

## **Kything The O9A**

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## Preface

Due to the increase in recent years in the number of individuals publicly opining about the Order of Nine Angles (O9A/ONA), both via the medium of the internet and via the medium of printed books, it seems only fitting to present an informed, initiated, insight into the O9A, especially as the opinionistry displayed by the majority of those who do opine and have so opined about the O9A reveals that their knowledge and understanding of the O9A is or was either rudimentary or non-existent.

Hence this kything, <sup>1</sup> this 'making known in words' in the form of seven recent texts by various O9A folk, and which texts place the O9A into the correct historical, and occult, context. The context of esoteric philosophy, of an ancient paganism, of a esoteric tradition much older than the qabalistic one favoured by most Western occultists, and which tradition is rooted in ancient Greek mysticism and Hellenic hermeticism and influenced by Arabic and Persian sources.

The O9A is thus revealed as not only a unique modern esoteric philosophy, presented <sup>2</sup> by various antinomian praxises and by a modern elitist mystic anados (ἄνοδος), but also as sinisterly-numinous, and pagan, in ethos. Hence, (i) why it is apposite to describe, and classify, the O9A as a 'sinisterly-numinous' mystic tradition - and not a 'satanist' nor even a Left Hand Path tradition; and (ii) why its extreme type of 'satanism' is only a particular causal form - a causal presencing - of its particular esotericism. For that 'satanist' presencing is but one part of the 'sinister' aspect of the sinisterly-numinous tradition: that is, a necessary and novitiate pathei-mathos, and thus one gateway (one nexion) into the strange acausal, mystic, occult world presenced by the O9A and by its paradoxical, oft-times intentionally confusing, mythos.

R. Parker  
December 2014 ev  
v.1.05

{1} Kything: A making known, telling, showing, manifestation. From the Old English cýðan [kythe], meaning "to make known in words; to announce, proclaim, declare, tell," qv. Chaucer, *The Legend Of Good Women* (Prologue, 492), 1385 ce: *Sche kytheth what she is* [she manifests what she is].

{2} As I mentioned in my text *Perusing The Seven Fold Way*, which text is included in this compilation, the term 'presencing' is, so far as I know, uniquely used by the O9A (that is, by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

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## 1. The Esoteric Philosophy Of The Order Of Nine Angles An Introduction

### Esoteric Philosophy

An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) - that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did - that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

Certain esoteric philosophies - such as the one proposed by the Order of Nine Angles (O9A/ONA) - also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric - an occult - praxis or occult praxises. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxises: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

### The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide*

*To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exeatic, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique, weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are - philosophically - considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity - sans symbols, archetypes, and words - which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics - manifest in the importance attached to personal honour {4} - and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

### **Misapprehending The O9A**

Given the past often strident emphasis by the O9A for some four decades on what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton

Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

R. Parker  
February 2014

#### Notes

{1} An overview of 'the acausal' is given in chapter 2 below: *Explaining The Acausal*.

David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in detail in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Feyen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text 2014; (ii) R. Parker, *The Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{10} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

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## 2. Explaining The Acausal

### A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics. That is, it is not - as some have assumed - a scientific theory proposed by Myatt in order to either explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

In terms of ontology, Myatt suggests that the difference between living things and ordinary matter can be explained by postulating a bifurcation of being - causal and acausal - with living things, in contrast to ordinary matter, possessing both causal and acausal being. In terms of epistemology, Myatt suggests

that this acausal being - that is, the nature (or physis, the "identity") of living beings, including ourselves - can be discovered (known) via developing our faculty of empathy, and that this "acausal knowing" is different from but complementary to the "causal knowing" discovered (known) by observing, in a scientific manner, Phainómenon and then, using denotatum and theoretical models (including mathematical ones), explaining such Phainómenon.

Crucially, Myatt also posits a fundamental difference between "acausal knowing" and "causal knowing" in that acausal knowing is by its nature personal ("subjective", intuitive) - and cannot be abstracted out from the immediate moment of the personal knowing - while causal knowing is what we now describe by the term scientific ("objective", observational, impersonal) and, in contrast to acausal knowing, relies on denotatum, abstractions, and theories. Thus, according to Myatt, to "know" - to understand - the physis of living beings, including our own physis as a human being, both acausal and causal knowing are needed.

However, Myatt has also speculated about what the nature of acausal being might be and about "the nature and extent and cause of the acausal connexions between living beings that acausal-knowing reveals" {1}. One of his speculations - which he admits might be fallacious - is "conceptualizing the acausal as a n-dimensional acausal continuum (where n is  $> 3$  but  $\leq \infty$ ) of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and 4-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and astronomy.

#### **Acausality And The O9A**

The Order of Nine Angles uses Myatt's "acausal realm" to not only explain "the supernatural", and sorcery {2}, but also to provide a *raison d'être* for the occult, hermetic, quest for gnosis. Thus, and for instance, O9A suppositions include: (i) that archetypes re-present (are types of) "acausal energy" and that our "consciousness" and unconscious are a nexus between the causal and the acausal, a nexus symbolized by The Star Game {3} and the septenary Tree of Wyrð; and (ii) that it is possible to develop our faculty of empathy via various occult techniques, such as rite of internal adept, the camlad rite of the abyss, and by a conscious - a willed - *pathei mathos* manifest in such things as "insight roles"; and (iii) that such a development of such a faculty is an essential part of attaining "gnosis": of acquiring a knowledge of Being and beings, and which knowledge includes understanding our own unique physis as an individual.

Thus, one of the principles of the O9A - founded on the wisdom that thousands of years of human living, and occultism, and paganism, has bequeathed to us - is that no amount of "scientific theories" and of "reason/logic" and of "experimental evidence" and "technology" can offset the *pathei-mathos* - the personal understanding, learning, and knowing - that suffering, grief, empathy, and an individual occult quest for gnosis, so personally provide especially if such *pathei-mathos* is of months, years, decades. For those who have so endured *pathei-mathos* know - sans words, sans denotatum, sans theories - that the answers provided by "science" and by "logic alone" and by "experimental evidence" and by "technology" are inadequate, insufficient to explain the nature of being, the nature of beings, and especially human physis. Without such *pathei-mathos* we simply cannot know - sans words, sans denotatum, sans theories - our own physis, let alone the physis of others.

M.K.  
2014

{1} *Towards Understanding The Acausal*. e-text, 2014. See also *Time And The Separation Of Otherness - Part One*. e-text, 2011.

{2} See the O9A compilation *Time, Acausality, The Supernatural, And Scientific Theories*. pdf, 2014.

{3} The advanced star game was designed by Myatt to encourage "acausal thinking"; that is, to encourage the type of thinking that does not depend on denotatum, abstractions, or theories. It is interesting to note that several of those who worked with Alan Turing at Bletchley Park were good chess players (e.g. Hugh Alexander) who believed that skill in that game enabled them to make connections (and intuitive leaps) that otherwise they might not have done.

### 3. Perusing The Seven Fold Way Historical Origins Of The Septenary System Of The Order of Nine Angles

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#### Introduction: The Physis Sorcery of Naos

The septenary system, or tradition, of the modern occult group the Order of Nine Angles (ONA/O9A) was first publicly outlined in their 1980s text *Naos - A Practical Guide To Modern Magick*. The text is, interestingly, completely devoid of the satanism that the O9A has come to be associated with, and, as the *Introduction* states, the first part is a "guide to becoming an Adept and is essentially 'Internal magick' - that is, magick [sorcery] used to bring about personal development (of consciousness and so on) [...] Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the Septenary tradition this path is known as the seven-fold Way."

