (iii) The Pagan Mysticism Of The O9A; (iv) The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles;
- (v) Originality, Tradition, And The Order of Nine Angles.

{7} qv: (i) *Alchemy And The Sinisterly-Numinous Tradition*; and (ii) *Lapis Philosophicus, Isaac Newton, And The Septenary System*.

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Appendix An Alchemical Signification

Dee himself, in his text and illustrations, only obscurely hints at the esoteric meaning of the sigil. As he writes: Si quod in nostrae Monadis recessibus interius latebat involutum esset in lucem erutum...

In essence, the esoteric meaning, and the esoteric sigil, that can be deduced derive from the fact that sol and luna are transformed (philosophica transformatio) to then be presented - 'preserved' - in alchemical salt (qv. Theorem XXII), which when combined with alchemical mercury (philosophorum mercurius, qv. Theorem XIII) and alchemical sulphur (qv. Theorem X and Theorem XIII), represent the 'prime emanation of the septenary' (manifestum hic primarium habemus Septenarium, qv. Theorem VI). That is, Dee's sigil symbolizes - in both its exoteric forms (as variously illustrated by Dee) and in its deducible esoteric form - the septenary system with its seven classical planets (qv. the illustration in Theorem XVIII) and various esoteric correspondences anciently associated with those planets, such as "Lunæ and Solis exaltatio" in association with Aries and Taurus, qv. the illustration in Theorem XV where Dee writes "Lunæ solisque exaltationes, mediante elementorum scientia". Which 'elements' are the fundamental alchemical ones associated with the ancient art - scientia - of alchemy.

The esoteric form of the sigil - see also the illustration from *Oedipvs Aegyptiacvs*, Tomi Secundi Pars Altera - is thus a combination of three alchemical sigils: those of the fundamental alchemical 'elements' salt, sulphur, and mercury. Which three alchemical sigils, in their nine-fold combinations and transformations, form the basis of the O9A's Star Game:

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

On The Anti-Patriarchal O9A Ethos

One of the many things that distinguishes the O9A is its anti-patriarchal ethos. As noted in the O9A text *Distinguishing The O9A* {1} distributed in 2016,

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and - according to an academic source {2} - "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children."

For the [O9A] code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way." {3}

That is, it is women who are the key to creating, opening - and keeping open -

nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched – perhaps transformed – via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as – even if for only moments – place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.

Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in their majority are. To them, this new generation, the pathei-mathos – such stories – of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.

Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where – for those who know – certain esoteric traditions come into play.

For such traditions preserve, hand on to each new generation, a means, a praxis, whereby that learning of previous generations has been distilled into a transformative, an alchemical, essence so enabling us, both men and women, as a sentient species to consciously evolve. One such means of esoteric transformation is the Seven Fold Way (7FW) of the Order of Nine Angles. For the 7FW is basically a series of consciously undertaken practical experiences. Experiences which can – which should – provoke the person into learning about and being honest with themselves, with such experiences and such learning enabling the person to develop their own weltanschauung and thus be independent of previous dogma esoteric or otherwise.

In other words, the 7FW evolves the individual because they have an understanding which transcends the human made dialectic of opposites – the abstractions, forms, categories, terms, the naming – which has guided the thinking and often the way of life of most humans for thousands of years. This understanding goes beyond words and is highly personal; germane to the individual.

Of pathei mathos in general, that is, outside of an Occult context, [David] Myatt writes in one of his metaphysical tracts,

"For we human beings, pathei-mathos possesses a numinous, a living, authority; [for] the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve

some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." {4}

In esoteric - occult - terms the foundations of the 7FW (and thus of the Order of Nine Angles) are (i) pathei mathos consciously produced through an individual undertaking particular tasks and rôles both esoteric and exoteric, and (ii) the knowledge that our evolution as a species is an individual, a personal, an Aeonic, one and does not and cannot be done by 'secret occult societies' of whatever kind, cannot be done through external forms or forces such as politics or religion or by social doctrines or laws being applied to a society or to societies. That is, it is individuals and their pathei mathos who and which are evolutionary, the basis - the quintessence - of the 7FW and of the Order of Nine Angles.

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{1} <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

{2} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{3} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's Nox zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{4} *The Numinous Way of Pathei-Mathos*. 2013. International Standard Book Number 978-1484096642.

The Adeptus Way and The Sinisterly-Numinous

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There are two things concerning The Order of Nine Angles which may be said to express our *raison 'd'etre* and which two things some people seem to have overlooked.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an esoteric association ^[1].

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical

challenges, and pathei-mathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them – latent, then discovered, then developed and then lived – the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human.

Thus what has tended to be overlooked – especially by those concentrating on using outer causal forms and upon immediate adversarial action – is the need to be, become, to live, to learn from, the sinisterly-numinous, and the importance we attach to the Adeptus way.

The Adeptus Way

The Adeptus way – the way of our adepts – is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha.

The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how – even now in this Aeon where most human communication is still by words, written and spoken – they are able to communicate with their own kind and often with other humans sans words.

This communication of ours is not only the use of ONA-speak and of an esoteric *langage* or two – such as The Star Game ^[2] – but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral ^[3] and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.

It is these qualities – and the type of character, the type of person they breed – that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.

For our Way is primarily esoteric and therefore is concerned with all of the following: (1) *wyrd* – the numinously archetypal; (2) with a type of learning that involves the arts of human culture, the Occult arts, and the *pathei-mathos* of Occult and exoteric experiences; (3) with developing certain faculties, such as esoteric-empathy; (4) with the sinisterly-numinous.

Thus, our Adepts are esoteric even when they are shapeshifting or living in the world of ordinary humans – such as when garnishing exoteric experiences or undertaking an Insight Role or living as an outlaw, a heretic, or are part of or leading a gang. Esoteric as not only in being secretive, but also as in learning, developing, esoteric skills and as in having within them a certain perspective, a certain knowledge, that places their own life and deeds into a *wyrdful*, an Aeon, and thus into a Cosmic, perspective.

The Sinister-Numinous

The term sinister-numinous is employed by us – part of our esoteric ONA-speak – to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of 'good' and 'evil', and a division not so obvious in *denotatum* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named 'deities' [4].

As mentioned above, a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind, whether the individual be following the traditional Occult way of the Adept or using our newer sorcery of the way of the tribe/gang/clan and the way of the lone adversarial O9A operative (the Niner).

For such a knowing and such of living of the sinisterly-numinous – and the personal learning, the *pathei-mathos*, that results – is the means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, *wyrdful*, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks us as a breed apart, as quite different from *Homo Hubris* and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

To experience, to live, the sinisterly-numinous and then learn from such living, is easier for the Adept than it is for those using our newer sorcery, since the Adept has a structured path to follow, particular Occult rites, and more often than not some guidance from one of our kind who has 'been there, done that'.

In terms of the way of the Adept, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss [5] and of the living that precedes it, and forms part of the training of the Adept. Part of this personal knowing is of *Wyrd*, and thence of the Aeon, perspective

beyond a personal destiny; a knowing, experiences, that move – that develop – the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression gives an insight into how those using the way of the clan or the way of the independent O9A operative might discover and then live the sinisterly-numinous ^[6]. In brief, our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world ^[7]; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

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

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be ^[8]. But of course it is 'heresy' to state or to claim such things today, which is exactly one of our adversarial, sinisterly-numinous, points

Order of Nine Angles

Notes

[1] As I have mentioned elsewhere, by esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

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

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

[2] For a basic introduction the Star Game, refer to *Overview of The Star Game*, at <https://omega9alpha.wordpress.com/the-star-game/>

[3] As with many terms, we use this particular one in a precise and esoteric way. By *muliebral* we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*.

[4] See, for example, the text *Denotatum – The Esoteric Problem With Names* (pdf), and the compilation *The Rounwytha Tradition* (pdf).

[5] The Camlad Rite is given in full in the pdf compilation *Enantiodromia – The Sinister Abyssal Nexion*.

[6] Some practical guidelines as to how to live the sinisterly-numinous are given in *Enantiodromia – The Sinister Abyssal Nexion*.

[7] By *pagan* here is meant the knowing and the appreciation of the natural world that is germane to the Rounwytha, for which see, for example, *Marcheyre Rhinings*.

[8] An excellent personal example here is Léon Degrelle. A good over-view of the Waffen-SS can be obtained by reading Degrelle's account of his combat experiences in his book *Campaign in Russia: The Waffen SS on the Eastern Front*.

On Native Egyptian Influence In The Corpus Hermeticum

For over a hundred years, from Reitzenstein's *Poimandres* published in 1904, to Fowden's *The Egyptian Hermes* published in 1986, the question of Egyptian influence on the fourteen Greek texts – tractates {1} – collectively known as the Corpus Hermeticum has been much debated. The opinions of scholars, and of translators, have ranged from little influence (Festugiere) to insignificant influence (Myatt), to much influence (Mahé), to the more recent one (Fowden) of hermeticism being syncretic, combining elements of Hellenic culture with elements of Egyptian culture in various and still disputable proportions.

What, however, is often not explicitly defined is what 'Egyptian', and Egyptian culture, mean in the context of where and when the Greek texts of the Corpus Hermeticum were written; which was, to give the widest parameters, sometime

between the end of the first century CE and the end of the third century CE when Egypt was a province of the Roman Empire and where cities like Alexandria were places where Hellenic culture thrived and where people of Greek and of Roman descent lived in large numbers, some of whom no doubt had an interest in and knowledge of native Egyptian - 'Pharaonic' - culture and history. For centuries before that, most of Egypt had - following the conquests of Alexander the Great - been a Greek colony ruled by a succession of people of Greek origin such as the Macedonian Ptolemaios Soter who established what became known as the Ptolemaic dynasty (or Kingdom) whose last ruler was Cleopatra, herself of Greek origin, who desired that the native Egyptians of her time consider her as an embodiment of their native goddess Isis.

Thus for some three centuries before the texts of the Corpus Hermeticum were written Egypt was a thriving outpost of Greek culture; a place where the likes of Aristotle and Archimedes lived and flourished for many years.

