



**The Septenary Anados, and Life After Death,
In The Esoteric Philosophy of The Order of Nine Angles**

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, 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 {3}. That is, when the initiate finally completes their anados - their journey or quest up through the seven spheres of the Tree of Wyrd - then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

"They become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge [...] You who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

Here, if one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism {5}, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life.

This apparent contradiction, however, is the result of mistakenly considering the O9A as part of, and/or indebted to, the qabalistic-based Western occultism invented and promulgated by the Hermetic Order of The Golden Dawn, Blavatsky, Crowley, et al, and which Western occultism formed the basis of the Temple of Set and was used by Anton LaVey to cloak and to dress-up, in occult

robes, his Ayan Rand influenced doctrine of carnality and egoism.

For the O9A belong to a different, much older and non-qabalistic tradition, drawing on Hellenic, Indic, Persian, Arabic - and indigenous European pagan - sources {6}. A tradition especially evident in the anados that is their Seven Fold Way.

The Anados

As Myatt explains:

"The word [anados/ἀνοδος] has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth." {7}

Furthermore, as he makes clear in reference to the Pymander tractate of the Corpus Hermeticum:

"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." {8}

The initiatory Seven Fold Way of the O9A, therefore, is a modern anados set forth by Anton Long and based on, or inspired by, various ancient traditions. A means whereby an individual can journey through the seven spheres to thus, via their quest for gnosis, "learn what is real, to apprehend the physis of beings" {9} and thence 'become immortal'; that is, reach the stage beyond Grand Master/Grand Mistress/Magus.

Such an achievement, as Myatt explains,

"does not mean 'made divine/god', or 'achieve divinity' or 'become

god/a god', or deification, but rather, having become immortal, to be (re)united with theos and thus, by such a 'becoming', re-present (become-of) in that new (acausal) existence the numinosity of theos, and which return and re-presentation is the real aim of our mortal lives and the function of λόγος, and of the λόγοι." {8}

However, and most importantly, this modern anados manifest in the esoteric philosophy of Anton Long differs substantially and radically from that described in the Corpus Hermeticism, differs substantially and radically from that described in later gnostic and alchemical texts, and differs substantially and radically from that described in the modern occultism deriving from the Hermetic Order of The Golden Dawn, Crowley, et al. For the achievement of wisdom and immortality requires, according to the O9A, not only a practical - an experiential - decades-long approach, and thus a continual *pathei-mathos* {10}, but also a personal experiencing of both the sinister and the numinous so that there is a personal, a direct, knowledge of

"the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {11}

This personal experiential approach - with its insistence on the necessity of practical years-long experience of both the sinister and the numinous - is unique among modern occult groups, and is manifest in the O9A's Insight Roles, many of which are amoral and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual of Internal Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

Little wonder, then, that most of those associated with the Order of Nine Angles regard the esoteric philosophy of Anton Long (the basis of the O9A) as elitist, and the O9A itself as a modern presencing of *arête*.

The Acausal

Given that the exeatic anados of the O9A is a quest for experience and wisdom which, it is claimed, can lead to immortality, it is pertinent to enquire as to what this immortality means in the context of the ontology that Anton Long posits in

his esoteric philosophy.

This O9A ontology is quite distinct from that of conventional religions, which assume a powerful (and named) deity or deities (or spirits), who and which can interfere in the lives of mortals and in some way reward or punish them, or at least bring good fortune or misfortune. It quite distinct from gnostic or mystical traditions which make a distinction between an imperfect (or lower) world/state and a perfect (or higher) one; and also quite distinct from the modern occult belief in 'objective' and 'subjective' consciousness/realities, which - essentially - is a restatement, sans God/deities, of the human-manufactured ideated opposites implicit in gnosticism and mysticism.

In contrast, the ontology of the O9A is of physical things; of different types of energy. 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; that is, of presencing (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.

"Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal." {13}

Thus, while it is convenient to speculate about, and (to aid our understanding) to posit, a causal 'universe' and an acausal 'universe', the reality is of beings having less or more acausal energy, for the essence of the a-causal is that it is not-causal and thus not-mortal; that a-causal energy is a presencing of what is im-mortal. In effect, the sorcery implicit in - which is - the Seven Fold Way is a means to find and to use Lapis Philosophicus, the jewel of the alchemist; that is, a means to access more acausal energy, and which presencing of more acausal energy transcends us, or can transcend us, into a new type, a new species, of being.

As to what or who this being is, or where or how it or they dwell or dwells, there are no definitive answers for those 'who do not know'. There is only speculation, and ideations born of causal assumptions. For it is, the O9A insists, only by a self-striving, and a self-discovery - by a personal experiencing - that

the individual discovers and knows: sans denotatum, sans ideations, sans words.

As Anton Long wrote in the 1980s in respect of the transient causal-form termed satanism:

"The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting."

Conclusion

Though it has some roots in the hermeticism of the Pymander tractate of the Corpus Hermeticum, the esoteric philosophy of Anton Long that forms the basis of the O9A is unique, not only in its experiential anados (its Seven Fold Way) but also in its ontology.

For the O9A it is the voyage, the quest, the exeatc living, the experiencing, the learning from pathei-mathos, that are important. And the septenary anados is, according to the O9A, one exquisite means to access that (a-causal) energy that vitalizes, that presences (and which-is) the essence of life, and which, intoxicating us with a prospect of immortality, can betake us to be, to become, a new type of being.

As to whether this question of immortality and its attainment is all mythos, or an ancient wisdom re-presented and thus living still, is for each individual to decide, for themselves.

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2013

Notes

{1} The term 'presencing' is, so far as I know, uniquely used by the O9A (i.e. 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.

{2} By hermetic and hermeticism here, in the specific context of the O9A, is meant "pertaining to the Pymander tractate of the Corpus Hermeticum, ascribed to Hermes Trismegistus". See Myatt *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

The hermetic Seven Fold Way of the O9A is described in the two texts *Naos* (1989) and *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{3} The acausal, as understood and exoterically used by the O9A, is outlined in many of their MSS; for example in *Acausality, The Dark Gods, and The Order of Nine Angles*.

Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fayen) he writes

"...the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and "religious". Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal "death", to live as an acausal being. "

{4} *Mercvrii Trismegisti Pymander*, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: "Given the use here of the word γυῶσις, the sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis*."

{5} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

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

{7} David Myatt *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

{8} Myatt, op cit.

{9} *Mercvrii Trismegisti Pymander*, 3. Translated by Myatt, op cit.

{10} Pathei-mathos basically means a 'learning from adversity'; and pathei-mathos is one of the Dark Arts taught by the O9A, for, as Anton Long explains:

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

{11} Anton Long. *The Adeptus Way and The Sinisterly-Numinous*.

Regarding denotatum, qv. (a) *Denotatum - The Esoteric Problem With Names* and (b) *Alchemical Seasons and The Fluxions of Time*.

{12} This way of life is outlined in *Enantiodromia - The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{13} *Mercvrii Trismegisti Pymander*, 15. Translated by Myatt, op cit.
