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## Order Of Nine Angles: Toward Internal Adept

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## **Preface**

It is known, at least among the Occult cognoscenti and by some academics, that the Occult philosophy and praxis of the Order Of Nine Angles is different from that of other modern Occultists, such as those of the Hermetic Order Of The Golden Dawn, those of Mr Aleister Crowley, those of Howard Stanton Levey (otherwise known as Anton LaVey) and those of Michael Aquino of Temple of Set fame, all of whose Occult philosophies are based on or use the Qabalah.

What is not so well-known is that the Order Of Nine Angles (ONA, O9A, ω9α) has an esoteric tradition with roots in Greco-Roman culture, in Hellenistic mysticism, and in Renaissance Occultism. Roots which those approaching the stage of Internal Adept of the O9A Seven Fold Way become aware of or learn via O9A aural tradition.

The O9A texts in this book present this hitherto "secret" and advanced O9A aural tradition. An Occult tradition which places into the correct esoteric perspective already published O9A works such as *Naos*, and *Hostia*. Which works were and are relevant to only the first three stages - Neophyte, Initiate, External Adept - of the O9A Seven Fold Way.

This book therefore takes the public profile of the O9A to "the next level", which is the knowledge and understanding of the Internal Adept and of the Occult cognoscenti.

For the O9A texts included in this book deal with the Occult philosophy of a Western tradition much older than the modern Qabalah based Occultism of other non-O9A groups and movements, and many of which O9A texts require the studied, rational, approach of an aspirant Internal Adept and thus are not meant for those who may have indistinctively approved of such noviciate, and early, O9A works such as *Naos* and *Hostia*.

The texts here are thus part of the O9A's Labyrinthos Mythologicus: designed to impart Occult knowledge; designed to intrigue, select, and test.

Those who appreciate such texts - and the knowledge they impart - are therefore either (i) those who are already associated with the O9A and aspire to, or have already achieved, the O9A grade of Internal Adept, or (ii) those who have an interest in learning about an esoteric tradition with roots in Greco-Roman culture, Hellenistic mysticism, and Renaissance Occultism.

This book - with the esoteric knowledge revealed in it - therefore serves to distinguish the O9A from all other contemporary Western Occult groups or movements.

Many of the articles included in this work reference O9A texts currently (August 2019) available on sites such as omega9alpha dot wordpress dot com, and which texts thus compliment this book whose title Feond references an old Anglo-Saxon word which is somewhat appropriate given how the O9A is often perceived by others and given the O9A's Labyrinthos Mythologicus. Some of the included articles have been slightly revised since they were first circulated.

Rachael Stirling  
TWS Nexion  
Oxonia  
August 2019

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### **O9A 101**

#### **A Western Esoteric Tradition**

1. The Order of Nine Angles (O9A, ONA,  $\omega 9\alpha$ ) represents a mystic Occult tradition: it is not now and never was either of what has been termed the Left Hand Path or of the Right Hand Path, but uses what it terms 'causal forms' in a decades-long personal anados {1} to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

For the O9A is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and should be (given our unaltered physis - our natural fitrah - as human beings) both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceivration which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

## **The Nature Of Reality**

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

(i) the nexible (the causal-acausal) being of our human physis; (ii) the potential we as individuals possess to consciously evolve our own individual physis;

(iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;

(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;

(v) of an attainable acausal existence beyond our mortal death.

## **Occult Philosophy**

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

## **Occult Praxises**

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

The initiatory hermetic Seven Fold Way.

The Way of the Drecc and the Niner.

The Way of the Rounwytha.

## **A Labyrinthine Labyrinth**

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite

intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

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{1} Anodos - ἄνοδος - is an ancient Occult term, appropriated by the O9A from the Pymander tract of the Corpus Hermeticum, for the journey by an individual up through the seven spheres of the septenary system.

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### **Notes On The Esoteric Learning Presented Through Pathei-Mathos**

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

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

- (i) The Aeschylian term - in the context of the original Greek - imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply - depending on context - misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply - depending on context - not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

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

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceiviation of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceiviation, it is presented via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'etre of the Seven Fold Way being that it is a means to consciously - deliberately - acquire the insight that some

individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

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

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

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### *Notes*

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available in Myatt's book *Corpus Hermeticum: Eight Tractates*, International Standard Book Number 978-1976452369

{2} qv. Myatt's essay <http://davidmyatt.wordpress.com/towards-understanding-the-acausal/>

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## **The Seven Fold Way Of The Order Of Nine Angles A Modern Practical Guide**

- I. The Seven Stages
- II. Insight Roles
- III. Grade Rituals
- IV. The Septenary System
- V. Self-Initiation
- VI. The Rounwytha Option
- VII. An O9A Occult Rite

### **Introduction**

The Occult praxis of the Order of Nine Angles (O9A/ONA) known as the Seven Fold Way is practical and simple, and that (i) despite the fact that the O9A corpus, including the Occult works authored by the pseudonymous Anton Long

between the 1970s and 2011 amounts to some ten thousand pages, and (ii) despite the apparent mystic complexity of O9A esoteric philosophy, and (iii) despite the enormous number of distracting polemics about the O9A written over the years by both O9A supporters and O9A detractors.

The Seven Fold Way - also known as Hebdomadry, and often abbreviated 7FW - is essentially a willed, a consciously undertaken, esoteric and exoteric pathemathos. That is, it involves a person learning, over a period of some years, from practical experiences both Occult (esoteric) and 'in the real world' (exoteric). The real world experiences include what the O9A term Insight Rôles (described in chapter two) while the Occult experiences include the Grade Rituals of External Adept, Internal Adept, and The Abyss (described in chapter three).

What it is important to understand from the outset are the five fundamental principles of the 7FW, which are:

(i) that the 7FW is an individual undertaking - and individual quest, or anados - and one which often takes a decade or more to complete. That is, success or failure is down to the individual; down to their determination, their self-honesty, their willingness to undertake certain experiences, and their ability to learn from their failures, their mistakes, and from their triumphs;

(ii) that both esoteric philosophy - O9A or otherwise - and everything written about the O9A by either Anton Long or by others, is/are irrelevant in comparison to what the individual learns and discovers for themselves by following the 7FW;

(iii) that the 7FW is not an Occult 'Right Hand Path' nor an Occult 'Left Hand Path' nor even 'satanist', but rather a means for the individual to develop their own unique weltanschauung and one which enables them to transcend such labels and categories;

(iv) that the 7FW is only one (fairly recent) Occult tradition and praxis among thousands (ancient and modern) and does not make any claims about being superior to or better than or more ancient than any other Occult tradition and praxis, stating only that it has been proved over decades to work, for some;

(v) that the goal is the discovery, by the individual, of what anciently was termed Lapis Philosophicus: that is, wisdom, which implies not only the standard dictionary definition of wisdom - "a balanced personal judgement; having discernment" - but also the ancient sense of (a) having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and (b) an understanding of ourselves, of our relation to the world, to Nature, and to the Cosmos beyond.

In addition, nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made.

This deliberately concise work - based on over a decade of experience and lengthy discussions with an extant Magus - is an account of the essentials of the 7FW, and thus presents the 7FW in a practical and uncomplicated manner as a modern system of Occult training which anyone possessed of the necessary personal character can undertake. This character is one where the individual desires to explore the unknown, where the pursuit of arête is felt as a worthy goal, and where challenges - physical, Occult, and personal - are enthusiastically sought and accepted.

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## I.

### **The Seven Stages**

The Seven Fold Way is a representation of the septenary system (see chapter IV) and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given nor awarded by someone else. These Occult grades are as follows:

Neophyte  
Initiate  
External Adept  
Internal Adept



Master of Temple / Mistress of Earth [or "Lady Master"]  
Grand Master / Grand Mistress [or Magus and "Grand Lady Master"]  
Immortal

Of these seven grades, six are attainable by living human beings with the seventh, according to tradition, only being attained by those who, having discovered Lapis Philosophicus, have finally egressed from the causal, mortal, realm into an acausal realm.

### **Neophyte**

The fundamental task of the neophyte is to undertake a simple ritual of self-initiation (see chapter V).

### **Initiate**

The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

The basic physical challenges are as follows:

For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them.

### **External Adept**

The fundamental tasks of the External Adept are:

(i) Organize, and recruit at least four members for, and keep active for at least six months, your own covert Occult group and which Occult group can be - depending on your preference - (a) a Satanist one using as a guide (or as a template for rituals of your own devising) the O9A Black Book of Satan, or (b) a Left Hand Path one using as a guide (or as a template for rituals of your own devising) O9A rituals such as the

version of The Rite of the Nine Angles given on chapter VII, or (c) based on the O9A Rounwytha tradition (see chapter VI).

(ii) Choose and undertake another Insight Rôle.

(iii) Prepare for and undertake either the three month or the six month Grade Ritual of Internal Adept (see chapter III).

### **Internal Adept**

The fundamental task of the Internal Adept is to strive to fulfil, over a period of several years, that personal Destiny based on the understanding of their own character and abilities which the Grade Ritual of Internal Adept should have revealed to them.

This Destiny is unique to every Internal Adept. For instance, for one person it might be developing and utilizing artistic/musical talent or becoming an artisan; for another it might be achieving some very demanding physical goals; for another it might be travelling to and living in/working in another part of the world; for another it might be pursuing a particular professional career or a engaging in a particular type of work; for another it might be having and raising a family; for another it might be organizing, recruiting for, and guiding the members of, their own O9A nexion. For some others, it might be some combination of one or more of the above. And so on.

After actively pursuing their personal Destiny for some years (usually five to eleven years), the Internal Adept - if still committed to following the 7FW - will know when to undertake the Grade Ritual of The Abyss (see chapter III) and which rite marks the progression to Master of Temple/Mistress of Earth.

### **Beyond The Abyss**

The fundamental tasks of a Master of Temple/Mistress of Earth are (i) to successfully and personally guide at least one individual along the 7FW past Internal Adept and toward undertaking the Grade Ritual of The Abyss, and (ii) to creatively and/or via practical means add to the sum total of human knowledge and experience by invention or discovery or by scholarly learning or by personal achievement in a particular field of endeavour or profession or way of life.

After a period of many years the Master of Temple/Mistress of Earth will know when to undertake the Grade Ritual of Magus/Mousa (see chapter III).

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## II.

### **Insight Rôles**

An Insight Rôle - which should last a minimum of one year - should be exceptionally challenging and chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, with this assessment and this finding being esoterically worthwhile tasks in themselves. If the rôle requires meeting certain physical and/or intellectual standards then the Initiate must train to achieve those standards. Similarly, if the rôle requires admission to a certain profession or established institution then the Initiate must convince those in charge of such admission of their sincerity and suitability.

Another aspect of Insight Rôles is that the individual Initiate undertaking them is forbidden from telling anyone - however close a friend - why they are doing what they are doing. The Initiate must appear committed to the chosen task, as they must live and identify with the rôle they have chosen to such an extent that those around them believe they are genuinely committed to whatever task or profession or way of life they have chosen.

Some suggested Insight Rôles are:

§ Join or form and become an active part of a political organization of the so-called "extreme Left" or of an "anarchist" nature whose aim is to replace, by political means, the current political status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism".

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### III.

#### Grade Rituals

##### External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours. Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

##### Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

##### The Rite Of The Abyss

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

The rite ideally occurs in an isolated underground cavern where or near to

where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave - with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.

No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

#### **Grand Master / Grand Mistress**

The rite involves the candidate achieving a difficult feat of mental and physical endurance which involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using monetary savings. This journey is planned to end at or near a site chosen by the candidate and which site the candidate has an empathy with.

The candidate is then to reside alone at or near this site for a period from some three months - in northern climes, from Equinox to Solstice or Solstice to Equinox - during which time they should be engaged in some esoteric or creative or artisan task or tasks suited to their interests and abilities with the completion of such a task or tasks at the end of those months signifying the end of the rite.

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#### **IV.**

#### **The Septenary System**

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of

causal-acausal being, with ourselves - by virtue of our consciousness, our psyche - a nexion (nexus) between causal being and acausal being.

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

The septenary system - as manifest in the seven spheres and the anados that form 'the tree of wyrd' - is regarded as symbolic representation of the nexion of which our psyche is part. An aspect of our psyche is what Jung described as the unconscious where various archetypes exist and which archetypes can sometimes unconsciously affect or influence us. One of the aims of the 7FW is to make such archetypes conscious - to rationally apprehend them - and then to transcend, to go beyond, such archetypal representations, and other symbolic and Occult representations, of 'acausal energy' to the wordless, empathic, unity which is the undivided source of such 'acausal energy' as we perceive via archetypes, Occult symbolism, and via the abstraction and the dialectic of opposites.

The tasks, rites, and grade rituals of the 7FW - as described in this text - achieve this 'making conscious' and the subsequent transcendence in a practical, a living, a simple, and a very personal and direct way, without any complex metaphysical and Occult explanations or even without any conventional Occult rituals should the External Adept choose the Rounwytha option over and above the 'satanist' and the 'Left Hand Path' ones.

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## V.

### **Self-Initiation**

The Initiation can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the ONA sigil (if possible coloured purple, on a black background) in a prominent position and drawn or reproduced on some material or on a banner.

For the initiation, you will require a small piece of white paper (the actual size

and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You then say:

I am here to seal my Fate with blood.  
I accept there is no law, no authority, no justice  
Except my own  
And that culling is a necessary act of Life.  
I believe in one guide, Pathei-Mathos,  
And in my right to live by the Code of Kindred Honour.

You then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you then say:

I swear on my kindred-honour that from this day forth I will never  
surrender, will die fighting rather than submit to anyone, and will  
always uphold the Code of Kindred Honour.

You then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your kindred-honour and your pledge of initiation.

The initiation is then complete.

### **Code Of Kindred Honour**

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by - and are prepared to die by - our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our

brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator.

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind. Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom



the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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## VI.

### **The Rounwytha Option**

The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: ( $\alpha$ ) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; ( $\beta$ ) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; ( $\gamma$ ) that men are the exception, women the rule; and ( $\delta$ ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things such as those that arise from the Code of Kindred Honour.

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## VII.

### An O9A Occult Rite

The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it. The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in monophonic chant together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants.

A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in how to perform monophonic chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the "Atazoth" chant, as while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting Binan Ath Ga Wath Am. The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth".

If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the

'Atazoth chant' according to tradition. While the Cantors continue chanting the Priest and Priestess use their empathy to acausal energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths. It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of empathy uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise. The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.

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### **Order Of Nine Angles: The Deofel Quintet**

The O9A Deofel Quintet consists of the following novels:

- § *Falcifer*
- § *The Temple Of Satan*
- § *The Greyling Owl*
- § *The Giving*
- § *Breaking The Silence Down*

The Quintet {1} - the Deofel Quartet plus the novel *Breaking The Silence Down* - amounts to almost 600 pages and is a neglected aspect of O9A occultism. For attention hitherto - especially in mainstream Media, by self-described modern 'satanists', by academics, and by self-described 'anti-fascists' - has focused on the alleged neo-nazi and alleged satanist aspects of O9A occultism, with what the O9A means by satanism either ignored or misunderstood. {2}

The Deofel Quintet places the neo-nazism and the satanism aspects into the necessary esoteric perspective, for the novels of the Deofel Quintet are non-political with the overt satanism of such works as *Falcifer* and *The Temple of Satan* expressing the place of satanism in O9A tradition: which is that it is a short-lived and personal learning experience, germane to the early stages, the first few years, of the anados (ἀνοδος), the decades-long hermetic quest, for Lapis Philosophicus. An anados manifest in O9A hermeticism by the sinister- numinous Seven Fold Way.

In this perspective, both *Falcifer* and *The Temple of Satan* are concerned with initiate type learning experiences: gaining esoteric knowledge, participating in ceremonial overtly 'satanic' rituals, and experiencing the part of the satanic ethos that concerns personal pride and personal pleasure. But they also deal

with how personal emotion - especially love - affects them, can complicate their lives, as well as offering them opportunities to learn and advance further in their anados.