Furthermore, in the 'Notes on Esoteric Tradition' of *Naos* it is directly stated that "the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."

Of particular interest is the fact that, in *Naos*, the internal sorcery used to bring about personal development is also called 'physis magick':

"Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal. Each stage is associated with a sphere of the Septenary Tree of Wyrd."

Physis is a clear use of the ancient Greek term φύσις, which term occurs frequently in the Pymander (also known as the Pœmandres) section of the ancient Greek text of the Corpus Hermeticum, dating from around the second century CE and first published in 1554 CE, and which Pymander discourse also describes, in some detail, a system of seven spheres; a journey, a quest - an anados, ἀνοδος - up through these spheres in order that the last stage, that of an immortal, may be achieved; and how the individual is changed in the process of journeying through the spheres.

It therefore would seem difficult to disagree with the claim, made in *Naos* and other O9A texts of the same period, that the O9A's septenary system - with its seven-fold Tree of Wyrd - represents, at least in part, the 'genuine Western occult tradition', in contrast to the ten-fold Kabbalah based system used by the Hermetic Order of the Golden Dawn, by Aleister Crowley, and by all other, non-O9A, modern occultists, and which ten-fold Kabbalah based system is not only over a thousand years later than the Hellenic septenary system but employs Hebrew terminology in contrast to the Greek terminology of the earlier hermetic tradition.

However, obvious as it should have been to learned students of the occult and to those academics researching esotericism, this connection to ancient hermeticism was - with one possible exception {1} - overlooked for over thirty years, with the O9A's septenary system, even as late as 2012, dismissed - in a

purportedly academic work, no less - as merely "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot." {2}

It was only after the publication, in 2013, of Myatt's translation of and commentary on the Pymander section of the Corpus Hermeticum {3} that others, outside of the O9A, began to realize that the O9A claim had some historical merit after all, since Myatt's translation and commentary places the O9A's septenary system into its correct historical and esoteric perspective, with Myatt's learned commentary explaining much both about the septenary system - the hebdomad - which forms an important part of the hermetic Pymander text, and about the anados, the journey through the spheres to the final goal of immortality. {4}

#### **Physis, The Corpus Hermeticum, And The Ancient Hermetic Quest For Immortality**

At the beginning of Pymander text of the Corpus Hermeticum the seeker says that they desire "to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." {5} The seeker is instructed, later on, by Pœmandres, that, in respect of humans and their physis, "distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal" {6} - and thus have the opportunity to become immortal.

Regarding physis, Myatt notes in his commentary that,

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {7}

Asked by the seeker about the anados - the way to immortality through the seven spheres - Pœmandres replies, in rather mystical terms, that:

"First, the dissolution of the physical body allows that body to be transformed with the semblance it had disappearing and its now non-functioning ethos handed over to the daimon, with the body's perceptions returning to their origin, then becoming separated with their purpose, transplanted, and with desire and eagerness journeying toward the physis devoid of logos. Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait.

[Thus] they become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge." {8}

This 'becoming united with theos', however, does not mean that mortals 'become god' or become 'a living god'. Instead, as Pœmandres has made clear (for example in section 26) it means transcending, beyond mortal death, to the two immortal realms that exist beyond the seven spheres, one of which is that of the 'ogdoadic physis', and both of which are described in terms of emanations of theos.

Having thus been instructed and having understood, the seeker himself goes on to ask, of other humans, "you who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {9}

#### **The Seven-Fold Way And Acausality**

In the Pymander text, beyond the seven spheres of the anados there is the realm of 'the ogdoadic physis' - with particular forces and powers - and, beyond that, another realm; both described in relation to



theos. As Myatt explains in his commentary on the Pymander text - in reference to section 26 and the Greek word δύναμις - these are quite distinct from the seven spheres:

"δύναμις. Those forces, those particular powers - or, more precisely, that type (or those types) of being(s) or existence - that are not only beyond the septenary system but beyond the ogdoadic physis of those mortals who have, because of their journey (ἄνοδος) through the septenary system, achieved immortality.

It is therefore easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres - qv. the quote from Cicero {10} - the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἑαυτοῦ παραδιδόασιν καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

These two realms beyond the seven spheres are echoed in *Naos*, with a description of septenary 'tree of wyrd' being symbolically enclosed within a double-tetrahedron:

"From an initiated viewpoint, the seven spheres are seen to form a three-dimensional pattern where every sphere is linked to every other twice, although in a physical representation (e.g. a model) the two-fold nature of the connecting paths are shown only for Moon/Saturn, Venus/Mars and Mercury/Jupiter. This three-dimensional structure is considered to lie enclosed within a double-tetrahedron."

This symbolic double-tetrahedron is related to 'the nine angles' and thence to the axiom of acausality and thus to the duality of causal and acausal. And it is this axiom of acausality which is central to the O9A's seven-fold way, as another more pertinent echo of the Pymander text makes clear, which is that, as mentioned previously, *Naos* states that "the goal of sentient life is to [...] become part of the acausal (i.e. 'immortal' when seen from the causal). Initiation, and 'the Mysteries' (i.e. the seven-fold Way), are the means to achieve this."

Thus, in the septenary tradition of the Order of Nine Angles the realms beyond the seven spheres are described in terms of acausality, as being part of the acausal, with the mortal - having successfully undertaken their journey along the seven-fold way - entering into a new and immortal existence in the realms (or universes) of the acausal. For, although, the singular 'acausal' and terms such as 'acausal realm' are often used, it is noted in *Naos* that "generally the singular is used to avoid semantic complications, although the Septenary tradition accepts the near certainty that many such 'acausal' universes exist to compliment 'our' causal universe."

There is, therefore, in the seven-fold way, an understanding of the goal in terms not of 'becoming united with theos' (as in the hermetic text) but rather in terms of egressing into the realms of the acausal and of a new existence in the acausal. That is, in place of the ancient theological explanation - of theos, and of 'a science of divine things' - the O9A have a modern metaphysics, an axiomatic theory, of causal and acausal {11}, of 'a new science of different types of energy'.

For the basis of this theory is that there are two fundamental forms - or, more precisely, two types of apprehension of - energy in the cosmos: the causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we

humans having, via evolution, the advantage of reason, of a developed consciousness.

This 'acausal' energy is posited to have an a-causal origin, with living things - including ourselves - being nexions (a gate to the acausal, as Naos explains it). That is, we are capable of presencing {12} - or having access to - such acausal energy. What differentiates us from all the other living beings we know is that we have (or seem to have) the ability to consciously be aware of this 'acausal' energy and to access it, understand it (currently in a limited way) and increase it. Hence why the seven-fold way deals with sorcery, for sorcery is understood as a means to access, and to presence, such acausal energy in ourselves, and in the causal.