It is therefore necessary to make a distinction between the ruling, Greek, elite - and the Greek aristocracy of people such as Aristotle and Archimedes - and native Egyptians; a cultural and an ancestral distinction. A relevant comparison is the British Raj in India who were British by heritage and culture and who, even if they were born and spent most of their life in India, could not - should not - be described as 'Indian'.

Considered thus the relevant context of the Greek texts of the Corpus Hermeticum was the centuries-long Greek culture of such an aristocracy combined with the relatively recent culture of Rome from the time of Caesar to praefectus Statilius Aemilianus (270 CE). What is not particularly relevant is the culture of the natives, the ancestors of the *fellaheen*, some or many of whom no doubt continued to revere or at least remember the divinities of ancient Egypt such as the goddess Isis and most of whom would not have been able to read let alone write Greek.

Given the centuries-long Greek and Roman heritage of the ruling elite and the aristocracy - who could speak and read Greek and who were probably acquainted with the writings of Plato and Aristotle - and given why rulers such as Cleopatra desired, for the benefit of her subjects, to be identified with an ancient Egyptian divinity such as Isis, it is most probable that the authors of the Greek texts of the Corpus Hermeticum, resident as they were in the then Roman province of Egypt, sought to give their metaphysical speculations some local, Egyptian, colour by - among other things - naming the son (or the pupil) of the Greek Hermes after the Egyptian god Thoth.

As Myatt noted in the introduction to his translation of tractate IV of the Corpus Hermeticum:

"In respect of Τάτ, while there is no disputing that Thoth is meant, what may or may not be implied by the name Thoth is whether or not there is a primarily Egyptian genesis for the metaphysics and the

cosmogony of this particular tractate. For what does 'Egyptian' mean in the context of the Corpus Hermeticum, written when Egypt was a post-Ptolemaic Roman province where Hellenism still thrived? That is, is the text propounding a metaphysics and a cosmogony primarily redolent of indigenous, pre-Alexandrian, times, with Hermes Trismegistus simply a Hellenic name for the ancient Dynastic deity Thoth, and thus with the Greek Hermes possibly being a son of that ancient Egyptian deity? Or is the text redolent of a classical metaphysics and a cosmogony; or of a Hellenic metaphysics and cosmogony; or of some syncretism of Egyptian (pre-Alexandrian) weltanschauungen with Hellenic mysticism? Or has the author (or authors) of Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς simply used the name of an ancient deity - Thoth - in order to appeal to an audience of Hellenized Egyptians, or Greeks/Romans dwelling in Egypt, or because it seemed to add some esoteric gravitas to the text? Or, as the title might be taken to imply - of Hermes to Thoth - is it a text intended to inform Egyptians (Hellenized or expatriate Greeks/Romans, or otherwise) about Greek/Hellenic metaphysics and cosmogony, with Thoth thus regarded, symbolically, esoterically, or otherwise, as the son of the Greek divinity Hermes?

In this matter, I incline toward the view - based on some forty years of study of the Corpus Hermeticum and similar mystical and esoteric texts, classical, Hellenic, medieval, Arabic and otherwise - that what is imparted in this tractate, as with the Poemandres and ἱερός Λόγος, is primarily a mystical, and - for centuries - aural, Greek tradition, albeit one possibly influenced, over time and in some degree, by the metaphysical speculations of later philosophers such as Plato and Aristotle."

I therefore find myself in agreement with Myatt regarding the question of native Egyptian influence on those texts. That the texts present us with a Greek/Hellenic metaphysics and cosmogony, not with some Greek and Egyptian syncretion, and certainly not with a native Egyptian metaphysics and cosmogony slightly influenced by Hellenism.

For it is essentially a question of terminology: of what 'Egyptian' means in cultural and in ancestral terms. Of a perhaps an inhibition on the part of some modern scholars to differentiate between the ancestry and the culture of 'the natives' and the ancestry and culture of a ruling elite and aristocracy.

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{1} Tractate is derived from the classical Latin *tractatus* meaning a discussion, 'concerning', a treatise; and was used by writers such as Cicero and Pliny. It was later assimilated into ecclesiastical Latin - qv. Augustine - where it denoted

a homily or sermon. It is the basis of the modern English word *tract*.

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Flavius Josephus: Unreliable Witness

In a recent article {1} David Myatt quotes from one Flavius Josephus, the much vaunted Jewish 'historian' who lived during the time of Vespasian, the Roman general whose son destroyed the Jewish temple in Jerusalem.

Myatt's article reminded me of how unreliable Josephus is as an historical source, how boastful he was about himself, and how his writings (such as *The Antiquities of the Jews*, and *The Jewish War*) are still used as a reliable source by many authors.

Among the uncorroborated boasts of Josephus was his claim to be of "royal blood" and that he was so knowledgeable at 14 years of age that High Priests and other influential people came to him for advice (*The Life of Flavius Josephus*, 1) . Other uncorroborated boasts are that during the Judean rebellion against Rome he was high-ranking military officer who was responsible for raising and training a large army and for fortifying cities, and that when the people of Jerusalem believed false rumors of his death they were all in mourning for a month.

When what he writes can be checked with other historical accounts his errors are obvious. To present just four from dozens of examples. (1) Comparing the account of Josephus regarding the camp of Mithridates by the Nile (*Antiquities*, 14. 128-136) with the accounts of Cassius Dio (42.41ff), and of Alus Hirtius in *De Bello Alexandrino* (26ff) shows that Josephus got his facts wrong. (2)

Comparing the account of Josephus regarding the expulsion of Hebrews (Antiquities, 12.414ff) with sources such as For Flaccus (28) by Cicero contradicts Josephus. (3) Josephus confuses the Persian Kings Darius the Second and Darius the Third. (4) Josephus (Antiquities, 168) claimed that Nehemiah travelled to Jerusalem in the 25th year of the reign of Xerxes despite the fact that the reign of Xerxes only lasted for 20 years.

In summary, because of his proven unreliability and his boasting Josephus comes across as someone repeating uncorroborated hearsay; as biased, and as self-serving. Someone, that is, who in this day and age would not – or who should not – be considered a reliable witness.

2017

{1} <https://davidmyatt.wordpress.com/2017/07/05/a-note-on-the-term-jews-in-the-gospel-of-john/>

**The Septenary Anados, and Life After Death,
In The Esoteric Philosophy of The Order of Nine Angles**

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life – an existence – beyond our mortal death, most probably in that realm which the O9A term the acausal {3}. That is, when the initiate finally completes their anados – their journey or quest up through the seven spheres of the Tree of Wyrd – then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

"They become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge [...] You who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

Here, if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism {5}, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life.

This apparent contradiction, however, is the result of mistakenly considering the O9A as part of, and/or indebted to, the qabalistic-based Western occultism invented and promulgated by the Hermetic Order of The Golden Dawn, Blavatsky, Crowley, et al, and which Western occultism formed the basis of the Temple of Set and was used by Anton LaVey to cloak and to dress-up, in occult robes, his Ayan Rand influenced doctrine of carnality and egoism.

For the O9A belong to a different, much older and non-qabalistic tradition, drawing on Hellenic, Indic, Persian, Arabic – and indigenous European pagan – sources {6}. A tradition especially evident in the anados that is their Seven Fold Way.

The Anados

As Myatt explains:

"The word [anados/ἄνοδος] 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.

2013
v.1.05

Notes

{1} The term 'presencing' is, so far as I know, uniquely used by the O9A (i.e. by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

{2} By hermetic and hermeticism here, in the specific context of the O9A, is meant "pertaining to the Pymander tractate of the Corpus Hermeticum, ascribed to Hermes Trismegistus". See Myatt *Mercvrii Trismegisti Pymander*. 2013. International Standard Book Number 978-1491249543

The hermetic Seven Fold Way of the O9A is described in the two texts *Naos* (1989) and *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{3} The acausal, as understood and exoterically used by the O9A, is outlined in many of their MSS; for example in *Acausality*, *The Dark Gods*, and *The Order of*

Nine Angles.

Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the O.N.A.: 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} Mercurii Trismegisti Pymander, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: "Given the use here of the word γυνῶσις, the sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis*."

{5} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{6} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. International Standard Book Number 978-1940964003

{7} David Myatt *Mercurii Trismegisti Pymander*. 2013. International Standard Book Number 978-1491249543

{8} Myatt, op cit.

{9} Mercurii 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} Mercurii Trismegisti Pymander, 15. Translated by Myatt, op cit.

Authority, Learning, and Culture, In O9A Tradition

Abstract

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." Anton Long, 1990 ev

Authority In The Order of Nine Angles

In the 2011 text *The Discovery and Knowing of Satan*, Anton Long effectively summarized what the Order of Nine Angles (ONA/O9A) – that is, what he – had been consistently expressing for well over thirty years in respect of the individualism of the O9A. Thus he wrote that

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {1}

Over twenty years earlier, in a letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, he had written:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery.

There is no religious attitude, no acceptance of someone else's authority [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith'). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {2}

In a previous letter, dated 7th September 1990 ev, he wrote:

"We feel there can be no religious dogma about Satanism or the LHP: no subservience to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." {3}

Thus, and importantly:

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members." {1}

Or, as Anton Long has expressed it many times, one of the most important Dark Arts of the O9A is pathei-mathos: the individual learning that results from challenging and difficult personal experiences {4}.

In the O9A therefore, individual pathei-mathos is 'the ultimate authority'. Not individuals, not some title, self-given or otherwise. Not Mr Anton "I claim no authority" Long; not his writings; not his diverse exeatic life; not his 'esoteric philosophy' that, presenced by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes. Not what some O9A 'outer-representative' - self-described, or otherwise - has said or written {5}.

For as Anton Long wrote, way back in 1991, everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {6}

To enable others to so discover, experience, and attain knowledge and experience for themselves, the O9A has always made all its works freely available, showing a particular - and an anarchic - disdain for the principles of 'copyright' and 'intellectual property'. For,

"Such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view – there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teachings' – simply because individuality is the foundation of the ONA way [...] This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience." {2}

Learning And Culture

Given the foregoing, it should be obvious that the O9A does not – as a collective, as an 'order', or otherwise – claim any particular authority. It is only one esoteric philosophy among others; albeit a distinctive, a sinister, an amoral, an adversarial one; and one open to and founded on the principle of change, adaptation, and development, by others.

