

$$E^{\rightarrow} \cap E^{\emptyset} = \{ E_0^{\rightarrow} : E^{\rightarrow} \in E^{\rightarrow}, E_0^{\rightarrow} \in E^{\emptyset} \}$$

Time, Acausality, The Supernatural, And Scientific Theories

Contents

Introduction

Part One - The Myattian Metaphysical Theory of Time and Space

- Time and The Separation of Otherness
- Some Notes On The Theory of The Acausal

Part Two: Acausality And The Order Of Nine Angles

- Debunking The Chaos - Sorcery and the Esoteric Nature of The Acausal
- Acausality, The Dark Gods, and The Order of Nine Angles
- Satan, Acausal Entities, and The Order of Nine Angles
- Alchemical Seasons and The Fluxions of Time

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Introduction

The work brings together, from various sources, essays dealing with the theory - the idea - of acausality proposed by Myatt in the 1970s, subsequently developed by him as part of his philosophy of pathei-mathos, and which Myattian theory is primarily metaphysical. For it posits a bifurcation of Time, and an ontology of causal and acausal being, such that the cosmos is considered to consist of a (mostly unknown, to us) acausal universe (with acausal energy) and of a known (an observable, to us) causal universe containing an energy familiar to us from sciences such as physics, astronomy, and chemistry.

Myatt's metaphysical theory of Time and of Space was subsequently adopted by the occult group the Order of Nine Angles (O9A/ONA) and used by them in order to explain both the supernatural and sorcery, where the supernatural is defined (in the Complete Oxford English Dictionary) as:

"belonging to a realm or system that transcends Nature. As that of

divine, magical, or ghostly beings. Attributed to or thought to reveal some force beyond scientific understanding or the laws of Nature. Occult, paranormal."

Thus, for the O9A, the acausal became the supernatural 'realm of acausal beings'; with ourselves as a living nexion between causal and acausal; with archetypes as manifestations of acausal energy in our psyche; with sorcery understood as 'the presencing of acausal energy'; and with certain acausal beings - such as the shapeshifter historically named Satan, and entities such as dragons - having manifested themselves to us in the past: as having egressed into (or visited) our causal dimensions.

Part One features essays by Myatt: an extract from his detailed *Time and The Separation of Otherness*, and his *Some Notes On The Theory of The Acausal*. These provide a recent overview of his metaphysical theory, and thus serve to place into context the other essays, in Part Two, which are concerned with the use of this theory by the O9A. I have also included the text *Alchemical Seasons and The Fluxions of Time*, which presents, in a modern manner, the pagan insight of the ancient Camlad occult tradition in relation to Time, Nature, and 'the heavens'; and which esoteric Camlad tradition, although adopted and adapted by the O9A in the 1970s, maintained and still maintains an independent existence through a very small number of reclusive individuals in certain rural parts of England.

It is interesting to note two things. First, how in Myatt's theory, as explained in *Time and The Separation of Otherness*, the concept of physis (φύσις) is central, recalling to mind the ancient Hellenic hermeticism of the Pymander section of the Corpus Hermeticism as explicated by Myatt's own 2013 translation and commentary of that text. Second, that Myatt makes it clear that his theory of the acausal cannot, despite what some people seem to assume, be described by current scientific theories such as 'string theory' or 'quantum mechanics'. For, as he writes:

"Current exotic theories - such as 'string theory' (including M-theory) - are still based on an ideation of space-time that involves a causal-only time (time as a measurable and a separate quantity).

'String' theories posit not only transformations of a non-zero 'string' or strings in a causal space-time instead of a 'zero-dimensional point' (or points) as in a classical three-dimensional Lorentz transformation or a four-dimensional Riemannian space, but also in possible manifolds whose dimensions are > 4 (as in a Hilbert space). Also, while they do not describe space-time as a Riemannian manifold (as general relativity does), such theories posit manifolds or structures - such as H-flux and topological 'branes' - which, and whose changes, are described by or come to be described by mathematical equations which involve a causal time - a measured or measurable movement - in relation to other properties (such as extension/space), be those other

properties mathematical (as in a topology) or physical (as in a metric, Riemannian or otherwise). Thus, in perturbation theory and in order to consider possible experimental results of the theory, a space-time is posited consisting of a four-dimensional extended Minkowski space combined with a compact Riemannian manifold; and as in M-theory where an 11-dimensional Minkowski space has been assumed with the extra seven dimensions being 'compactified' or compactable [...]

Like 'string theory' and cosmological theories (such as general relativity) quantum mechanics is based on a posited causal space-time. Therefore, a quantum theory cannot be used to describe the *φύσις* of living beings or acausality." *Time and The Separation of Otherness*, footnotes 4 & 5.

Anton Long makes the same point, rather more clearly, in *Debunking The Chaos*:

"Such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time - as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable ds) - and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time - deriving from tensorial mathematics, or some other representation - are founded on the simple, cosmologically inaccurate, notion of a causal linearity."

This collection of essays therefore should, hopefully, not only dispel some of the assumptions made about the theory of acausality and its use by the O9A, but also provide a useful overview of an intriguing, and esoterically useful, metaphysical idea.

R. Parker
January 2014

Image credit:

Section 1.2 of Myatt's 1974 text *Emanations of Urania - Notes Toward A Heuristic Representation of Cliology*, using symbolic logic in an attempt to describe a duration of causal Time.