The septenary anados is also described, in *Naos*, in modern terms, and as a practical esoteric art capable of leading a person toward Adeptship (the fourth of the seven stages) and then to immortality, with this anados contrasted with what usually and naturally occurs to human beings. Thus,

"In the development of an individual as an individual develops naturally (i.e. without the aid of esoteric Arts) the 'ego' stage lasts from youth to middle-age: there is a need to establish an outward 'role' (in society/clan etc.), to find a 'mate' and propagate and to care for the physical/material needs/pleasures.

The 'self' is the 'stage' beyond this - when there is an apprehension (often only intuitive outside of magick) of (a) the wyrd of the individual and (b) the separate existence of other individuals as those individuals are in themselves. Put simply, (b) involves a degree of 'empathy'. In the natural state, the self may evolve in 'middle age' or before - and often arises as a consequence of formative experiences (e.g. experience of war; personal loss; tragedy). In the natural state (because the unconscious has not been properly experienced and integrated) there is almost always a conflict with the 'ego' desires/pressures so that the insight, given by the self, is sometimes lost by the individual who returns to an 'ego' existence.

The 'wisdom' of 'old age' is the gradual resolution of this conflict in favour of the self. In the past, the striving of an individual psyche for self-hood was often represented by myths and legends. Another term for 'self-hood' (the living of the role of the self- where the perception of 'Time' differs from that of the 'ego') is 'individuation'. Esoterically, self-hood/individuation is Adeptship - but Adeptship implies much more than 'individuation'. It implies a conscious, rational understanding of one's self and that of others as well as skill/mastery of esoteric Arts and techniques. It also implies a 'cosmic Aeonic perspective' to the Wyrd and the self. Individuation may be seen as a natural stage, achieved by the natural process of living (for some, at least) whereas Adeptship is a goal attained by following an esoteric Way; that is, which results from Initiation into the mysteries. As such, Adeptship contains individuation, but is greater than it.

Also, individuation is itself only a stage: there are stages beyond even this: it is not the end of personal development [...] Beyond, lies the ordeal of the Abyss and the birth of the Master/Mistress - beyond them lies Immortality. Expressed simply, the 'ego' has no perception of acausal 'time' - but is unconsciously affected by acausal energies; the 'self' has some perception of acausal 'time' and is less affected by acausal energies. The Adept has learnt to control the personal acausal energies of the psyche (external/internal magick) - there still remains, however, 'Aeonic' energies which affect even the self. Control/mastery of these takes the individual beyond the Abyss."

In effect, this is a similar but clearer, more complete, and perhaps a more precise, version of the mystical description Pœmandres gives in the quotation above about the mortal hastening "through the harmonious structure" and 'offering up' various things along the way.

While the seven-fold way is clearly a modern anados which enshrines the ancient hermetic and rather mystical tradition of an individual seeking to attain immortality, it is also, and importantly, different. For it is a practical and a decidedly occult anados, a means of individual transformation and learning, involving as it does the use of sorcery; ordeals such as the grade ritual of internal adept where the candidate has to live alone in wilderness isolation for around three months; and a guided - an initiatory -

exploration of the supernatural realms (or archetypal realms, depending on one's perspective) part of which involves working with Tarot images and evoking 'supernatural' (or archetypal) forms termed 'the dark gods'. There is therefore, as a study of *Naos* makes clear, a melding of ancient traditions - occult, alchemical, hermetic, mystical - with newer esoteric, occult, techniques such as The Star Game and Esoteric Chant.

### Arabic And Alchemical Influences

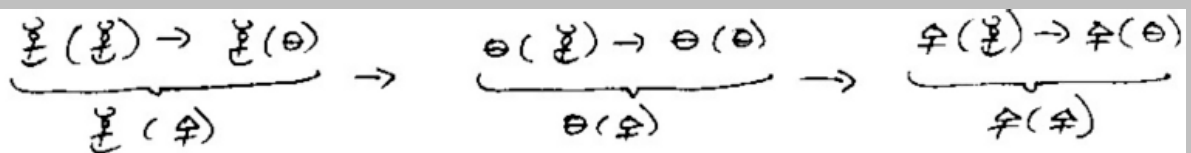
One of the most fascinating, as well as one of most important if neglected, aspects of the seven-fold way is the representation of the anados - and the whole septenary system - by The Star Game, which has 27 pieces spread over 7 boards and 126 squares in the simple version, and, in the advanced version, 45 pieces per player over 308 squares and 7 main boards.

In contrast to the ancient, Hellenic, and pre-Hellenic, traditions - and the septenary 'tree of wyrd' - the seven boards are not named after the seven classical planets {13} but are given the names of stars: Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius. Which might explain why the title *Naos* was given to the first of the O9A's guides to their seven-fold way, as Naos is the last stage, that of Immortal {14}.

As described in *Naos*,

"The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult."

It also, in its pieces and their permutations and moves, is a representation of what the O9A mean by the term 'nine angles' that is, of the nine combinations of the three fundamental alchemical substances (salt, sulphur, mercury), and which nine combinations are the essence of the nexion we are between causal and acausal. As such, they re-present the various elements of acausal energy in the causal, as well as being a symbology used to describe such things as Jungian 'personality types', archetypes, and the seven fundamental, Earth-bound Aeons and the subsequent two 'cosmic aeons'.



The inspiration for these nine alchemical combinations or nine emanations (and their causal/acausal permutations) was, according to Anton Long, an ancient Arabic manuscript, of a few folios, he read in Persia while travelling and studying in the Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title *Al-Kitab Al-Alfak* (which translates as *The Book of The Spheres*), for in ancient Muslim alchemy, cosmology, and cosmogony, there are nine cosmic spheres, or 'supernatural', realms.

The most distant of these spheres or realms is *falak al-aflak*, the 'primary of the spheres'. Below this (and thus nearer to us) is *al-kawakib al-thabitah* {15}, the realm of the heavenly fixed stars. Next is *Zuhal*, the sphere of Saturn. Then there is *Mushtari*, the sphere of Jupiter, followed by *Marikh* (Mars); *Shams* (the Sun); *Zuhrah* (Venus); *Utarid* (Mercury); and finally *Qamar*, the sphere of the Moon.

It seems possible, therefore, that this Arabic schemata - of seven named planetary spheres, and of *falak al-aflak* and *al-kawakib al-thabitah* - may have been directly or indirectly inspired by Hellenic Greek texts such as *Pyramider* section of the *Corpus Hermeticum*, or it may link directly to an earlier Persian (or possibly Indic) tradition which itself directly or indirectly inspired later Hellenic texts such as the *Corpus Hermeticism* {16}

## The Complete Seven-Fold Way

As the title of *Naos* states, it is a practical guide to modern sorcery - the emphasis being on sorcery - and as such deals only in part with the seven-fold way of the O9A. The complete system of occult training - the practical anados - that is the seven-fold way of the O9A, up to and including Internal Adept, is described in great detail in the 981 page text *The Requisite ONA* {17}. This training involves difficult and testing techniques and experiences, some of which are unique to the O9A, and includes such things as (i) Insight Roles, (ii) physical challenges, and (iii) finding a companion and, with them, forming and running a practising occult group (a Temple, or nexion) dedicated to performing ceremonial sinister/satanic rituals of the kind described in the O9A's *Black Book of Satan*. Insight Roles, for example, require the O9A initiate to adopt a way of life, or a particular occupation, that is the opposite of their current life-style or occupation, and, as explained in the 'Introduction To Insight Roles' section of *The Requisite ONA*, an Insight Role

"must last a minimum of one year (that is, in this instance for one particular and specific alchemical season) - [and] should be chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, either a personal Insight Rôle, or an Aeonic one, and this assessment and this finding are esoterically worthwhile tasks in themselves."