Which advancement is the concern of *The Greyling Owl*, of *The Giving*, and of *Breaking The Silence Down*. For example, *The Greyling Owl* deals

"with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to *Hipparchia Semele* (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment." {3}

The novel titled *The Giving* concerns preparations for a rural ancestral tradition which involves no satanic or witchcraft ceremonies in which words are declaimed, and when the ancestral ceremony called 'the giving' occurs - toward the end of the book - it simply involves the folk of a village assembling by an altar covered with fruit, food and casks of beer, who then take their bound human sacrifice toward a bonfire around which the village folk dance, sing and shout. *The Giving* like *The Greyling Owl* has a strong female character, Lianna, who is adept at manipulating men, only more so than Fiona in *The Greyling Owl*. An adept manipulation which the real-world tests Lianna sets the potential male human sacrifice, and her potential chosen mate, reveal and which tests are not understood as tests by either man.

The novel *Breaking The Silence Down* concerns the sometimes complicated relationship between three women, and is a paeon to Western 'Faustian' culture, to Sapphic love, to matriarchy, and of how in the sinister-numinous esoteric tradition, both pre-O9A and O9A, women were and are important and indeed

vital, as the following extract from that novel reveals.

"Blissful, they returned to their home. The rain ceased with their arrival and in the subdued light in the now cramped sitting room of their bungalow, Rachael sat at her piano to transform herself and the night. Diane listened and watched, entranced. Rachael's playing created a new world and a new woman, and Diane watched this strange woman create from the instrument of wood, steel and tone a universe of beauty, ecstasy and light.

Bach, Beethoven - it made no difference what or for how long she played. But, as it always had since that night, Beethoven's Opus 111 fascinated her with feelings, visions, and stupendous, world-creating thought. It imbued her with insight, and a love that wanted to envelope Rachael and consume her.

It was pleasure and pain to watch Rachael transform herself through the act of her playing into a goddess she would die for. No reason touched her while she listened. There was, she knew, no greater life than this, no greater feeling and she wanted to immolate herself with Rachael's ecstasy, immolate world upon world with this glory and passion which no male god described.

Then the silence, while clamoured notes faded and dimmed light framed. There were no more tears Diane could cry and she waited while Rachael slowly rose and offered her hand. She - the goddess within - was smiling and Diane allowed herself to be led. The music in her head, the memories and secret dreams of youth: all were before her, embodied in flesh and she had only to kiss the slightly scented lips or see the secret wisdom hidden in the eyes to reach the summit of her life, slowly, in the dim corners of the bedroom's reflected dark."

Those who appreciate the Sinister-Numinous Aesthetic of the O9A, will understand that it is

"manifest - presenced, in the causal - in many ways, three of the most prominent being the following. (i) In the pagan rural landscapes that infuse many O9A occult rites, traditions, chants, and practices - such as the Way of the Rounwytha, the Rite of Internal Adept, and The Ceremony of Recalling; (ii) in O9A specific archetypes, from their female 'dark goddess' Baphomet, to the heroines of their sinister fiction, for example Eulalia and Lianna; and (iii) in its principle of Insight Roles, of encouraging individuals to experience in practical (exoteric) and in occult (esoteric) ways both 'the sinister' (dark) and 'the numinous' (light) aspects of their psyche, of the Occult, and 'of the world', and then melding both aspects as a prelude to transcending them." {4}

Which is why

"in contrast to most occult fiction of the era - the 1970s and the 1980s - and previously, all of the works in The Deofel [Quintet] contain strong, independent, female characters: Susan in Falcifer, Melanie in The Temple of Satan, Lianna in The Giving, and Fiona in The Greyling Owl.

Which is not surprising given the standing of women in the esoteric traditions of the O9A. Many of the works also contain positive gay or bisexual characters: for instance Fenton in The Greyling Owl, Denise in Falcifer, and the bisexual Melanie in The Temple of Satan. In these 1970s and 1980s positive depictions and acceptance of such preference and such love as natural, the O9A was somewhat ahead of its time in the occult world and in Western societies in general, again unsurprising given the Rounwytha tradition and the liberalism of the O9A, a liberalism that the stories themselves, through their characterizations, often embody and something especially noticeable in the characters of Fenton, Timothy, and Julie, in The Greyling Owl." {3}

What does not seem to be appreciated, must less understood, by many is that The Deofel Quintet not only (i) documents in fictional form the lives and experiences of some of those who, over the past seventy or so years and both pre-O9A and O9A, have lived or strived to live in accord with the 'sinister- numinous aesthetic', but also (ii) represents the esoteric essence both of the O9A and of its modern ἄνοδος as manifest in the O9A Seven Fold Way.

Which esoteric essence is a perceivation

"of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also - and importantly - of 'time'. For it is our ideation of 'time' - with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) - that underlies the magian/patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will." {5}

A perceivation, and an illusion, that a novel such as *Breaking The Silence Down* seeks to express, leading as the other four novels of the Deofel Quintet do to such a perceivation, and which perceivation is that of those who have discovered, toward the end of their ἄνοδος, Lapis Philosophicus. For

"the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the

same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {6}

## **Conclusion**

To understand and appreciate the Order of Nine Angles - in the context of Western Occultism, in the context of Satanism, in the context of alleged neo-nazi involvement by the O9A, and in the context of the pre-O9A and the O9A sinister-numinous aesthetic - requires a reading of and an understanding of the Deofel Quintet, the novels of which

"present much of the diverse aural traditions as [Anton Long] received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details, as in the 'astral battles' between goodies and baddies in Falcifer [...] and concatenated certain events in order to provide 'action' in a limited time-frame. Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos." {3}

For the novels in the Quintet express fundamental truths regarding, and the essence of, O9A esotericism. It is therefore apposite to describe those unfamiliar with or unappreciative of the Deofel Quintet as ignorant of O9A esotericism and thus as ignorant of what the O9A actually is and represents.

That most anti-O9A critics and all anti-O9A propagandists are unfamiliar with or in their prejudice are unappreciative of the Deofel Quintet is no surprise, given how they seem to be embedded in, and representative of, the Magian patriarchal ethos.

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{1} The novels of the Quintet are available from <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The puffatory 'modern satanism' of Howard Stanton Levey (otherwise known as Anton LaVey) is very different from the traditional satanism of the

O9A.

"The modern Satanism of Levey is based on the premise that Satan is a symbol of the carnal, the selfish, the egoistic, nature of human beings, with satanism understood as manifesting the raison d'être of 'might is right', of 'lex talionis', and of the individualistic ideas expressed in Ayn Rand's Objectivism [...]

The traditional Satanism of Anton Long is based on the scholarly premise that - as described in the O9A text *The Geryne of Satan* {7} - (i) hasatan - the satan - refers (in the Septuagint) to the chief adversary (of the so-called 'chosen ones') and to the chief schemer against those who regard themselves as the chosen people of God/Jehovah, and (ii) "a satan" historically (in the Septuagint) refers to someone who is an adversary of and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against those who regard themselves as the chosen people of God/Jehovah, with O9A satanism understood as an antinomian - amoral, heretical - means to such exeatic personal experiences as shape and evolve an individual's character and understanding." Source: *The Two Types Of Satanism*, <https://wyrdsister.wordpress.com/2018/05/08/understanding-neo-volkisch-satanism/>

{3} *Esoteric Aural Tradition In The Deofel Quartet*, e-text. 2014.

{4} *Regarding The Sinister-Numinous Aesthetic Of The Order Of Nine Angles*, in the compilation *O9A Occult Fiction And The Sinister-Numinous Aesthetic*, e-text, 2018. Available at <https://wyrdsister.wordpress.com/2018/03/17/o9a-occult-fiction-and-the-sinister-numinous-aesthetic/>

{5} *Some Notes On The Rounwytha Way*, available at <https://omega9alpha.wordpress.com/the-rounwytha-way/>

{6} *The Last Writings Of Anton Long*, available at <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{7} Available at <https://omega9alpha.wordpress.com/geryne-of-satan/>

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### **Labyrinthos Mythologicus**

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.



The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works was included in the Bibliotheca Teubneriana of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

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{1} qv. Milton's Comus, first performed at Ludlow Castle, Shropshire, in 1634:

Comus: What chance good Ladie hath bereft you thus?  
Ladie: Dim darknesse, and this heavie Labyrinth.

vv.277-278



## **The Tree Of Wyrd And The Star Game An Overview**

Herewith a useful overview of some of the renaissance alchemical, and the ancient hermetic, roots of the Order Of Nine Angles.

The above image is a Renaissance illustration of a septenary Tree of Wyrd, from the book *Azoth Sive Aureliae Occultae Philosophorum* published in 1613 CE, which illustration includes, in the lower triangle, the sigils of the three fundamental alchemical substances, Sulphur, Salt, and Mercury, whose nine transformations form the "nine angles" of the O9A and which nine angles are represented by the basic nine pieces of the O9A's Star Game thus:  $\alpha(\alpha)$   $\alpha(\beta)$   $\alpha(\gamma)$   $\beta(\alpha)$   $\beta(\beta)$   $\beta(\gamma)$   $\gamma(\alpha)$   $\gamma(\beta)$   $\gamma(\gamma)$  where  $\alpha$  is Alchemical Mercury,  $\beta$  is Alchemical Salt, and  $\gamma$  is Alchemical Sulphur.

The nine angles are thus three triads each triad formed from combinations of the three alchemical substances - for example,  $\alpha(\alpha)$   $\alpha(\beta)$   $\alpha(\gamma)$  - where  $\alpha(\alpha)$  transforms into  $\alpha(\beta)$  and thence to  $\alpha(\gamma)$  which itself transforms to  $\beta(\alpha)$ , then to  $\beta(\beta)$  and then to  $\beta(\gamma)$ , with  $\beta(\gamma)$  transforming into  $\gamma(\alpha)$ , then  $\gamma(\beta)$  and then to  $\gamma(\gamma)$  after which the sequence repeats so that  $\gamma(\gamma)$  becomes  $\alpha(\alpha)$ .

In O9A esoteric theory and in the Star Game, the first two combinations of each triad - for example,  $\alpha(\alpha)$   $\alpha(\beta)$  - are regarded as occurring in (as transforming via) "causal time" with the last combination - for example,  $\alpha(\gamma)$  - as having been transformed via "acausal time" from the two preceding combinations. Thus  $\alpha(\gamma)$  has its genesis acausally from both  $\alpha(\alpha)$  and  $\alpha(\beta)$  while the change of  $\alpha(\gamma)$  to  $\beta(\alpha)$  is a causal, and not an acausal, change.

The above illustration, and other Renaissance illustrations of a septenary system, were included in the O9A texts *Alchemical And Hermetic Antecedents Of The Seven Fold Way* and in volume two of *A Compilation Of Some Recent O9A Texts*. {1}

The Star Game itself is an esoteric representation of the septenary Tree of Wyrd. That is, of the nexion between the acausal and the causal and which nexion is also represented by our psyche as human beings, a complex psyche hinted at in many medieval and Renaissance alchemical texts {2} and in modern times - for example by Carl Jung, whose inspiration was Renaissance alchemical texts - represented in terms of archetypes, a collective unconscious, the anima and animus, and 'a shadow aspect'. {3}

The septenary Tree of Wyrd also represents the anados (ἀνοδος), the hermetic journey or alchemical/occult quest up through the seven spheres, anciently described in the Poemandres tractate of the Corpus Hermeticum {4} and described in more recent times by the Seven Fold Way of the Order of Nine

Angles {5}.

Which overview reveals that the Occult tradition of the O9A is independent of, different from, and an alternative to the Qabala based tradition used by the majority of modern Occultists. {6}

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{1} The full title of the first text is *ἀρρενόθηλυς: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, and is included in the compilation available from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

The second text is available from <https://omega9alpha.wordpress.com/2018/10/25/o9a-texts-2018/>

{2} See, for example, (i) *Theatrum Chemicum Britannicum*, published in 1652 CE, (ii) *Theatrum Chemicum Praecipuos Selectorum*, published in 1550 CE, and (iii) *De Alchimia Opuscula Complura Veterum Philosophorum*, published in 1613 CE.

{3} Regarding the Star Game, see <https://omega9alpha.wordpress.com/the-star-game/>

{4} See Myatt's translation of and commentary on the Poemandres tractate, available from <https://davidmyatt.wordpress.com/corpus-hermeticum/>

{5} Regarding the O9A Seven Fold Way, refer to the ἀρρενόθηλυς text, such as the chapters titled *Perusing The Seven Fold Way*, and *Alchemy And The Sinisterly-Numinous Tradition*.

A recent overview of the Way is available in the text *A Modern Practical Guide To The O9A Seven Fold Way* which is included in this book.

{6} For further details, refer to O9A texts such as (i) the aforementioned *The Esoteric Hermeticism Of The Order Of Nine Angles*, (ii) <https://omega9alpha.files.wordpress.com/2018/09/anti-o9a-propaganda-v2a.pdf>, and (iii) <https://omega9alpha.wordpress.com/2015/04/01/hermetic-origins-of-the-order-of-nine-angles/>

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## **Regarding The Aesthetic Of The Order Of Nine Angles**

What are the distinctive underlying principles of the O9A genre? The arts - the works - of its Occult culture? The "sinister-numinous" aesthetic of the O9A is manifest - presented, in the causal - in many ways, three of the most prominent being the following. (i) In the pagan rural landscapes that infuse many O9A occult rites, traditions, chants, and practices - such as the Way of the Rounwytha {1}, the Rite of Internal Adept, and The Ceremony of Recalling; (ii) in O9A specific archetypes, from their female 'dark goddess' Baphomet, to the heroines of their sinister fiction, for example Eulalia and Lianna; and (iii) in its principle of Insight Roles, of encouraging individuals to experience in practical (exoteric) and in occult (esoteric) ways both 'the sinister' (dark) and 'the numinous' (light) aspects of their psyche, of the Occult, and 'of the world', and then melding both aspects as a prelude to transcending them.

### **Pagan Rural Landscapes**

In the matter of pagan rural landscapes, there is an apposite quote from an interview with a member of the England-based Deverills Nexion which was published, in 2015, in an on-line music zine, with the Deverills Nexion being known among the occult cognoscenti both for their evocative recordings of ONA 'sinister' chants and for their own original O9A-inspired chants:

"One aspect of ONA praxis appears to be highly relevant to this feature, and that is the role which landscape/nature plays in the Sevenfold (or Septenary) Way, particularly (at least, initially) the landscapes of Britain. Emerging from the world of the Marcher lords' parishes, hidden valleys, moorlands (especially Long Mynd), winding lanes and a Medieval tapestry of fields and rivers, the ONA's roots in Shropshire make it (aside from a highly individual, secretive and dedicated pursuit) distinctively 'folkish' - not völkisch - in aesthetic. The emphasis on landscape and creating sites of worship in rural/wild environments is key to ONA praxis [...] The ONA and its mythos have a peculiarly English feeling behind it. The world conjured [up] is one that has been described as filled with rural outlaws, cunning folk, lonely cottages....."

Such pagan rural landscapes are perhaps most obviously invoked in some O9A chants, in some O9A-inspired Tarot images {2}, and especially in the Occult fiction of the O9A {3} much of which fiction recounts aspects of O9A aural tradition.

### **O9A Archetypes**

In the matter of O9A specific archetypes, three of the most interesting -

aesthetically - are (i) the dark goddess Baphomet, the matriarchal deity of many O9A nexions to whom sacrifices were offered; (ii) the reclusive (mostly rural dwelling) sorcerer/sorceress prefigured as such reclusiveness is in the Rite Of Internal Adept where the Initiate lives alone for at least three months in a wilderness area; and (iii) the Rounwytha who lives among or on the periphery of a small, always rural, community.

### **The Sinisterly-Numinous**

In the matter of the sinisterly-numinous one of the most obvious manifestations of the O9A aesthetic is The Art Of Insight Roles. Which involve {4} the individual choosing and then living - for at least a year - a particular task or working in a particular occupation, with that task or occupation requiring the individual to live in a manner which is the opposite of their innate character.

As one outsider commentator noted: "Through the practice of "insight roles", the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter- dichotomy inherent in the sinister dialectics." {5}

### **Conclusion**

It should thus be clear that sinister-numinous aesthetic of the O9A is quite varied; is or can be both 'dark' and 'light', both Occult and practical; and is labyrinthine.

2017  
v.1.05

### *Notes*

{1} The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.

iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.

v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations. vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.

vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things based on local (traditional, aural) customs.

{2} Tarot images - and similar Occult artwork - which wonderfully express the O9A aesthetic include Richard Moul's (2017) *Atu III, The Empress* (from his Tarot pack *Non Est Secundus Quia Unus Est*) and his earlier paintings such as *Bean Na Bainnse*.

{3} See the text *The Occult Fiction Of The Order of Nine Angles*.