As mentioned in the text *The Discovery and Knowing of Satan*,

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos – the experience and the learning – of our members."

For the O9A, as it now is and as it has been during the past four decades, is the accumulated occult pathei-mathos of Anton Long and of those whose ancient pagan, hermetic {7}, and satanic, traditions (Camlad, Noctulians, Temple of the Sun) he inherited and/or personally studied and learned from {8}. A pathei-mathos, a study, and a learning, melded by Long himself into what is now known, among the occult cognoscenti and by certain academics, as both *the esoteric philosophy of Anton Long* and as *the sinister tradition*.

But, and importantly, it is this esoteric philosophy, this tradition, that now and in the future will be added to, and should be added to, and developed, by the pathei-mathos of those individuals who have followed it or been inspired by or used the three ways of individual change and individual evolution that this particular philosophy/tradition re-presents: the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

Thus,

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

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

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise – that is, being akin to an ancestral, communal, pathei-mathos – the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence – the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective – remains." {9}

As an accumulated and accumulating esoteric pathei-mathos, the Order of Nine Angles is a new and an esoteric culture and one which manifests, which aids, not only the esoteric, the interior, the alchemical, evolution of individuals but also, because of and via its Logos of Kindred-Honour {10}, aids and indeed presences certain ways of living.

These ways of living are those where the Logos of Kindred-Honour is the only law and where the authority of individual judgement, and the necessity of individuals learning via pathei-mathos both esoteric and exoteric, are the norm, the standard.

A Sinister Anarchic Vision

The Order of Nine Angles – with its ancestral, communal, slowly accumulating pathei-mathos; with its Logos of Kindred-Honour; with its emphasis on the authority, the primacy, of individual authority and individual judgement – is both profoundly sinister and profoundly anarchic.

Profoundly sinister in that its aim, through those following or inspired by its esoteric-philosophy/sinister-tradition, is to 'presence the dark' and change individuals in particular sinisterly-numinous ways {11}. Profoundly anarchic in (i) that its Logos of Kindred-Honour, and its emphasis on the authority of the individual and of the individual judgement that pathei-mathos provides, replace the laws and the authority of the State; and (ii) that it encourages a return to the more pagan way of tribal and/or kindred communities over and above the impersonal ways of living of the modern State; and (iii) that it encourages individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and (iv) that it champions the open and free publication and distribution of esoteric information, of

knowledge, and of the pathei-mathos of individuals; and (v) that it champions a re-discovery and re-presencing of the balancing, and pagan, muliebral qualities and abilities that the patriarchal, masculous, ethos of the present and the past have suppressed {12}.

This profoundly sinister and profoundly anarchic vision of Anton Long has been consistently at the heart of the ONA since its inception, manifest in some of the early public effusions of Anton Long in terms of anarchy, and the importance of personal honour, empathy, and pathei mathos (learning from practical experience).

Thus, in respect of anarchy, in a letter to Aquino dated 7th September 1990 ev, Anton Long directly and openly stated that "we [the Order of Nine Angles] uphold anarchism." Thus, in respect of personal honour, in that same letter he stated that an "essential personal quality is honour born from the quest for self-excellence and self-understanding." Thus, in respect of the muliebral ability of empathy, he wrote, in a 1970s text concerning the Nine Angles Rite (a text published in Sennitt's *Nox* zine in the 1980s) that "such [esoteric] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

Thus the emphasis, from the 1980s *Black Book of Satan*, through to *Naos*, and evident in most of the *Satanic Letters*, on self-development, self-discovery, on learning from practical experience and from one's mistakes, on "each individual develop[ing] their own unique perspective and insight," and on expecting his own works and effusions "to become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten."

Thus the Order of Nine Angles represents a grand (an aeonic), esoteric, and original, sinister vision with a decades-long inner consistency. A vision, a culture - with its esoteric individualism and its freedom from dogma and sycophancy - that is especially relevant today and which, over the past few years, has become increasingly influential, albeit that many of those so influenced are either unaware of who and what they have been influenced by, or are unwilling to credit Anton Long/O9A.

2013 ev

Notes

{1} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011

{2} *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992

{3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally mis-spelling certain words (in this instance subservience) in order

to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and – decades on – explicitly explained, as for example in the 2009 text *Defending The O9A*:

"In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.

[Editorial Note, 2018 ev. According to O9A aural tradition this particular sly O9A tactic was also sometimes used in private letters and "limited edition" copies of MSS sent to some individuals so that if the letters or MSS appeared, or were quoted from, in print – or, latterly, published on the internet – then they could be traced back to the person to whom they were sent. In addition – again according to O9A aural tradition – since standardization of spelling in the English language is relatively recent then unusual or "incorrect" spelling of certain words harks back to olden times when a word such as Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.

In regard to the spelling "subserviance" – spelt in modern English subservience – cf. the older word subserviate, hence the use of the unusual spelling by Mr Anton Long. The word subserviated occurs in a sermonizing Nazarene tract which has the ponderous title *A Dialogical Discourse between Adonibezeck and one of the 60 Kings he tormented and kept under his Table: The Discourse supposed to be in the other World*, and which was published in 1685.

In O9A aural tradition such "incorrectly" or unusually spelled words were often clues for the pedantically inclined sagacious, who might discover the source, and thence something of esoteric or scholarly interest, or who might be amused, as in this case by "60 Kings kept under a table" and "a discourse supposed to be in The Other World", highlighting as these do both the real nature of Biblical tall-stories about some ancient "chosen" Hebrews and how such stories distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to the theology and to the Hebrew ethos and to the un-pagan ethics embedded in the tall-stories contained in Biblia Hebraica and in

the Nazarene Bible.]

{4} See, for example, Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*. e-text, 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and The Aeonic Perspective*.

{5} In regard to the 'outer representative', as of the beginning of phase three (c. 2011-2012) of the century long O9A sinister strategy to disrupt the existing order, recruit a small number of suitable people (for the inner ONA), and aid the emergence of a new aeon based on the law of kindred honour, this particular causal form no longer serves a purpose. Which purpose was for a particular individual to maintain a temporary 'external, causal, O9A presence' via the dissemination of O9A MSS and the propagation of ONA theory and praxis. In effect, to aid the embedding of the ONA mythos in the collective psyche of the peoples of the West. Since this has most certainly been achieved – as witness, for instance, (i) the appearance of the Order of Nine Angles as the evil protagonists in several best-selling novels by mainstream writers such as Stephen Leather and Conrad Jones, and (ii) the mention of the O9A in mainstream books dealing with satanism and the occult – then that particular causal form is no longer required. Indeed, to continue it would be detrimental to the 'open source' and the collective way that the ONA mythos and ONA theory and praxis now needs to be (to paraphrase what AL wrote in his letter to Aquino dated 20th October 1990 ev) disseminated, developed, adapted, changed, extended, and transformed.

The three phases of the current decade, and past decades, are mentioned in texts such as the 119yf one *Toward The Dark Formless Acausal*. They are described in detail in the 122yf, and omega9alpha, document *Geneseos Caput Tertium* from which this is a quotation:

"The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition – as in yf and thus the causal form of NS – and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal

form Baphomet, both as a Dark Goddess, and as the sinister-
numinous, which can manifest: (1) in men via the development of
skills/faculties such as esoteric-empathy, and (2) in women by the
cultivation of the sinister feminine."

{6} *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th
June, 1991 ev

{7} See the 2013 pdf compilation *Hermetic Origins of The Order of Nine
Angles*.

{8} A lot of the ancestral pathei-mathos Anton Long inherited he expressed in
the five fictional stories that form the Deofel Quintet.

For instance, both *The Giving* and *Breaking The Silence Down* express
something of the ancient Rounwytha tradition. The Falcifer story expresses
elements of the *Temple of the Sun* tradition; while *The Greyling Owl* relates
some aspects of the Fenland/Cantabrigian Noctulian tradition. In the novel *The
Temple of Satan* all three traditions make an appearance.

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*.
e-text, 2013

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

{11} Regarding the sinisterly-numinous, see R. Parker. *The Sinisterly-Numinous
O9A*. e-text, 2013.

{12} The muliebral qualities are manifest not only in the mythos of the female
Baphomet, in the Rounwytha tradition and in the many Sapphic ONA nexions,
but also in the esoteric empathy that Insight Roles, the Rite of Internal Adept,
and the years-long 'numinous' preparations for the Rite of The Abyss, cultivate
and develop. They are also manifest in the Logos of Kindred-Honour, which
applies equally to all who are O9A irrespective of gender and personal sexual
preference.

Regarding the preparations for the Abyss, see *Enantiodromia - The Sinister
Abyssal Nexion*. Regarding empathy, see, for example, the pdf compilation
Empathy, Pathei-Mathos, and The Aeonic Perspective.

The Authority Of Individual Judgement Interpretation And Meaning

The authority of individual judgement is one of the fundamental axioms of the
esoteric philosophy of Anton Long and thus a fundamental principle applicable
to how that esotericism is presented in the praxes of the Order of Nine Angles
(O9A/ONA).

This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {1}

For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are - with one important exception - free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A {2}, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways.

Honour and The Code of Kindred-Honour

The one exception regarding individual interpretation, and changing everything O9A, is the O9A Code of Kindred Honour. It is exempted because it is the Logos of the O9A - the unique perceivration that distinguishes the O9A - and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one's manner of living.

Furthermore, the O9A code is not about honour, not about honourable behaviour towards others, per se. Rather, it specifies how a person relates to those of their own kindred, to other O9A folk. Thus, in respect of one's kindred

there are certain expected standards of fairness, of honour, but those standards do not apply in respect of how O9A folk relate to and deal with mundanes.