The intention of such techniques, challenges, and experiences, is to provide the candidate with structured, formative, life-changing, experiences - to harshly test them, to begin the process that fundamentally changes (and evolves) their character, develops a self-knowing and certain esoteric abilities and skills, moves them toward individuation, or which destroys/defeats them and thus reveals them as unsuitable - physically, mentally, and in occult terms - for the O9A.

As explained in *The Requisite ONA* in relation to the beginning stages of the seven-fold way:

"Sinister Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and latent personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of dark sorcery. The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark energies or 'forces' - and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. The Star Game takes this process of objectification further, enabling a complete and rational understanding - divorced from conventional 'moral opposites'.

The physical goal which an Initiate must achieve develops personal qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work. The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real sinister character in the individual; it is a severe test of the resolve, Sinister commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, sinister character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magical skills, and magical understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonic magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of 'individuation', of esoteric Adeptship."

#### **The Rite Of The Abyss and Beyond**

While *The Requisite ONA* is a guide to the seven-fold way of the O9A up to and including the stage of Internal Adept, the next stage beyond The Abyss is dealt with in their text *Enantiodromia: The Sinister Abyssal Nexion* {18}, which contains details of the traditional (the Camlad) Rite of The Abyss with its month-long subterranean ordeal. The last mortal stage of the way is described in the O9A text that is simply entitled 'Grade Ritual of GrandMaster/GrandMistress' {19}.

As described in *Enantiodromia: The Sinister Abyssal Nexion*,

"The Sinister Abyssal Nexion is the esoteric term for what is more commonly (exoterically) known as The Abyss. In the Seven Fold Way of the Order of Nine Angles, The Abyss is described as separating the fourth and the fifth spheres of the Tree of Wyrd (ToW) - that is, separating the Grade of Internal Adept from the Grade of Master/LadyMaster. Furthermore, the Abyss represents the place(s) where the causal merges into the acausal, and thus where the causal is or can be "transcended", so the individual can, if prepared, enter the realm of acausality and become familiar - sans a self - with acausal entities. Thus, The Abyss is a nexion to the acausal; a nexus of temporal, a-temporal, and spatial and a-spatial, dimensions [...]

The Rite of The Abyss exists in two forms, one dating from the formation of the ONA some forty years ago [described in *Naos*], and the other, more traditional [more dangerous] one [...]

The traditional Rite is quite simple and begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The Rite, if successful, concludes on the night of the following full moon.

The Rite as given in *Naos* requires a quartz tetrahedron. While three inch crystals - as mentioned in *Naos* - may work, to ensure success (in this Rite as in others using a quartz tetrahedron), the crystal has to be a perfect tetrahedron (no bevelled edges) and free from blemish, external and internal - with a height of six inches or more. Such crystals are rare, and costly, and often have to be custom made by someone skilled in cutting gemstones. In addition, although it is not stated in *Naos*, the chanting of the word 'Chaos' [ka-Os] in the ONA Rite of Entering The Abyss is according to the notation of the Atazoth chant [illustrated] above. Given the skill the aspirant candidate will have acquired in Esoteric Chant, they will know how to do this according to that notation."

Thus the compilation *The Requisite ONA* together with the text *Enantiodromia: The Sinister Abyssal Nexion*, and the elsewhere published Grade Ritual of GrandMaster/GrandMistress, are all that an individual requires in order to follow the seven-fold way from its beginning to its mortal ending.

#### **Conclusion: The O9A In Esoteric Perspective**

In modern occultism, the seven-fold way, when correctly understood, stands in a class of its own, with the seven-fold way - the quest for immortality in an acausal realm - being a modern emanation of, or a direct ancestral continuation of, traditions (mystical and otherwise) that are thousands of years old.

The influence, or inspiration, of ancient mystical traditions is clearly evident in the O9A's seven-fold way, whether these are direct - in the case of the Hellenic Pymander text and of early Arabic alchemy

and cosmogony - or indirect, as in the case of the Hellenic and the Arabic traditions being themselves related to, or a continuation of, earlier Persian or Indic mystical traditions.

What is also clear is that the septenary tradition of the O9A - deriving from Hellenic, Arabic, or Persian and Indic, sources - is (i) quite distinct from the much later, much vaunted, much written about, Kabbalah based system of modern Western occultism (which the O9A have always claimed is a distortion of the genuine, ancient, tradition), and (ii) a modern, practical, and a decidedly occult, anados that (in contradistinction to all modern occult groups) uses the technique of practical ordeals such as the basic (c. three month) wilderness living - or the extended (c. six months) wilderness living - of the grade ritual of Internal Adept, and the (lunar) month-long subterranean dwelling of the Camlad Rite of The Abyss, and which ordeals are themselves modern versions of ancient esoteric techniques designed to test the candidate and cultivate both self, and esoteric, understanding.

In esoteric perspective, the O9A's seven-fold way is a modern, elitist, and difficult and dangerous, anados which enshrines the ancient Hermetic, the occult, and the alchemical, tradition of an individual seeking to attain immortality by practical means; which, in the seven-fold way, is via 'internal sorcery': the transformation of the individual through an exploration of the supernatural (or archetypal) realms and by ordeals such as the grade ritual of internal adept.

R. Parker  
January 2014

Editorial Note: This is an abridged version of the third edition of my article. The complete version is available (as of November 2014) in pdf format at <http://omega9alpha.files.wordpress.com/2014/01/perusing-7fw-o9a-v3ab1.pdf>

### Notes

{1} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{2} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.253

{3} David Myatt. *Mercvrii Trismegisti Pymander de potestate et sapientia dei*. 2013. ISBN 978-1491249543

{4} My review of Myatt's translation, published in 2013, is reproduced in full in Appendix 2 of the pdf version of this text.

{5} *Mercvrii Trismegisti Pymander*, translation, section 3. All the quotations from the Pymander text given here are taken from Myatt's translation.

As Myatt notes in his commentary on this passage, in reference to theos:

"Does θεός here [γνώσῃ τὸν θεόν] mean God, a god, a deity, or the god? God, the supreme creator Being, the only real god, the father, as in Christianity? A deity, as in Hellenic and classical paganism? The god, as in an un-named deity - a god - who is above all other deities? Or possibly all of these? And if all, in equal measure, or otherwise?

The discourse of Pœmandres, as recounted in the tractate, suggests two things. First, that all are meant or suggested - for example, Τὸ φῶς ἐκεῖνο, ἔφη, ἐγὼ νοῦς ὁ σοὺς θεός could be said of Pœmandres as a god, as a deity, as the god, and also possibly of God, although why God, the Father - as described in the Old and New Testaments - would call Himself Pœmandres, appear in such a vision, and declare what He declares about θεός being both male and female in one person, is interesting. Second, that the knowledge that is revealed is of a source, of a being, that encompasses, and explains, all three, and that it is this knowing of such a source, beyond those three conventional ones, that is the key to 'what is real' and to apprehending 'the physis of beings'. Hence, it is better to transliterate θεός - or leave it as θεός - than to use god; and a

mistake to use God, as some older translations do."