{4} See (i) the article *An Introduction to Insight Rôles*, the 119yf revised version of which is included in the 981 page compilation *The Requisite ONA*, and (ii) the 2017 text, included in this book, titled *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* which provides updated suggestions regarding Insight Roles.

{5} Faxneld, Per; Petersen, Jesper Aagaard. "Introduction: At the Devil's Crossroads". *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. 2014. pp. 3-18.

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### **The Avenging Alastoras**

We read an awful lot, these days, in books, articles, and via the internet, about 'sorcery' and invocations, almost all of which books and articles describe or rely on the Magian influenced goetic 'tradition' as exemplified by the misnamed

Hermetic Order Of The Golden Dawn.

Thus it is refreshing to once again revisit actual Western pagan sources {1} dating from centuries before The Magian Distortion; that is, before the 'grimoire' tradition with its summoning forth of Hebrew, and Hebrewesque, 'demons' and entities, as beloved by the likes of Creepless Crowley and Howard Levey (aka Anton LaVey).

This visit of ours is to Tractate 13 - an evocative name by itself - of the ancient, Greco-Roman, Corpus Hermeticum, as brought to life by the recent translation of Mr David Myatt {2}. The tractate itself deals with palingenesis and Greco-Roman (Western) mysticism - a Western mysticism perhaps relevant to the 'sinisterly-numinous' way of the Order of Nine Angles - and our extract below deals with both palingenesis and those avenging deities, the Alastoras, mentioned by Klytemnestra after she, in revenge, had honourably killed her husband and his mistress Cassandra and, covered in blood, stands over the body of her husband:

Do not add to those words that it was me who was the mistress of Agamemnon  
Since the wife of this corpse presents herself here  
As that most ancient fierce Avenger.  
It is Atreus, he is of that cruel feast,  
Who, in payment for that, has added to his young victims  
This adult one. {3}

It is probably just coincidence that one of the Alastoras is named by Myatt as Vengerisse, given that in his Mythos Of Vindex he named the female Vindex as Vengerisse.

### **Alastoras and The Vengeress**

An extract from sections 7-11 of tractate 13.

Go within: and an arriving. Intend: and an engendering. Let physical perceptibility rest, and divinity will be brought-into-being. Refine yourself, away from the brutish Alastoras of Materies.

Alastoras are within me, then, father?

Not just a few, my son, but many and terrifying.

I do not apprehend them, father.

My son, one Vengeress is Unknowing; the second, Grief. The third, Unrestraint; the fourth, Lascivity. The fifth, Unfairness; the sixth, Coveter. The seventh, Deceit; the eighth, Envy. The ninth, Treachery; the tenth, Wroth. The eleventh, Temerity; the twelfth, Putridity.

In number, these are twelve but below them are numerous others



who, my son, compel the inner mortal - bodily incarcerated - to suffer because of perceptibility. But they absent themselves - although not all at once - from those to whom theos is generous, which is what the Way and Logos of Palingenesis consists of [...]

To us: arrivance of Knowledge of Theos. On arrival: Unknowing is banished. My son, to us: arrivance of Knowledge of Delightfulness: on arriving, Grief runs away to those who have the room.

The influence invoked following Delightfulness is Self-Restraint: a most pleasant influence. Let us, my son, readily welcome her: arriving, she immediately pushes Unrestraint aside.

The fourth invoked is Perseverance who is influxious against Lascivity. Which Grade, my son, is the foundation of Ancestral Custom: observe how without any deliberation Unfairness was cast out. My son, we are vindicated since Unfairness has departed.

The sixth influence invoked for us - against Coveter - is community. With that departed, the next invokation: Actualis, and thus - with Actualis presenced - does Deceit run away. Observe, my son, how with Actualis presenced and Envy absent, the noble has been returned. For, following Actualis, there is the noble, together with Life and Phaos.

No more does the retribution of Skotos supervene, for, vanquished, they [all] whirlingly rush away [...]

With a quietude, father, engendered by theos, the seeing is not of the sight from the eyes but that through the noetic actusity of the capabilities. I am in the Heavens; on Earth; in Water; in Air. I am in living beings, in plants; in the womb, before the womb, after the womb. Everywhere.

As a certain English poet wrote in 1873 CE, "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood." To wit, those tall stories about Hebrew folk from the Bible that the children of the West have for centuries been indoctrinated with.

O9A, 2017

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{1} Our first visit is described here:

<https://regardingdavidmyatt.wordpress.com/2017/06/30/western-pagan-curses/>

{2} Myatt's translation of tractate XIII is available, together with his comprehensive scholarly commentary, here: <https://davidmyatt.wordpress.com>

/tractate-xiii/

{3} Aeschylus, Agamemnon, as translated by DW Myatt.

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## The Numinous, Empathy, And The O9A

### Regarding The Term Numinous

Since it is a common but mistaken belief that "Rudolf Otto coined the term numinous to refer to the primal experience of the holy," it seems appropriate to explain what the Order of Nine Angles (O9A, ONA) mean by the term given that the term occurs in O9A expressions such as 'the sinister-numinous' and 'the sinister-numinous aesthetic'.

Regarding this mistaken belief about the origin of the term, as a certain "Anton Long" pointed out in his text *Alchemical Seasons and The Fluxions of Time* published in 123 yfayen (2011)

"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."

The meaning of the term numinous in that 1647 book, and in later books such as *The Quest of the Sangraal* by Robert Stephen Hawker published in 1864 (where it is spelt numynous), is "of or relating to a god or a divinity, revealing or indicating the presence of a divinity; divine, spiritual," derived as it is from the classical Latin 'numen', which Latin word implied a deity, a divinity, a reverence for what is divine.

In respect of the O9A, the expression "the sinister-numinous tradition" refers to the traditional Occult praxis The Seven Fold Way, which is an Occult praxis first publicly described in the 1989 *Naos MS* and usefully summarized in the 2017 text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*, which later text explains that

"The Seven Fold Way is a representation of the septenary system and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus,

Sun, Mars, Jupiter, and Saturn.

In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given nor awarded by someone else."

In the Seven Fold Way the first three stages - Neophyte, Initiate and External Adept - are associated, in *Naos*, with "the sinister" (the masculous) aspects of the human psyche as evident in that there is a practical exploration of traditional Satanism, as presented both in the O9A *Black Book of Satan* and in the evokation/invokation of The Dark Gods.

The next stage, that of Internal Adept with its three to six month living alone in a wilderness area, marks the transition to "the numinous" (the muliebral) aspects of the human psyche and which stage is where the faculty of empathy is cultivated, for as Anton Long wrote in a 1970s typewritten MS that

"[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {1}

As he noted in his later text *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*,

"In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means, empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy." {2}

Toward the end of the stage of Internal Adept the O9A individual undertakes the Rite Of The Abyss which involves living alone for a lunar month in a dark cave or cavern during which there is, or should be, an experiencing of The Unity

beyond both the sinister and numinous aspects, and which successful experiencing marks the achievement of the grade of Master of Temple / Mistress of Earth.

This, the fifth stage of the Seven Fold Way, is where the Adept goes beyond denotata (terms, naming, causal abstractions, forms, ideas) to an apprehension of the formless wordless Acausal. For, esoterically apprehended, via pathemathos both Occult and exoteric, both 'the sinister' and 'the numinous' are themselves causal, human, abstractions.

As described in the 2015 O9A text *Ontology, Satanism, And The Sinisterly-Numinous Occult Tradition*,

"In stark contrast to the unbalanced, masculous, egoistic ipseity manifest by both modern satanism and by the modern, Western, Left Hand Path, the O9A - despite outer appearances and despite its intentionally confusing mythos - continues the classical (Greco-Roman) tradition of esoteric paganism, manifest as that tradition is: (i) in a personal, and years-long, anados (a quest for immortality) involving *myesis* and various practical esoteric arts, rites, mysteriums, and techniques; (ii) in an understanding (intuitive or otherwise) of the need to acquire or cultivate (by various means) a certain inner equilibrium as a prelude to apprehending our physis, the physis of other living beings, and the physis of Being itself, so that we are "not foiled in acquiring knowledge germane to our essence", and (iii) in an exeatic (pagan) living balanced by an awareness (intuitive or otherwise) of supra-personal affective forces (howsoever described or denoted) beyond the power of egoistic mortals to control.

Furthermore, the O9A not only continues that classical tradition but has also substantially evolved it, as for instance by (i) providing, in the Seven Fold Way, a very practical anados that anyone can follow, and by (ii) correcting the thousands of years old imbalance between the masculous and the muliebral, an imbalance (a bias toward the masculous) that was internal (personal, esoteric, in the psyche) and external (in societies, in manufactured abstractions, in ideologies and ideations), and which imbalance not only meant that only a few individuals, per century, evolved toward wisdom, but also that external forms and structures followed an inexorable pattern of temporal rise, decline, and fall, and which unnecessary cyclicity has stifled our evolutionary potential as conscious beings.

That the masculous individuals who profess to be modern satanists, and/or followers of the Left Hand Path, do not apprehend this is evidence enough of their ignorancy. With them, and their ilk, we will remain an ouroboros species confined to this planet, while the

Sinisterly-Numinous Occult Tradition, and similar presencings of equilibrium - of causal-acausal balance - offer us a nexion to life among the star-systems of our Galaxy." {3}

### **A Metaphysical Understanding**

In order to fully appreciate and understand what the term *numinous* does and does not mean - esoterically and exoterically - it is necessary to understand its metaphysical and thus its philosophical context.

In the Numinous Metaphysics chapter of his 2017 monograph *Tu Es Diaboli Ianua*, David Myatt iconoclastically wrote that in his view "the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral." {4}

He then asks the important and relevant question as how can the "numinous balance between masculous and muliebral be metaphysically expressed, given that the culture of pathei-mathos has moved us, or can move us, beyond anthropomorphic deities, whether male or female; beyond myths and legends; beyond reliance on texts regarded as sacred and/or as divinely inspired; and even beyond the need for denotatum and religion."

If one accepts Myatt's understanding of the numinous as "primarily a manifestation of the muliebral" then it follows that all extant representations of the numinous, from Christianity, to Islam, to Judaism, to Buddhism, to most contemporary pagan revivals, as well as ancient Greco-Roman paganism, do not or did not adequately presence the numinous.

For such a muliebral presencing would, according to Myatt, be manifest in "a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy."

Hence a modern and metaphysical presencing of the numinous would be "beyond the need for denotatum," {5} whether the denotatum be a named anthropomorphic divinity or named divinities, or whether such denotatum involves texts, since it is manifest "in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

Thus the numinous is not and cannot be - as Rudolf Otto argued in his *Das Heilige* - manifest in the Old and New Testaments of Christianity (*Das Heilige*, chapters X, XI); nor is it manifest in the writings and sermons of preachers such as Martin Luther (*Das Heilige*, chapters XII); nor in anything - ancient or modern - which involves 'worship' (*Das Heilige*, chapter XIII ff). Nor even in some philosophical theory and thence described by a term such as *a priori* (*Das Heilige*, chapter XVII).

Which would seem to lead us back to Myatt's understanding of empathy as a *human faculty* which cannot exist beyond the personal horizon of the individual, with the knowing gleaned by such a faculty limited to the immediacy-of-the-moment {6}. As a human faculty, it does not involve denotata, and is personal and individual {7}. For empathy "reveals or can reveal the nature (the physis) - sans abstractions/ideations/words - of Being, of beings, and of Time." {8}

Understood and appreciated as a human faculty, empathy can according to esoteric philosophy be presenced and developed by certain Occult means. Which presencing and which development forms part of the practical O9A Seven Fold Way.

In the esoteric context of the O9A 'sinister-numinous way', Anton Long in his *The Enigmatic Truth* (Last Words From A Modern Alchemist) mentions an earlier text of his in which he wrote

"Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time." {9}

There is thus a pleasing symmetry here between Myatt's metaphysics - as manifest in his recent pagan monographs *Tu Es Diaboli Ianua* and *Classical Paganism And The Christian Ethos* {10} - and the esotericism and praxis of the essentially pagan O9A {11} and which symmetry might explain why some O9A folk consider that Myatt as Rounwytha and Mage is now living the "final apprehension" of The Unity beyond the abstractions of both sinister and numinous having discovered, after fifty years on a Faustian quest, Lapis Philosophicus.

July 2019 ev  
v.1.03

#### Notes

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

{2} The text is included in the compilation *Pathei-Mathos, Empathy, And The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com>

/empathy-and-the-supernatural/

{3} <https://wyrdsister.wordpress.com/2018/02/03/ontology-satanism-and-the-o9a/>

{4} Since Myatt goes to explain what he means by both masculous and muliebral it is worth quoting the passage from *Tu Es Diaboli Ianua* in context:

"If the numinous is a presencing, and an apprehension by us, of the divine, of the sacred, then is divinity, is the sacred, the sole domain of, a presencing of, the masculous - or such that the masculous dominates - or is it the domain of the muliebral; or the domain of such a balance between masculous and muliebral as the culture of patheimathos seems to indicate it is and should be. My own patheimathos certainly indicates that the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral.

A masculous presencing is and has been manifest in a predominance of male deities; or in a dominant male deity; and/or in legends and myths which celebrate masculous values, such as competitiveness, a certain harshness, a desire to organize/control, a perceived conflict between some-thing, some abstraction, denoted 'good' and some-thing, some abstraction, denoted as 'evil', and a following of or an adherence to abstractions in general (such as a perceived divine law or some interpretation of religiosity) over and above personal love. Considered exoterically - not interiorly, not esoterically - a masculous presencing is manifest in a religion, with the attendant organized worship and devotion, with there existing a hierarchy, a creed or an article or articles of faith, and usually some texts, whether written or aural, regarded as sacred and/or as divinely inspired and which invariably require interpretation.

A muliebral presencing is or would be manifest in a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically - not interiorly, not esoterically - a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural.

Historically, it seems that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous [...]

Historically, while the paganus apprehension of Greco-Roman culture

was also primarily masculous it did presence aspects of the muliebral, manifest for example in female deities such as Athena, Artemis, and Gaia, and thus was somewhat more balanced, more harmonious in terms of re-presenting our human physis, than Christianity."

{5} In a footnote in *Tu Es Diaboli Ianua*, Myatt explains that he uses "the term denotatum - from the Latin, denotare - in accord with its general meaning which is to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted. Thus understood, and used as an Anglicized term, denotatum is applicable to both singular and plural instances and thus obviates the need to employ the Latin plural denotata."

{6} *The Numinous Way of Pathei-Mathos*. 2013. Part I. Wisdom, Pathei-Mathos, and Humility.

{7} Op.cit. Part III. Some Personal Musings On Empathy.

{8} Op.cit. Appendix II.

{9} <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{10} David Myatt, *Tu Es Diaboli Ianua*, 2017, International Standard Book Number 978-1982010935. David Myatt, *Classical Paganism And The Christian Ethos*, 2017, International Standard Book Number 978-1979599023.

{11} The evolved, modern, paganism of the O9A is described in the text *The Pagan O9A*, available at <https://omega9alpha.wordpress.com/pagan-o9a/>

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## **Concerning The Nine Angles And Acausal Energy**

Preface

I. The Nine Angles - Beyond The Causal Continuum

II. The Nine Angles of Sinister Change

III. Sorcery and the Esoteric Nature of The Acausal

IV. The Physics of Acausal Energy

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### **Preface**

Included here are three classic Order of Nine Angles texts - (i) The Nine Angles - Beyond The Causal Continuum, (ii) The Nine Angles of Sinister Change. and (iii) Sorcery and the Esoteric Nature of The Acausal - which outline the somewhat complex esotericism behind the O9A terms *the nine angles* and *the*



*acausal.*

As noted in one of the texts:

" The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal).

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum. "

The O9A text titled *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* details some of the secrets of sorcery and was first published on Anton Long's (now defunct) nexionzero blog in 2010 ev and revised by him the following year. While somewhat polemic in content it is relevant to the two other O9A texts in that it explains much about the nature of the acausal.

From the 1970s on the O9A also used the term 'angle' as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid.

Thus the term angle even in ordinary usage meant and implied more than some simple Euclidean intersection of two or more lines. The term angle - ἄγκών (bend, nook) - occurs in Iamblichus in relation to the character, and

characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin the term - angulus - is, metaphorically, a "hiding or lurking place".

O9A, 2019 ev  
v.1.07

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## I.