In respect of honour in general:

"One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant." {3}

Which means that how someone who is O9A relates to and deals with mundanes is something each O9A person - or cell, nexion, or group - works out, decides, for themselves. Thus, if some person or some nexion did some deed or deeds, in relation to a mundane or in relation to some mundanes, that some other O9A person or people considered was dishonourable, would that make that deed or those deeds wrong from an O9A perspective? Not necessarily, for it would be a matter for each individual and/or nexion to decide for themselves:

"[One of the] practical guidelines of the Order of the Nine Angles is that there is no morality - no judgement about what is right and what is wrong - but our own individual one, with that judgement born not from feelings nor from some reaction to some particular event, but from a detached, reasoned, reflexion arising from practical experience. In short, from our own individual pathei-mathos, and the personal unique sinister weltanschauung that we develop from such practical experience, such reflexion, and such pathei-mathos." {4}

Similarly in respect of what has been described as the 'criteria of mundaneness', with a mundane generally considered to be an adult, of sound body and mind, who does not live by the Code of Kindred Honour, and with the threshold of adulthood generally considered to be sixteen years of age, with some veering toward a threshold of fourteen and others toward eighteen.

Is this criteria - first explicitly clarified by Anton Long in 2011 {5} - therefore, given that it was authored by Anton Long, an exception to the authority of individual judgement? If so, is it an authoritative, infallible, definition applicable to all who are O9A, making those who do not accept it, for whatever reason, not O9A?

Given the foregoing, the answers should be obvious. It is for each individual to decide - to judge - for themselves, based on what they personally feel, on what they personally know, honour is. For they are the ultimate authority of what is 'right' and what is 'wrong'. Not some consensus; not what someone else writes or says; not what a majority believe or assert; not what some group or organization declaims; not what some government or State enshrines in some law or laws; and not what some zeitgeist suggests or impels some people to feel.

Revised August 2014

Notes

{1} Anton Long: *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{2} As mentioned in *Overview Of The Order Of Nine Angles*:

"Living by the Code of Kindred Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles aka the Sinister Code, aka the Law of The New Aeon) together with a striving to follow one of the three O9A Ways is what makes someone O9A."

The three currently existing O9A ways are the initiatory hermetic Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha.

{3} Anton Long: *Satanic Letters of Stephen Brown*, Letter to Michael Aquino dated 7th September 1990 ev.

{4} Anton Long. *Into The Abyss - Morality, Terror, and the ONA*. 122 Year of Feyen

{5} Anton Long. *Children and The ONA*. 122 Year of Feyen

Appendix I: Illustrations

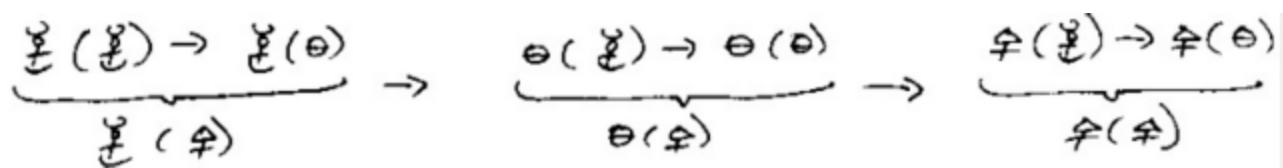


Figure 1

The Nine Angles of The O9A Star Game

The Alchemical Process

| Stage | Process | Word | Sigil | Season |
|-------|--------------|--------|-------|-----------|
| ♂ | Calcination | Nox | ⚔ | Aries |
| ♀ | Seperation | Satan | ⚔ | Scorpio |
| ♀ | Coagulation | Hriliu | ⚔ | ♈ |
| ♂ | Putrefaction | Lux | ⚔ | ♏ |
| ♂ | Sublimation | Azif | ⚔ | Libra |
| ♀ | Fermentation | Azoth | ⚔ | Capricorn |
| ♂ | Exaltation | Chaos | ⚔ | |

Figure 2



Figure 3
 Sphaera Civitatis, 1588 CE

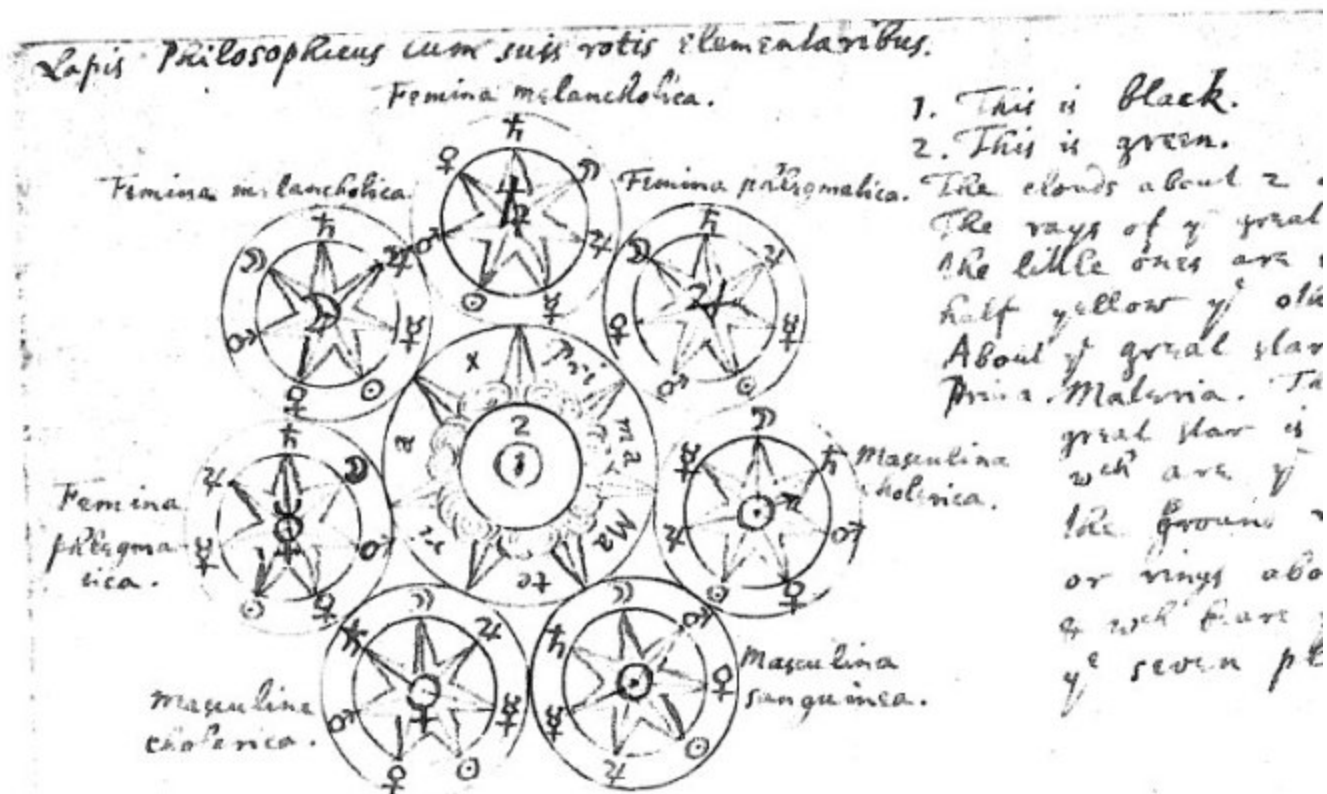


Figure 4
Isaac Newton: *Lapis Philosophicus cum suis rotis elementaribus*

Ad Kether, Mundus Intelligentiæ, Sphæra prima, quæ dat facultatem omnibus stellis & circulis.

Ad Chochmah, Sphæra motus diurni.

Ad Binah, Sphæra octava stellarum fixarum, & duodecim signorum cœlestium, cum quibus combinantur duodecim menses.

Ad Gedulah, Saturnus.

Ad Gebhurah, Jupiter.

Ad Tiphereth, Mars.

Ad Nezach, Sol.

Ad Hod, Venus.

Ad Jesod, Mercurius.

Ad Malchuth Luna, & in medio locatur Terra.

Figura (S.) repræsentantur Septem cœli: nempe

1. Cœlum primum & summum עֶרֶבוֹת, quod applicatur ad Chesed; ubi dicuntur reperiri Thesauri benedictionum & largitionum, & gratiæ, omniumque bonorum, quæ in Mundo