[6} Mercvrii Trismegisti Pymander, translation, section 15.

[7} Mercvrii Trismegisti Pymander, commentary on section 24.

[8} Mercvrii Trismegisti Pymander, translation, section 24-25.

[9} Mercvrii Trismegisti Pymander, translation, section 28.

[10} In his commentary, Myatt quotes the Somnium Scipionis as described by Cicero, and gives his own translation of the Latin:

Novem tibi orbibus vel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant. Deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Iovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem Sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce lustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii cursus, in infimoque orbe Luna radiis solis accensa convertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos; supra Lunam sunt aeterna omnia. Nam ea, quae est media et nona, Tellus, neque movetur et infima est, et in eam feruntur omnia nutu suo pondera. [*De Re Publica*, Book VI, 17]

Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn [...]

[11} An outline of this axiomatic theory is given in Appendix 3.

{12} The term 'presencing' is, so far as I know, uniquely used by the O9A (that is, by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

[13} As Myatt notes in his Pymander commentary, "the seven classical planetary bodies, named Moon, Mercury, Venus, Mars, Sun, Jupiter, and Saturn, [are] well-described in ancient texts, from ancient Persia onwards. Copenhaver [*Hermetica, The Greek Corpus Hermeticum and the Latin Asclepius*, Cambridge University Press, 1992, p.105] refers to some of the scholarly literature regarding these seven."

[14} In origin, naos is an ancient Greek word. In his 2013 article *Fifty Years Of Diverse Peregrinations*, Myatt quotes Pausanias and gives his own translation of that portion of the Greek text which mentions ναός in connection with ἀγνωστος θεός (agnostos theos) the un-named, the unknown, god or gods:

ἐνταῦθα καὶ Σκιράδος Ἀθηναῖς ναός ἐστι καὶ Διὸς ἀπωτέρω, βωμοὶ δὲ θεῶν τε ὀνομαζομένων Ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν Θησέως καὶ Φαληροῦ [Pausanias, Ἑλλάδος περιήγησις 1.1.4]

Also here is a shrine [ ναός ] to Athena Skirados and, further afield, one to Zeus, and others to [the] un-named unknown gods, to the heroes, as well as to those children of Theseus and Phalerus

In O9A mythos, the star named Naos is in proximity to one of the physical nexions that are said to exist in our causal space-time, and through which passage to and from the acausal is possible. According to O9A aural tradition, such physical nexions have allowed some of 'the dark gods' to come forth, in the past, into our reality. Hence, so the story goes, the myths and legends about dragons and 'demons'.

{15} In respect of al-kawakib al-thabitah, see, for example, the Arabic manuscript *Kitab Suwar al-kawakib al-thabitah* (c.1010 AD) in the Bodleian Library, Oxford (Marsh collection, 144).

{16} For references to a septenary type system in ancient Persian texts, see Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

{17} *The Requisite ONA* (pdf, 49 Mb) includes a comprehensive guide to the seven fold way (up to the grade of internal adept), to ceremonial sorcery, and to Insight Roles; as well as a copy of the *Black Book of Satan*, a facsimile version of the original 1980s *Naos*, plus *The Grimoire of Baphomet* and the four works of occult fiction that form the instructional *Deofel Quartet*.

The cautionary O9A note regarding later versions of *Naos* is still valid:

The genuine facsimile copies of the 1980s text in pdf format are c. 45 Megabytes in size, and contain: (1) the handwritten words *Aperiatum Terra Et Germinet Atazoth* on the first page, and the handwritten word *Brekekk* (followed by an out-of-date address) on the last page; (2) a typewritten table of contents on page 3 which includes - in the following order - Part One, Part Two, Appendix, Part Three Esoteric MSS; (3) a distinct facsimile image of the spiral binding on the left hand side of every page until p.70. In addition, genuine copies of the original MSS include facsimile images of hand-drawn diagrams, including the advanced Star Game, and The Wheel of Life.

{18} *Enantiodromia - The Sinister Abyssal Nexion* (pdf, Second Edition 2013 ev)

{19} The text of this rite is given in full in Appendix 1 of the pdf version of this text.

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#### 4. Notes On The Esoteric Learning Presented Through Pathei-Mathos

The term *pathei-mathos* (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'.

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

(i) The Aeschylan term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.

(ii) The Greek term μάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity.

(iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is *personal misfortune can be the genesis of insight*.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivment of the type described in the *Pyramider tractate* of the *Corpus Hermeticum*. As a perceivment, it is presented via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the *raison d'etre* of the Seven Fold Way being that it is a means to consciously - deliberately - acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, *pathei-mathos*.



Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'wordless knowing', and which wordless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

KS  
2014

#### Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as (i) a printed book: David Myatt, *Poemandres, A Translation and Commentary*, ISBN 9781495470684, and (ii) as a free pdf download from his weblog at <http://davidmyatt.wordpress.com/>

{2} qv. Myatt's essay *Towards Understanding The Acausal*.

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### 5. O9A Esotericism An Initiated Apprehension

The term 'O9A esotericism' refers to the occult {1} weltanschauung of the Order of Nine Angles (O9A/ONA) as developed and expounded by the pseudonymous Anton Long in various writings between the 1970s and 2011 {2}, and which particular esotericism includes not only an esoteric philosophy {3} but also practical artiselements {4} of 'an esoteric nature', such as the learning and the practice of certain occult skills and also various 'dark', or occult, arts. Among the occult skills and 'dark arts' of the O9A {5} are (i) the structured pathei-mathos of the anogenic Seven Fold Way, (ii) practical internal, external, and aeonic, sorcery, (iii) acausal (or esoteric) empathy, and (iv) acausal thinking.

The initiated apprehension of O9A esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos. Esoterically, this occult weltanschauung is a new logos - that is, a new perceivance and a new way of living and a new ethos - and one which the term 'the sinisterly-numinous' reasonably well describes, for it is a balancing of (i) the previous 'numinous logos' which became manifest, over two millennia ago, in causal forms such as gnosticism and Christianity, with (ii) what is 'sinister' (which is and has been manifest in various causal forms, such as 'traditional satanism' and occult antinomianism), and which balancing, involving as it does various practical means and thus a personal pathei-mathos, enables first a return to the Unity beyond all causal forms and thence a conscious evolution of ourselves, as individuals.

Exoterically, this new logos is manifest - presented - by three things. (i) By a particular understanding of Reality - and especially of the supernatural, the occult - evident in the ontology of causal, acausal, and acausal energy; (ii) by the code of kindred honour (the O9A code of ethics); and (iii) by the primacy of pathei-mathos, of each individual learning from their own experiences and which experiences are and should be (in order to cultivate the necessary sinisterly-numinous apprehension) both exoteric and occult, and thus in respect of the individual both external and internal.

Thus, esoterically understood, the Order of Nine Angles is a distinct, and new, esoteric path or way, and one way-marked by an accumulated (an ancestral) and an accumulating (a developing) esoteric pathei-mathos. This esoteric path (i) presents a particular logos, and (ii) offers various praxises (derived from

personal experience and an ancestral pathos) whereby individuals can cultivate and then live a sinisterly-numinous apprehension. Hence why 'being O9A' simply means living by the O9A code and using one or more O9A praxises in order to cultivate that sinisterly-numinous apprehension which is the beginning of wisdom, with wisdom - esoterically understood - being a balanced personal judgement together with a particular learned knowledge of a pagan, occult, kind concerning living beings, human nature, Nature, and 'the heavens', the cosmic order {6}.

