

O9A Esoteric Notes LXIII

Atazoth And Alchemical Sources

Given that some Occultists seem to have confused the Order of Nine Angles (ONA/O9A) 'dark god' Atazoth with the Lovecraftian Azathoth it is pertinent to point out that Atazoth is described in ONA texts as meaning "an increasing of Azoth: at-azoth." ONA texts also explain what the term azoth means in the septenary system, qv. the text entitled *Azoth* included in the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles* which states that "azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt."



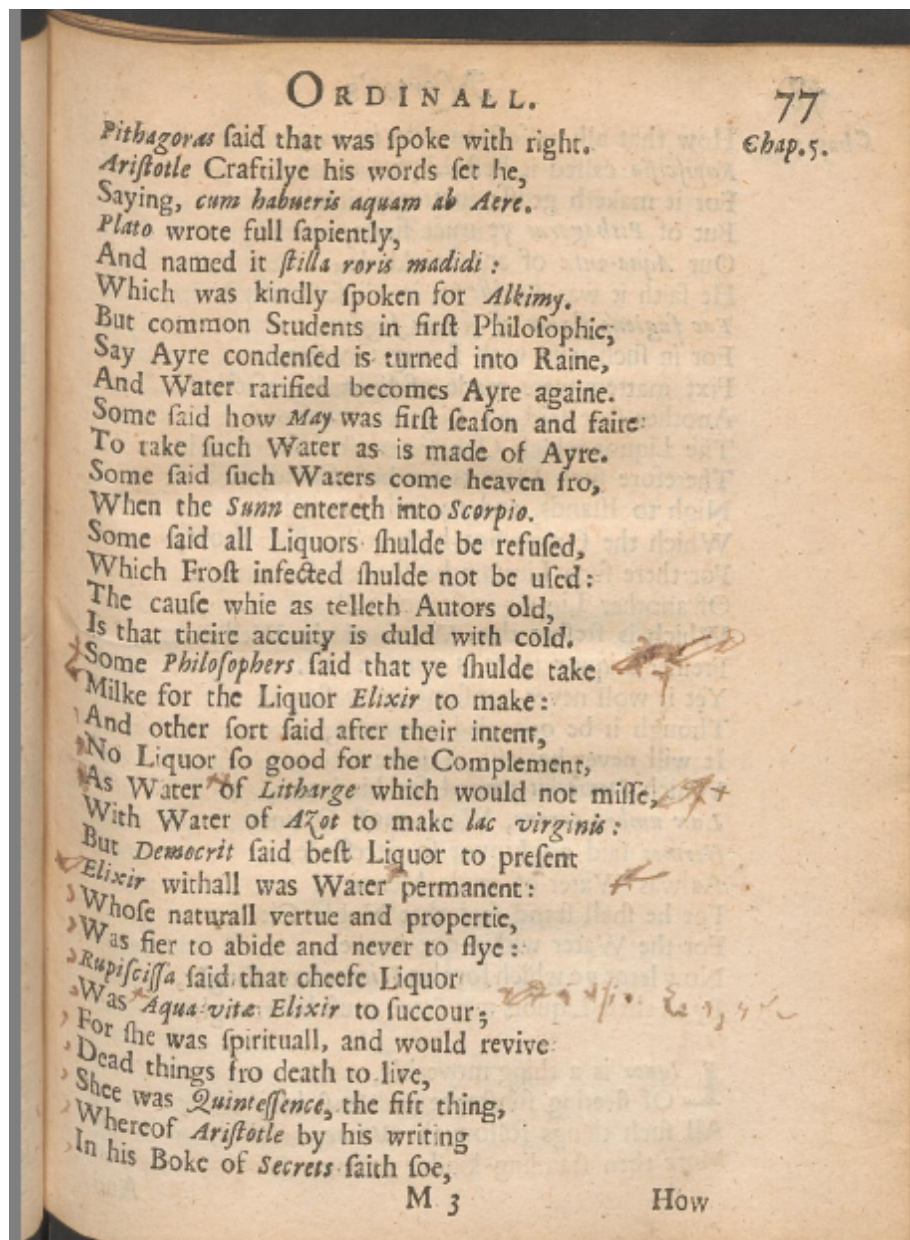
The Living Water, Azoth
(Alchemical Mercurius, Salt, & Sulfur)
Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library {1}

Anyone who reads what Lovecraft wrote about Azathoth (which is not much), and reads what the ONA wrote about Atazoth, will see there is no connection

whatsoever between Atazoth and the Lovecraftian Azathoth, Where, for example, does Lovecraft and his followers mention that "azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt." In other words, the ONA had a different tradition regarding azoth than all other modern occultists who accept that azoth means Mercurius and connect it to the kabbalah.

