



Geneseos Caput Tertium

Our Particular Weirdness

One of the purposes of an esoteric group - a nexion - such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the more anarchic - unstructured - one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonie perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made. But those means have been shown by experience - over many decades, and in two (albeit refined, developed) cases over centuries - to work, just as they manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group - as a living ordered being, a nexion, presencing acausal

energies in the causal – we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed – in nature, in character – from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathei-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy. All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation – and thus going beyond egoism – is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathei-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes. Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner transformations and pathei-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends

'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change.

Overview Of A Sinister Strategy

The first and second phases of our strategy were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis (part of which is our aural tradition) 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; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history.

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathéi-mathos of past millennia as well as of the past century or more, is that it is individual pathéi-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change. That is, that in Aeonic terms - over millennia - the outer development of individuals wrought or sought by wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes, generally does not last. That there is a periodicity of us gradually losing much of whatever cultural accomplishments are achieved during those usually only centuries-long periods when there is a certain prosperity and a certain stability in a certain area or areas, with us en masse in those areas after 'the inevitable decline and fall' generally reverting back to type; that is, back to mundane/egoist/uncultured mode. Even mythoi and religions suffer such a decline and fall, although generally over somewhat longer periods, since they are prone to or require exegesis, with religions especially subject to periodic 'reformations' and 'counter-reformations', differing interpretations, as well as prone to the emergence of new sects who invariably insist they possess 'the truth'.

Esoterically, this periodicity is easy to understand, since all such things are either purely causal forms, mere mortal emanations, abstractions; or only possess a limited amount of acausal energy and thus - as in the case of most archetypes (and most mythoi and religions embody archetypes) - have a limited life-span among humans, usually far less than a thousand years after which they fade away or may be temporarily revived by appropriating or melding with the acausal energy of some other usually younger, more vigorous, archetype(s), mythos, or religion.

Naturally many in our era believe or assume that - with and because of our technology, our 'progress', our modern societies (and whatever) - this decline and fall will not happen to us, although anyone who has personal experiences of the harsh and brutal and everyday reality of the nature of various and multitudinous humans in various locales around the world (and who thus has acquired their own pathéi-mathos) will know just how arrogant and/or naively idealistic such an optimistic belief/assumption is.

Hence, why we are an esoteric group - with an esoteric purpose and an Aeonic strategy and our own particular weirdness - which exists, is presenced in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathéi-mathos have bequeathed to us, but to manifest a new type of culture and

imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

Anton Long
122 yfayen

This essay was circulated to the participants in advance of the Oxonia sunedrion in 122, and its contents led to a lively discussion following AL's talk/presentation, *Presencing Azoth: Phase Three 119 - c.157*, at that sunedrion.

καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

Presencing Azoth Phase Three 119 - c.157

Background

As mentioned in several published texts, Phase Three (P3) marks the change from overt exoteric Satanism - Satan as archetype, adversary; the 3 lower nexions of the Tree of Wyrd - to the more esoteric aspects, Baphomet as archetype; Rounwytha tradition; nexions Sol and Mars of the Tree of Wyrd.

Exoterically, P3 is and will be most manifest in the group nexions termed 'sinister tribes', clans, gangs (or whatever) and in our lone nexions - adversarial operatives (and those inspired by us) - and all of which nexions, of whatever type/form, will be examples of/presence (and propagate) the 'heresy' of personal honour as the only law and the necessity of pathei-mathos, not to mention the culling of undesirables. In addition, the sinister feminine' and Sapphistry will be more openly championed, as well as propaganda directed at the Magian patriarchy and Homo Hubris. The chauvinism that male specimens of Homo Hubris possess for women should be a particular target. An aspect of this will be our championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more

people in academia, the artistic professions, and suitable officers in the military, the police.

Esoterically, P3 will be most manifest, outwardly to non-ONA folk, in the emphasis on the sinisterly-numinous, and in the necessary development of non-Caucasian nexions with unique styles and new ways which may well meld aspects of O9A esoteric tradition with their own ancestral culture.

Internally, for established nexions, P3 will mark an increasing emphasis on aural tradition, on Dark Arts such as Esoteric-Empathy, Esoteric Chant, and The Star Game; and by the expansion of our family, including preparing some for The Passing of The Abyss according to the Camlad Rite.

The Esoteric Task

The basic esoteric task of the early part of P3 (before c. 2013ce) is to ensure the continuance of the [inner] O9A [...] [redacted] Hence the need for more individuals to progress toward The Passing of The Abyss.

As part of this task [...] [redacted]

In addition, I have begun to set down in writing some of the more esoteric aspects of our aural tradition; some to be openly published, others for internal circulation only.

Also, an important and necessary part of this transition and the continuation of the O9A is the development of independent non-Caucasian nexions in other lands; a development, that wyrdfully, has already begun, and one that will, over causal Time, give rise to a new type of Sunedrion [...] [redacted]

Beyond this, the main P3 task is to continue what we have been doing these past forty years, only without the 'outer show', the outer games, that I and a few others - a nod here of course to [...] [redacted] and the usual suspects - have been putting on and playing in the world of the mundanes as part of P2.

In practical terms, this will mean - as indicated a few years ago [in respect of the inner ONA] - a 'return to the dark', something which I know will come as a relief to some of our family. Esoterically, it will mean we will henceforward as in the past grow slowly, personally, secretly, with the aim being for each of our hidden nexions, Rounwytha or traditional or one of those new fangled ones, to recruit two or three

people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved - way beyond the life-time of everyone here.

A subsidiary P3 task is for a few of us to - [...] [redacted] - establish new nexions in other lands by recruiting and training a few suitable people, as per the example of our [...] [redacted] which followed from our Egyptian one. Thus - Wyrd-allowing - by c.130 yf we should have several more nexions in such non-European locales. By c.160 yf we might expect to have a solid, clandestine, presence in many lands other than Europe and north America.

One anticipated outcome of such esoteric expansion will be the development of new, sinisterly-numinous, more practical styles of training; a style which may favour a more Rounwytha orientated approach rather than the more traditional and Occult approach of the Seven Fold Way.

Another anticipated outcome of such expansion should be the development of 'underground' transcontinental practical networks [...] [redacted] and which networks will mark the transition to P4, which stage I briefly spoke about at our last Sunedrion.

The Perspective

Mention of P4 brings us naturally back to 'our perspective' and our long-term goals. Back to those sinisterly-numinous things that bind us as family and a knowledge of which both informs and transforms our lives as individuals.

We [few here] are as we are because we view our individual lives in this perspective of centuries, millennia, Aeons. In terms of a brief causal existence and a possible future acausal existence; of one nexion among nexions past-present-future. Which is why we plan not just for ourselves, but for our family, our clan, and our descendants.

AL
O9A

This is an edited and redacted transcript of part of a talk/presentation given by AL at the Oxonia Sunedrion, 122 yfayen.