Furthermore, in its essence this practical O9A path, or way, is not 'satanic', not a 'left hand path', and not a 'right hand path', even though it has elements which could be described by such conventional terms. It is just different, unique, new.

### **A Labyrinthine Labyrinth**

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose in (i) generating interest both in that external appearance and in the inner essence concealed within, and (ii) in presenting certain - and sometimes controversial, sometimes adversarial - esoteric apprehensions.

To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find - to the dismay of many - is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anodos*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms.

For the essence of that particular - of O9A - pagan mysticism is the apprehension of ourselves as a nexion, of acausal energy, of the transient nature of all causal forms/ideations {7}, and of a possible, and consciously individually achieved, acausal ('immortal') existence beyond our mortal (causal) death *sans* any previously posited primal cause or causes such as Theos, a theos, theoi, or some inscrutable mechanism such as karma. An existence achievable, according to this particular mysticism, by an individual *anodos* such as the Seven Fold Way {8} and/or by living according to the O9A code because such a living presence within the individual the necessary acausal energy.

R. Parker  
2014

### *Notes*

{1} The term 'occult' is used by the O9A to refer to what is "hidden from normal apprehension; concerned with the supernatural; abstruse; mysterious; of or relating to various practical arts or skills considered to involve agencies - or considered to derive from causes - of a mysterious, or supernatural, or anoetic, or esoteric, nature".

{2} These dates are, in my opinion, significant because the *weltanschauung* of the Order of Nine Angles was not, as many have assumed, completely described in early (1980s and 1990s) texts by Anton Long, such as *Naos*. That is, it was only fully described by him, in detail and its completeness, over a period of several decades often as a result of his own practical occult, and exoteric, experiences, and especially as a result of his own journey along the seven fold way, from an Internal Adept in the late 1970s to The Abyss in the early 1990s and thence, in the early to mid noughties, to Mage. Many of the early texts thus simply contained old aural traditions he inherited, or his own theoretical notes about the seven fold way he refined and the theory of the acausal that he developed.

There is therefore - and perhaps intentionally - no one definitive book or text written by him which describes O9A esotericism (O9A mysticism and praxises) in detail, and thus no 'old, original' 1980s/1990s ONA and no 'reformed or revisionist' noughties ONA. There is only the occult *weltanschauung* he described in voluminous writings from the 1970s to his retirement in 2011, and which volume of writings all have to be read and (perhaps as was his intention) considered together in order to fully

understand, and possibly personally interpret, that occult weltanschauung. For, correctly understood, that occult weltanschauung is - just like the O9A - only the particular occult path that Anton Long developed by combining the occult aural traditions he inherited and the personal pathei-mathos that resulted from his (still unique) almost five decade long 'sinisterly- numinous' occult quest.

Thus, the O9A and O9A esotericism are the Logos - 'the word' - of Anton Long the Mage.

{3} qv. R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*. e-text, 2014. The text is included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{4} The word artissements/artizements is derived from artize - "to practice or to have an occupation that involves a particular skill or craft, especially those of an artisan" - and refers to the skills, arts, craft, or abilities, that are practiced by a person or which are employed by an artisan.

{5} qv. (i) Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011) in the compilation *Empathy, Pathei-Mathos, and the Aeonic Perspective*; (ii) Anton Long, *The Dark Arts of The Sinister Way*, 119 yf (revised 122 yf).

Both of the above texts are included in the *Definitive Guide To The Order of Nine Angles* (Fourth Edition, 1383 pages, pdf 54 Mb), 2014.

{6} Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*, (2011).

{7} The transient nature of all causal forms/ideations forms the basis for the O9A's 'aeonic perspective' and thus for its aeonic strategy regarding undermining existing societies and aiding our evolution as human beings by means of new ways of communal living based on the O9A code of kindred honour.

{8} Details of the Seven Fold Way are given in the *Definitive Guide To The Order of Nine Angles* (Fifth Edition, 1470 pages, pdf 54 Mb), 2014, and which guide not only places the Seven Fold Way into the correct historical perspective but also contains the two necessary detailed practical guides: (i) the 981 page *The Requisite ONA* dealing with the stages up to and including that of Internal Adept, and (ii) *Enantiodynamia - The Sinister Abyssal Nexion* which deals with the Passing of The Abyss and the occult Grade beyond Internal Adept.

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## 6. The Pagan Mysticism Of The O9A

### Abstract

This essay provides details in respect of the assertion, made in my 2014 essay *O9A Esotericism, An Initiated Apprehension*, that:

"The initiated apprehension of O9A [Order of Nine Angles] esotericism is of a particular, modern, and occult, weltanschauung that melds aspects of ancient hermetic mysticism, and certain pagan traditions, with a personal exoteric and esoteric pathei-mathos."

### The Mystic Tradition

Understood esoterically {1}, the term mysticism {2} describes those weltanschauungen based on the principle that certain truths, of a non-temporal or 'spiritual' nature, can be apprehended by certain means including (i) the performance of particular sacred (mystical) ceremonies or rites, (ii) by dramatic or symbolic or allegorical re-presentations of certain mysteries, (iii) by an anados (ἄνοδος, a spiritual or esoteric or occult journey) whose goal is either a selfless awareness of Theos/mundus/the-numinous or an actual dissolution of the self into Theos/mundus/the-numinous, and (iv) by means such as a contemplative, or eremitic, or a reclusive way of life.

Mysticism thus includes not only the Christian contemplative tradition, and groups such as The Religious Society of Friends, but also the rites, ceremonies, and beliefs of Ancient Egypt and places such as Iran {3}, the Hellenic hermeticism described in the Pyramider text {4}, and the ancient paganism of the classical, the Greco-Roman, world. According to a modern initiate, the classical pagan weltanschauung was:

An apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceivation that we mortals - albeit a mere and fallible

part of the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself:

"Neque enim est quicquam aliud praeter mundum quod nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum - nullo modo perfectus, sed est quaedam particula perfecti." [M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37] {5}

### **The O9A Tradition Of Empathic Knowing And Acausal-Thinking**

One of the axioms of the esoteric philosophy of the O9A {6} is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking.

#### 1. Empathic Knowing

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way - by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} - while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

In respect of the Rounwytha Tradition:

"The Rounwytha Way - also known as the rouning - is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths... [The tradition is one of] a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated - according to tradition - by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location. In essence, the Rounwytha Way is a manifestation - a presencing - of the muliebral, especially the 'acausal knowing' that arises from empathy with Nature." {9}

Thus for the O9A the development of empathic acausal knowing - that is, esoteric empathy - is not only a μυστικόν but also a means whereby certain truths of a non-temporal nature can be apprehended.