However, in the *Ordinall of Alchimy*, included in *Theatrum Chemicum Britannicum* (published in 1652), Norton wrote - in reference to what some Philosophers said - that

"ye you shulde take milke for the Liquor to make: And other sort said after their intent, no liquor so good for the Complement, As Water of Lithage which would not misse, With Water of Azot to make lac virginis [...] For she was spiritual, and would revive dead things fro death to live, Shee was Quintessence." {2}



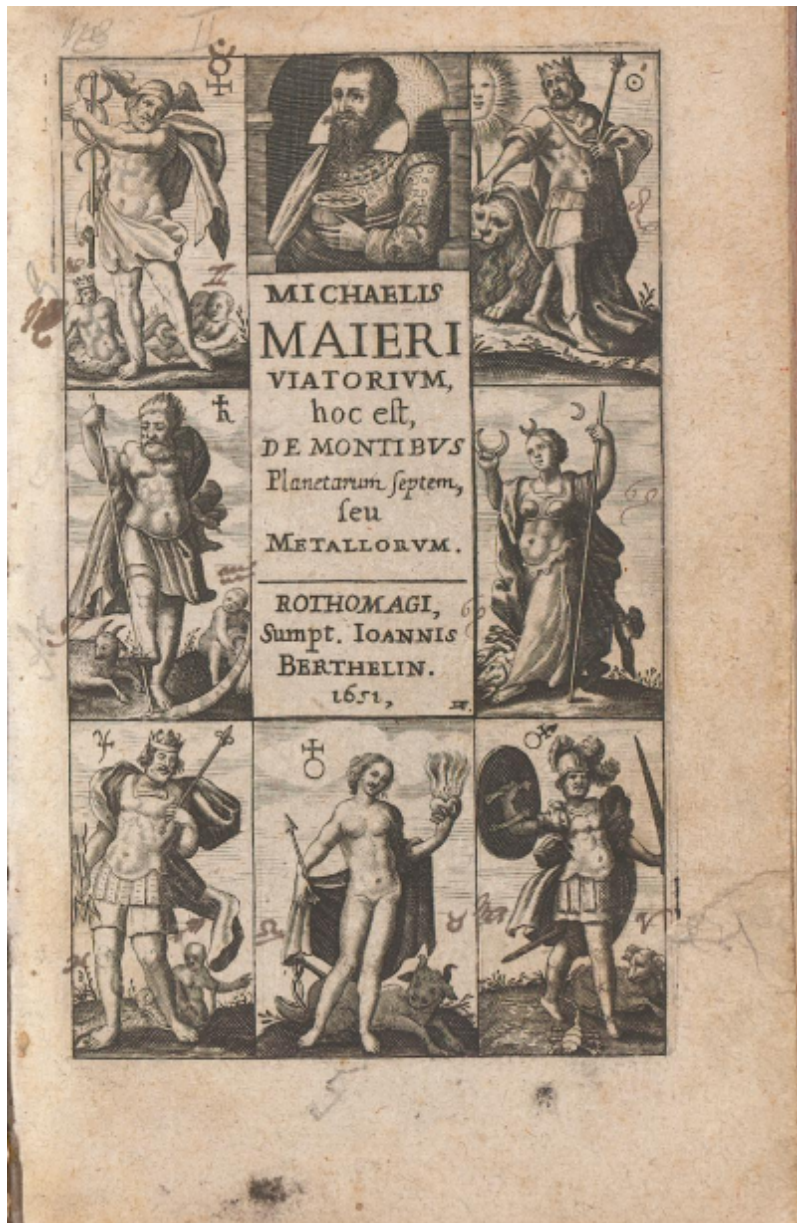
The crucial sentences being "Water of Azoth to make lac virginis...She was Quintessence," which supports the ONA interpretation. Furthermore, the first section of the Latin Asclepius is also relevant: omnia unius esse aut unum esse omnia; ita enim sibi est utrumque conexum, ut separari alterum ab utro non possit.



