



Dark-Empathy, Adeptship, and The Seven-Fold Way

The cultivation of the faculty of Dark-Empathy is part of the training of The Seven-Fold Way; an esoteric skill possessed by all genuine Adepts, and a skill, a Dark Art, whose rudiments can be learnt by undertaking the standard (basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months), and mastery of which Dark Art involves - with one exception [1] - undertaking the advanced Grade Ritual of Internal Adept, which lasts for a different alchemical season (usually six months or more, depending on geographical location).

Possession of this skill, this particular faculty, is one of the qualities that distinguishes the genuine Adept. In the Rite of Internal Adept, the candidate has nowhere to hide - they are alone, 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.

One illustration (and here another esoteric secret is revealed) may suffice to show the difference between a genuine Adept (someone who has followed the Seven-Fold Way to at least the stage of Internal Adept) and the pretentious or deluded mundanes who consider themselves knowledgeable about certain

arcane, or esoteric, matters and who may even have given themselves some pretentious title (such as Priest, or High Priest, or even "Druid"). This illustration concerns the feast (or festival) which often goes by the name Samhain. According to mundanes pretending to be Occultists, or Wiccans, or Druids, or Sorcerers (or whatever) this feast occurs on the night of October 31st - that is, its date is fixed, and determined by a particular solar-based calendar which divides the (allegedly) fixed year into certain specific months of certain durations. Why do these pretentious Occultists say, write, and believe this? Because - for all their often pretentious (and sometimes well-meaning) drivel - they have no dark-empathy, no real esoteric-empathy, and instead just regurgitate what they imbibed from books or learnt from another pretentious mundane, or because they have deluded themselves that are they somehow and mysteriously "in-tune" with Nature and the Cosmos.

However, those who possess or who have developed the faculty of dark-empathy - who are thus in natural resonance with the abstractionless emanations of Nature and the Cosmos - know that the natural seasons we experience on Earth (such as Summer and Autumn) are not fixed and certainly are not determined by some causal abstraction called a solar calendar. Neither are they, for instance, determined by a lunar calendar. That is, what in northern climes is called Spring does not start on the Spring Equinox - indeed, and more empathically, the Spring Equinox is often near to mid-Spring, just as the Summer Equinox is often near mid-Summer. Instead, the beginning of Spring varies from year to year, and usually from location to location - an Adept "knows", or feels, when Spring arises in their own particular location, because they are sensitive to, in balance with, the natural life around them, and thus feel (or rather smell) the change in the air, in the very soil; they sense, they feel, how the land around them - and its wildlife - is changing, coming back to joyous life after the cold dullness of Winter. Which is why, for instance, in esoteric-speak, we often talk and write about "alchemical seasons" - which are not fixed by some abstract solar calendar, which depend on one's location, and so on, and which are often *intimated*, in their beginning, by the first appearance, above the horizon where the Adept dwells, of certain stars. And which is why, for instance, many or most Adepts tend to live in rural areas.

Thus, the particular feast now often known as Samhain - and which in fact is an occurrence when the Cosmic tides (or Angles) are so aligned that it is easier to open a nexion to the acausal - varies in date from year to year and from location to location. How, therefore, does one determine its actual date? A genuine Adept - in natural resonance with the abstractionless emanations of Nature and the Cosmos - will know, and this knowing will be only relevant to their area where that Adept dwells, and cannot be abstracted out from such dwelling and thus cannot become a fixed date for others, elsewhere.

In fact, and *apropos* of something such as Samhain, it could be said that the ONA - with its culling, its presumption of a possible acausal existence for mortals [2], its understanding and use of the faculty of dark-empathy, its belief in acausal-knowing [3], its emphasis on the feminine [4], its Dark Goddess, and its testing initiatory system manifest in the Seven-Fold Way - is a far more authentic survival of Celtic Druidism (and/or primal wicca) than any of the pretentious harmless revivals that garnish so much mundane Media attention.

Furthermore, given that the faculty of dark-empathy is one of the qualities that distinguishes the genuine Adept [5], it can thus be understood why the Order of Nine Angles has placed, and does place, and always will place great emphasis on its initiatory system: on Initiates following the Seven-Fold Way and actually doing practical sorcery and undertaking Grade Rituals such as that of Internal Adept. For the experience, and the achievement, are then theirs - unique to, and formative for, them, as individuals.

Thus it is that such individuals achieve Adeptship, by practical experience, by developing certain faculties, by self-overcoming, by difficult and testing challenges, physical, mental, and Occult. There is not, has not been, and will not be - until we evolve to become another type of human species and have developed more numinous ways of living - any other way of achieving genuine esoteric Adeptship. For Adeptship, it should be repeated, is only and ever achieved, never given, never awarded by someone else.



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Notes:

[1] 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.

[2] Refer for example to the ONA text *A Note Concerning After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[3] Refer for example to the ONA text *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

[4] See, for example, *The Sinister Feminine Principle in the Works and Mythos of the ONA* in the article *The Occult Fiction of The Order of Nine Angles*.

See also the ONA text *The Dark Goddess as Archetype*.

[5] Some other qualities of the Adept are self-honesty, self-awareness, and self-control, often manifest as these are in a certain noble attitude and thus in the possession of personal manners. Not for the Adept the ill-mannered behaviour of Homo Hubris, distinguished as such untermenschen are by their lack of manners, lack of empathy, and their uncontrollable need to dysfunctionally express themselves and their emotions in public.

In one word, Adepts possess *ἀρετή*.

A Note Regarding Terms

Dark-Empathy: This is a specific (that is, esoteric) type of empathy - that which relates to and concerns *acausal-knowing*.

Acausal-knowing: (as distinct from the causal knowing of conventional Science) is basically possessing a natural sympathy with the various and manifold aspects of Life, manifest, for instance, in: (1) living causal beings (human, and otherwise, who dwell on our planet, Earth); (2) the living being we term Nature; and (3) the living, changing, evolving, being we term the Cosmos, whose Life animates Nature, and which Cosmos has an acausal-continuum and a causal-continuum, each with their own types, or forms, of life.

This natural-sympathy-with requires the individual to know, to understand, to sense, to intuit, both beyond outer causal forms and abstractions, and beyond the illusive nature of separateness - to thus know, understand, sense, intuit,

the connexions that exist between all aspects of Life, as those connexions (nexions) are, beyond all words and terms and beliefs.