### **The Nine Angles - Beyond The Causal Continuum**

To understand The Nine Angles is to understand the cosmology of causal and acausal - of the Cosmos itself having a causal continuum (a causal Universe), and an acausal continuum (an acausal Universe). The Nine Angles are a nexion between the two, which means these nine angles have or can presence life; that is, they possess, or are animated by, acausal energy, from the acausal continuum.

There are nine angles because there are nine dimensions involved in all the nexions we currently know - the four dimensions of, or which re-present, the causal continuum, and the five dimensions of, or which re-present, the acausal continuum, and which "five dimensions" form the basis for genuine dark sorcery, that is, the willed bringing forth of acausal energy into the causal by means of a nexion.

The four causal dimensions are, of course, the three spatial dimensions (at right angles to each other) and the one dimension of causal, linear, Time. The Nine Angles are therefore formed from, or consist of, or re-present, four non-living (inert) causal dimensions, and five living ("alchemical"; "esoteric"; "dark"; sinister) acausal dimensions, and it this combination, of Nine, which is numinous, or, more correctly, which is that sinister-numen which forms the essence of Life itself.

Thus, the term "angle" as used by the ONA esoterically and fundamentally means one type of, one particular species of, a Cosmic dimension - as opposed to the ordinary type of dimension we are familiar with in the causal continuum, and which causal dimensions can be re-presented mathematically and which causal dimensions form the basis for the causal science of Physics.

In causal terms, an angle is simply a convenient geometric construct - an abstraction based upon the linearity of causal Time, on the simplicity of causal cause-and-effect, and an abstraction which can be re-presented in Euclidean (two-dimensional causal) geometry by the meeting or intersection of two lines, and also re-presented in spherical (three-dimensional causal) geometry, and Riemannian-type (four-dimensional causal, or metrical) geometry.

All these types of causal "angles" are inert; mere causal abstractions, even when we are describing that causal-angle which re-presents causal Time, because this type of Time (the causal type) is simply a physical (lifeless, un-numinous) cause-and-effect.

In complete contrast, an acausal "angle" is some-thing that lives, that has or which can be imbued with, life: that is, it has or it can be imbued with acausal energy. Or expressed another way, an acausal "angle" re-presents or can be used to re-present, acausal energy, and thus also re-presents the very essence of Life, of what animates physical matter and makes that matter "alive".

Thus, the-nine-angles is a term for that particular collocation of acausal-and-causal-angles which form, or which construct, or which are, a nexion: the intersection of causal and acausal metrics. Where the acausal continuum (the acausal Universe) meets, or intersects, or joins, or is merged with, the causal continuum, the causal Universe.

Hence it is easy to understand just how the nine angles are the combination of four causal-angles, and five acausal-angles: of the "five dimensions" of acausal Space-Time, and the four dimensions of causal Space-Time.

### **Confusing Angles**

The confusion over the term "angle" arose, in the past - and to some extent, still arises in the present - because we do not, as yet, have a precise language, nor a new type of mathematics, to describe the nine Cosmic dimensions (or cosmic angles) that re-present a nexion (or at least, which re-present all the nexions we currently know or are aware of).

Thus while the esoteric term nine angles can, in many ways, be considered to be synonymous with the esoteric term nexion, there are also many types - or species - of nexion, which variety has been the source of some confusion among non-Adepts and especially among mundanes.

Hence, and for example, the nine angles can re-present the Tree of Wyrd (ToW): the seven plus two (seven spheres and two aspects of cosmic Time, causal and acausal) [ Footnote 1 ].

The Nine Angles can also re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game, which Star Game itself can be re-presented by the term Nine Angles, since the Star Game, correctly used (see, for example, *The Grimoire of Baphomet*), can be a nexion.

The ONA itself is another example of a type of nexion: one particular ordering

of acausal energy; one means to presence acausal energy in the causal, and so change the causal and the living beings who live in the causal continuum.

Due to the very nature of the acausal, we simply cannot construct acausal angles (that is, we cannot presence or access or re-present acausal dimensions) by some-thing or by some-things which is or which are purely causal; by inert, physical (causal) material or matter, or even by causal types of energy (such as electricity, and plasma).

All that we have, for the moment, are various alchemical-type esoteric Rites which have been shown, by trial and error, to be effective to some degree. That is, we do possess some rather rudimentary means to manufacture a nexion, or to use an existing nexion. [Footnote 2 ]

These rites currently all involve, in some way, human beings, and some combination of some causal-things, such as esoteric chant; a quartz tetrahedron. That is, it is the human being - or rather the type and magnitude of acausal energy which exists in a living human being - which re-presents or which can be used to access, certain acausal-angles (certain specific acausal dimensions).

### **Manufacturing Future Nexions**

What it is important to understand about all existing means of accessing the acausal - of presencing and using acausal energy - is that they are rudimentary and crude; a mere beginning.

Once we acquire, we develop, a better understanding of the acausal continuum, and thus of acausal energy, we can begin to construct some means, or some devices, to manufacture a nexion and thus directly access the acausal continuum. Obviously, these devices will not be based on current, purely causal, inert, technology, because they will, to some extent, harness or use acausal energy as opposed to causal energy, and it is such devices which should enable to access the acausal sans the medium of human beings.

Thus, all of our currently existing ways and means of presencing the acausal - all of which are manifest only in the sinister-numen of the ONA and its world-wide kindred - are themselves only a beginning, a temporary means, and they can and will be surpassed when we ourselves develop our faculties sufficiently to be able to rationally comprehend the acausal as it should be apprehended, and when we extend the frontiers of our knowledge by bringing-into-being a genuinely acausal technology, based on acausal energy and, most importantly, upon acausal Time.

Thus, the ONA - representing as it now does the pinnacle of our current esoteric knowledge and representing as it does the most efficacious means currently known to us of using acausal energy - is itself only a beginning, and can, and

should, and must, be developed, evolved, changed; for it is only one temporally based means to enable us to develop, and to use, our understanding of The Cosmos as the Cosmos really is: some (currently often mysterious) combination of two different Universes.

The beginning of the new apprehension we needed was contained, esoterically, in the term Nine Angles - but the ONA has now gone beyond even this, as outlined in the exoteric text, *The Physics of Acausal Energy*. And it is such developments of our initial Nine Angles apprehension which will take us beyond our currently rather rudimentary "magick", of Rites, Ways, means and ends - and which can enable us to construct, in the future, the new very real magick of the Cosmos where we have direct access to the acausal continuum itself, and thus can - to give one relevant example - use that continuum to travel from one place in the causal Universe to another place in the causal Universe, almost instantaneously, without the need for cumbersome, causally-Time based, starships.

For one basic Law of acausal Physics, of acausal energy, is: action-at-a-distance, since acausal Space and acausal Time are exactly that, a-causal, not-bound by the metric, the distances, of causal Space - which distances always take a certain amount of causal Time to cover, however fast the velocity.

Thus can we, in reality, not only seed ourselves among the Galaxies of the Cosmos, but also live in those new diverse ways which will themselves be the genesis of our accelerated evolution as a species: as one type of causal life in the Cosmos.

Compared to this, all the "magick", all the "ways", all the "esotericism", of others - and even of the current Order of the Nine Angles - is totally and utterly mundane.

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*Notes:*

(1) The ToW itself can also be "viewed" (or esoterically apprehended) in many ways - for example, it can re-present the consciousness, the life, the psyche, of a single human being - that which animates, or those things which animate, the human being and makes them human, such as archetypes, the very process of rational thought itself, and the faculty of empathy.

The ToW - as one nexion - can also re-present the seven individual nexions (the spheres) plus the two other nexions, one of which is The Abyss, which makes it what it is, an alchemical (that is, living) symbol of Atazoth: that increasing-of-azoth which are the "living waters", The Philosopher's Stone, the gateway/nexion to an acausal, and thus immortal, existence.

(2) Some of these Rites are given in *The Grimoire of Baphomet*. The Seven-Fold Way itself (as outlined, for example in *Naos*, and in *The Complete Guide to The Seven-Fold Way*) is another means, known to us, which is or which can be effective in giving us access to the acausal - that is, enabling us to presence or access or re-present acausal dimensions, and thus acausal energy.

Another Way, known to us, is The Way of the Rounwytha.

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## II.

### **The Nine Angles of Sinister Change**

We perceive. We use reason to try and understand what we perceive (or, at least, some human beings use reason). We arrive at some conclusions - or we give up and just accept what someone else, somewhere, has written or said: the answers of some established religion, or the answers of some political ideology, for example. Sometimes, however, we do need a bit of guidance, something or someone to nudge us in the right direction, to aid our thinking, or inspire us, or maybe to just get us thinking about, and asking questions about, certain matters that most people take for granted.

The Sinister Way is just such guidance, based as this Way is on the accumulated *pathei-mathos* - the learning from direct, hard, difficult and often suffering causing experiences - of some human beings who have detested and who do detest mundanity and mundanes, and who have dared to defy the accepted causal abstractions of their times.

This sinister and individual learning - which it is one of the aims of practical Left Hand Path, or sinister, training to produce, to induce - thus provides insight, perspective; it gives the individual a new take, a new "angle", on things. This learning is both Occult (the perception of essence behind causal form and appearance, and the development of faculties to enable such perception) and directly sinister (Presencing The Dark).

Further practical experience reveals - or should reveal - that we human beings have nine quite distinct ways of viewing, of perceiving, the world: nine different ways of looking at existence, at Life, Nature, Death, and at all those many causal forms we have manufactured over Aeons to interpret Reality, and ourselves, in an attempt to try and understand Reality and ourselves.

That is, our faculty of perception - our human knowing - has nine different modes of being, just as Reality has, with we human beings - our consciousness - being a reflexion of such Order, for what is above (beyond us) is reflexion of

what is below (what is within us); that is, there is both a cosmic Order, and a certain symmetry within that order.

But why nine? Why not seven or eleven or even thirteen? Because we human beings are a nexion - that is, we exist in both causal Space-Time (of four dimensions, or angles) and in acausal Space-Time (of five dimensions, or angles). Because we possess acausal energy - which energy animates our physical matter (the chemicals, physical molecules, that makes up our bodies) and thus makes that matter organic, a living being.

We could express this another way - Existence has nine fundamental emanations. Nine different ways of presencing itself, of coming-into-being. Or, if we wanted to use older terminology, we might say: nine fundamental vibrations, nine fundamental dimensions.

But why use the term *angle* instead of dimension, or even vibration? Because it is different; because the term angle, as used by sinister ways such as that of the ONA, requires one to think about - to logically analyse - what the term means or might mean or imply. That is, there is a certain effort required to ascertain its esoteric meaning. For an angle - esoterically - is much more than a dimension, much more than a vibration. Even understood in the exoteric sense, an angle implies something that meets with something else or something that is curving (non-linear; not straight) or the space between two things.

Esoterically, we human beings have the potential - the capacity, the ability - to perceive and thence understand the Order, the ordering, the organization, that is Existence/Reality/Being/The Cosmos; and we also have the potential, the faculties, to use that understanding to change, to consciously evolve, ourselves, as unique individual beings, and collectively: to aid others like us, others of our kind, and thus bring-into-being new Aeons, a new presencing of the sinister; that is, a Dark Imperium where we can fulfil our Galactic potential.

This ordering, this organization, is, for our human consciousness, nine-fold - and thus, exoterically, there are, for us, nine stages, or nine means, of apprehending this basic ordering, and which nine aspects we thence combine into that knowledge which is a knowing of the essence itself, beyond all forms and all causal (all limited human) apprehensions.

Hence, according to sinister ways such as that of the ONA - according to the accumulated pathos-mathos of sinister Adepts - the apprehension is manifest to us both in the nine variations of the basic three (the nine basic pieces of The Star Game, for example) and in the *seven plus two*: in (1) the seven spheres (the seven basic apprehensions, or emanations) that form The Tree of Wyrd, (2) the Abyss (the connexion between the individual and the acausal) ; and (3) the Tree of Wyrd (ToW) itself as but a nexion between causal and acausal.

Or, expressed another way, this *seven plus two* means that the ToW as we

exoterically perceive it - a three-dimensional structure consisting of seven spheres and the interconnecting pathways - actually changes, in both causal Space-Time and in acausal Space-Time. That is, it is not some static "thing"; not even just a static "thing" that moves or can be moved (rotated) in causal Space. For it changes both causally and acausally, with part of this change being our - our individual, human - interaction with it: with ourselves, and the cosmic Order beyond us.

That is, we enter into (we are involved with) a symbiotic relationship with what the ToW (and also The Star Game) *re-presents*: which is the order that is both Existence/Reality/Being/The Cosmos and our own living being, the nexion we are and the presencing of acausal energy which we are.

Thus, the nine angles are alive - possessed of acausal energy: some-thing which lives, and these living angles are manifest to us as, for example, the ordering which is the living ToW within us, and which we can use to change, to evolve, ourselves; that is, to enter and go beyond The Abyss, and thus emerge as new type of human being, one in whom there is knowing of the essence and one in whom there is an abundance of, an increase of, a new flux of, acausal energy.

Hence, these nine angles are genuine magick, Occultism presenced on Earth - a means of changing, of evolving, ourselves; of participating in our own evolution and of becoming a different type of being, just as The Order of Nine Angles is one presencing of the esoteric reality (the true ordering of Existence) beyond the mundanity of the acceptance of mere causality (materialism) that pervades and "animates" mundanes, as well as a presencing that can take us far beyond the lifeless sterility of all the causal forms that are so loved and revered by mundanes.

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### III.

#### **Debunking The Chaos**

##### **Sorcery and the Esoteric Nature of The Acausal**

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.

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 Wyrd) 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 sans causal 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 - the "I'll be safe; or I can make myself safe. I am or can be in control" attitude. This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: which whine is "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 (something 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 [5]. 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 are 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.

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### *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  $\geq$  3.07)

[2] Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, ψυχή) 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*.

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#### IV.

### **An Outline Of A New Physics**

#### **Introduction: The Axioms of Acausal and Causal Space and Time**

What is postulated here in regard to a new "acausal" Physics - the physics of an acausal continuum - is currently just a speculative theory based on certain assumptions or axioms.

The primary axiom is that the Cosmos consists of: (1) the causal, phenomenal, universe - described by the three-dimensional causal geometry of causal Space and by one dimension of linear causal Time - and (2) the acausal universe, 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.

The causal universe is the realm of causal matter/energy, and the acausal universe is the realm of acausal matter/energy. <sup>1</sup>.

The causal universe is currently described by causal sciences such as Physics, Chemistry and Astronomy. The acausal universe can be described by a new science based on the new Physics of acausal energy.

The acausal is currently only indirectly known to us from our observation of, and empathy with, life: with those causal-based living organisms and beings which dwell with us on this planet we have called Earth.

Causal science is based on the following foundations: (i) the causal, phenomenal, universe exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this causal

'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses and by practical scientific experiments; (iii) logical argument, or reason, is the basic means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws; (v) that, in competing explanations of events or observations, the simplest and most logical explanation is to be preferred.

### **Understanding Acausal Energy**

To understand the nature of acausal energy, the best way to begin is to observe living organisms, because each living organism is a place, a region - a nexion - where acausal energy is manifest in, or presented, in our ordinary causal Space and causal (or linear) Time.

That is, it is acausal energy - emanating from the acausal - which animates causal matter and makes it "alive", and this acausal energy derives from, originates in, acausal Space and manifests the property of acausal Time. Hence, every nexion which is a living being is a region in the Cosmos where the acausal intrudes upon the causal, with it being assumed that the greater the complexity of a living organism, the more acausal energy it possesses, and the more complex, and larger, the nexion to the acausal.

This animation of physical matter occurs within physical matter to make that matter specialized and directed, and co-ordinated, with other physical matter. That is, it structures such matter in particular ways, often hierarchically, changing its nature from static to dynamic and symbiotic, and it is this ability of physical matter to interact in a symbiotic way with other physical matter (to grow, change and develop) - to make connexions to other physical matter and animate them - which marks the changes of living organisms from the changes of non-living matter, such as the growth of some crystals.

In addition, it is further assumed that - just like causal energy - acausal energy cannot be created or destroyed. Thus, when a living organism dies, the acausal energy that animated its physical, causal, atoms either remains, for a certain limited causal Time, in the causal, or returns to the acausal - so that the death of a living organism is simply the closure of the nexion - the connexion - between causal and acausal, and the loss/breakdown of causal form.