Lac Virginis
represented as part of the three-fold fountain of life:
Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library

In respect of mercurius, while the *Lexicon Alchemiae Sive Dictionarium Alchemisticum* (Frankfurt am Main, 1612) gives some information about Azoth (pages 96-97) - and quoting sources such as Abu Musa Jabir ibn Hayyan (Geber) classifies azoth as mercurius {3} - other sources (such as the *Ordinall of Alchimy*) seem to contradict this identification.

This diversity of meaning is common among alchemical texts of the 16th and 17th century. That most modern occultists have accepted Azoth as implying a particular type of mercurius does not mean that there is not an alternative alchemical tradition. For example, a reading of *Viatorium* by Maieri published in 1651 {4} - whose frontispiece depicts a septenary system - will reveal (pp. 22-71) how Mercury/Mercurius was actually alchemically and otherwise understood in the 17th century and how the matter of alchemical mercurius was not as simple as many latter-day occultists have made it seem to be or perhaps would like it to be.



In addition, in Maieri's *Secretioris Naturae Secretorum Scrutinium Chymicum* {5} there is in Epigramma XXXIII (Hermaphroditus mortuo similis) an informative woodcut and interesting information about Mercurius, and where this alchemical stage is likened to the Phoenix arising reborn from the flames. Indeed, one considers these two Latin works by Maieri together there is reason to believe that they may well be among the sources used by Anton Long in respect of the O9A Septenary System and the Seven Fold Way.

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Kabbala Primary Sources

A study of primary Western sources such as *Kabbala Denudata* by Knorr von Rosenroth and others - the text of which is in Latin {6} - will reveal why and

how the kabbala is intrinsically bound to Judaism.

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protrahitur è Binah in Gebhuram. (י.) est linea, quæ protrahitur è Daath in Chesed. (כ.) est linea, quæ protrahitur è Daath in Gebhuram. (ג.) est linea, quæ protrahitur ex Chesed in Tiphereth. (ד.) est linea, protracta è Gebhurah in Tiphereth. (ה.) est linea ducta ex Chesed in Nezach. (ו.) est linea derivata ex Gebhurah in Hod. (ז.) est linea protracta ex Tiphereth in Nezach. (ח.) est linea protracta ex Tiphereth in Hod. (ט.) est linea protracta ex Nezach in Jesod. (י.) est linea, protracta ex Hod in Jesod. (יא.) est linea, quæ trahitur ex latere dextro, nimirum ex Kether, Chochmah, Chesed & Nezach, & descendit in Malchuth. (יב.) est linea, quæ trahitur ex latere sinistro, nempe ex Kether, Binah, Gebhurah & Hod, & prorogatur in Malchuth. (יג.) est linea protracta ex Kether in Daath. (יד.) est linea protracta ex Daath in Tiphereth. (טו.) est linea protracta ex Tiphereth in Jesod. (טז.) est linea, quæ ducitur ex latere medio ex Kether nimirum, Daath, Tiphereth & Jesod, & tota descendit in Malchuth.

Sphæra Litera (M) signata, repræsentat Mundum Briathicum, ubi observanda.

Sephiroth.	Nomina.	Angeli.	Chori Angelorum
1. Kether.	איה	Jehuel.	Seraphim.
2. Chochmah.	אהי	Raphaël.	Ophanim.
3. Binah.	אהה	Cherubiel.	Cherubim.
4. Daath.	היה	Schemuel.	
5. Chesed.	היה	Zadkiel.	Schinanim.
6. Gebhurah.	היה	Tarschisch.	Tarschischim.
7. Tiphereth.	היה	Chasmal. alii Metatron.	Chaschmalin.
8. Nezach	היה	Ufiel.	Malachim.
9. Hod	היה	Chasniel.	Bene Elohim.
			10. Jesod