#### 2. Acausal-Thinking

According to the O9A, the new faculty of 'acausal thinking' enables a person to apprehend and to communicate by means of what the O9A describe as an esoteric language:

"An esoteric language is basically a particular means of communication dependent on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals of acausal energy (as in esoteric-empathy). As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing/developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations, their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'. Thus, the 'sentences' of this

particular esoteric language - this language - are not static but rather the movement and the changes - the fluxion - of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonic - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal." {10}

### **The O9A Anados And The Hermitic Magus**

The O9A praxis termed the Seven Fold Way is essentially a practical modern anados; an occult journey through seven symbolic spheres {11}. However, unlike the description of such a journey in the ancient Hermetic Pyramider text where the goal is becoming "united with theos", the goal is understood in the Seven Fold Way as egressing into the realms of the acausal. Thus, as I mentioned in a previous essay:

"One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles represents and presences is that the last stage, the goal, of their hermetic initiatory Seven Fold Way, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal." {12}

The goal of the Seven Fold Way is therefore not only the personal discovery of wisdom {13} but also of a means whereby such an acausal, immortal, existence can be achieved. In that respect, Anton Long rather cryptically wrote:

"The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rounding." {14}

This rather neatly 'closes the O9A circle', with the O9A Ouroboros symbolizing the initiate at the very end of their decades-long occult journey - having experienced and known in a very practical manner both the sinister and the numinous and which "knowing and feeling so profoundly affect the person that they are transformed into a new variety of human being" - ending as a rounerer, that is, living in a very pagan - an almost rounwythian - type of way; the ancient way of the Camlad tradition.

For a rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin and thus whose very way of living, through the physis so gained via their anados and the O9A code, is an act of sorcery.

Thus the O9A Grand Master/Grand Mistress - the O9A Magus/Magistra - while living in a manner consistent with the underlying pagan mysticism of the O9A, is most certainly not the type of person the majority of non-initiates would expect.

## Conclusion

With its modern anados of the Seven Fold Way, with its 'dark arts' of acausal-thinking and esoteric-empathy/empathic-knowing, with its rural Rounwytha way and its eremitic magus/magistra, the O9A most certainly has a distinct mystical tradition firmly rooted in ancient pagan mysticism. Thus it would perhaps be more apt to describe O9A initiates as modern mystics rather than as 'satanists' or followers of a Western, occult, Left Hand Path.

For the truths, the perception and the understanding, which initiates of the O9A mystic (or the 'sinisterly-numinous') tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations, and (iii) of an attainable acausal existence beyond our mortal death.

R. Parker  
2014

## Notes

{1} According to the O9A, and as described in the article *The Adeptus Way and The Sinisterly-Numinous*, written by Anton Long and dated 122 yfayen:

"By esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing." [Source, available as of August 2014, <http://omega9alpha.wordpress.com/the-adeptus-way/> ]

{2} The words 'mystical' and 'mysticism' are derived from the term *mystic*, the etymology and English usage of which are:

### i) Etymology:

- Classical Latin *mysticus*, relating to sacred mysteries, mysterious;
- Post-classical Latin, in addition to the above: symbolic, allegorical;
- Ancient Greek *μυστικός*, relating to sacred mysteries;
- Hellenistic Greek *μυστικός*, initiate; plural, *μυστικοί*; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
- Byzantine Greek (5th century CE) *μυστικόν*, mystical doctrine.

### ii) English usage:

- *noun*: symbolic, allegorical (c. 1350);
- *noun*: an exponent or advocate of mystical theology;
- *noun*: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
- *adjective*: esoteric, mysterious, [equivalent in usage to 'mystical']
- *adjective*: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} In respect of ancient Iran, qv. Reitzenstein and Schaeder: *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926

{4} qv. *Poemandres: A Translation and Commentary*, by David Myatt, ISBN 978-1495470684

{5} Myatt, David: *Education And The Culture Of Pathei-Mathos*, e-text, May 2014. Available (as of August 2014) at <http://davidmyatt.wordpress.com/2014/08/08/education-and-the-culture-of-pathei-mathos/>

{6} In respect of O9A esoteric philosophy, qv. R. Parker: *The Esoteric Philosophy Of The Order Of Nine Angles - An Introduction*, e-text, 2014.

In talking and writing about the O9A we are, in essence, talking and writing about (i) the esoteric philosophy advanced by the pseudonymous Anton Long between the 1970s and 2011, and about (ii) the praxises, such as the Seven Fold Way, he developed as a result of (a) the various pagan traditions he inherited and (b) his own pathei-mathos.

{7} Both of these 'seven fold way' rites involve the individual living alone, bereft of human contact and of all human influence, for a particular length of time. In the wilderness - forests, mountains, deserts - in the case of Internal Adept; and in a chthonic place (such as a dark cave) in the case of The Abyss.

{8} The MS, which concerned the O9A 'rite of nine angles', was published in the 1980s in Stephen Sennitt's LHP *Nox* zine, and was later included in Sennitt's book *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{9} R. Parker: *Some Notes On The Rounwytha Way*, e-text, 2014.

{10} Anton Long: *Language, Abstractions, and Nexions*, e-text, 122 Year of Feyen.

{11} For a description of, and the ancient hermetic roots of, the O9A Seven Fold Way refer to R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text, 2014.

{12} R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, e-text, 2013.

{13} Esoterically, the term wisdom, according to Anton Long in his essay *Pathei Mathos and the Initiatory Occult Quest*, implies "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."

{14} Anton Long: *The Enigmatic Truth*, e-text, dated December 2011 CE. That essay, and its companion essay which was simply entitled *Lapis Philosophicus*, were the last writings written by Anton Long.

In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term *in propria persona* has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are:

"He wolde be in his owne persone, the example of our hole iourney." William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

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## 7. In The Name Of The Order Of Nine Angles

The Order of Nine Angles (O9A/ONA) is an intellection: the particular understanding of one person, the pseudonymous Anton Long, who melded (i) inherited and learned ancient pagan, and occult, traditions - British, and Hellenic hermeticism/mysticism - with (ii) the pathei-mathos resulting from his own decades-long (1972-2011) anados (ἄνοδος) along the hermetic Seven Fold Way, and who thus produced a unique signification expressed by means of a new esoteric philosophy and by praxes that, esoterically and exoterically, presence that esoteric philosophy.

What, then, are the essence and the raison d'être of this esoteric philosophy?

1. The essence is a consciously undertaken pathei-mathos, and thus the personal learning, by individuals - with the consequent internal ('alchemical') change in (and evolution of) the physis (φύσις) of the individual - that can result from consciously undertaking both esoteric and practical exeatic experiences conventionally described as both 'numinous' and 'sinister'. Thus, abstractions (which impute an illusive/pretentious 'knowing') are replaced by a direct and personal understanding sans denotatum.

2. The raison d'être is Aeonic: to, via a new logos, subvert (and eventually replace) existing causal forms (including the State) thus enabling new ways of living (and/or of a renaissance of older, more pagan and cultural, ways of living) with the consequent change (development and evolution) of the physis of human beings. A subversion and a replacement not for any altruistic or idealistic reasons, but because such subversion and replacement are a natural consequence of (inherent in the physis of) that logos, manifest as the logos is in the O9A code of kindred-honour.

Thus - given this essence and raison d'être, and given that the esoteric philosophy is manifest in the corpus of Anton Long's writings from the 1970s to 2011 and not in any one or two, specific, works - it is hardly surprising that the O9A has been misunderstood and misrepresented (i) by the latter-day satanist {1} crowd, (ii) by the illiterati and the pseudo-intellectuals who infest modern occultism and especially satanism and the Left Hand Path (LHP), and (iii) by others who have only made a perfunctory study of the O9A corpus.

