

## ONA Esoteric Notes XLIX

### A Muliebral Ethos

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

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

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

### Of Gates And Nexions

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

Gate/Star-Gate:

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

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

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

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

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



## OF SOLUTION.

### *The second Gate.*

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

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

## THE RECAPITULATION.

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

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





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

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

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

/Shapeshifting; (5) Veiled Strength.

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

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

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

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

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

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

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

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

languages and their literature."

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

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

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

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

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

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