The life-span of a living organism is determined by the amount of acausal energy present - the amount which animates it - and whether or not the connexion to the causal: (1) remains open (and thus possibly brings the transfer of more acausal energy to the organism); or (2) decreases (which restricts the further flow of acausal energy); or (3) closes.

A living organism - physical matter which possesses the attribute or mark of life - obeys the ordinary laws of Physics but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey

the laws which govern such acausal matter.

### **Observing Acausal Energy in the Causal**

Observation of living organisms reveals, for example, that they - in contrast to ordinary inert matter - do not require an external force for their movement. That is, their motion is already "inherent" in them by virtue of their nature as living organisms. Similarly, living organisms not only move without the application of any external physical force, but they also change without any external physical force being applied - for example, a young living organism, such as a human child, normally grows in a certain way over a certain period of causal Time. Such growth is limited, in causal Time and causal Space, and is followed after a period of causal Time, by a slow decline, and then, ultimately, by causal death. The more evolved, the more complicated, the physical organism, the more acausal energy it may be said to possess or be able to access.

For convenience, the acausal energy that we may detect in the causal will be considered to be manifest, to us, in our causal phenomenal universe, by means of what we may call acausal charge. That is, we shall refer to the acausal energy that manifests itself in the causal - within, for example, living causal beings - as possessing the property of propagating, or emitting, by its flux (change), acausal charge. That is, the movement of acausal energy in the causal gives rise to the emission of acausal charges. Hence, we can consider a living causal being as physical, causal, matter plus a certain acausal charge.<sup>2</sup> Thus, the observed total "loss" or dissipation of acausal charge within or by a certain living causal being would signify the causal death of that being.

Such observations - and deductions from them - lead to the following postulates regarding acausal energy, and regarding the properties of acausal objects (or "beings") as those beings (such as living organisms) are known to or are observed by us, in the causal:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.



(6) Each acausal object in the physical cosmos acausally attracts or acausally repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space. Here, a distinction is made between "acausal attraction/repulsion" and the causal attraction/repulsion we are familiar with from Physics, such as the attraction and repulsion of magnets.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal energy and its changes, and it is no coincidence that many of them express, for acausal energy/charge, what the ordinary Physics expresses for physical energy/matter and electric charge, since the Physics of causal matter/energy can be considered to be a limiting, or special, or particular, case of the Physics of acausal energy/matter.

Some further elucidations regarding (5) and (6) above may be required, since they may not be so evident as the other postulates.

Postulate (5) arises from the nature of the acausal itself - from the very structure of acausal Space and acausal Time. Thus, causal Space obviously does not exist, there, in the acausal - there is no causal metric and thus no causal separation between acausal objects. In the simplistic sense, all acausal objects are linked or connected - or, more precisely, they are different facets, in certain causal Times, of the one, the same, "thing" (the acausal itself): of that (causally) dimensionally-independent Unity which is the matrix of all such nexions, of all such connexions.

We just - from our limited, causal, metrically-FourDimensional-dependant perceptive, perceive such objects as single, unrelated objects, whereas they are just the parts of the indivisible, "dimensionless, time-less", acausal itself. Similarly, since there is no causal Time - no linear cause-and-effect - there is always, again from our limited causal FourDimensional-dependant perspective, a simultaneity, such that the acausal energy that flows through a particular causal nexion and thus animates one particular causal living being, may arise or have arisen from anywhere in the acausal universe - from what we might, again with our limited causal FourDimensional-dependant perspective, describe as another part of the physical universe, billions upon billions of light-years away. That is, there is no amount of causal Time involved in the travels of such acausal energy, and no limitation of velocity.

Thus, it is possible to theorize that we might, by somehow harnessing acausal energy, and by using and/or creating nexions to the acausal, be able to travel anywhere in the physical universe almost instantaneously.

Postulate (6) arises from the nature of acausal energy which is perceived as possessing three states - (1) when it is flowing from the acausal into the causal; (2) when it is flowing from the causal into the acausal; (3) when it is,

momentarily and viewed from limited causal FourDimensional-dependant perspective, in stasis, or "neutral". It is this flow and its direction (causally-observed or manifest) which manifests, in the physical causal universe, the properties of "acausal attraction/repulsion" between acausal objects. The type and magnitude and effects of this "acausal attraction/repulsion" cannot be determined or measured by instruments based on causal Physics; that is, they can only be determined or measured by that which itself possesses acausal energy, and which thus "reacts to" or interacts with, the acausal energy of an acausal object.

### **The Nature of Life**

The acausal energy that animates a living organism may be said to "pattern", or to causally "form" (make whole; animate) the physical matter it consists of, and this acausal energy by its very nature is not static, but is in a constant state of flux - of circulation/movement, between the causal and the acausal. Thus, when a living organism suffers trauma and dies or is killed what occurs is that this flux ceases because the connexion between causal and acausal is lost: outwardly, the organic wholeness, or acausal membrane or acausal "patterning" - that which cosmically distinguishes one living entity from another - disintegrates or is somehow disrupted/destroyed by some form of causal energy/matter. That is, every organism occupies a certain causal Space at a certain causal Time, while also occupying a certain acausal Space within acausal Time, with the causal energy of that being defining this acausal membrane: defining how the causal matter is patterned, or formed.

Thus, the physical form of a living causal being - such as its body - consisting as it does of causal matter occupying a certain causal Space, is a fragile container for the acausal energy that patterns, animates, and fluxes within, that body and which, while that organism lives in the causal, holds its physical matter together as one symbiotic, functioning, unit. Once so animated, formed or patterned by acausal energy, the physical matter has a certain causal life-span - or rather, its physical components do; and this because of the very matter of such dense (acausally-speaking) and often fragile causal matter.

In order to sustain itself, a living causal organism - by its very existence in the causal as a causal being composed of causal matter - must obtain causal energy in the form of, for example, carbohydrates. That is, it ingests sustenance - food - and extracts from this matter the type of causal energy required, in whatever form. However, it is possible to theorize that if a living organism could obtain and in some way use acausal energy itself, it might have no need of such causal matter as sustenance, just as, in theory, such an acquiring of acausal energy could change (that is, make more healthy, and extend) the causal life of such an organism.

## **Practical Acausal Physics**

The basis for practical acausal Physics - and of the technology deriving from it - may well be five-fold:

- (1) The detection and measurement of acausal charge by new devices which use or which are based - wholly or in part - upon acausal energy;
- (2) Practical experimentation using detected acausal charges;
- (3) The generating and harnessing of acausal energy by new devices and machines which use or which are based - wholly or in part - upon acausal energy;
- (4) The development of a new mathematics to describe the nature of acausal Time and acausal Space, and thus of acausal energy and its changes, of which the propagation of acausal waves, in the causal continuum, is an important part;
- (5) Creating/constructing physical nexions in causal Time and Space.

(1) and (3) above will most probably mean the development of a genuine organic - living technology - and thus the creation of living machines.

If the postulated acausal charges exist, then they should be capable of being detected and their "energy" measured. As mentioned above, such detection and measuring devices cannot be based solely upon causal Physics - that is, such charges will not be detected by devices which measure or detect or use such causal physical things as electrical resistance, or electrical charge, or magnetism, or the electromagnetic spectrum. Instead, new means of detection must be devised, and thus an important question is: what properties do we expect acausal energy (or more precisely, acausal charges) to possess?

We might begin with those things which we observe differentiate living causal organisms from ordinary causal matter. There are the following seven attributes: a living organism respire; it moves; 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. These, however, are all observable causal phenomena - the basis of the causal science of biology - which can be detected and measured by causal apparatus, even though these attributes may be attributed to, or actually be, some of the causal effects of acausal charge. That is, we need to try and directly observe one or more of the properties of acausal charge, not some of the causal effects, macroscopic or otherwise, that acausal charge has on living matter.

Thus it seems logical that we turn instead to consider the biological cells that are considered to be the basis of all currently known causal living organisms,

for each individual cell - whatever the complexity of the organism of which it is a part - possesses the seven biological attributes of life. According to the theory of acausality, acausal energy and acausal charge - which we have been propounding - each individual cell, since it is alive and the basic unit of causal life, must be animated by, and somehow contain, acausal energy and thus acausal charge. Hence, observation of such an individual cell should reveal - with the appropriate apparatus - the presence of basic acausal charge, provided that such apparatus as we can construct is capable of detecting - sensitive enough to detect - the amount of acausal charge present in such a cell; which amount of acausal charge is most probably quite small.

This seems the best direct and causal experimental approach, rather than trying to initially deduce - based on various assumptions - what particular part, if any, of such an individual cell (such as the nucleus, or the DNA, or the cytoplasm) may be the source (a nexion) of acausal energy, and thus the emitter of acausal charge/acausal waves.

Therefore, what is required is to construct some experimental apparatus which can detect the acausal charge/acausal waves emanating from either one living cell, or some small living collocation of cells.

Which returns us to the basic question: what properties can we expect acausal charges to possess? Can we expect acausal charges to somehow alter in a detectable way the fabric of the causal continuum (other than the obvious one of animating causal matter making it thus alive)? To somehow interact with some aspect or aspects of our physical universe - causing some changes in, for example, causal energy or the very structure of acausal Space itself?

If this is the case, then it should be possible to construct an experimental apparatus to detect such causal changes. Or is this, and would this be, an altogether fruitless pursuit because acausal charges by their very nature would not produce such causal effects, so that we would have to construct an apparatus capable of detecting the very acausal charges themselves; using for this apparatus something acausal? If this latter option, then what would this "something acausal" be? Would it be something living which, by virtue of being alive and thus possessed of acausal energy, would - in accord with postulates (5) and (6) above - be somehow "sensitive to", or "aware of", the nearby presence of other acausal energy, and if so, how might we quantitatively measure this "acausal affect"?

Both of these approaches have some merit. In the first instance, we might consider what, if any, causal changes - however minute - might be observed by conventional causal apparatus and methods when two living cells, or two small living collocation of cells, are brought together in close proximity. Such causal changes may be chemical, or physical, and the detection of such changes - if any - would involve long and very complex analysis. For instance, does the cytoskeleton of a cell change in any detectable way?

However, given the complexity of the observations that would have to be undertaken, their variety (because of the number of possibilities for such change), the sophisticated experimental laboratory equipment required, the smallness of probable changes, and the currently speculative nature of the theory of acausal energy, it seems highly unlikely that such experiments will be done in the near future.

Therefore, the best experimental approach might be the second one: that of constructing an entirely new apparatus capable of detecting the very acausal charges themselves and using, for this apparatus, something acausal. The base for one such scientific "apparatus" is outlined in Part Four. However, it is possible to speculate that we already have, available to us, a rudimentary and rather experimental detector of such acausal energy that requires some further development and significant refinement if it is going to be successfully employed in experiments which are subject to the criteria of scientific experiments. The basis for this already existing detector is that functioning, and (according to some criteria, at least) highly evolved, living organism which is the individual human being.

The functional part of this particular detector of acausal energy is the hitherto rather neglected and currently very underused and underdeveloped faculty of empathy. Thus, such a "detector" is an empath (a specialized, new, and still evolving type of human being), since empathy can be considered to be an awareness, by us, as individuals, of not only the acausal connexions that bind all causal life, but also of the "nature" of each individual connexion, each connexion to the acausal, each living causal organism. This is a new type of "knowing": the knowing the acausal, and an awareness of the presence of acausal energy. To be useful, scientifically, this particular faculty has to be developed and refined.

While this concept of using human detectors will undoubtedly seem implausible to many, the important considerations - the real criteria - are (1) whether such detectors actually work; and (2) whether they can provide experimental data according to scientific criteria. These acausal detectors already meet the first criteria, for the majority of human beings, never mind specialized empaths, are already aware, or can determine by various means, whether some-thing is "alive", that is, possessed of acausal energy.

The empath takes this basic, rudimentary and often quite unscientific awareness, much further so that it is, or becomes, a new, special, type of knowledge: the basis of a new science which may tentatively be called acausology - the study of the acausal. A few such empaths exist, and while their results regarding the detection and the classification of acausal energy are promising, they are not yet qualitative enough to be regarded as scientifically useful, accurate or acceptable. However, the science of acausology - and the training and refinement of the empathy of these empaths - is still at an early stage, and further progress is being made, and will undoubtedly continue to be made.

Furthermore, this "apparatus" already involves both macroscopic and microscopic detection, and thus is not restricted to experiments relating to one living cell, or some small living collocation of cells, and has already provided some useful and usable data.

O9A, 1993

(Third, Revised, edition 2010)

### *Footnotes*

1. For convenience, the causal universe - of causal Space and causal Time - will often be referred to as "the causal"; and the acausal universe - acausal Space and acausal Time - as "the acausal".

Also, causal/acausal matter can be taken to refer to causal/acausal energy (and vice versa), the equivalency of matter and energy being accepted.

2. The analogy here is with the concept of charged particles known to us from causal Physics, which charged particles, when in motion, form the elementary basis of understanding electricity.

Thus, acausal charges (or acausal waves) may be considered as a kind of acausal counterpart of electromagnetic waves, which acausal charges are produced by the movement of acausal energy in the causal. For convenience, we shall continue to mostly refer to acausal charge, although this term should be taken as implying acausal waves.

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## **Appreciating καλὸς κάγαθός and the O9A**

### **O9A Usage Of The Term καλὸς-κάγαθός**

As the authors of the text *Some Questions And Answers About The Order of Nine Angles 2019* write, the Occult movement that is the Order Of Nine Angles (O9A) is

"a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeonian civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal

## Adept and of The Abyss." {1}

Where the ancient Greek term καλὸς-κάγαθός in the context of the O9A means a certain type of individual; a type of individual well-described in the 122 Year of Fayen text *Concerning Culling as Art* - an extract from which is given below - and which individual has a particular personal character revealed in and by their behaviour and by the deeds they have done in the real world.

Revealing, and to an extent creating, this type of personal character is one of the main aims of the O9A Seven Fold Way (7FW) with its physical challenges, its difficult and testing Insight Roles, and its Grade Rituals, especially the Grade Rituals of Internal Adept and of The Abyss. All of which were designed to test and to challenge the initiate as well as provide opportunities for both exoteric and esoteric *pathei-mathos* - πάθει μάθος {2} - just as the Labyrinthos Mythologicus of the O9A was designed to challenge and test aspirant initiates, and which Labyrinthos Mythologicus is "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic." {3}

### **The Code Of Kindred Honour**

The ethos of the Occult movement that is the O9A is exoterically expressed, exoterically presented, by the Code Of Kindred Honour which is a practical guide to the behaviour of those who claim to be or seek to be O9A and a means to distinguish those who are O9A (who are 9) and those who are-not O9A (who are not-9).

The essence of the code is kindred-honour: loyalty to those who are our kind; keeping our word to our kind; readiness to defend our kind and ourselves; to be wary and suspicious of those who are not our kind; and to seek revenge if someone not of our kind has acted dishonourably toward us or toward those to whom we have sworn a personal oath of loyalty.

The code also expresses the gender equality - the respect for all who are our kind - inherent in the O9A ethos for it applies equally to men and women of our O9A kind with women O9A folk, for example, expected to be ready, willing, and able to defend themselves - and defend those to whom they have sworn a personal oath of loyalty - in any situation, and also seek deadly revenge if such deadly revenge is judged to be necessary.

The code is therefore clannish, consisting of those who are our O9A kindred, be such an O9A clan, such a kindred, one's own family, one's extended family, or a local nexion, cell, or Temple, of others of our kind who are known to us personally.

Which kindred or kindreds of those who follow the O9A code and who are known to us personally is one of the distinguishing marks of the Order of Nine Angles, revealing how different the O9A Occult movement is from other non-O9A movements, modern and otherwise.

### **The Development of Arête: Genesis Of A New Breed**

In practical terms what the principle of καλὸς-κάγαθός, the O9A Seven Fold Way, and the code of kindred-honour, do is breed a new type of individual and a new type of clan, both preludes to a New Aeon.

This new breed, as the use of the ancient Greek term καλὸς-κάγαθός indicates, is a new type of aristocracy consisting of individuals of proven deeds with a particular character born via exoteric and esoteric pathēi-mathos, by overcoming particular challenges, and by a seeking to live by the code of kindred honour and which code makes a clear distinction between those of the new aristocracy and mundanes.

Since this new type of individual is well-described in the O9A text *Concerning Culling as Art* it is relevant to quote the beginning of that text in full. {4}

"life culls - that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance - to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's



well-being and so something to be avoided.