Part One - The Myattian Metaphysical Theory of Time and Space

- Time and The Separation of Otherness
- Some Notes On The Theory of The Acausal

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Time and The Separation of Otherness

Causal Time and Living Beings

In the philosophy of pathei-mathos, Time is considered to be an expression of the *φύσις* of beings [1], and thus, for living beings, is a variable emanation of *ψυχή*, differing from being to being and representing how a living being can change or may change or has changed, which such change being a-causal [2].

Thus, Time - as conventionally understood and as measured/represented by a terran-calendar with durations marked hours, days, weeks, and years - is regarded as an abstraction [3], and an abstraction which attempts to interpret living beings as functions of or as limited to a linear cause-and-effect described by separated moments progressing from a past to a present and thence to some future 'time'. Such conventional measured causal time may therefore be said to contribute to the concealment of the nature of living beings.

This conventional idea of time can be conveniently described as linear or causal-time, and considered as aptly represented by the term duration, a term which is a better translation of the Greek *χρόνος* than the English word 'time', as for example in Oedipus Tyrannus vv. 73-75:

*καί μ' ἤμαρ ἤδη ξυμμετρούμενον χρόνω
λυπεῖ τί πράσσει: τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου*

But I have already measured the duration
And am concerned: for where is he? He is longer than expected
For his absence is, in duration, greater than is necessary.

Such causal-time is the time of sciences such as physics and astronomy, with the universe, for instance, considered to be an entity 'expanding' as such expansion is measured by fixed linear points termed past, present, and future. Similarly, space itself is construed as a causal, dimensional, space-time manifold [4]. Thus and conventionally, to understand matter/energy is to 'know' (to observe or to theorize) how causal entities - such as elementary particles, or physical objects such as planets and stars - move and change and relate to each other (and other matter/energy in terms of composition and interactions) in this posited space-time manifold. There is thus a sense of physical order; a hierarchy of sub-atomic » atomic » 'classical mechanics' » gravitational » cosmological, with events occurring in the causal sequence past-present-future, and with interactions described in terms of certain fundamental physical forces, be such descriptions based on 'string theory', quantum theory [5], relativity theory, classical mechanics, or some theory which attempts to unify current descriptions of the aforementioned causal hierarchy.

This causal time is a quantity; a measurement of the observed or the assumed/posited/predicted movement of 'things' according to a given and a fixed pre-determined scale, and which measurement and fixed scale allows comparisons to be made regarding the movement or 'change' in position of 'things'.

While this understanding of time, and of space, has provided a useful understanding of the external world and aided the construction of machines and the development of a modern technology - and thus enabled humans to set foot on the Moon and send spacecraft to photograph the planets in our solar system - it is nonetheless limited in respect of revealing and understanding the *φύσις* of beings and thus the relation between living beings.

The Error of Causality As Applied to Living Beings

The understanding of Time as a manifestation of the *φύσις* of beings is derived from the acausal knowing that empathy provides [6]; and a knowing that allows us to make a philosophical distinction, in respect of Time, between an observed or posited movement and 'a change'; with the former - movement - applicable to observed or posited physical things and the latter - change - to living beings. For example 'change' describes how a tree - a living organism - grows and which change includes, but is not limited to, the measured movement (in causal time and causal space) of its branches and its trunk as measured in fixed units such as girth and height and the position and size of branches in relation to other branches and nearby objects. Such change - of a living being - is an effluvium, a fluxion [7].

That is, living beings possess or manifest a type of Time - a species of change,

manifest as a fluxion – that is different from the movement (the time) of things and thus different from the time used in sciences such as physics.

Furthermore, there is not only a distinction between a living being and a thing, but also the distinction regarding the assumed separation of beings. As a finite emanation (or presencing) of *ψυχή*, a living being is not, according to its *φύσις*, a separate being; as such, it cannot be 'known' – its nature cannot be understood – by external causal observations or by 'measuring'/describing it (in terms of 'space') in relation to other living beings or to 'things' and/or by using such observations/observational-classifications/measurements/descriptions to formulate a theory to characterize a 'type' (or genus or species) that such a living being is regarded as belonging to. For its *φύσις* is manifest – known – by its acausal relation to other living beings and by the acausal interconnectivity of such beings. Such a knowing is numinous; that is, an awareness of living (and often dependant) connexions and of the unity of Life beyond the finite, mortal, emanation we, as an individual human being, are.

In personal terms, the error of applying causal time, and the perception derived therefrom, to living beings is most evident in causal abstractions, and in what we may refer to as the dialectic of egoism: of ourselves as one distinct, self-interested, human being contrasted with (or needing to be contrasted with) and often opposed to (or needing to be opposed to or seen to be opposed to) other humans. Thus, for millennia we have manufactured causal abstractions and identified with one or more of them, sought to bring them into being; as we have opposed other abstractions and especially those humans who identify with some abstraction or whom we have assigned to some abstraction, such as some group or some faith or some nation or some ethnicity or some ideology regarded as 'inferior' to 'ours' or as 'bad' compared to 'ours'. Similarly, we humans have for millennia often felt compelled to place our own self-interest, our welfare, before that of other humans – and before the welfare of Nature [8] – just as we have been often compelled and often are still compelled to strive, competitively or otherwise, against other humans in order to establish or reaffirm our personal identity, our difference from them (or their 'inferiority' compared to us). Thus has there been, and thus is there, hubris and suffering. Thus has there been, and thus is there, a lack of appreciation of the numinous and a lack of understanding of our *φύσις* and that of the *φύσις* of the other living beings (including other humans) who share this planet with us.