### **Aeonic, Esoteric, And Egocentric Apprehensions**

The essence and raison d'être of the O9A make it quite distinct from all other manifestations of modern satanism and the LHP. For instead of their egocentrism (and the consequent egocentric predicament, and egoism), the O9A apprehension is fundamentally aeonic and esoteric: of (i) the individual in relation to an esoteric anados, with the consequent change - via a conscious pathei-mathos - in their physis, and (ii) of that anados and that individual change (the individual discovery of lapis philosophicus) in the context of the accumulated esoteric ('initiated', aeonic) understanding of millennia. For one important part of that understanding, that wisdom, is of ourselves as a nexion, as an esoteric symbiosis of past-present-future, and thus:

"that what, for human beings, is esoteric, evolutionary - that which 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." {2}

Hence, while other modern satanists and followers of a Left Hand Path - taking their cue from the likes of LaVey, Aquino, Crowley, et al - pontificate about carnality, and/or about 'might is right', and/or about 'the deification of the individual', and/or about how they can 'command the powers', and/or about how "reality is what I make it or what others have made it, or perceived it to be", and/or about 'enlightened individualism', and/or about 'do what thou wilt', and about other such egoical things - the O9A promote praxises that enable any individual to change their own physis, discover wisdom, and reveal for themselves the pretensions of a presumed objectivity and the limits of individual will, with such an individual enabling - by the practical nature of some of the occult techniques involved and the nature of the O9A logos - a subversion of existing causal forms and that necessary gradual 'bringing into being' of new ways of living and/or of a renaissance of older, more pagan and cultural, ways of living.

Which is why the O9A has, over decades, propagated certain things and incited individuals to undertake certain things. And why, of course, many latter-day satanists - and others - have mistaken such tactical incitement and such tactical propaganda for the essence and raison d'être of the O9A; for they have (mis)interpreted the O9A, and those involved with or associated with it, in accordance with their egocentric weltanschauung. Hence their tendency to reduce most things to either (i) the level of their mundane (mis)understanding of matters O9A based on an egoistic pretension to knowledge (with the consequent presumption of 'the other' having some ideated 'personality' flaw or being representative of some ideated 'personality type'), or/and (ii) being some presumed 'clash of egos'.

Hence, also, why some have misunderstood, both exoterically and esoterically, the mythos of the O9A.

### **Mythos**

A mythos - μῦθος, mythicos, "a body of interconnected myths or (aural) stories or traditions, such as those belonging to a particular cultural tradition" - once presented can develop an archetypal life of its own, after a certain point, especially if it has an 'us' and 'them' built into it and also resonates (to some, the intended audience) on a primal level. Hence why the O9A mythos includes such things as (i) aural stories relating to past performances of human sacrifice (for example, Hangster's Gate, and The Giving), and an aural tradition regarding The Ceremony of Recalling and 'a dark goddess' to whom sacrifices were made; (ii) a pantheon of unique 'dark gods'; (iii) the requirement for all initiates beyond a certain point to undertake a cull according to the particular guidelines of O9A culture and which guidelines {3} give the potential offer 'a sporting chance'; (iii) a particular, unique, adversarial, interpretation of satanism and Baphomet; and (iv) the division (via a logos) into 'us' and 'mundanes', with such a division aided by having a real life example in Anton Long who unambiguously outlined his sinister intent: "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

Thus, in respect of mythos, what matters is that a mythos links to a place and to a past, to ancestral traditions, legends, and stories; has a grounding in the present, having (in the matter of the O9A mythos) someone with a documented, and strange and 'sinister', life which perplexes many; and that - because of its mythic, occult, supernatural, and 'sinister', elements - it inspires, enthuses, captivates, entices, over decades and beyond. That is, in exoteric terms it resonates - captures the imagination - of a certain type of person. For a mythos presences an 'esoteric truth' (not a literal truth) and - in the case of the O9A - also presences a logos; which is why it is or can be aeonic sorcery and why it can continue to presence what it does through resonating with a particular type of person over a long period of time and which persons, of themselves and in a natural way, not only transmit it but add to and evolve it. For it becomes a type of being living in the psyche of certain individuals, and a psychic entity (or 'demon') which those individuals - by their lives or through their deeds or by means of their creations, artistic, literary, or musical - can pass on, knowingly or unknowingly, to others.

To understand a mythos is to understand the importance of imagination and inspiration, and what can result (or be presented, manifest, created, and transmitted to others) therefrom. But the latter-day satanists, and their ilk, cannot so understand, for they - with their materialism and egocentric

apprehension and pontifications about reason - eschew the supernatural, laugh at mysticism, and lack the imagination, the physis, and the insight of the aeonic perspective, to embark on a life-long occult quest.

For, in respect of the O9A, what matters is not the sheer number of those incited or enticed or assimilated or who endure to the very end and thus reach the goal of such a life-long quest, but rather (i) that a few - a creative, a small minority, over decades and longer - do so endure, and (ii) that many more are changed or inspired or affected in some way (however small) by that creative minority and by the mythos for however short or long a time. For it is such small changes and such inspiration and such affects (such mutations of individual character - of physis - and of psyche) that are, aeonically, cumulative, and thus which over centuries presence - and bring into being - the logos and thus new ways of O9A inspired living, and/or a renaissance of older, more pagan and cultural, ways of life.

Kerri Scott  
2014

#### Notes

{1} The term 'latter-day satanists' is O9A-speak and refers to those who derive their understanding of satanism mostly from the Church of Satan (CoS) and/or from the Temple of Set (ToS) - and/or from some new fangled interpretation of one or both of those - and who, while pontificating about satanists being adversarial and antinomian, are - in contrast to the amoral O9A - law-abiding and thus hypocritical. As noted in the 2014 O9A text entitled *What Makes The Order Of Nine Angles Unique*,

"The O9A incite and legitimize what those other contemporary occultists and/or self-professed satanists do not, such as human culling, terrorism, involvement with political/religious extremism, criminality, practical physical challenges, and ordeals both esoteric and exoteric."

Furthermore, 'latter-day satanists' believe in and propagate a certain 'gospel' about the O9A. This gospel, in respect of the O9A, is pejorative and means they often get upset - or become intolerant - whenever the O9A is mentioned or discussed in a rational, positive, way because they sincerely believe that they, with their egoistic pretensions to knowledge, know everything there is to know about the O9A.

{2} Anton Long: *The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{3} qv. the O9A compilation *The Culling Texts: The Theory And Practice of Sacrificial Human Culling*.

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#### Editorial Note

Regarding the author's phrase *The Order of Nine Angles (O9A/ONA) is an intellection*. The definitive definition of the word intellection, as given in the Complete Oxford English Dictionary (20 volumes, second edition, 1989) is as follows: "Etymon classical Latin *intellectiōn-*, *intellectiō* (in rhetoric) *synecdoche*, in post-classical Latin also *signification* (late 2nd cent. in Tertullian). (a) The faculty of understanding. (b) The action or process of understanding; the activity or exercise of the intellect; specifically, apprehension, as distinct from imagination. (c) Meaning, intention, purpose."

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