Extensio 10. punctorum mundi Tohu.	§. 2. Et ex illis deinde extendebantur in spatium splendoris 10. puncta mundi Tohu comprehensa in puncto uno ceu toto, in quo tamen pars mala, unde non videbantur in eo, nec agnoscebantur 10. illa puncta singula & in specie, ut dicitur Sectione sequenti.
Punctum Lucis retractum,	§. 3. Ipsum vero replebat spatium hoc splendoris, nec tamen illi competeat attributum loci, quoniam punctum ipsum inibi constitutum sine divisione erat, eò quòd nihil haberet realitatis ob nimiam lucis potentiam, donec lux illius puncti regrederetur & colligeretur, ut manifestaretur deus illa in ipso contenta.
Retractio illa denotat iudicium,	§. 4. Omnis autem regressus iudicium denotat. Et quamvis An Soph intenderet inibi producere Benignitatem, nihilominus sine illo non poterant subsistere, & retractio illa omnino haberi debet pro iudicio, sicut in lumen ab aliquo aufertur.
Kuph in plenitudine æquipollet טוּפּ	§. 5. Nomen autem Tehiru, splendoris est קוּפּ יָדָא Tredecim Kaph quæ omnia fiunt ex Memmin Adunin primi, sicut explicuimus. Tria autem residua veniunt à tribus partibus Jod: Atque hoc est mysterium quod dicitur Magistri nostri bonæ memoriæ: Kuph est Sanctus ille Benedictus. Nam Kuph in plenitudine sua per Gem. idem valet ac קוּפּוּמָא quia ipse est locus mundi, qui comprehendit omnes mundos in spatio sphaerae suæ. Sæpienti satis.

C A P. VI.

Extensio Sphaeræ splendoris,	§. 1. Sphaera hæc Splendoris extensa erat intra aërem primum occupans partem loci ejus, cui Adam primus prævalere non debebat virtute præcepti Regii.
Splendor circumdatur ab Adamo primo.	§. 2. Et post extensionem Splendoris spatium Malchuth Adami per eundem circumdabat ab omni parte.
Aëris primi & Splendoris figura diversa.	§. 3. Sed iste aër primus erat quadratus; Splendor autem circularis, tanderelinquebantur 4. anguli in quadratura ejus, & inibi existebant 4. nomina ordine suo in angulis istis קוּפּוּמָא טוּפּוּמָא.
Situs Mundi Aziluth.	§. 4. Et iste splendor est locus mundi Aziluth post restitutionem factam, cum scilicet Adam primus simpliciter ita dictus sursum propelleretur usque ad pedes ejus.
Corona Aziluth,	§. 5. Et statim post illum incipit caput Antiqui Sancti, quod est Corona Aziluth: cui adstruuntur 4. personæ sociæ sub combinatione קוּפּוּמָא, quæ mundi extracti sunt super pedibus Schechinæ.
Asiah spiritalis & corporea.	§. 6. Intimum autem circuli & sphaeræ hujus splendoris est Asiah spiritalis & Asiah corporea, in cujus medio nos jam subsistimus, nempe in terra hac, quæ vocatur תּוֹבֵל, ubi combinantur Septem terræ usque ad locum.

Pages from Kabbala Denudata

The kabbala is replete with quotations from both the Old Testament and from what various Rabbis are reported to have said, all in support of a rather complicated theory (including Hebrew as *the* 'divine' language) regarding the ten emanations of Jehovah, which theory of various divine emanations derives from earlier Hellenistic sources such as the Corpus Hermeticum (c. second/third century CE) and which Hellenistic sources present the theory of divine emanations in a far more straightforward manner.

Modern attempts by Western occultists to paganize and 'occultify' the kabbala, and use it as the basis for Western esotericism, are therefore silly at best and at worst a symptom of just how latter-day (non-O9A) occultists are still in thrall to Magian abstractions, given that there exists - and has existed for centuries - an alternative, non-Judaic, Western pagan occult tradition deriving from Greco-Roman sources, a pagan tradition manifest most

noticeably in the septenary anados of the O9A's practical Seven Fold Way where pathei mathos [learning directly from personal exoteric and esoteric experience] replaces complicated mystical theories such as the Judaic kabbala which theories invariably require interpretation (exegesis). The contrast is thus between the pagan practical Greco-Roman ethos, exemplified by pathei mathos, and the immersion in mystical theories and exegesis exemplified, par excellence, by the kabbala.

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The Question Of Membership

The vexed question of 'membership' of the Order of Nine Angles has been much discussed in the past decade by both those affiliating themselves with the O9A and by anti-O9A propagandists. Among those affiliating themselves with the O9A there is much dispute and as yet no consensus.