In summary, applying causal time to living beings creates and maintains division and divisiveness; while the perception of acausal time brings an appreciation of the numinous and thus a knowing of the inherent unity behind our ordinary understanding of separate living beings.

David Myatt
November 2012

Notes

[1] While it is convenient to understand *φύσις* simply as the 'nature' of a being, the term, as used in the philosophy of *pathei-mathos*, implies a revealing of not only the true 'nature' of beings but also of the relationship between beings, and between beings and Being.

[2] In respect of the acausal, refer to my texts *Some Notes On The Theory of The Acausal* (2010) and *Toward Understanding the Acausal* (2011).

Furthermore, it is useful to make a distinction, in terminology, between living beings/existents and non-living beings/existents. Thus, a 'thing' is used to describe matter or objects (natural or constructed) which do not possess the quality termed life, and which life is possessed by organisms. Currently, we observe or assume life by the following seven attributes: a living organism respire; it moves or can move without any external force being applied as cause of such movement; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

ψυχή is 'Life qua being', with our own being (as a human) understood as a mortal emanation of *ψυχή*. Thus *ψυχή* is what 'animates' us and what gives us our *φύσις*, as human beings. *ψυχή* is also how we can begin to apprehend Being and how we relate to Being.

[3] An abstraction is defined, in the philosophy of *pathei-mathos*, as:

"A manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify /distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris." *Vocabulary of The Philosophy of Pathei-Mathos* (2012)

The separation-of-otherness is a term used to describe the implied or assumed causal separateness of living beings, a part of which is the distinction we make (instinctive or otherwise) between our *self* and *the others*. Another part is assigning our self, and the-others, to (or describing them and us by) some category/categories, and to which category/categories we ascribe (or to which category/categories has/have been ascribed) certain qualities or attributes.

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value/difference and of inclusion/exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict and suffering; and is a path away from *ἀρμονία, δίκη*, and thus from wisdom.

The separation-of-otherness conceals the nature of Beings and beings; a nature which empathy and *pathei-mathos* can reveal.

[4] Current exotic theories – such as 'string theory' (including M-theory) – are still based on an ideation of space-time that involves a causal-only time (time as a measurable and a separate quantity).

'String' theories posit not only transformations of a non-zero 'string' or strings in a causal space-time instead of a 'zero-dimensional point' (or points) as in a classical three-dimensional Lorentz transformation or a four-dimensional Riemannian space, but also in possible manifolds whose dimensions are > 4 (as in a Hilbert space). Also, while they do not describe space-time as a Riemannian manifold (as general relativity does), such theories posit manifolds or structures – such as H-flux and topological 'branes' – which, and whose changes, are described by or come to be described by mathematical equations which involve a causal time – a measured or measurable movement – in relation to other properties (such as extension/space), be those other properties mathematical (as in a topology) or physical (as in a metric, Riemannian or otherwise). Thus, in perturbation theory and in order to consider possible experimental results of the theory, a space-time is posited consisting of a four-dimensional extended Minkowski space combined with a compact Riemannian manifold; and as in M-theory where an 11-dimensional Minkowski space has been assumed with the extra seven dimensions being 'compactified' or compactable.

All such theories are currently 'exotic' because they have not yet [as of 2012] led to any unique predictions that could be experimentally verified.

[5] Like 'string theory' and cosmological theories (such as general relativity) quantum mechanics is based on a posited causal space-time. Therefore, a quantum theory cannot be used to describe the *φύσις* of living beings or acausality.

[6] In respect of acausal knowing, see 'The Nature and Knowledge of Empathy'

in *The Way of Pathei Mathos: A Philosophical Compendium*.

[7] The use of the term *fluxion* dates from the sixteenth century (ce) with the term describing a change that occurs naturally and also one that arises from or because of itself (an effluvium). A description used by John Davies in his 1616 (ce) work *Mirum in Modum*: "If the fluxion of this instant Now Effect not That, noight wil that Time doth know."

As used here, fluxion describes how a particular living being not only changes/develops/manifests (that is, in an acausal manner) but also the fact of its (acausal) relation to other living beings and to Being.

[8] Nature is here understood as 'the creative force' that is the genesis of, and which maintains the balance of, the life which inhabits the Earth, and which life includes ourselves. This 'creative force' (or manifestation/presencing of ψυχή) can be and often has been understood as a particular type of living being, as 'Nature' personified.

Some Notes On The Theory of The Acausal

In respect of the theory of the acausal, ^[1] the terms acausality and acausal refer to 'acausal space and acausal time'. That is, and in the context of this theory, both terms refer to a posited continuum different from the causal continuum of observed phenomena; which causal continuum has been described in terms of a four-dimensional space-time; and knowledge of and understanding about which causal continuum can be obtained by means of sciences such as physics, astronomy, and chemistry.

Essentially, therefore, acausality - as part of such a formal theory - is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy ^[2] and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life - about why and how a living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter - the stuff of physics and chemistry - alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change – grow and move – without any external physical (Newtonian) force being applied to it. In short, living beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory thus proposes that living beings possess what is termed acausal energy – that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead. That it is such acausal energy – emanating from, or having its genesis in, a posited acausal continuum – which gives to ordinary physical matter the attribute we term life, and which thus enables a living organism (in contradistinction to ordinary matter) to, and for example, reproduce itself, be sensitive to, or aware of, its environment, and move without any external (Newtonian) force being applied to it.