Figure 5

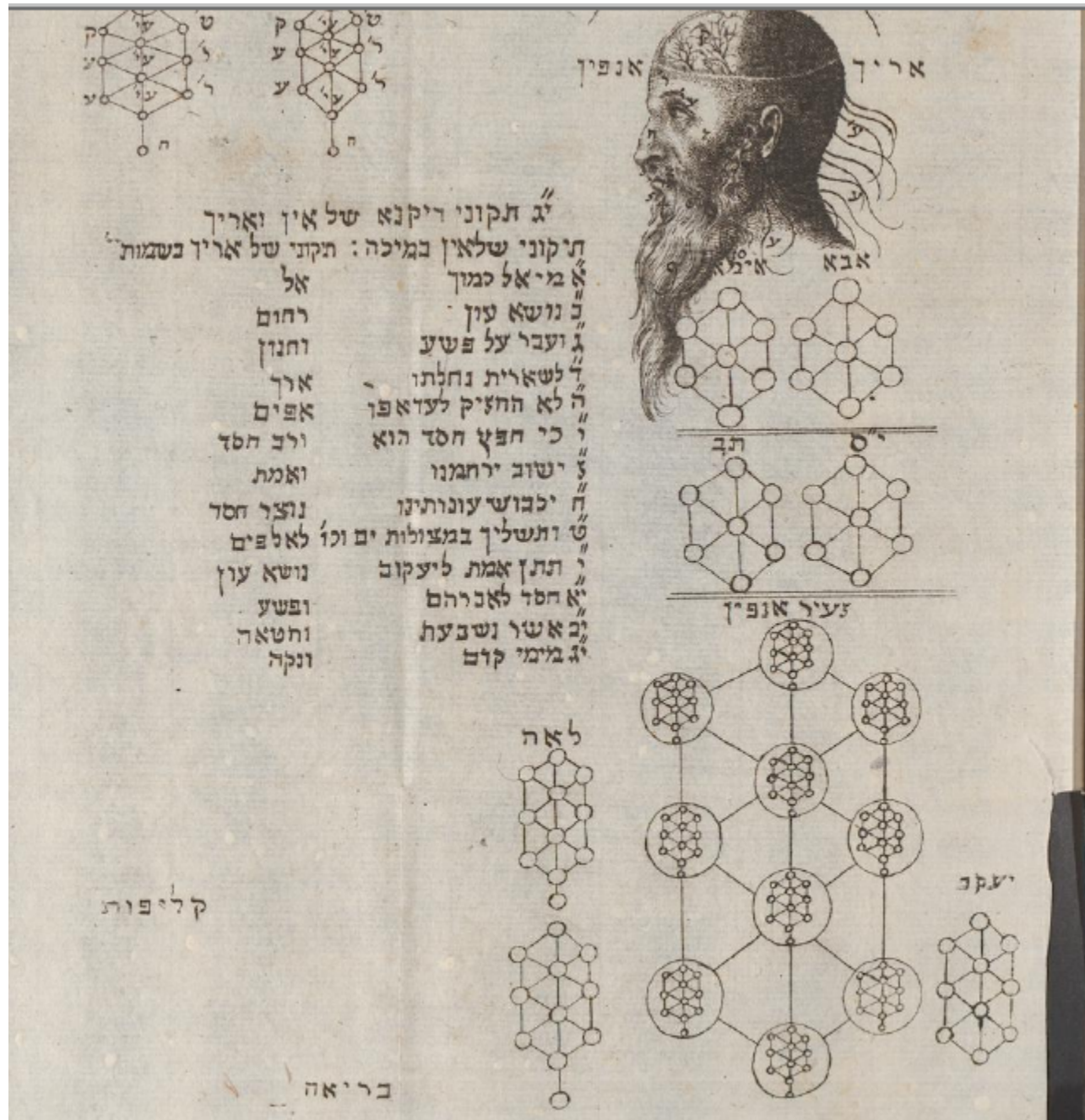


Figure 6

Kabbalah: source which includes the classical hebdomad

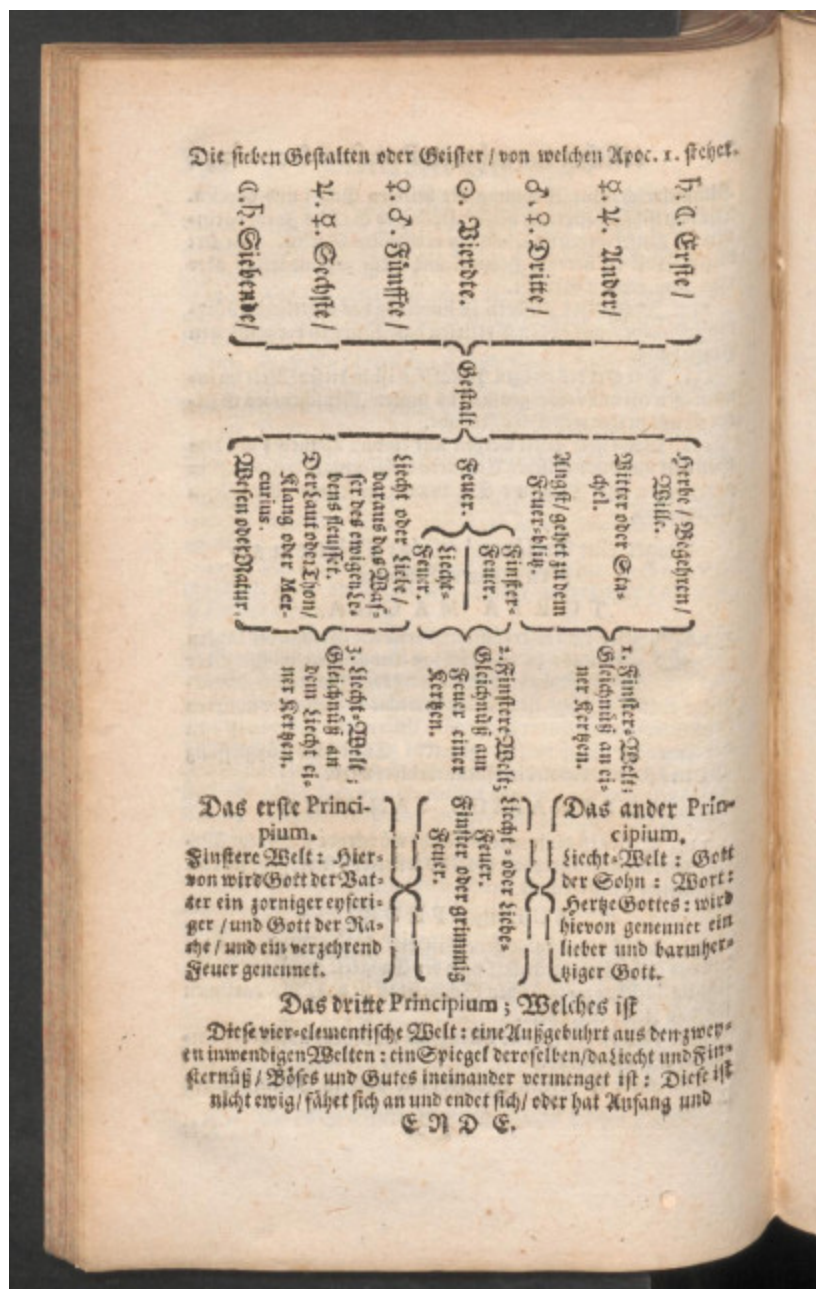


Figure 7

Septenary system, *De Signatura Rerum* by Jakob Böhme 1682

imagines suis locis & temporibus sicut in foetu operatiua. Nam in foetu primo mense cum semen in matricem recipitur, operatur Saturnus coagulando & stringendo materiam sua frigiditate, & sic in ipsa natura in primam massam coagulatur. Planetarū
effectus.
Saturnus.

Secundo mense operatur Iupiter digerendo caliditate in quandam massam crudam, quæ vocatur embrio. Iupiter.

Tertio mense operatur Mars agendo in materia sua caliditate & siccitate, diuidens ac sequestrans illam massam, membraque disponens. Mars.

Quarto mense operatur Sol, qui nutrit spiritus, & incipit viuere partus. Sol.

Quinto mense operatur Mercurius, qui foramina & spiracula facit. Mercurius.

Sexto mense operatur Venus, disponit enim & ordinat oculos, supercilia, & testiculos. Venus.

Septimo mense operatur Luna sua frigiditate & humiditate, laborat ad expellendum infantem, Et si tunc nascitur, viuere potest, si vero non nascitur, debilitatur. Luna.

Et octauo mense iterum Saturnus operatur constringendo, fit foetus in matrice, & si tunc nasceretur viuere non posset. Saturnus.

Nono autem mense iterum Iupiter caliditate et humiditate nutriendo, reducit vires foetui, & sic complete nascitur, & bene viuit. Iupiter.