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities - with their personal qualities admired and respected.

They, for example, were the ones people felt they could trust - ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy - that is, those of proven arête, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste - those with a taste for natural justice and thus with a dislike of rotten humans - tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes. For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while - or was continued for a while by their descendants - until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In other words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (i) because the natural aristocracy favoured - was beneficial to - the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (ii) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans - to thus aid the evolution of noble human beings, with such humans

provoked to nobility often being remembered if not celebrated by means of aural ancestral stories [...]

The rise of the plebeian - of the mundanes - is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things - by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody - regardless of their character - possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character.

Later on, specific -isms and -ologies were developed or devised - whether deemed to be religious, political, or social - so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds. In a sense, this is the rise - one might even say the triumph, the revenge - of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes - the brutish majority - have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving - by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate - they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy - and in the modern State - we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right,

the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundanes or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste - some latter-day individuals of noble character, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism."

O9A,  
August 2019 ev  
v.1.01

{1} <https://omega9alpha.wordpress.com/2019/08/02/o9a-questions-and-answers-2019/>

{2} qv. *Notes On The Esoteric Learning Presented Through Pathei-Mathos*, <https://omega9alpha.wordpress.com/pathei-mathos/>

{3} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus>

{4} The complete text is included in *The Development of Arête*, available at <https://wyrdsister.files.wordpress.com/2019/08/o9a-development-arete.pdf>

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### **Mimesis, Sinister Sorcery, And Anglicized Names**

Mimesis - from the Greek μίμησις - as a technique of sinister sorcery/magick {1} has been much misunderstood, especially by both those with no practical, years-long, experience of sorcery and those whose main source of information about the occult is the internet or books self-published by anonymous individuals claiming to be satanists or practitioners of The Dark Arts.

Sorcery is defined in the sinister tradition of the Order of Nine Angles (ONA, O9A) - as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy." {2}

As explained in various O9A MSS over the decades, mimesis as a technique of sinister sorcery basically involves one of the following: (i) imitating some aspect

of an already existing cosmic/Earth-based cycle/pattern/ or a 'religious' working or ceremony (or parts thereof) and then introducing some variation or variations which alter(s) the meaning and/or the symbolism and the intent; (ii) a catharsis via a blasphemy which (symbolically or otherwise) re-presents a conscious re-ordering (a changing) of an ethos, or a previous personal perception; (iii) artistically creating realistic 'models' of events, symbolically imbuing them with 'life' (via a ritual or otherwise) and then acting out with these models the desired future events; and (iv) creating an artistic representation of an individual (for example via sculpture or a portrait) which in its creation in some way alters the physical appearance of the individual, such as an expression of agony or loss of a limb, or which symbolizes - re-presents - the moment (and possibly also the means) of death. Methods (iii) and (iv) can be combined, for example by the sculpture of the individual being embedded in some scene.

Thus a 'satanic chant' or phrase - such as some of those given in *The Black Book of Satan* - is often a mimesis of a Nazarene (or other religious) chant or phrase; that is, an introduced variation, with sinister intent, of such a Nazarene (or other religious) chant or phrase. A case in point being *The Diabolus*:

Dies irae, dies illa  
Solvat Saeclum in favilla  
Teste Satan cum sibylla.  
Quantos tremor est futurus  
Quando Vindex est venturus  
Cuncta stricte discussurus.  
Dies irae, dies illa.

Which is a sinister memesis of a familiar and centuries old Latin chant of the Catholic Church. Another example is the 'satanic Our Father' - also from the *Black Book of Satan* - which is a memesis (and a mockery) of the Nazarene prayer, beginning as that memesis does "Our Father which wert in Heaven, hallowed be thy name..."

Similarly, a Black Mass is not only a memesis (and a mockery) of the Nazarene Mass but also can be, as mentioned in the classic 1980s ONA text *Satanism, Blasphemy, and The Black Mass* - cathartic for those who previously identified with the Nazarene religion or may still be unconsciously in thrall to the Nazarene ethos.

### **Anglicized Names In The Sinister Tradition**

Many sinister chants or phrases involve a named archetype - or Dark God/demon/acausal entity - with the most obvious example being Satanus, which name is from the Latin Vulgate via the Ancient Greek Σατανᾶς, whence the Old English Sathanas (sometimes shortened to Sathans) as a name for Satan.

Thus when used in English language sinister chants or phrases, the name Satanus - sometimes pronounced sathanas - is used as most Anglicized names or words are used; that is, in accord the rules of English grammar and not in accord with the rules of grammar of their original (sometimes inflective) language, such as (in this case) Latin or Ancient Greek. Which Anglicized name or word may also be combined with other words or phrases from other languages in a mimetic way, so that - and for example - the 'Sanctissimi Corporis Satanus' of the Black Mass and the more general sinister chant 'Agius o Satanus' serve a dual, a 'magickal', purpose, being as they are not only acts of sinister sorcery but also a sinister mimesis.

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### **Archaic Spelling In O9A Esoteric Tradition**

Standardization of spelling in the English language is a relatively recent convention. For centuries after manuscripts such as *Beowulf* were written in Old English and for centuries after books were first printed in the English language copyists and authors continued to use different spelling of certain words.

For instance from the 16th century (ev) until at least the 19th century (ev) the word now conventionally spelt Alchemy might be spelt Alchymie, alchymye, alkamy, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.

For sly, mischievous, and esoteric reasons which those well acquainted with the O9A corpus will be aware of, in the 1970s (ev) "Anton Long" decided in certain circumstances to continue this tradition of individualistic spelling. For as often in O9A works there is an 'exoteric' meaning or intent, and an 'esoteric' meaning or intent.

Thus letters, communications or Order of Nine Angles texts might sometimes include what seemed to be, from the perspective of recent spelling convention, a "spelling mistake".

A case in point being the word "subserviance" - spelt in modern English subservience - which occurred in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev and which letter along with others was publicly published two years later in *The Satanic Letters of Stephen Brown*.

The relevant section of the letter is

"We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal."

The sly, mischievous - the exoteric - reason for this type of inclusion was to ascertain if it provoked a personal and/or a public reaction in the person reading it. A common reaction being along the lines of judgmentally dismissing what was written because "the author couldn't spell."

In the particular case of this letter to Aquino there was no public reaction, with Aquino either seeing through the ruse or dismissing the "mis-spelling" as a typo. As noted in the O9A text *Defending The ONA* issued in 2009 ev,

"Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

The esoteric reason for this type of inclusion was that there were esoteric clues for either the pedantically inclined sagacious or those who intuitively understood that there might be something esoterically interesting to find, and who therefore might discover the source, and thence something of esoteric or scholarly interest, or who might simply be amused.

In regard to the spelling "subserviance", the clue was the older word subserviate. For the word subserviated occurs in a sermonizing Nazarene tract which has the ponderous title *A Dialogical Discourse between Adonibezeck and one of the 60 Kings he tormented and kept under his Table: The Discourse supposed to be in the other World*, and which Nazarene tract was published in 1685 ev.

In this case, the esoteric intent was to amuse and instruct given the mention in the tract of "60 Kings kept under a table" and of "a discourse supposed to be in The Other World", highlighting as these do both the real nature of Biblical tall-stories about some ancient "chosen" Hebrews and how such stories, told and preached about for centuries by zealous Nazarenes, distorted the pagan ethos of the West, subservient as so many in the West were, and still are, to tall-stories contained in the Biblia Hebraica, in vernacular translations of that work, and in the Nazarene New Testament.

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{1} <https://omega9alpha.wordpress.com/2016/07/25/fayen/>

{2} ἀρρενόθηλυσ; *Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, e-text, 2015.

{3} *The Eludent Order of Nine Angles*, e-text, 2018.

{4} <https://omega9alpha.wordpress.com/2018/02/15/esoteric-notes-concerning-the-numinous/>

{5} <https://omega9alpha.wordpress.com/2017/02/02/order-of-nine-angles-esoteric-notes-lxiii/>

{6} <https://omega9alpha.wordpress.com/2016/03/31/o9a-esoteric-notes-xlix/>

{7} <https://omega9alpha.wordpress.com/2016/05/05/o9a-esoteric-notes-lv/>

{8} <https://omega9alpha.wordpress.com/2016/03/12/order-of-nine-angles-esoteric-notes/>

{9} <https://omega9alpha.wordpress.com/baphomet/>

{10} <https://omega9alpha.wordpress.com/picatrix/>

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## Western Pagan Curses And Invocations

### Some Examples

It is interesting and informative - and should be part of the studies of every aspirant Western sorcerer and sorceress - to research the history of Western sorcery especially given that most aspirant Occultists will begin and have (for over a century) begun, and will and have ended, with the Magian 'Goetic' (qabalistic) tradition, satisfied as they seem to be, and seem to have been, that that Magian medieval tradition is 'authentic' especially as that qabalistic tradition formed the basis for the sorcery of the so-called Hermetic Order of the Golden Dawn, for the sorcery of Mr Crowley, for the sorcery of Howard Levey, for the sorcery of Mr Aquino, and for the sorcery of all other modern, non-O9A, occult groups.

To provide a flavour of the Western, pagan, tradition of sorcery - free from later Magian (Judaic) interpolations and distortions - we present here three examples of historical Western sorcery. One from the sorcery inspired by ancient Greece and Hellenism, and two from Romano-British, pagan, sources.

Perspicacious readers will notice several things. For example, that Romano-British sorcery - spells and curses - make no reference whatsoever to Magian 'demons', and that earlier Hellenic sorcery is also devoid of later Magian (Judaic) interpolations.

§ Example One. A lead tablet found at Uley, Gloucestershire, now in the British Museum, item number 1978,0102.78, dated c. 360 CE

commonitorium deo Mercurio a Saturnina muliere de lintiamine quod

amisit ut ille qui ho[c] circumvenit non ante laxetur nisi quand[o] res s(upra)dictas ad fanum s(upra)d[ic]tum attul[e]rit si vir si [m]ulier si servus si liber deo s(upra)dicto tertiam partem [d]onat ita ut exsigat istas res quae s(upra)s(crip)ta sunt ... quae per(diti)t deo Silvano tertia pars donatur ita ut hoc exsigat si vir si femina si s[erv]us si liber...

A communication to the divinity Mercurius from the lady Saturnina about some missing linen: that the thief has no peace until they bring that previously mentioned property to that previously mentioned consecrated shrine whether they be man or woman or slave or at liberty. To the previously mentioned divinity, a third share of that previously mentioned missing property if he enforces this. A third share of what is missing to the divinity Silvanus if he enforces this whether they be man or woman or slave or at liberty.

The apparent confusion - toward the end of this legalize document - regarding a third share to Mercurius and a third share to Silvanus is perhaps explained by the fact that the spell was first addressed to Silvanus whose name was then crossed out and replaced by Mercurius with the lady Saturnina, not wanting to offend the divinity Silvanus, obviously deciding to give that deity a share as well.

Reference: Tomlin, R. *Votive Objects: The Inscribed Lead Tablets*, in Woodward, A. and Leach, P. *The Uley Shrines*. London: English Heritage, 1993. 113-130 (numbers 1-5)

### **Excavation of a Ritual**

§ Example Two. Inscription found at Uley, Gloucestershire, c. 360 CE.

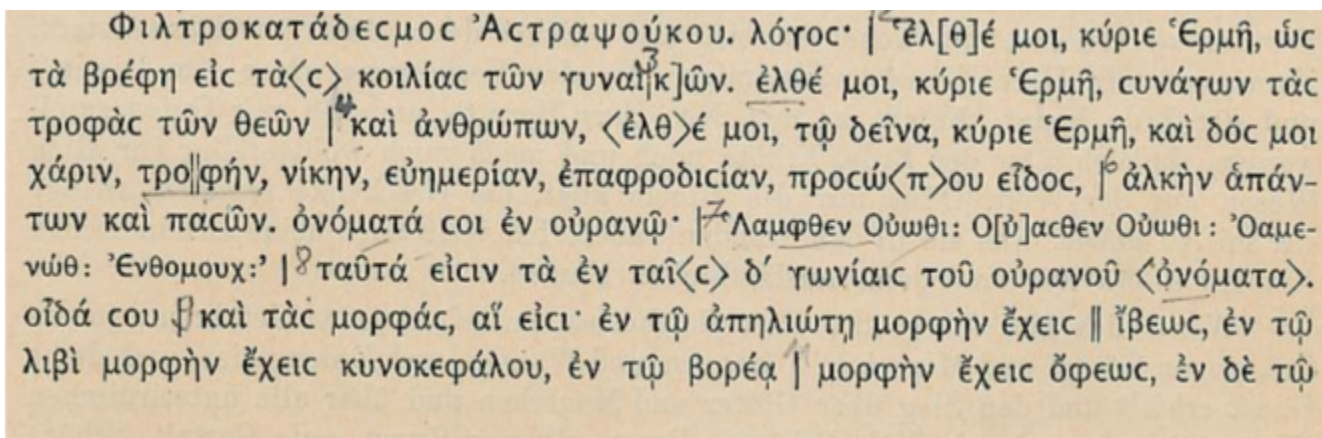
deo Mercurio Docilinus [...] Varianus et Peregrina et Sabinianus qu[i] pecori meo dolum malum intulerunt et [...] prolocuntur rogo te ut eos max[i]mo [le]to adigas nec eis sanit[at]em nec somnum perm[itt]as nisi a te quod m[i]hi ad[m]i[n]i[st]rav[er]int redem[e]rint

Docilinus to the divinity Mercurius [...] since Varianus and Peregrina and Sabinianus have inflicted great harm on my animal[s] and [...] I entreat that you herd them toward a most grievous death never giving them either fitness or health unless they purchase from you what they have inflicted on me.

Reference: Hassall, M. and Tomlin, R. *Roman Britain*. *Britannia* 20, 1989. 329-330, Number 3, figure 2.



## § Example Three. A Hellenic Invocation To Hermes.



Φιλτροκατάδεσμος Ἀστραψούκου. λόγος· | ἔλ[θ]έ μοι, κύριε Ἑρμῆ, ὡς  
τὰ βρέφη εἰς τὰ<ς> κοιλίας τῶν γυναικῶν. ἔλθε μοι, κύριε Ἑρμῆ, συνάγων τὰς  
τροφὰς τῶν θεῶν | καὶ ἀνθρώπων, <ἐλθ>έ μοι, τῷ δεῖνα, κύριε Ἑρμῆ, καὶ δός μοι  
χάριν, τροφήν, νίκην, εὐημερίαν, ἐπαφροδισίαν, προσώ<π>ου εἶδος, | ἀλκὴν ἀπάν-  
των καὶ πασῶν. ὀνόματά σοι ἐν οὐρανῷ· | Ἰλαμφθεν Οὐωθι: Ο[ὐ]αθεν Οὐωθι: Ὁαμε-  
νώθ: Ἐνθομουχ: | ταῦτά εἰσιν τὰ ἐν ταῖ<ς> δ' ἑρμῆ τῶν οὐρανοῦ <ὀνόματα>.  
οἶδά σου | καὶ τὰς μορφάς, αἵ εἰσι ἐν τῷ ἀπηλιώτῃ μορφὴν ἔχεις || ἴβευς, ἐν τῷ  
λιβὶ μορφὴν ἔχεις κυνοκεφάλου, ἐν τῷ βορέα | μορφὴν ἔχεις ὄφρευς, ἐν δὲ τῷ

Arrive for me, Master Hermes, as children arrive in that cavity within women. Arrive for me, Master Hermes, you who gathers what nourishes gods and mortals [...]

Reference: A photographic reproduction of part of the Greek text of fragment VIII from *Papyri Graecae Magicae* by Karl Preisendanz circulated in 1941. Reprinted in *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. (2 volumes) Stuttgart: Teubner. 1974.

### Conclusion

Perhaps these examples will entice a perspicacious few to embark upon their own research into ancient Western - non-Judaic - pagan sorcery, given that such non-Judaic, pagan, and Western, sorcery is one of the foundations of the anti-Magian Order of Nine Angles.

June 2017

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### Notes On The Corpus Hermeticum

Given renewed interest among certain Occultists in the ancient texts of the Corpus Hermeticum following David Myatt's translations and commentaries on eight of the texts {1} it seems timely to provide an overview of the Corpus Hermeticum.