Therefore what it is important to remember is that acausality is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory – which the theory attempts to explain in a logical way – are the nature of living beings, and the nature of empathy (of *sympatheia* with other living beings).

The theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions – regions – where the theorized acausal intersects with, is connected to, or intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time ^[3], and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of a Riemannian space-time).

It is therefore posited that the acausal may be described or could be described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial, n -dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy - i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential - the calculus (tensorial, matrical, Euclidean, or otherwise) - of linear (causal) time ^[4].

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: as non-linear and non-spatial in Euclidean terms. That is, acausal space-time could be conceptualized as a new type of mathematical space, and not as a geometric space such as a Euclidean space of three measurable dimensions or a four dimensional space-time manifold as described by certain physical and cosmological theories (such as general relativity). ^[5]

Thus the new type of mathematics required would describe the new type of (acausal) geometry of this new type of mathematical space possibly having an infinite number of 'dimensions', and which geometry does not involve a linear, physically measurable, 'time' but rather something akin to a 'time' that is both topological ^[6] and variable (non-linear) in its simultaneity. ^[7]

To return to acausal energy. If this postulated - and presenced - acausal energy exists, then it should be capable of being detected and such energy measured, and the theory of acausality suggests that it might be possible - even using current scientific means - to detect acausal charges (defined as manifestations of acausal energy in the causal) - by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed physical/chemical/biological changes when placed in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents. Thus such acausal energy might be harnessed in a manner similar to electrical energy.

However, the theory also makes it clear that there are currently no experimental observations to verify the existence of such acausal charges, such acausal energy, so that the whole theory of acausality remains an interesting but speculative theory.

David Myatt
2010

Notes

[1] The theory of the acausal was tentatively outlined in previous essays such as *The Physics of Acausal Energy*.

[2] By empathy here is meant the natural (though often undeveloped and little used) human faculty which reveals (dis-covers) a type of individual (personal) knowing - a perception - distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of Phainómenon, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [*συν-πάθος*] is primarily an intuition of acausality: of the acausal reality underlying the causal division of beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separated beings. Expressed more conventionally, empathy provides - or can provide - a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing.

[3] The term dimension is used here to refer to an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed.

One example of a mathematical form is an Euclidean space (geometry) described by three attributes - measurable dimensions - at right angles to each other. Another example is a four-dimensional manifold as used in the theory of general relativity, and one of which dimensions is a measurable (linear) 'time'. One example of a mathematical space is a Hilbert space of infinite (unmeasurable) dimensions.

Thus the term dimension includes but is not limited to something measurable by physical means.

[4] It should by now be apparent that much of the terminology currently used in

an attempt to describe and develop the theory of acausality - and to describe the perception and knowing of empathy on which the theory is based - is inadequate, and that many of the terms which are used need defining and explaining, and even then are open to misinterpretation often as a result of a failure by the author to adequately define and explain them.

However, until a non-verbal - a mathematical - description of the theory is formally developed, such terminology will have to suffice.

[5] Refer to footnote 3 for what the term 'dimension' signifies.

[6] Acausal time conceptualized as a transformation described by a topological space. Another alternative is to conceptualize acausal time as topologically variant.

[7] The term simultaneity is used here to express a quality of acausal time; that is, that the n -functions (where n is > 3 but $\leq \infty$) which describe this type of time occur throughout the geometry described by the n -functions (dimensions) of acausal space. Or expressed somewhat differently, that not only is acausal time a simultaneous and non-simultaneous function of acausal space - and vice versa - but also that, in living beings, causal space-time is a function (simultaneous or otherwise) of acausal space-time (and vice versa).

Part Two: Acausality And The Order Of Nine Angles

- Debunking The Chaos - Sorcery and the Esoteric Nature of The Acausal
- Acausality, The Dark Gods, and The Order of Nine Angles
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Debunking The Chaos Sorcery and the Esoteric Nature of The Acausal

v. 2.01

Editorial note: This is a greatly revised version, by AL, of a polemical article first published by him in 121 yfayen on the now defunct 'nexionzero' weblog.

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it (at first without acknowledgement of its source) from Myatt's early (1974) work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*. It was also central to his 1970s Star Game.

In these four decades since our first use of this term, there has been much speculation - among both ONA Initiates and esoteric folk in general - about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among certain Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some of the Occult illiterati proclaiming such things as "Chaos is the creative principle behind all magic[k]..." and "A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force," and even quite laughable pretentious babble such as, "I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur."

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

Chaos theory, Quantum Mechanics, and Sorcery

Let's be clear - talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is silly.

Why? For three reasons.

(1) Because those individuals who do so talk have not thought - conceptualized - beyond the concept of causal Time, as they obviously (given what they write, or have written) do not possess or have not developed those Dark Art skills, such as the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

(2) Because such physical theories - modern, outré, or otherwise - cannot explain in any way the fundamental difference between life and inert matter. That is, what animates or infuses, for example, the physical structures of a cell to make that cell alive; and why, for instance, all living matter disobeys the first of Newton's laws.

(3) Because such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time - as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable ds) - and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time - deriving from tensorial mathematics, or some other representation - are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Furthermore, there is no link between such physical theories - trendy or otherwise - and sorcery because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. That is, correctly - esoterically - understood sorcery is a living alchemy [Oh look, I am giving away some Occult secrets here]. For sorcery is a combination of various aspects, the

most necessary and important of which are living beings - for instance, the sorcerer, and the object of sorcery, which object is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is - as all Dark Arts are - a means whereby we shed our causal, illusive, form (of separateness) and become of the essence of Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because "we" are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings, and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why - in the real world we human beings all inhabit (as distinct from our dreams, and the movies) - no sorcerer, however advanced or knowledgeable they may be, can by some "magick" or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is *affect* and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1] What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] - and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3].

Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrð) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally - and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality. Thus, the living energy of a human being - that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence *affected* or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the *effect* that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the

affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

The Esoteric Nature of The Acausal

In simple - exoteric - terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense - practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal *sanscausal* abstractions [4]. In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being.

For it is causal abstractions that obscure the nature - exoteric and esoteric - of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of the qabalistic-influenced modern Occultism of those who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking - of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can be mastered and can be easily, and should be, disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism; of the creed which begins "I command the powers...", and continues with "I can become powerful enough/knowledgeable enough" to master anything, and that, "given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me..."

This is, ultimately, the urban whine of Homo Hubris - "I'll be safe; or I can make myself safe. I am or can be in control." This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: "That Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

However, the dark reality is that the acausal allows for no such safety and no such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of human perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no "consciousness" to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any "change" - or progression or development - since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language - because such language almost invariably (and especially Western languages) require or assume (imply) a *copula*, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), "we" cannot - since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned

earlier, Life itself – the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need "explanations" – or attempts at explanation – of the acausal by such causal things as "chaos", or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing *-isms* such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [6]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self. We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living.

In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to *The Acausal Beyond*.

Anton Long
Order of Nine Angles
122 yfayen

Notes

[1] It should be remembered that the ONA uses terms such as *psyche* and *archetype* in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (Version ≥ 3.07)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, $\psi\upsilon\chi\eta$) which animates physical matter and makes it living, *here on this planet we call Earth*.

[3] A rudimentary example of this is given in *Naos*.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (Version \geq 3.07)

[5] For a basic overview, see the ONA compilation *Guide to The Dark Arts of The Sinister Way*.

Acausality, The Dark Gods, and The Order of Nine Angles

Since the publication of *Naos* in 1989^{ev} there has been much speculation and much discussion about both the theory of acausality and about the mythos - the myths and legends - of the supernatural Dark Gods who, the ONA claimed, reside in 'the acausal spaces' and who, it is also claimed, have manifested or can become manifest in our own world, or at least in our psyche, by means of sorcery.

Are the Dark Gods, for instance, real beings or possibly just archetypes of our unconscious? Is there any scientific proof for the existence of the acausal, and what exactly is meant by the term acausal and by the term acausal dimensions?

The Theory of the Acausal

Regarding the theory of the acausal, the following quote from Myatt's article *Notes On The Theory of The Acausal* succinctly explain it.

{Begin quote}

Acausality is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life - about why and how a living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter - the stuff of physics and chemistry - alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change - grow and move - without any external physical (Newtonian) force being applied to it. In short, living

beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory proposes that living beings possess what is termed acausal energy - that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead [...]

It is stated in several articles about the acausal that it is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory - which the theory attempts to explain in a logical way - are the nature of living beings, and the nature of empathy, of sympathy with other living beings.

This theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions - regions - where the theorized acausal intersects with, is connected to, or intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time, and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of Riemannian space-time).

It is therefore posited that the acausal may be described or could be described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial, n -dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy - i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the

propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential - the calculus (tensorial, matrical, Euclidean, or otherwise) - of linear (causal) time [...]

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: that is, as non-linear and non-spatial in Euclidean terms [...]

If the postulated acausal energy exists, then it should be capable of being detected and such energy measured, and the theory of acausality suggests that it might be possible - even using current scientific means - to detect acausal charges (manifestations of acausal energy in the causal) - by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed changes when in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents [...]

The theory also makes it clear that there are currently no experimental observations to verify the existence of such acausal charges so that the whole theory remains an interesting but speculative theory.

{End quote}

Acausality therefore should be understood as a new theory - with the emphasis on theory - which offers a somewhat unique explanation of the nature of living beings, of the nature and implications of the faculty of empathy, and of some other interesting stuff. Advancements in science often arise when some new theory is posited and that new theory makes predictions about events which are subsequently verified or falsified by observations.

Part of the interest in and value of the new theory of acausality lies in the rational explanation it offers for what current scientific theories cannot explain

- the how and the why of living beings. For - and importantly - our current scientific knowledge is limited and always changing as new observations of the external world cause us to revise accepted theories and propose new ones especially about as yet unexplained things.

The Occult is a body of knowledge of different kind - about some still unexplained things (including but not limited to unexplained phenomena and the supernatural) and often derived from a personal knowing, a personal experience, of such unexplained things, and often related to a personal pathos.

The ONA and the Theory of the Acausal

The Order of Nine Angles takes the basic Myattian acausal theory - outlined above - much further and uses it to explain the nature of sorcery - how sorcery may work - and to explain the accounts of people who, from their personal experience and over millennia, have asserted that 'the supernatural' exists, and that this supernatural world (or universe) contains or may contain particular types of living beings who (or which) substantially differ from all the living beings currently known to science.

That is, for the ONA the theory of the acausal is only a useful and rational explanation of certain phenomena and of events and experiences that have been observed or claimed by people over millennia.

It is in this sense that the ONA mythos of the Dark Gods should be understood - as a possible explanation of certain supernatural events and of the oral accounts of things that some individuals claim or assert have occurred or which they or others have directly experienced or directly acquired some knowledge of.