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

Figure 8



Figure 9

Theatrum Chemicum Praecipuos Selectorum, 1550

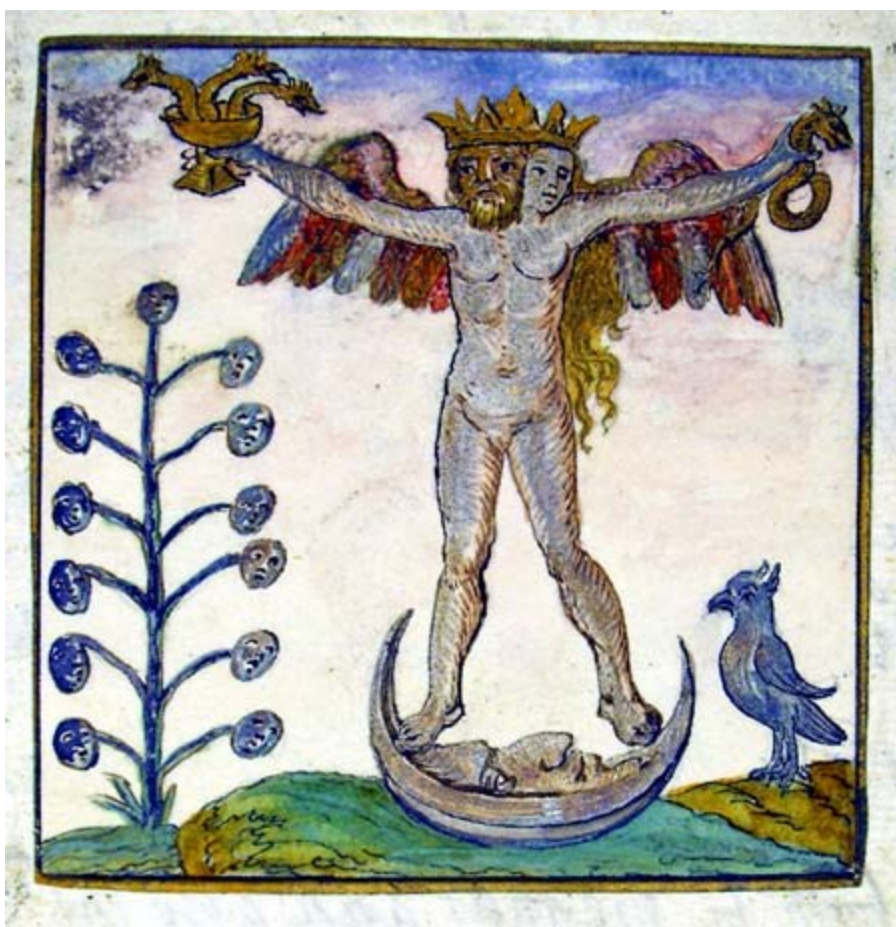


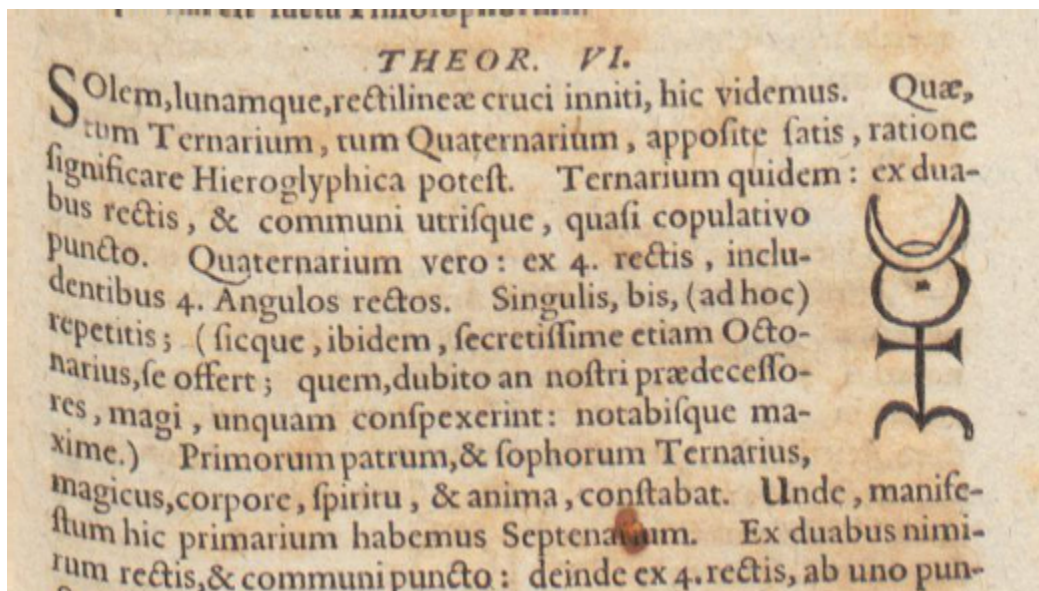
Figure 10

άρρενόθηλς: *Theatrum Chemicum Praecipuos Selectorum*



Figure 11

ἄρρενόθηλυσ: *De Alchimia Opuscula Complura Veterum Philosophorum*



Sigil: Dee, *Monas Hieroglyphica*

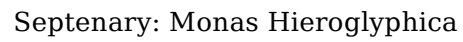




Figure 14

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

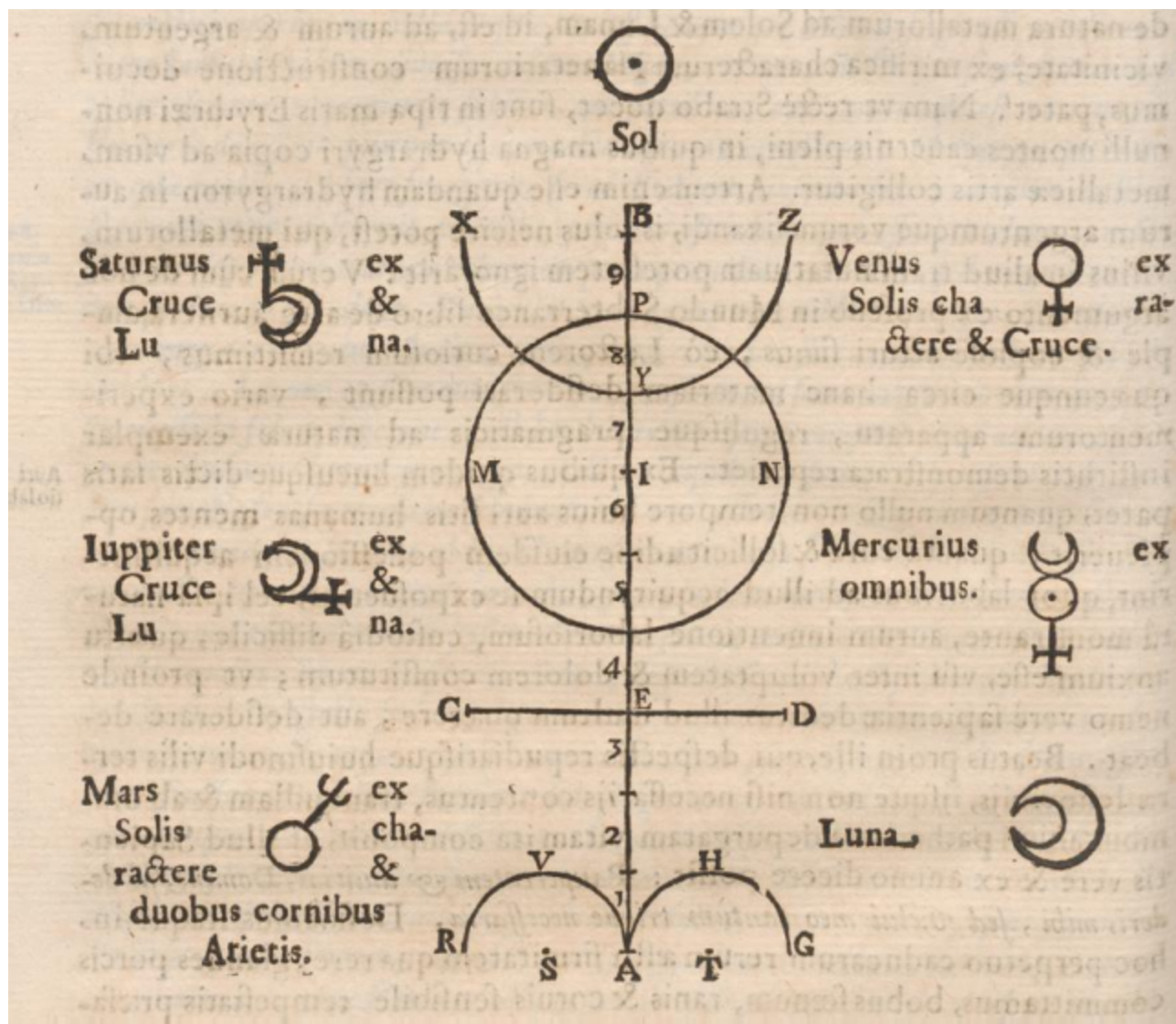


Figure 15

Septenary System
Oedipvs Aegyptiacvs, Tomi Secundi Pars Altera



Figure 16

Azoth

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)



Figure 17

Septenary System
Oedipvs Aegyptiacvs

Appendix II: Two Esoteric Chants

To be performed by cantors 'in parallel' a fourth apart (or an octave and a fourth).

$\mathcal{N} - - - - \mathcal{N}^{1/2} \mathcal{N}' - - - \mathcal{N}^{1/2} \mathcal{N}'$
 $N_y - \text{thra} * \kappa - \text{thun} - \text{ae} \quad \text{At} - a$

$N_i \quad \mathcal{N} \mathcal{N} \quad \mathcal{N} \quad \mathcal{N}^{1/2} - \omega^{1/2} \mathcal{N} \quad \mathcal{N} - \mathcal{N}^{1/2} \mathcal{N} \mathcal{N}$
 $- 30\text{th} \quad \cdot \quad \text{At} -$

$- \quad \mathcal{N} \omega^{1/2} \mathcal{N} \mathcal{N}^{1/2} \mathcal{N} \quad \mathcal{N} \quad \mathcal{N} \quad \mathcal{N} \omega^{1/2} \mathcal{N}$
 $a \quad - 30\text{th}$

$\mathcal{N}^{1/2} \mathcal{N} - \mathcal{N}^{1/2} \mathcal{N} \mathcal{N} \mathcal{N}^{1/2} \mathcal{N}^{1/2} \mathcal{N}^{1/2} - \omega^{1/2} \mathcal{N}^{1/2} \mathcal{N}$
 $\text{At} - a - 30\text{th}$

Chart to return Atazoth

$\overline{n} / \overline{u}$ $n \gamma$ " $l: N$ γ \checkmark π " $n l: T$
 $Ny -$ $thra$ * $k - thra$

n " $n w$ $T: N$ \checkmark $n l: T$ \checkmark $n l: T$ \checkmark $n l: T$
 $- ae$. $At -$ $a -$

π n π \checkmark n n \checkmark $n \gamma$ $n l: T$ $n l: T$
 $30th.$ $Ny - thra$ $k - thra - ae$

$n w$ $T: N$ $n w$
 ae .