The fourteen Greek texts grouped together under the title Corpus Hermeticum are generally regarded as having been written between the first and the third century CE. As Myatt pointed out, the texts reveal "how diverse the Hermetic

weltanschauung is in respect of some details while nevertheless retaining an underlying ethos." {2}

This 'hermetic' ethos is basically the metaphysical belief that we human beings can find and understand our place in the cosmos, that we were created by theos/the god/the primary divinity; that we can "apprehend the physis of beings, and [...] have knowledge of theos," {3} and - via an "anados" (a mystical quest or journey) or by some other means - can become "immortal" and thus achieve the purpose of our human existence:

"you who are earth-bound, why do you embrace death when you have the means to partake of immortality?" {4}

### **Assumptions About Influences**

While many scholars - from Hienrici to Dodd {5} to those of more recent times - have argued or accepted that Judaism (as manifest, for example, in LXX, the Septuagint, the ancient Greek text of the Old Testament) has influenced the Hermetica, they have largely done so based on the presumption that the Judaic tradition is older than the traditions described in the Corpus Hermeticum and that it is quite different from - in terms for example of cosmogony - other cosmogonies and specifically the one of ancient Greece.

Hence they for example take the mention of ἀξάνεσθε and πληθύνεσθε in section 18 of the Poemander to be evidence of such a Judaic influence since the same words occur in Genesis 1.22. Likewise, when other Greek words or phrases are found in the Corpus Hermeticum and also in the Septuagint.

Yet it is just as possible that the contrary is true, and that it is the Old Testament which was influenced by ancient Greek ideas and cosmogony with those Greek ideas and cosmogony - or echoes of those ideas and cosmogony - also forming the basis of the hermeticism described in the Corpus. A possibility that ancient fragments of the Old Testament in Greek and in Hebrew seem to confirm.

For the earliest fragments of the Old Testament in Hebrew are in the Dead Sea Scrolls, and date from c.150 BCE to c. 70 CE, with the oldest of these Hebrew fragments thus dating from a century or so after Greek fragments of the Septuagint found in Egypt.

Furthermore, the earliest (almost complete) Greek text of the Old Testament - Codex Vaticanus - dates from c.315 (±15) CE while the earliest Hebrew text - the Aleppo Codex - dates from c.920 CE.

Thus, based solely on the actual physical evidence available it is justifiable to conclude not only that the Greek texts pre-date the Hebrew texts but also that

the assumption of the Hebrew Old Testament (more correctly, the Tanakh) having its origin in the eleventh or tenth centuries BCE is at best just a presumption, unsupported by physical evidence, and at worst just a myth designed to propagate the claim of such an ancient origin for the Tanakh.

Given that the earliest texts of the Old Testament were written in Greek, not Hebrew, it is reasonable to conclude that the scribes - or authors - of those texts were familiar with Greek culture and ideas and thus with Greek cosmogony and legends.

That this logical possibility - of Greek influence on the Old Testament - has not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias.

Likewise, when certain texts of the Corpus Hermeticum have - or seem to have - echoes of the Greek New Testament, the presumption always seems to be that the New Testament (the theology, ideas, cosmogony, of early Christianity) influenced those hermetic texts and ideas, not that the New Testament was influenced by those hermetic texts or ideas; a presumption in favour of Christianity that has no physical or even any textual evidence to support it.

Since the texts of the Corpus date from between the first and the third century CE and usefully summarize the hermetic ideas and cosmogony then it is reasonable to assume those ideas and cosmogony had been circulating within certain Hellenic circles certainly from around the time the Gospels were written and probably for at least a century before, as attested by the Greek Magical Papyri {6} and certain Orphic texts {7}.

That this logical possibility - of Greek influence on the New Testament - has also not been mooted by contemporary scholars is interesting, and perhaps indicative of a certain bias toward Judaic (Magian) influence.

### **A Greek Oral Tradition**

In his Introduction to the third text of the Corpus, Myatt states that in his opinion this third text "most probably reasonably represents, like the Pyramander tractate, a pagan metaphysical weltanschauung germane to the period of its composition and one which is based upon or recounts an earlier, and most probably aural, tradition."

In support of this he quotes Herodotus and Hesiod and also several inscriptions which, centuries after Hesiod, echo almost word for word what Hesiod wrote. `

οἱ Γῆς ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος  
those who came-into-being from Gaia and the starry heavens

An inscription from Pharsalos, Thessalyon, c.300 BCE,

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος  
I am a child of Gaia and the starry heaven

There does thus seem to be a continuity of Greek ideas and cosmogony by means of an oral tradition, lasting over three hundred, and probably more, years, and thus it does not seem unreasonable of Myatt to claim that the third text of the Corpus, and probably some others as well, primarily represent Greek ideas and a Greek cosmogony rather than being influenced by Judaic beliefs or by native Egyptian beliefs from Pharaonic times.

Indeed, Myatt suggests that "it is part of this ancient [Greek] esoteric mythos, and/or its antecedents, that may well be echoed in LXX (Genesis, 1:1), written centuries later." {8}

What all this amounts to, in Myatt's quite unfashionable if not iconoclastic view, is that several of the texts of the Corpus - presumably the eight he has translated and written commentaries on - represent a basically pagan cosmogony and ethos redolent of Greco-Roman culture (and especially of Greek culture) and that while there may be some other cultural influences, they are minor because an essentially pagan cosmogony, ethos, mysticism, and weltanschauung remain. An ancient pagan cosmogony, ethos, mysticism, and weltanschauung, that is brought back to life by Myatt's translations.

March 2017 ev  
v.1.07

### *Footnotes*

{1} David Myatt. *Corpus Hermeticum: Eight Tractates*. 2017. International Standard Book Number 978-1976452369

{2} Corpus Hermeticum - Tractate VIII. Translated by Myatt

{3} Corpus Hermeticum I, Poemandres, section 1 (translated by Myatt).

{4} Corpus Hermeticum I, Poemandres, section 28 (translated by Myatt).

{5} (a) C. F. Heinrici, *Die Hermes-Mystik*, 1918. (b) C. H. Dodd, *The Bible and the Greeks*. 1935.

{6} Preisendanz, K. & Albert Henrichs. *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. 1974.

{7} Bernabé, Alberto, and Francesc Casadesús. *Orfeo y la tradición órfica: Unreencuentro*. 2008.

{8} Myatt, Corpus Hermeticum III, Ἱερός Λόγος.

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## Non-English Names And Terms In O9A Tradition

Of the very many things that critics of the Order of Nine Angles (ONA, O9A) get wrong, one is the use by the ONA of non-English names and terms, and they get it wrong year after year despite explanations in ONA texts from the 1990s up to the present time. Which points to a trait possessed by many critics of the Order of Nine Angles: commenting on and having opinions about matters which they do not have in-depth knowledge of most probably because they have failed to study all the relevant ONA texts and thus have little or no appreciation of ONA esotericism.

Thus in the matter of non-English names they are and have been critical of certain ONA chants or invocations in which the name Satanus occurs; critical of the use of the term *opfer*, and critical, among other things, of the use of certain Ancient Greek and Latin terms or phrases. For example, a critic wrote that *satanus* should, in some chants, be '*satana*' while '*opfer*' in the plural should not be '*opfers*' but conjugated (*opfern*) with *opfern* used when the sense is "to sacrifice". Another complained of usage of the Latin name *Vindex* for a female warrior because *Vindex* was a masculine name; another of how the ONA use the term *ἅγιος*, and how '*agios*' in some chants should be '*agioi*'. And so on.

But what all these critics and others seem to have ignored is (i) that such non-English terms, names, and phrases as the ONA use are Anglicized and thus do not follow the grammatical usage of their original language, and (ii) as with terms such *nexion*, *psyche*, and *archetype*, the ONA assigns to them an esoteric meaning {1} .

To give one example, the esoteric meaning behind the ONA use of the name *Satanus* is that when chanted in a particular manner - as in ONA Esoteric Chant {2} - it can 'presence' an acausal entity, which 'immortal' entity because it is shapeshifter in the realm of the causal can appear, in human terms, as either male or female and possibly also as *ἄρρενόθηλος*: a deity, a demon, or a daimon, who is both male and female, both archetypal *Anima* and archetypal *Animus*, and/or both *incubus* and *succubus*.

Hence, for the ONA the name '*Satanus*' does not necessarily refer to a male '*sinister*' deity or being - the *Satan* of LXX, for example - but rather it names, re-presents, a particular type of acausal energy (a type of acausal being) that/who can be and has been presenced, via a *nexion* or *nexions*, in our causal, temporal, world, with such a type of being not necessarily bound by our human biological division into '*male*' and '*female*', and yet who has also been manifest as the '*Satan*' of myth and legend.

In a similar way, the name *Vindex* is used to refer to person, male or female, who brings-into-being in a practical way 'the law of the new aeon' which is the law of kindred-honor, who is thus an exoteric *nexion* for certain acausal energies, and an exoteric *nexion* because neither *Vindex* nor his/her followers

outwardly identify either with 'the satanic' or with the ONA.

2016

*Notes:*

{1} Batin - باطن - as opposed to the usual exoteric (Zahr) meaning. It is interesting to speculate that the inspiration for the use by 'Anton Long' of the terms esoteric and exoteric might have been Islamic mysticism, given that he mentioned travels in the Middle East in 1971 when he came across the Arabic MS Kitab al-Aflak (Book of the Spheres) which should not be confused with a book with a similar name - Kitab Ta'dil hay'at al-aflak - written by Sadr al-Sharia al-Thani c.346 CE.

{2} An example would be cantors chanting - 'vox principalis' and 'vox organalis' a fourth apart - a chant such as *Suscipe, Satanas, munus quad tibi offerimus memoriam recolentes Vindex* during a ceremonial ritual of sacrifice.

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### **The O9A Art Of Shrenching**

Those curious about the Order of Nine Angles (ONA, O9A) who turn toward the four fictional stories that make up The Deofel Quartet hoping to find 'horror' stories or stories of bloody satanic sacrifice, or graphically described sexual or fetishistic satanic rituals, or de Sade like violence, sadism, and dominance, may well be disappointed.

For the four stories - Falcifer, Temple of Satan, The Giving, and The Greyling Owl -

"present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer, of a kind now familiar - decades later - from the Harry Potter stories) and concatenated certain events in order to provide 'action' in a limited time-frame.

Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos; a way that

many will find more interesting (and certainly more entertaining) than thousands of pages of sometimes polemical and sometimes ponderous O9A factual texts, and a way that especially places the O9A's satanism into perspective, Aeonically and otherwise." {1}

Nowhere is the dissonance between such expectations - of stories of horror, blood, sacrifice, sex, fetishism, satanic rituals, and sadism - and the Occult reality of The Deofel Quartet greater than in the story titled The Greyling Owl.

### **The Greyling Owl**

This fictional story - of some 130 pages - was published in 1986 ev and is set in and around the English city of York in the year 1976, with the story revealing "how the O9A often operates, and has operated, in the real world" for decades. For as noted in the text *O9A Occult Fiction And The Sinister-Numinous Aesthetic* published in March 2018 ev,

"The Greyling Owl deals with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to *Hipparchia Semele* (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment."

What is described is The Dark Art Of Shrenching, otherwise known as Sinister Cloaking. {2} A difficult Dark, Occult, Art to master involving as it can deceiving others about one's intentions, and/or entrapping others for some sinister purpose.

In the O9A the most obvious use of The Dark Art Of Shrenching is in Insight

Roles, where the O9A initiate gains real-life experience by living a specific and practical and challenging role for around a year. The role challenges the initiate to experience a way of life very different from their current life and is intended to enhance their personal experience.

By means of Insight Roles, the Order of Nine Angles

"advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." {3}

For the Insight Role involves deceiving others about one's intentions and developing another persona and acting-out, in real life, what such a persona implies. For some initiates this is difficult while, for some others, it can be - in terms of their "mental health" - dangerous. Which is why such Insight Roles form a necessary part of the O9A Seven Fold Way.

Yet The Greyling Owl describes a somewhat hitherto neglected part of O9A tradition. Which is that Shrenching may also be a necessary part of those who, via the Seven Fold Way, have progressed beyond The Abyss and who thus have attained the Occult grade of Master of Temple, or Mistress of Earth. Who thus are, who choose to be, "sinister cloaked" with their connection to The Sinister Tradition/The Sinisterly-Numinous Tradition, to the O9A, concealed from outsiders and even to their friends or professional colleagues and concealed to those who may have an interest in the O9A or an interest in the Occult in general.

A basic analysis, written some decades ago for O9A initiates, of *The Greyling Owl*, is as follows:

"This is the most esoteric and therefore the most difficult MS to understand - at first reading - and when viewed by conventional/accepted ideas of Satanism/Black Magick. This shows real magick in action on several levels: manipulation, empathic, forms (e.g. music), images, and via opening psychic nexions within individuals.

Essentially, the MS deals with the changes wrought in the lives of Mickleman and Allison, and how these are made to aid the sinister dialectic - i.e. sinister aeonic strategy, to aid the presencing of sinister energies in the causal and so bring/provoke change to the benefit of the sinister, aiding evolution.

The magick here is that appropriate to an Internal Adept and beyond, while the energies described (the outer form) are symbolic of a particular sphere on the Tree of Wyrd (Mercury), although other energies are sometimes



involved/intrude.

This magick is far removed from external magick and thus rituals/robes. This magick means a working with individuals as those individuals are - a subtle re-orientation of their consciousness/lives. Mickleman is gradually changed, and brought into an influential position - the Professorship - without him realizing this is occurring, in the magickal sense at least. He believes he is still in control of his own Destiny - and it is important not to undermine this belief, except insofar as a certain self-insight is obtained. He must have assurances of his abilities, this confidence to fulfill what is his "hidden" wyrd. He becomes aware, on terms he can cope with/is familiar with (and this is important), of certain archetypal aspects which will be important for his future professional development/standing. These aspects, by which he will influence others in a non-magickal way by "seeding their minds", will aid the sinister dialectic. Part of this would be through academic work (aided by insights attained during his "manipulation") and part by his own life style: his "decadent" past and his future deriving from the past - both would influence others, providing inspiration and thus changing others in certain ways. Also, it is hinted that he may be useful in other ways.

Alison also is changed - realizing that power of music to transform. Again, her aims, dreams, hopes, etc. are described from her own perspective, from her own "moral" view of the world. However, her fundamental insights are "provoked" via the subtle magick/influence of Edmund. Further, the future forms she creates/uses, while having the appearance of conventional forms (and perhaps a moral content), will achieve and aid the sinister (or at least most/some of them will). She herself will see her aims in terms of her own perspective: often "morally", without fully realizing what she and her work are achieving - opening nexions, and presencing dark energies to influence/infect others.

This arises because she has been influenced/directed by magick in a specific way: to access a nexion within her own psyche. (All this is a very important notion to understand - and marks the insight appropriate to those who aspire to go beyond the stage of novice. It reflects genuine magick in action). Her thoughts/actions etc. (as others) are often "morally" described.

The dark interior life of both Edmund and Fiona (and thus their real aims) are hidden - i.e. not overt, as generally befits a Master and Mistress. Such Adepts generally work esoterically - they do not fit conventional Satanic role-models. In their different ways, Edmund and Fiona live in the ordinary world in an "ordinary" way - they are real shape-changers who blend into their surroundings. This enables them to work sinister magick effectively. Further, Edmund possesses no trappings normally assumed to be part of his station - he has no wealth, no power, no obvious influence. His Satanic power is internal, hidden - it is insight, wisdom, and magickal skill of a rare kind. This skill allows him to work magick on - to manipulate - others (and thus the world) as those

others are - in the confines of their own roles/image for the most part. Fiona's magickal work is often more overt - e.g. using her sexuality to advantage, but her real magick is still hidden.

Thus the MS describes real Adepts at work, using genuine magickal skills, and thus moving toward the next stage of their esoteric development." {4}

O9A,  
September 2018 ev

{1} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

The novels of the Deofel Quartet are available, as of September 2018 ev, at <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The English word shrenching is derived from the Old English shrench, and dates from the 9th century CE, and means "to put a stumbling-block in the way of; to entrap; to deceive."

{3} Faxneld, Per & Petersen, Jesper Aagaard, *The Devil's Party: Satanism in Modernity*. 2013. Oxford University Press, p.15

{4} *The Magickal Art of The Deofel Quartet: A Basic Introduction*.

