

## **Empathy, Pathei-Mathos, and the Aeonie Perspective A Guide to the Esotericism of the O9A**

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### **1. Pathei-Mathos and The Initiatory Occult Quest**

#### **Pathei-Mathos**

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

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

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

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

(or many encounters) with the imminent possibility of one's own death.

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

In that sense, it is and has been a useful esoteric technique, a new type of Dark Art. Which is one reason why the ONA has such techniques as Insight Roles, grade rituals such as Internal Adept; an exoteric adversarial - heretical and amoral - praxis; and tough physical challenges. So that individuals can test themselves and be tested; can suffer, can endure hardship and triumph or fail; can shed affectations and come to know themselves for who and what they are; and can acquire the necessary esoteric, Aeon, perspective, of themselves as a fragile mortal nexion.

For what pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the 'light' and the 'dark', and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/'guidance') and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom.

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

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

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

Which is not to say that such structured methods as our Seven Fold Way and the Way of the Rounwytha are the only means to wisdom, as we understand and appreciate wisdom. Only that they have proven effective in enabling some individuals to achieve

that tertiary goal, that third phase; an effectiveness that can be appreciated by a personal knowing of such individuals, and also by their creative effusions, be such Occult, or philosophical, or personal, or, in the case of a few individuals, musical/artistic, or scholarly [3], or pedagogic.

### **The Initiatory Occult Quest**

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

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

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

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

The rite of The Abyss - as manifest in the Camlad Rite with its dark simplicity, its stasis, its dangerous requirement of confinement for a whole lunar month - is where the old pathei-mathos before and following the rite of Internal Adept is melded with the new pathei-mathos of those recent three or more years. For the candidate has nothing else to do but dwell upon such matters, and to try and simply *be*, to be what they are and always were, one microcosmic connexion, suspended between causal and

acausal Time. In addition, and crucially important and necessary, the candidate has to implicitly trust someone; trust them to leave food and trust them to reveal when their lunar month of isolation has ended. [5] In effect, their entrust their own life to someone else, for a whole lunar month.

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

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

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

Conversely, not everyone beyond a certain age, claiming to follow or who actually has followed an initiatory Occult quest, is or might be wise, or even an Adept. For wisdom is either a profoundly rare wyrdfully-given gift - obvious by the personality, life, and works of the mature individual - or the result of someone successfully following, over several decades, an initiatory Occult quest to its exalted ending, a success again obvious by the life, the personality and the works of the individual [6]. For both types - those wyrdfully given the gift and those acquiring it by Occult, alchemical, means - are harbingers of a new human race and, from this race, this new breed, of a new human species.

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

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

Anton Long

### *Notes*

[1] By term *wisdom* is meant not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and

concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

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

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

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

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

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

## 2. The Aeonic Perspective of the Order of Nine Angles

In many Order of Nine Angles texts mention is made of 'the Aeonic perspective' and since this perspective is an important feature of ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest. <sup>[1]</sup>

The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

### The Individual

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with,

a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way - or our Way of the Rounwytha - are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically [2].

In addition, the nexion that is the individual is part of the matrix of all living beings, human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways - be they termed of the Left Hand Path or of the Right Hand Path - is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of The Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

(1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

(2) Both the sinister and the numinous - the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then - and according to their newly dis-covered and understood personal nature/character - enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeonic, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

## The Understanding

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeonic. That is, as a means to aid their own personal development and to participate in Wyrd and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the 'deification of the self' and the perpetuation of primitive human beings by means of a belief such as 'might is right' <sup>[3]</sup>.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric – for our perspective is that of centuries, of Aeons.

## The Order of Nine Angles

The ONA is thus not some 'causal form', but rather a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time. A causal form is just that:

causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with an Aeonian perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrd - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-numinous, change in some of those so influenced, whether or not they know it and whether or not they try to hide it from themselves and others.

As I wrote in another recent essay:

" We grow and have grown slowly, as befits our Aeonian perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour...It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture.

Naturally, like all families, sometimes there are disputes, as sometimes a young son or daughter leaves home to adopt another culture or none. But by and large the family stays together, because of our culture, our traditions, our practices, our Occult abilities and faculties, our very long-term esoteric aims and goals.

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why we have recruited, we still recruit and will continue to recruit, in the old-fashioned way."

Anton Long  
Order of Nine Angles

### *Notes*

[1] For us, *culture* implies five important qualities, and these qualities are:

(1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of



reason, (4) pathei-mathos; and (5) a living aural tradition.

It is these 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 ONA text *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

In respect of ‘the instinct for disliking rottenness’ see the ONA text *Concerning Culling As Art*.

[2] A very basic overview of causal and acausal is given in *The Theory of the Acausal*.

For how we use particular terms, refer to v. ≥ 3.07 of our *A Glossary of Order of Nine Angles Terms*.

The Seven Fold Way (also known as the Seven Fold Sinister Way) is outlined The Methods and Tradition of The Seven Fold Way, with an overview given in *The Complete Guide to the Seven Fold Way*, and which overview is also contained in the ONA pdf compilation *The Requisite ONA* (51 Mb) which includes copies of all the necessary texts, including *Naos*. See also the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion* which deals with The Passing of The Abyss.

The training of the Rounwytha is mentioned in the text *The Rounwytha Way: Our Sinister Feminine Archetype*.

[3] Refer to texts such as *The De-Evolutionary Nature of Might is Right*.

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### **3. The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles**

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning – a knowing, an experience of – other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos (‘the heavens’) beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding – a perception – of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy – when cultivated, developed, and used – extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide - they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location - and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past - onto the mundane world they have chosen to temporarily leave behind - or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where is the beginnings of wisdom can be found.

Anton Long  
 Order of Nine Angles  
 122 Year of Fayen

*Notes:*

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being – those species of living beings – which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills – in this case of empathy – is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual – the journey from Initiate to Adept and beyond – which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha – the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in *The Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

#### **4. Toward The Abyss - A Guide for the Internal Adept**

After perhaps a decade or more replete with the striving To Presence The Dark in practical ways, there naturally arises within some of our kind – who have not, out of choice, rigorously followed the traditional Seven-Fold Way to Internal Adept – certain disabling or troubling doubts and questions, and sometimes even a real personal anguish. Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way.

Sometimes these doubts are to do with ethics, with the morality of certain deeds done; sometimes – for those with family and offspring or considering such – the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Sinister Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner

reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to life again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions - such personal turmoil as occurs - are only the beginning of the esoteric/alchemical process of dissolution/unification/reunification that forms the essence of what is known as The Passing of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss - where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss - just one more stage of our Sinister Way - that provides the necessary context.

### **What Are The Answers?**

The answers to questions, and the how of how to resolve such doubts, are as always for each individual to discover for themselves. Theirs is the continuing journey; theirs is the success - or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand."

Thus, the answers to many such doubts may well reside in three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Sinister Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist (and have been mentioned in many MSS) - means such as the advanced form of The Star Game. Basically, the person has to

become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their sinister character born from practical deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time - from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonie Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time - from a year to much longer.

In respect of (3), if there is no such person, one has to be sought. For such a sharing, according to our Sinister Way, is part of the balance required, as is raising the progeny of such a sharing according to our Sinister Way.

What all this means is that they - despite what they believe, or desire to believe, about themselves - have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

### **Acta Est Fabula Plaudite**

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful Satanic laughter.

Sometimes someone - teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego - may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos. But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned - right from the start. We, The Order of Nine Angles, are as we are - *balewa*. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos - a game for some, perchance a *τραγωδία* for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

Anton Long  
Order of Nine Angles  
122 Year of Fayen

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