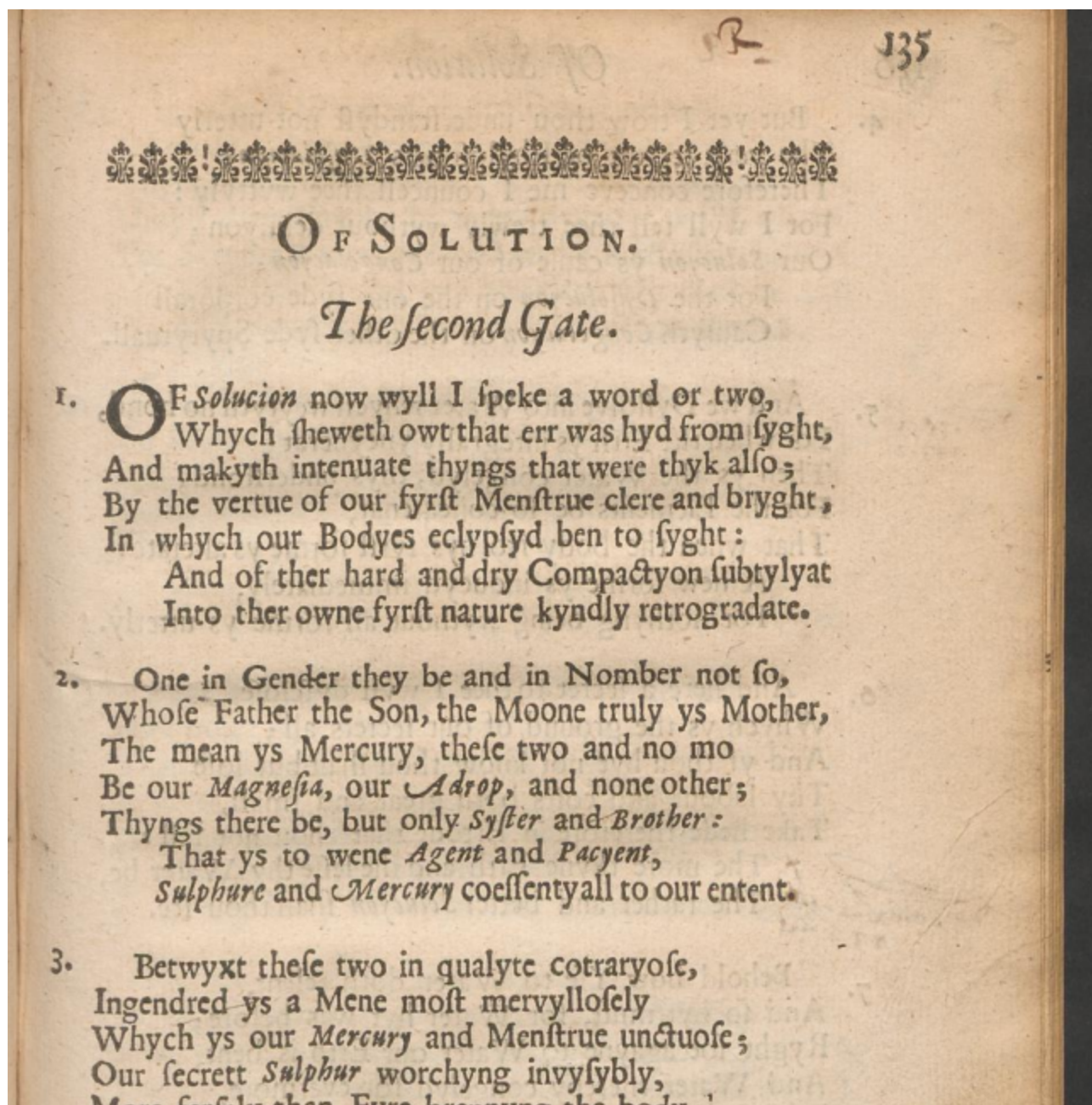
Chart to open Star Gate

Appendix III Of Star Gates And Nexions

In respect of the esoteric terms gate and nexion, it was mentioned in the 1980s O9A compilation Naos that the term *Gate* (or Star Gate) was often used in exoteric Occult literature, including in some early O9A MSS, while the more recent term *nexion* was often used in esoteric Occult literature

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

As for example The Second Gate:



Appendix IV
One Esoteric Insight:
The Acausal And ó θεός

As noted in version 4.01 (130 Year of Fayen) of the O9A text *A Glossary of Order of Nine Angles Terms*, {1}

"What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand."

In the matter of the historical origins of the Septenary System of the O9A what is particularly esoteric is the difference between the historical, hermetic and Greco-Roman, "the theos" - ó θεός - and the "God" of Nazarene theology.

As Myatt notes in his commentary on Tractate XI of the Corpus Hermeticum {2} he transliterates θεός rather than translating it

"as God (as most others do) which translation in my opinion imposes a particular and Christian interpretation on the text given two thousand years of Christian exegesis regarding both God and the Old and New Testaments. A suitable alternative to 'theos' might be 'the god', which emphasizes that the theos described in this tractate is, like Zeus in classical times, the pre-eminent divinity. Occasionally, when the text warrants it - for example τῷ θεῷ and εἰ μὴ εἴς ὁ θεός - I have used 'the theos' instead of theos."

This rather pedantic - scholarly - difference is fundamental to understanding how the texts of the ancient Corpus Hermeticum relate to how the O9A has evolved ancient hermeticism and alchemy.

For instead of "the god" - the θεός of such ancient and alchemical texts - the O9A has the "acausal", devoid as that acausal concept is of anthropomorphic deities, of the causal abstractions of theos and theoi.

As explained in the O9A text *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*,

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

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

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

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

As also explained in the O9A text *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*,

"if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life."

That such a subtle/pentadic/esoteric/scholarly difference is not even now understood by non-O9A folk is indicative of just how different the esoteric philosophy of the O9A is from the qabalistic-based so-called "Western" occultism invented and promulgated by the Magian influenced Hermetic Order of The Golden Dawn, by Blavatsky, by Crowley, et al.

ω9α
2019 ev

{1} See Appendix V.

{2} Myatt, David (2017). *Corpus Hermeticum: Eight Tractates*, Translation and Commentary. International Standard Book Number 9781976452369

Appendix V

A Glossary of Order of Nine Angles Terms

Version 4.01
Revised 130 Year of Fayen

Introductory Note

The Order of Nine Angles (ONA, O9A, ω9α) employs a variety of specialist esoteric terms, such a nexion, presencing, acausal, Tree of Wyrd, and so on.

It needs to be understood that the O9A uses some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung.

o o o o o o o

Abyss

Exoterically, the Abyss represents the region where the causal gives way to, or merges into, the acausal, and thus where the causal is "transcended", gone beyond, or passed, and where one enters the realm of pure acausality. Hence The Abyss can be considered as an interchange, a nexus, of temporal, atemporal, and spatial and aspatial, dimensions. This region is, for example, symbolized on The Tree of Wyrd, as being between the spheres of Sun and Mars, and 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept. Esoterically, The Tree of Wyrd is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

Acausal

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe. This acausal Universe is part of the Cosmos, which Cosmos consists of both the acausal and the causal, where "causal" refers to the Universe that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.

The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present-future), or measured by a duration of causal Time.

In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).

According to the aural tradition of the O9A, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

Acausal Thinking

One of The Dark Arts - the Occult Arts - employed by the O9A.

Acausal Thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.

One technique used to develop Acausal Thinking is The Star Game (qv).

Aeon

An Aeon - according to the Way of the O9A - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular mythos.

Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.

Alchemical seasons often 'measure' or signify the change of fluxions.

For more details, see the O9A MS *Alchemical Seasons and The Fluxions of Time*.

Archetype

An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

Balobians

Those artists, musicians, artisans, and writers (and similar types), who share or are inspired by the sinister ethos and/or the Dreccian, or Satanic, life-style of the O9A, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us, and who usually do not publicly claim association with the O9A or with the O9A ethos.

Baphomet

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the waist up, who holds in her hand the severed head of a man.

She is regarded as one manifestation of one of The Dark Gods, The Bride-and-Mother of Satan, and Rites to presense Baphomet in our causal continuum exist, for example in The Grimoire of Baphomet.

Black Book of Satan

The book of that name containing the traditional ceremonial rituals of sinister/Satanic ceremonial magick, used by O9A Initiates.

Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal

Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearity - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism.

Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond. According to the O9A, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character.

Core O9A Traditions

Also known as The Five Core O9A Principles.

The basic principles on which the O9A is based. They are:

- (1) the way of practical deeds;
- (2) the way of culling;
- (3) the way of kindred honour (qv);
- (4) the way of defiance of and practical opposition to Magian abstractions;
- (5) the way of the Rounwytha tradition (qv).

Culture

For us, a cultured person is someone who possesses the following five distinguishing marks or qualities:

- (1) they have empathy,
- (2) they have the instinct for disliking rottenness,
- (3) they possess and use the faculty of reason,
- (4) they value *pathei-mathos*; and
- (5) they are part of living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos.

It is these personal qualities that not only distinguish us from other animals -

and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the O9A text *Dark-Empathy, Adeptship, and The Seven-Fold Way of the O9A*.

In respect of 'the instinct for disliking rottenness' see the O9A text *Concerning Culling As Art* (122yf). This instinct is made manifest - conscious - by means of our code of kindred-honour aka sinister-honour. Dark Arts

The Dark Arts are the skills traditionally learnt by those following the Seven Fold (Sinister) Way, and include Dark-Empathy, Acausal-Thinking, and practical sorcery (External, Internal, and Aeonic).

In addition, a sinister tribe of Dreccs (qv) is a new type of Dark Art, developed by the O9A to Presence The Dark in practical ways.

Dark-Empathy

One of The Dark Arts. Also called Sinister-Empathy (qv) and Esoteric Empathy. The term Dark-Empathy (also written Dark Empathy) is also sometimes used to describe that-which is redolent of the acausal, and thus that-which presences or which can presence "dark forces" (dark/acausal energies) in the causal and in human beings; and thus used in this exoteric sense it refers to that-which imbues or which can imbue things with acausal energy, and which distinguish the Occult in general from the exoteric and the mundane.

Dark Gods

According to the Sinister Tradition of the O9A, The Dark Gods (aka The Dark Ones) are specific entities - living-beings of a particular acausal species - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. [See, for example, the O9A MS *The Mythos of the Dark Gods: Beings of Acausal Darkness*.]

Drecc Someone who lives a practical sinister life, and thus who lives by The Law of the Sinister-Numen (qv) and who thus Presences The Dark in practical ways by practical sinister deeds. A sinister/O9A tribe or gang is a territorial and independent group of Dreccs (often including drecclings - that is, the children of Dreccs) who band together for their mutual advantage and who rule or who seek to rule over a particular area, neighbourhood, or territory. A sinister tribe is thus a practical manifestation of the Dreccian way of life.

Dreccs, and their associated tribe, rarely engage in overt practical sorcery and

mostly do not describe themselves as Satanists or even as following the LHP. Instead, they describe and refer to themselves, simply, as Drecc.

Ethos

Ethos refers to the distinguishing character, or nature, of a particular O9A weltanschauung. The spirit that animates it. See also O9A Ethos.

Exeatic

To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed "society".

Exoteric/Esoteric

Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner /acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.

Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning.

Falcifer

- 1) The title of the first volume of The Deofel Quartet.
- 2) The exoteric name given to the esoteric (or "hidden") nexion which is opened by Adepts to prepare the way for Vindex. This nexion - like Vindex - may be presenced in a specific individual, or in a group of individuals. There is a symbiotic relationship between Falcifer and Vindex, who - if presenced in individuals - can be either male or female.

Five Core O9A Principles

See Core O9A Traditions.

God

According to the O9A, the God - the supreme creator Being - of conventional

religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

Hebdomadry

A traditional name used to describe The Septenary System.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification.

It was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their servants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Hubriati-syndrome

The hubriati-syndrome is the hubris-like belief of some Occultists that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or

protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical statement, replete with abstractions, which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The magians-of-the-earth are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.