For example, the 2014 essay *Defining The Order of Nine Angles {7}* by Mr Parker, perhaps the most detailed analysis of the matter so far, concludes by stating that "the O9A should be classified as a modern occult philosophy and as modern occult group, society, or movement."

Given that the complete (printed) Oxford English Dictionary, defines a movement as "a series of actions and endeavours on the part of a group of people working towards a shared goal; an organization, coalition, or alliance of people working to advance a shared political, social, or artistic objective," it could be argued that the O9A is indeed a movement given that among its shared goals is its logos (manifest exoterically as the law of kindred honor) and its evolution of individual human beings via the praxis (the gnosis) that is its Seven Fold Way. In this scenario, to be O9A (to be a member of the O9A) is to identify with (strive to live by) this O9A logos and embark upon an O9A praxis such as the Seven Fold Way, or the way of the Drecc/Niner, or the way of the Rounwytha, which Seven Fold Way praxis requires the 'member' to form their own nexion, and which Drecc praxis requires them to form or be part of some gang or modern tribe.

However, others who have affiliated themselves with the O9A have said that there is no 'membership' of the O9A because

"no one can join and then leave the ONA because there is nothing to join or leave, since the ONA is [just] an esoteric philosophy and three basic practical occult ways [...] There is no ONA to promulgate anything. All anyone has (with one exception) are the writings of Anton Long from the 1970s to around 2011. Everything is an interpretation of those, an analysis of those, an evolution of the ideas and methodologies found in those, the personal opinions of others about them and sometimes squabbles about them. The one exception is the learning and experience of those very few who

have followed the O9A seven fold way to at least Internal Adept, who only (if you find them) offer advice, person to person." {8}

In this scenario, the O9A should, as one O9A observer noted a few years ago, be:

"[considered] as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active."

Here, the O9A is not a movement per se but rather an ethos, an idea, an esoteric 'current'. Or, perhaps more correctly, a new logos, and one presenced by those who, abiding by the law of kindred honor, declare that they are O9A and/or who presence that logos via their own O9A inspired nexion/temple/group/cell and which nexion, being autonomous, can develop/evolve/interpret everything O9A in their own individual, independent, way.

Moreover, this diversity of opinion within the O9A about such a matter is natural and healthy; a necessary dialectic given the fundamental O9A principle of the authority of individual judgment. {9}

The only matter which O9A disputants seem to agree on is that to be O9A, a person has to accept and strive to live by the O9A code of kindred honor. {10}

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{1} Rosarium Philosophorum, MS Ferguson 210, University of Glasgow Library. An 18th century English translation of *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1550, which book is available to read online or download in facsimile at <https://books.google.co.uk/books?id=SQ9Non4XspUC>

{2} A copy is available [as of January 2017] to read at: <https://archive.org/details/theatrumchemicum00ashm>

{3} The book - courtesy of Google books - is available to read online or download in facsimile at <https://books.google.co.uk/books?id=Lvm1pP4MFIwC>