It is also in this sense that the sorcery of the Dark Gods should be understood - as possible ways to evoke or invoke such entities and thus 'know them'. Furthermore, as the ONA has mentioned time and time again in their MSS - and mentioned for over thirty years - one way to discover if the Dark Gods really exist (somewhere, and whenever) is to personally evoke or invoke them using certain types of sorcery and rituals. One such means is claimed by the ONA to be a ritual involving several people using esoteric chant in combination with a large quartz tetrahedron crystal.

Thus, insofar as the ONA are concerned, the truth of the matter regarding the Dark Gods - and of sorcery, of the supernatural, and so on - is left to the individual to discover for themselves. That is what esoteric - Occult - groups of the Left Hand Path are or should be all about, individuals doing practical Occult stuff and finding answers for themselves, with the theory of acausality, of

nexions, and so on, simply being the ONA's take - explanation - of the supernatural (the Occult), of the psyche, of the nature of human beings, and - ultimately - of life itself: of our position in the cosmos, of how we might change/evolve ourselves, of how we relate to mythos and aeons, and of how we relate to other life whether observed in the causal or posited to exist in some acausal or supernatural continuum.

R.P.
Shropshire

Satan, Acausal Entities, and The Order of Nine Angles

The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, 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.

Hence the ONA - by our *Labyrinthos Mythologicus*, our philosophy and praxis, our traditions - just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions - moral, legal, or otherwise - on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality.

In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms. Therefore in specific matters - such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities [the Dark Gods et al] - we expect individuals to arrive at their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and certainly make no claims that we possess the truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever. Our authority, such as it is, is that deriving from and

manifest in the accumulated individual pathei-mathos – the experience and the learning – of our members.

What we do claim is that our practical way works, in terms of encouraging and producing a certain type of individual, and in terms of assisting those individuals to develop a certain wisdom and insight, both Occult and otherwise.

Apprehensions of Satan and Acausal Entities

In respect of Satan and acausal entities, our tradition – our accumulated individual pathei-mathos – suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality.

These two modes of apprehension of such entities are:

(1) The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [the Satan] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being a satan and thus heretical, rebellious, adversarial, amoral. [1]

This mode of apprehension of such entities – while allowing for certain Occult mysteries and even (to some extent) for sorcery – is one dependant on Reality as conceived and as understood by Phainómenon; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such Phainómenon. In this Reality, sorcery is most often understood as an effect or effects of the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick). In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon.

Here, Satan can be discovered within us, and within others: and conceived as being part of our nature as human beings.

In this mode, Satan has no ultimate power or authority over us since such power and such authority as are deemed to be satanic are conceived as being

within us or capable of being acquired by us by our development and liberation as individuals.

(2) The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum, which acausal continuum is quite distinct from the causal phenomenal realm described by such sciences as physics and astronomy, and which acausal beings are quite distinct from all the life-forms we know and have experienced by Phainómenon and understood by causal sciences such as biology. [2]

This mode of apprehension is thus one which posits/suggests a Reality of an acausal universe beyond/separate from the causal universe of Phainómenon (and of physical galaxies, stars, planets), and also of acausal beings living in this weird a-spatial, a-temporal, acausal universe, with the Cosmos being the totality of causal and acausal universes.

This apprehension is one where Satan is one entity of a particular acausal species, and which entity is said (by tradition) to have presenced/been manifest on Earth (by means of a nexion or nexions) in our historical past, with the being exoterically named Satan said to be, when manifest in the causal, a shapeshifter with the ability to assume human and other forms.

In this particular apprehension, Satanism is conceived by the ONA as the praxis and the way of life of those who are, or who seek to be, a friend both of the acausal shapeshifting entity known by the causal name 'satan' and a friend of other acausal beings similar to this Satan. Here, in this mode of apprehension, it is said that this entity Satan - and similar acausal entities - can be discovered/'contacted'/known by various esoteric rites and methods, and that one means of cultivating such a friendship is to follow our traditional Seven Fold Way as outlined in Naos, and in texts such as the original Black Book of Satan and The Grimoire of Baphomet. [3]

In this mode, Satan - and some other acausal entities - are understood as beings far more powerful than ourselves, and beings which we, as humans, cannot (even by Occult means) control.

Individual Judgement and the Appearance of Opposites

The ONA thus has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful.

For such use and experience, of both, is according to our tradition the means

whereby each individual can decide which - or neither, or both - of these satanisms their judgement informs them presents a better understanding of themselves, of Satan, and of Reality. Thus will they - or thus can they, possibly - become aware of the esoteric essence which has become hidden through causal abstractions and even by naming [4], and which awareness is of opposites-as-appearance not as Reality.

Hence one reason why the ONA - esoterically known and appreciated - is an association of sinister-numinous emanations, and why (of course) we continue to annoy, provoke, intrigue, and perplex many Occultists (especially many who describe themselves as Satanists) and why we continue to incite and inspire others by our tests, our challenges and our mysteriums.

Anton Long
2011 ev
Order of Nine Angles

Notes:

[1] Refer for instance to the ONA text *The Geryne of Satan* (pdf).

[2] A brief overview of the acausal is given in the ONA text *The Ontology and Theology of Traditional Satanism*.

[3] Controversially, we apprehend Baphomet as The Dark Goddess, the entity - the lady - to whom human sacrifices were and are made. She is the bride-and-mother of Satan.