Our behaviour toward our own kind is guided by our Law of Kindred Honour (aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code). Our behaviour toward mundanes is guided by our understanding of them as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Law of The Sinister-Numen

The Law of The Sinister-Numen (aka The Sinister Code) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles.

Left Hand Path (LHP)

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for

their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

Magick

The term dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652 CE.

Magick (aka Sorcery) - according to the Sinister tradition of the O9A - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understand and practised by the O9A - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonie Magick.

Aeonie Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.

Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develop one's personality and esoteric skills. There are seven stages involved in Internal Magick.

External Magick is basic, "low-level", sorcery as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bring or to fulfil the desire of an individual.

Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies. Five-dimensional magick is the New Aeon magick sans symbols, ceremonies, symbology (such as the Tree of Wyrd) and beyond all causal abstractions, and it is prefigured in the advanced form of The Star Game.

Magian

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

Masculous

By the term masculous we mean: the traits, abilities and qualities that are conventionally and historically associated with men and which are evident in patriarchal religions such as Judaism, Nasrany, and Islam. Among such traits are competitiveness, aggression, the desire to organize/control.

In the O9A system the stages of Neophyte, Initiate and External Adept of the Seven Fold Way are associated with an experiencing the masculous aspects of the psyche while the stage of Internal Adept is associated with the muliebral aspect, with the Rite of The Abyss being an enantiodromia: a melding of, and thence the transcendence of, both the masculous and the muliebral.

Muliebral

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

Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.

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

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

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

Naos

1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.

2) The title of the O9A text "Naos - A Practical Guide to Becoming An Adept".

3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

Nexion

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, exoterically, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and

causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the O9A MS *The Mythos of the Dark Gods*.]

Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric depending on context.

In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.

In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrd plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal) being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.

In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS *Atazoth*.

Beyond this, the Nine Angles are symbols of The Star Game which itself is sorcery that is, one nexion which can presence the acausal. But even this is only a beginning a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the O9A.

Niner

A freelance operative whose culture is that of the O9A, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the O9A Ethos. Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

Order of Nine Angles

The Order of Nine Angles is a modern Occult movement - or sub-culture - which has its own Occult philosophy, its own Logos, and its own Occult methods and techniques.

In antinomian terms appropriate to the Current Era where the Magian Ethos dominated, the O9A/O9A is a subversive, sinister, esoteric association - a collective (or kollektive) - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

One of the primary aims of the O9A is to develop a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by practical means and through practical exeatic deeds.

Our aims and goals can thus be achieved in the following manner:

- (1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the O9A (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.
- (2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.
- (3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

O9A Culture

O9A culture - sometimes spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. O9A ethos]; (2) our aural traditions, and (3) our five core principles/five core traditions.

O9A Ethos

The O9A ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollektive tradition - is manifest in:

(1) our code of kindred honour;

(2) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external supra-personal authority;

(3) our acceptance that it is primarily by pathei-mathos [by learning from direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

O9A Iterations

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is known as the O9A.

The first iteration/phase - aka O9A 1 - may be considered to be exoterically manifest in the overt and practical traditional Satanism of the early O9A (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL.

The second iteration (c.1986-2009 ce) - aka O9A 2 - was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial O9A-type groups/nexions.

The third iteration - aka O9A 3 - is that of the current O9A, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.

All iterations - past and present - although different in character co-exist within the O9A, just as a mature living being has within it the younger being from whence it matured.

Presencing The Dark

A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric. Understood exoterically, To Presence The Dark means to consciously

work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one. Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrð and thus to work Aeonic Sorcery.

Psyche

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Rounwytha

The name traditionally given to those few, rare, individuals (mostly women) who naturally possessed the gift of Dark-Empathy (aka Sinister-Empathy aka Esoteric Empathy).

Rounwytha Tradition

Also known as The Way of the Rounwytha.

The muliebral [qv.] tradition or principle which forms the basis for the inner (mystic, esoteric) Way of the O9A and which thus is one of the core principles on which the O9A is based.

In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour - equally, without distinction - to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of O9A tradition can be either a male or a female warrior.

Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of O9A esoteric tradition to whom sacrifices were and are offered.

The Rounwytha tradition is the basis for our new sinister feminine archetype, for the new ways of living for women of our kind, and which ways of living involve: (1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on

themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority. (3) Women of our kind relying on their own judgement, a judgement developed and enhanced by *pathei-mathos*, by learning from direct practical experience, from tough challenges, and one's mistakes.

(4) Women of our kind developing and using their natural, their latent, their empathic and muliebral, abilities, qualities, and skills - such as empathy and intuition.

For more details, see O9A MSS such as 1) *Alchemical Seasons and The Fluxions of Time*; 2) *Denotatum - The Esoteric Problem With Names*; 3) *The Rounwytha Way Our Sinister Feminine Archetype*; 4) *Diabological Dissent*.

Satan

A *satan* - qv. the O9A text *The Geryne of Satan* - is term used to describe someone who is an adversary and who is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to those who regard themselves as chosen by their monotheistic God.

The Satan is used to describer the chief adversary - of the so-called 'chosen ones' - and the chief schemer against them. That is, as an archetype of and for such opposition to Magians and the Magian ethos.

Satan is regarded, by the O9A, as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to assume various causal forms. [Regarding the "names" of such beings, see, for example, Footnote (2) of the MS *Mythos of the Dark Gods*.]

Thus the O9A has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions.

Satanism

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

opposition.

In traditional O9A nexions, Satanism is a specific Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself, by - for example - returning, presencing, in the causal, not only the entity known as Satan but also others of The Dark Gods.

In essence, and thus esoterically, Satanism - as understood and practised by the O9A (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism was traditionally defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.

Septenary

A name for the basic symbology (causal magickal symbolism) of the Seven Fold Sinister Way represented exoterically by The Tree of Wyrð, and consisting of seven stages or "spheres" joined by various pathways.

Sinister

Of or pertaining to our Dark Tradition, and thus to the five core principles of the O9A (qv). Often used as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society.

It is thus more general than the term "satanic".

Sinister Dialectic

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing.

Sinister-Empathy

Sinister-Empathy (aka Acausal-Empathy aka Dark-Empathy aka Esoteric Empathy) is a specific type of empathy - that which relates to and concerns acausal-knowing. That is, the perception and the understanding of the acausal nature of those beings which possess or which manifest acausal energy.

Sinister-empathy is one of the skills/abilities that can be learnt by suitable (but not all) Internal Adepts, and can be developed by those beyond that particular esoteric stage of knowledge and understanding.

Some rare individuals (traditionally called by the name Rounwytha) are naturally gifted with Dark-Empathy.

Sinister-Numen

The Sinister-Numen is the term used to describe that which, and those whom, re-present certain types of acausal energy in the causal.

Thus, certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of The Sinister-Numen, and which Law serves to define, and to manifest, that which is not-mundane, and thus that-which-is-O9A.

Sinister Way

A name given to the system of training (magickal and practical) of Initiates used by the O9A. Sometimes also called The Seven-Fold Sinister Way or The Seven Fold Way.

It consists of seven stages, each represented by a particular magickal Grade. [See, for example, the O9A MS NAOS.] One aim of the Way is to create a certain type of individual.

Sorcery

Often used as a synonym of magick (qv). Sorcery - according to the Dark, Sinister, tradition followed by the O9A - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims. [See the O9A MSS *An Introduction to Dark*

Sorcery and the compilation titled *Naos*.]

Star Game

The Star Game is a re-presentation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine re-presents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well.

This particular re-presentation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrð (and of the septenary system itself).

The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develop acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick.

It can also be played as a "game", akin to a chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the O9A MS NAOS.

Traditional Nexions

A name given to O9A groups (aka Temples aka cells) where individuals undertake The Seven Fold Way, and where sinister ceremony sorcery is undertaken. Many (though not all) Traditional Nexions follow the path of Satanism.

Traditional Satanism

A term, first used by the O9A several decades ago, to describe its own Sinister and Septenary Way, and to distinguish it from the other types of "Satanism" (such as those of Levey and Aquino) which were once given public prominence.

The term was used to describe the O9A due to the aural, and other, teachings of the O9A: many of which teachings (such as the Septenary system and Esoteric Chant; legends and myths regarding Baphomet and The Dark Gods; and Satanism as an individual Way of personal and Aeonian evolution) were handed down aurally by reclusive sinister Adepts over many centuries.

The term Traditional Satanism has since been appropriated by others, some of whom have attempted to redefine it.

Tree of Wyrð

The Tree of Wyrð, as conventionally described ("drawn") and with its correspondences and associations and symbols (see the O9A MS NAOS),

re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one re-presentation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

Vindex

The name of the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to destroy the current status quo (the Old Aeon, now manifest in the so-called New World Order) and prepare the way for - and inaugurate the practical beginnings of - the New Aeon.

Like Falcifer (q.v.), Vindex can be presented ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour [See the O9A MSS *The Law of the New Aeon* and *Tyrannies End: Anarchy, Magick and the Law of personal Honour*].

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

Vindex is thus the name given to the person (male or female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex - both on the practical level and in terms of ethos - is the Magian. The main allies of the Magian have been the hubriati of the West - that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive.

The essence of the new way of life that Vindex heralds and implements (the

Vindex ethos) is:

- (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and
- (2) the way, the law, of personal honour in place of the abstract laws made by governments.

Wyrd

As used by the O9A, Wyrd is the term used to describe that supra-personal forces (aka energies) which can influence individuals, which non-Adepts cannot control in any manner, which Adepts can discover and to a quite limited extent influence, but which only those of and beyond the esoteric stage of Master/Mistress (that is, beyond The Abyss) can fully synchronize with.

Exoterically, Wyrd can be considered to be the Cosmic fates of the individual (note the plural, due to the partly acausal nature of Wyrd), as opposed to the simple, causal/linear, Destiny (fate) of the individual, and which Destiny can be dis-covered by means of the Rite of Internal Adept.

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130 Year of Feyn

cc. R. Stirling & O9A
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