{4} The book, published in 1651, is available at <https://books.google.co.uk>

/books?id=jIxmAAAaCAAJ

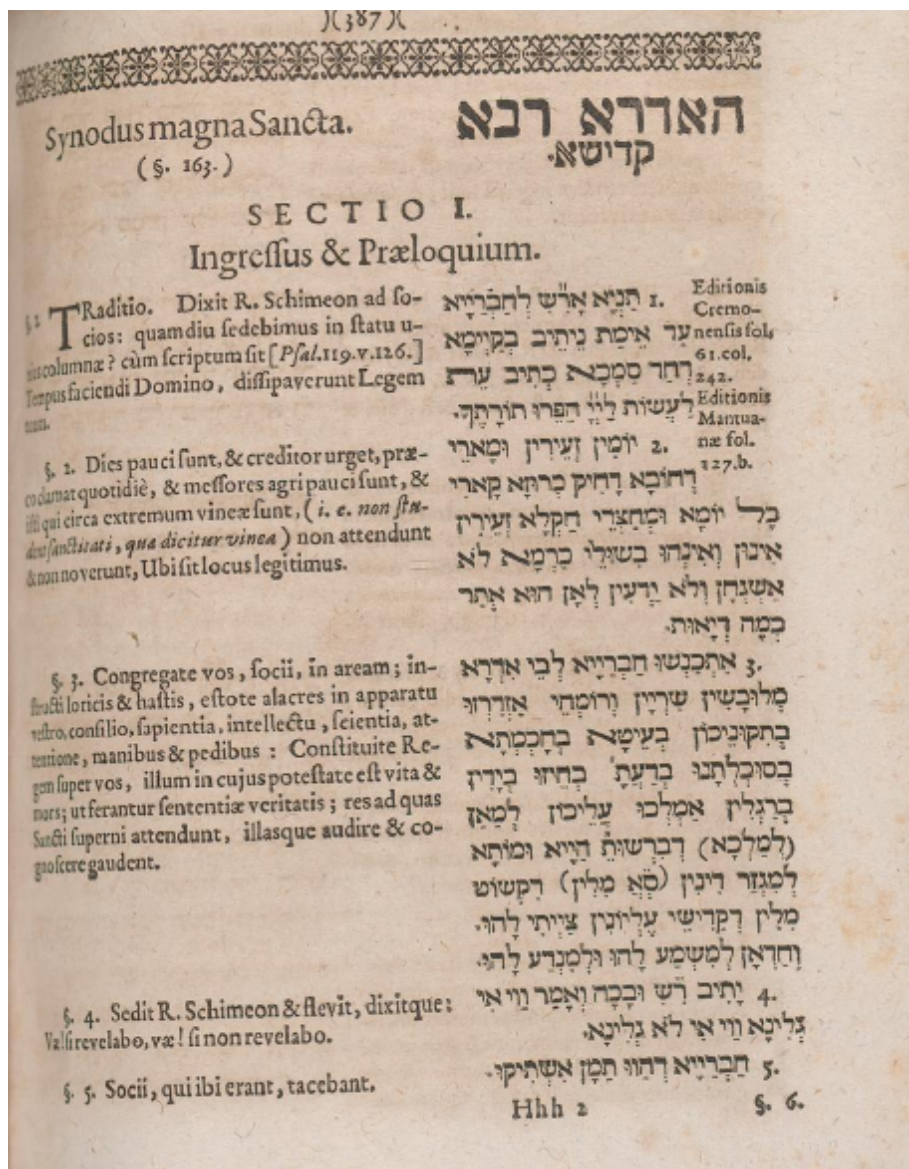
{5} Available at <https://books.google.co.uk/books?id=fj5reuvZ7NgC>

{6} A copy of the 1667 edition (volume I) is available at <https://books.google.co.uk/books?id=yIlOquc5yOUC>

The complete work is available [as of January 2017] at <http://billheidrick.com/Orpd/KRKD/index.htm>

It should be noted that the 1912 Mathers translation is not very good, omits passages in Hebrew and also the parallel Hebrew text itself, and is of only a tiny part of the complete original text which original, depending on the edition, consists of around 2550 pages. As such, Mathers provides a rather distorted version of the text.

For example, here is a page from the original:



Here is Mathers translation:

HADRA RBA QDISHA
(HA IDRA RABBA QADISHA);

OR.

THE GREATER HOLY ASSEMBLY.

CHAPTER I.

THE INGRESS AND THE PREFACE.

1. TRADITION.—Rabbi Schimeon spake unto his companions, and said: “How long shall we abide in the condition of one column by itself? when it is written, Psa. cxix. 126: ‘It is time for Thee, Lord, to lay to Thine hand, for they have destroyed Thy law.’

2. “The days are few, and the creditor is urgent; the herald crieth aloud daily, and the reapers of the land are few; and those who are about the end of the vineyard attend not, and have not known where may be the lawful place. (*That is, do not study holiness, which is called the vineyard.*)

3. “Assemble yourselves, O my companions, in an open space, equipped with armour and spears; be ye ready in your preparations, in council, in wisdom, in understanding, in science, in care, with hands and with feet! Appoint as King over you, Him in whose power is life and death, so that the words of truth may be received: things unto-

{7} <https://omega9alpha.wordpress.com/2014/04/18/defining-the-order-of-nine-angles/>

{8} The comment was made by 'The Three Wyrd Sisters', qv. their pro-O9A blog currently [January 2017] available at <https://wyrdsister.wordpress.com/>

{9} <https://omega9alpha.wordpress.com/individual-judgement/>

{10} The O9A code of kindred honor is as follows:

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

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

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

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

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

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

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

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

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

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

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

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

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