[4] Which naming includes 'satan'. On this problem of names obscuring, refer to the ONA text *Denotatum - The Esoteric Problem With Names*.

Alchemical Seasons and The Fluxions of Time

Introduction

Most of the following axioms and brief elucidations form part of the Camlad aural tradition that was, some forty years ago, incorporated into the esoteric association The Order of Nine Angles. The remainder are my own elucidations and development of the tradition, with some of these elucidations of mine using the terminology and ontology of causal, acausal, and nexions. ^[1]

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* - first distributed 114yf/2003eh - I briefly mentioned alchemical seasons in reply

to a question asked of me:

"An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic... There are also, of course, Cosmic alchemical seasons, some of which we know - in terms of their beginnings and their ending - by various observed astronomical events, often relating to star or planetary alignments..."

Both before and after the distribution of that text - as now, and especially since the publication of Naos in 1989 ce - there was and is much speculation about, and some misunderstandings concerning. alchemical seasons; speculation and misunderstandings which this new text should go some way toward dispelling.

The particular/peculiar numbered layout of the axioms and elucidations in this text is my own, and which layout is much less formal in the section concerning Alchemical Seasons, since there I have often simply recounted or retold the aural tradition itself. The particular/peculiar numbered layout was originally employed by me, decades ago, as a personal *aide-mémoire*.

I have included an un-numbered section of my own devising which gives some explanation of alchemical seasons.

It should be noted that by *alchemical* here is meant the esoteric science associated with *azoth* and other such esoteric 'things'. This is the science of the changing/alteration/understanding of living beings, and other substances, by a symbiosis/interaction between alchemist and such beings/substances. Which is 'the forbidden alchemy' of some Occult traditions, and which type of alchemy, and such symbiosis, has been the subject of, or mentioned in, several ONA MSS during the past forty years. For instance:

" The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars..."

Which in essence means that "from the double pelican comes Azoth".

One particular example of such a symbiosis - of such alchemy - is the esoteric

'perfume' Petriochor [qv. *Sinister Tradition - Further Notes* published in Fenrir Vol.3 #2]. The production of this 'perfume' during a particular alchemical season is difficult, and takes a certain duration of causal Time, but what imbues the final product, after distillation, with esoteric worth - with acausal energy/the sinisterly-numinous - is the interaction/symbiosis that occurs between the alchemist and the substances, and which substances are all part of the living being that is Nature..

Time

1. Time is Numinous ^[2] - that is, of living beings, and thus biological not linear (of-causality). Therefore Time cannot be re-presented or measured by a fixed causal calendar, solar, lunar, or otherwise.

1.1 Thus, Time varies according to Physis. That is, varies according to the nature, the character, of the living entity that manifests - presences - it.

2. There are a variety of different species of Time.

2.1 Thus, our species of Time differs from that of the other living entities/beings /emanations, Earth-dwelling or otherwise.

3. Time is a Fluxion ^[3]. That is, Time is already inherent in living beings, part of their physis.

3.1 Each living being has a Fluxion appropriate to - which re-presents/manifests /presences - its physis and thus which is appropriate to/manifests its type/species of life.

3.1.1 Thus, linear time - as measured by a fixed causal calendar and/or as defined by such things as the ratio of distance and velocity of a physical object - is Appearance/Abstraction not Reality.

3.1.2 Such linear time thus re-presents only the causal physis/nature of material objects/matter and thus manifests the physis/nature of the causal.

3.2 A Fluxion manifests what is a-causal. That is, how a particular living being changes/develops/manifests.

3.2.1 A Fluxion has an outer (exoteric) appearance and an inner (esoteric) nature/physis.

3.2.1.1 The outer appearance is how the being is perceived to change/develop /grow/decay.

3.2.1.2 The inner nature is how the being may, might, or could, change/develop /grow/decay by the use of traditional/esoteric/alchemical arts/skills.

3.2.1.2.1 A knowing of this inner nature is a gift of the Rounwytha.

3.2.1.2.1.1 This gift can be cultivated by the development and use of esoteric-empathy.

3.3 Since Time is a Fluxion, and alchemical, a Rounwytha may be able to alter/change/manipulate/weave Time.

Alchemical Seasons

4. An Alchemical Season is a means of measuring/determining/knowing fluxions, and thus a means of knowing living beings and how they change or could be changed.

5.1 Thus, an Alchemical Season is often what is the best/appropriate 'season' to know/get-to-know/celebrate particular emanations presented to us as living beings, or particular collocations of such beings, and/or the 'season' to initiate a particular change or changes.

6. This 'season' varies according to the nature/species/type of being/living-entity /emanation, and often differs from individual emanation to individual emanation of each type/species.

7. Knowledge of Alchemical Seasons is both traditional/aural and found/discovered by each Rounwytha.

8.1 It is for each Rounwytha to determine the veracity or otherwise of such aural tradition by their own personal knowing.

9.1.1 This knowing derives from esoteric-empathy.

10. One such collocation of emanations/living-beings is Nature.

10.1 This particular collocation contains a wide variety of types of being.

11. Another such collocation of emanations is the Cosmos.

11.1 This particular collocation contains entities/life having acausal emanations/acausal-being, entities having causal-acausal emanations/being, and entities manifesting causal emanations (a causal-being).

11.1.2 Acausal-causal beings/emanations are nexions between causal and acausal.

12. The beginning and the ending of certain Alchemical Seasons are often associated with, or intimated by, certain observed natural or cosmic phenomena.

12.1 These associations and intimations are often locale-dependant and usually subject to Cosmic and Aeonian drift.

12.2 Such observed phenomena include those connected with Nature and those connected with 'heavenly bodies', that is, with the Cosmos.

12.2.1 Those connected with Nature include the behaviour of Earth-dwelling living beings, sentient and otherwise; the fluxion of Nature's seasons, and certain patterns of or certain phenomenon of 'the weather'.

12.2.2 Those connected with the Cosmos include the observed rhythm of star-collocations (constellations); the occultation of Sun by Moon, and of certain stars by Moon; the observed rhythm of observable planets; and the first rising of certain stars above the horizon of the Rounwytha as determined by the fluxion of Nature's seasons.

12.3 Such associations with observed natural or cosmic phenomena do not mean or imply that such phenomena cause or are the origin of the changes, the fluxion, of living-beings.

12.4 Associations/intimations connected with Nature are sometimes known as Earth Tides.

12.4.1 Associations/intimations connected with the Cosmos are sometimes known as Cosmic Tides.

13. Certain Alchemical Seasons form the natural calendar used by the Rounwytha.

The Nature of Alchemical Seasons

It will be thus be seen that Alchemical Seasons are of various kinds, and serve or may serve different functions.

For instance, certain Alchemical Seasons are and were how the Rounwytha determined - knew and understood - the changes of Life around them. That is, how they reckoned Time, and the fluxions of Time that were made manifest as living beings - for instance, the life, the ailing, the foreseeing of death, of humans; and the natural rhythms of Nature and the Cosmos.

This knowing 'of propitious times' aided, and often enabled, their sorcery; their use and manipulation of certain energies - emanations, or fluxions - for a

variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

" A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing - arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just *are* - they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills." *The Rounwytha Way - Our Sinister Feminine Archetype*

Like such skills, the calendar of the Rounwytha - their weaving of the seemingly disparate fluxions together, their accounting of fluxions - was derived from their personal esoteric-knowing, their empathy with the beings of Nature, with the being of Nature, and with the being of the Cosmos, and by their connexion to their local rural community. That is, of those whom and that which, they personally know, and of that which they personally observe and experience.

Thus - given that the Rounwytha tradition was germane to a certain area of what is now known as Britain - some of the most important alchemical seasons, and thence their seasonal ('yearly') calendar, were those connected with the flux, the rhythm, of Nature where they dwelt, since the season of daily and communal and local life - the life of small, rural, kindred, communities where the skill and knowing and advice of the pagan Rounwytha found favour and was often relied upon - would be one where such matters as the seasons of growing and finding food were important, as were the stages of life of an individual, as were certain celebrations and propitiations.

The favoured 'time' in Spring, for instance - the traditional seasonal time of sowing, seeding, and planting - would be known, discovered, locally by the

Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured 'time' would in its arrival vary from year to year. Similarly with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found - 'known' - by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be what they naturally are, which is mid-Summer and mid-Winter, and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality. ^[4]

Similarly with a celebration such as The Gathering, which would mark a successful harvest:

" The celebration - the gathering, remembrance, and feast - that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities. Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways." *Denotatum - The Esoteric Problem With Names*

What all this means is that Alchemical Seasons are a way of 'seeing' the world; of understanding, knowing, Nature, ourselves, and the Cosmos. Of

understanding our various connexions. As well as a knowing of when certain actions, activities - such as sorcery - may have a better chance of success, given how such actions, activities, are just aspects of the flux of Nature, of Life, of the Cosmos: are emanations of our own microcosmic nexion. Or Alchemical Seasons reveal when it is wise - a balanced deed - to celebrate some-things.

There is thus a very pagan - a quite natural and traditional - way of knowing devoid of linear, limiting 'time, and devoid of abstractions.

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123 yfayen

Notes

[1] My elucidations are mainly of terminology or word-expression. Thus, I have substituted some old/vernacular/obscure and occasionally alchemical terms for Greek or later English ones, a case in point being my use of a Greek term such as Physis. I have however retained several older terms.

My axioms are as follows: 3.1.1, 3.2, 3.2.1.2.1.1, 9.1.1, 11.1, 11.2

Incidentally, as mentioned elsewhere, Rounwytha - as its etymology makes clear - was just a local, dialect, word for a type of hereditary sorceress: for 'the wise, cunning, woman' of British myth and legend.

[2] Despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English - so far discovered - is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward - a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter - emigrated to Massachusetts in 1634 ce.

[3] The term *fluxion* dates from the sixteenth century (ce) and implies both a change that occurs naturally and one that arises from or because of itself, i.e. an effluvium.

"If the fluxion of this instant Now Effect not That, noight wil that Time doth know." John Davies: *Mirum in Modum*, 1616 ce. John Davies was a scholar at Queen's College, Oxford; an antiquary, and a professor of Law.

[4] Exact causal calculations of such phenomenon were irrelevant to such ancient rural communities, and the belief that they were important or necessary is just retrospective re-interpretation and the projection of modern causal

abstractions onto such communities.

Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that 'season'. Thus their 'year' was marked by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had past since their birthing.

It was that other un-numinous world - of empires, of tyrants, of kings, of governments, of abstractions, of planning and supra-personal organization, of hierarchical dogmatic religions - which brought fixed, measured, durations of causal time as a means of control, regulation, conformity, and to unnaturally apportion life and living.

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