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### **The Alleged National Socialism Of The O9A**

Q. Since a reputable British newspaper recently [February 2019] reported that "some of the most extreme groups in Britain today are influenced by the Order of Nine Angles (O9A), unquestionably the world's most extreme Nazi Satanist group" my question is whether or not the O9A really is a neo-nazi Satanist group.

A. We who are inspired by the Occult movement that is the O9A make a distinction between what some Media outlet reports and what is real, τῶν ὄντων, as well as what is merely appearance (φάντασμα) and often, in our modern world, propaganda.

Like the question about the use of the term "nine angles" by the O9A, the question of O9A neo-nazism is a perennial favourite and has been answered many times since the early 1990s even though most if not all O9A critics and many of those interested have not read and not studied those answers, or if they have, they failed to appreciate the answers and thus failed to understand the O9A.

For example, one of these early answers was in a letter to a Ms Vera dated 27th May 1992 and which letter was included in the *Satanic Letters of Stephen Brown* {1}. In the letter, "Stephen Brown" - the pseudonymous Anton Long - explained that all political forms are just forms:

the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals [...] my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so [...] when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries.

In other words, neo-nazism like all politics is understood by the O9A as a causal form: as an idea, or ideal, ἰδέα/εἶδος, which could be used "to achieve Satanic goals" and which goals include "aiding the sinister dialectic" and a personal learning experience via an O9A Insight Role lasting perhaps "a year or so". {2}

Using such a causal form as neo-nazism to aid Satanic and personal aims therefore does not make the O9A a "neo-nazi" movement.

It does however raise the interesting and important question of what the O9A mean by Satanism. What the O9A - what Anton Long - meant was also explained in some of those "Satanic Letters" and yet again his explanation seems to have been ignored, not understood, or not read.

For example, in a letter to Lea dated 23rd September 1990 ev [101yf] he wrote:

Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind.

In the context of the O9A as a nexion - as a presencing of acausal, or 'sinister', forces - and in terms of O9A Occult philosophy and praxises this is a profoundly interesting statement. It implies that the O9A uses their type of Satanism - Traditional Satanism {3} - to achieve certain 'sinister' goals. Since Anton Long goes on in that letter to explain these goals, and Satan, and mentions the novel *The Giving* which forms part of the O9A Deofel Quintet {4} his explanation is worth quoting in full:

Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. This Western civilization is the outward expression of the Western Aeon - and this Aeon began in the time that Arthur and Merlin lived: the first practical, outward, effects on a large scale occurred (as they always do) some centuries later.

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth and maintains civilizations. On this level, it is beyond 'form', beyond transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the exoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally. On the practical level, this means that the Order is Satanic for this civilization - to effect changes upon the civilization. When the new civilization arises [if all goes to plan, around 2400 ev] then another outward form will emerge - in fact, it will already have emerged, to prepare the way for what is to be. Until such time, the outward form remains necessary.

There exists beyond whatever outward form in chosen/developes, the essence and this is what is intimated in The Giving. This essence is always and of necessity, Dark (viewed conventionally) - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition and so on. It is not a part of a dialectic process - it is the process itself. In other words the O9A understands Satanism, the sinister, and Satan, as having both an outer, exoteric, aspect or aspects and an inner, esoteric, aspect or aspects. The exoteric aspect is manifest in - presenced by - Opposition, Heresy, Change. The esoteric aspects are manifest in - presenced by - the birth, growth, and decline of "Aeonic civilizations" {5} as well as in the "nameless, formless" acausal which is the perception, the understanding, acquired by the Adept when they have successfully undertaken the O9A ordeal of The Abyss {6} which is the fifth stage of the O9A Seven Fold Way where the Adept goes beyond denotata (terms, naming, causal abstractions, forms, ideas) to an apprehension of the formless wordless Acausal. For, esoterically apprehended, via pathei- mathos both Occult and exoteric, both 'the sinister' and 'the numinous' are themselves causal, human, abstractions. {7}

In addition, as noted in the text *Quintessence Of The O9A*,

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself. For the O9A provides the individual with an opportunity to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {8}

In another letter dated 6th September 1992 eh and addressed to a Mr Austen, at the time a member of Aquino's Temple of Set, "Anton Long" explained the exoteric aspect of the O9A in plain terms that even a low-ranking member of the Temple of Set might understand:

To achieve the strategic goals, certain tactics have to be used. This means involvement 'in the world' by some individuals/members - for instance, the disruption of society, the creation/manipulation of certain forms, the guiding of others [...]

I, the ONA, my creations, are merely expressions of the sinister, of the Prince of Darkness at work in the world. Can you hear Him laughing? Is this a Satanic jape? However, unlike some, I do not claim a 'Satanic' authority. I do not claim that my work, or the ONA, or my 'authority' such as I possess, is sanctified by the Prince of Darkness Himself. I do not claim, nor need, an Infernal Mandate. I am, in one basic sense, the Adversary to they who claim a Satanic authority. I accuse. The ONA is heresy. Does this make the dialectic easier to understand in one particular sinister context? The Prince always challenges, always likes to test..... But there is much, much more.

To conclude, the O9A is not and never was a neo-nazi Occult movement or sub-culture. Neither was it, and neither is it, a Satanic Occult movement or sub-culture as the "satanic" and as "Satan" are conventionally understood, either in terms of Nazarene ontology and eschatology or in terms of the so-called egoistic "satanism" propagated in modern times by Howard Stanton Levey (aka Anton LaVey) and his followers. {9}

Instead, the O9A is (i) a means whereby an individual can move toward self-understanding and Wisdom and thus find Lapis Philosophicus, and (ii) a means whereby the current Aeon, distorted by the Magian, can be undermined and replaced by a new Aeonic civilization with a new ethos and with a new mythos which presences that ethos. That new ethos is an essentially pagan one evolved from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθόν (the honourable) manifest as these are in the O9A Code Of Kindred Honour {10} and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

A notion of καλὸς κάγαθός which the religion of the Nazarene undermined and which notion was later replaced by the Magian distortion.

O9A  
2019 ev

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{1} The two volumes of letters, published in 1992, are available in facsimile in *ONA Classic Texts, Part One* available at <https://omega9alpha.files.wordpress.com/2019/08/o9a-classic-texts-part-one.pdf>

These 1990s letters are primary sources in respect of studying the O9A and thus should be read by those who seek to understand the esoteric philosophy and the praxises of the O9A.

{2} Regarding O9A Insight Roles, refer to the text *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* available at <https://omega9alpha.wordpress.com/2019/07/06/insight-roles-historical-and-esoteric-context/>

{3} The O9A coined the term Traditional Satanism with its first public mention being in the 1980s in their *Black Book Of Satan* a copy of which 1980s version is in the British Library, General Reference Collection Cup.815/51, BNB GB8508400.

{4} Regarding The Deofel Quintet refer to <https://omega9alpha.wordpress.com/2019/07/07/the-o9a-deofel-quintet/>

{5} Regarding Aeonic civilizations refer to the 1994 text *Aeonic Magick - A Basic Introduction*. It is included (pp.678 ff) in *Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition) available at <https://www.scribd.com/document/217306180/The-Definitive-Guide-To-The-Order-of-Nine-Angles>

{6} In respect of the acausal refer to the 122 yfayen (v. 2.03) text *Debunking The Chaos: Sorcery and the Esoteric Nature of The Acausal* which is included in the O9A compilation Concerning The Nine Angles And Acausal Energy, available at <https://omega9alpha.wordpress.com/2019/07/28/concerning-the-nine-angles-and-acausal-energy/>

{7} *The Numinous, Empathy, And The O9A*, available at <https://omega9alpha.wordpress.com/2019/07/18/the-numinous-empathy-and-the-o9a/>

{8} <https://omega9alpha.files.wordpress.com/2018/03/o9a-quintessence-v2.pdf>

{9} An analysis of the egoistic 'satanism' of Levey is given in <http://www.o9a.org/wp-content/uploads/two-types-of-satanism.pdf>

{10} The O9A Code is the Logos of the New Aeon that the O9A presences.

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### **De Vita Coelitus Comparanda**

The twenty-sixth - and last - chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini published in 1489 CE has as its heading *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*. [How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.]

As Ficini goes on to explain - *Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem* - the world (mundus) and by extension we ourselves as part of the world are not only material (corporeal) but also imbued with the vitae [Life; Being; ψυχή] and the intelligentiae [apprehension] of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating [spiritus] aspect which our 'lower', more mundane, senses are unaware of.

All of which, based as it is on the writings of earlier authors such as Iamblichus, is a rather succinct summary of one of the fundamental principles of the weltanschauung that underlies ancient esoteric arts such as alchemy, astrology, and magick. That - as Ficini explained in earlier chapters, such as in chapter sixteen in respect of images/objects/talismans - the animating forces of the cosmos, as symbolized by the seven classical planets and the twelve classical heavenly constellations, not only affect us but can be consciously presenced,

drawn down in a beneficial way, into objects and into ourselves.

That the Order of Nine Angles (O9A, ONA) has the same underlying ancient weltanschauung is obvious if the above is restated using the modern terminology of the O9A. Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrð - with its planetary, stellar, and other esoteric correspondences as outlined in text such as Naos - since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient - essentially Greco-Roman - weltanschauung formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies - at least in part - the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) Culling As Art, (ii) The De-Evolutionary Nature of Might is Right, and (iii) The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts, explain.

For, as mentioned in Culling As Art,

"The rise of the plebeian - of the mundanes - is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character. Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things - by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody - regardless of their character - possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera."

As mentioned in *Knowledge, the Internet, and the O9A*, "One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom."

As mentioned in *The Adeptus Way and The Sinisterly-Numinous*,



"Our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death. Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred- honour or something similar.

Or, if one desires a more modern, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the *Waffen-SS*, and what they were, of course, rather than what propaganda and lies about them have made them appear to be. But of course it is 'heresy' to state or to claim such things today."

As mentioned in *A Glossary of Order of Nine Angles Terms* (version 3.07),

"For us, a cultured person is someone who possesses the following five distinguishing marks or qualities: (1) they have empathy, (2) they have the instinct for disliking rottenness, (3) they possess and use the faculty of reason, (4) they value *pathei-mathos*; and (5) they are part of a living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specific ethos."

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### **Esoteric Note On The *Somnium Scipionis* Of Cicero**

The *Somnium Scipionis* Of Cicero {1} is regarded by the Order of Nine Angles (O9A, ONA) as a primary source of the Western (Greco-Roman) pagan tradition which the O9A, with its septenary system, represents in this day and age. From an esoteric point of view, one of the most notable passages in the *Somnium Scipionis* is that describing a system of "nine orbs" which connect the whole cosmic order, with Cicero toward the end mentioning that "Now, the noblest concerns and exertions are the well-being of the community with a psyche

exercised by these moving more swiftly toward its dwelling." {2}

Given the philosophical discussion which precedes this "moving more swiftly toward its dwelling" - its restful abode - this suggests something similar to the hermetic anados with its journey upwards through the seven spheres. In his commentary on section 17 of the Pymander (Poemandres) tractate - which describes how the seven spheres came into being - Myatt {3} draws a parallel with Cicero's nine orbs, quoting Cicero's text and providing his own translation:

Novem tibi orbibus vel potius globis conexas sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant.

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

In respect of the Hermetic ogdoadic physis, ὀγδοαδικὴν φύσιν, Myatt connects these "nine orbs" to the septenary system writing in his commentary on section 26 of the Pymander tractate that there are

"seven plus two fundamental cosmic emanations [...] the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'.

[As the Poemandres] text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortal has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'.

Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἑαυτοῦ τοὺς παραδιδόασιν καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

## The Nine Angles And The Code Of Kindred Honour

In terms of the ontology and the Occult philosophy of the O9A the "nine orbs" are the "nine angles" - the nine combinations of the three fundamental alchemical substances {4} - which represent (via such Dark Arts as The Star Game) - the nexion between causal and acausal that we human beings are, with the seven spheres - represented by the seven classical planets - the septenary Tree of Wyrd, surrounded as the Tree of Wyrd is by the 'ogdoadic physis' and then by the formless acausal itself: the acausal existence, described in the Pymander tractate as "the theos", which awaits those mortals who via their anados have found Lapis Philosophicus and thus progressed to the last stage of the Seven Fold Way, that of Immortal.

In terms of Cicero's statement that "the noblest concerns and exertions are the well-being of the community", Myatt - in his *Tu Es Diaboli Ianua* {5} - draws attention to a somewhat neglected aspect of Greco-Roman paganism and quotes from the Corpus Hermeticum:

εἰ δύνασαι νοῆσαι τὸν θεόν, νοήσεις τὸ καλὸν καὶ ἀγαθόν [...] ἔὰν περὶ τοῦ θεοῦ ζητῆις, καὶ περὶ τοῦ καλοῦ ζητεῖς μία γὰρ ἔστιν εἰς αὐτὸ ἀποφέρουσα ὁδός, ἢ μετὰ γνώσεως εὐσέβεια. Tractate VI, 5

If you are able to apprehend theos you can apprehend the beautiful and the noble [...] Thus a quest for theos is a quest for the beautiful, and there is only one path there: an awareness of the numinous combined with knowledge.

He goes on to write that

"as stressed by Cicero in many of his writings, and as indicated by the quotation from tractate XIII of the Corpus Hermeticum - "the sixth influence invoked for us, against Coveter, is community" - an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κάγαθός, is an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do."

Which ancient pagan concept - or rather tradition - of concern for and duty to one's community, the O9A continue manifest as it is in their Code of Kindred Honour with its emphasis on one's own O9A nexion being one's community: a modern extended family, tribe, or clan.

## **De Vita Coelitus Comparanda**

A succinct expression of the ancient Hermetic weltanschauung, as well as of what Cicero expressed in the *Somnium Scipionis*, occurs in the heading of chapter twenty-six of *De Vita Coelitus Comparanda* by Marsilii Ficini and which book was published in 1489 CE.

The chapter heading is: "Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona."

Which translates as "How, when what is lower is touched by what is higher, the higher is cosmically presented therein and thus gifted because cosmically aligned."

The translation is by Myatt, from his commentary on section 2 of tractate IV of the *Corpus Hermeticum*. {3} As Myatt writes regarding his translation of part of that section:

a cosmos of the divine body sent down as human beings. κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine.

For Ficini philosophically re-expressed a phrase - *quod est inferius est sicut quod est superius* (what is above is as what is below) - from the Hermetic *Tabula Smaragdina*, and - both in respect of Ficini's philosophical statement and the topic of the O9A and the *Somnium Scipionis* - a section of the text *ONA Esoteric Notes XLVII*, published in 2016 ev, is worth quoting in full, with the comments in square brackets [ ] part of that O9A text:

"As Ficini goes on to explain - *Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem* - the world (mundus) and by extension we ourselves as part of the world are not only material (corporeal) but also imbued with the *vitae* [Life; Being; ψυχή] and the *intelligentiae* [apprehension] of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating [spiritus] aspect which our 'lower', more mundane, senses are unaware of.

All of which, based as it is on the writings of earlier authors such as Iamblichus, is a rather succinct summary of one of the fundamental principles of the weltanschauung that underlies ancient esoteric arts such as alchemy, astrology, and magick. That - as Ficini explained in

earlier chapters, such as in chapter sixteen in respect of images/objects/talismans - the animating forces of the cosmos, as symbolized by the seven classical planets and the twelve classical heavenly constellations, not only affect us but can be consciously presenced, drawn down in a beneficial way, into objects and into ourselves.

That the Order of Nine Angles has the same underlying ancient weltanschauung is obvious if the above is restated using the modern terminology of the O9A.

Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrð - with its planetary, stellar, and other esoteric correspondences as outlined in text such as Naos - since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient - essentially Greco-Roman - weltanschauung formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies - at least in part - the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) Culling As Art, (ii) The De-Evolutionary Nature of Might is Right, and (iii) The Gentleman's and Noble Ladies Brief Guide to The Dark Arts, explain." {6}

In other words, the cultured ethos which the O9A manifests - when, that is, the O9A is esoterically and philosophically understood beyond its exoteric polemics, beyond the causal forms used, and beyond its Labyrinthos Mythologicus {7} - is the same ethos as is found in the philosophical writings of Cicero, in the texts of the Corpus Hermeticum, and in ancient and renaissance hermetic writings. It is the culture of reason, of a personal learning through practical, scholarly, and esoteric means; means which form the basis of the O9A Seven Fold Way, of its decades-long esoteric anados.

Which is why Anton Long wrote:

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering

and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonie understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonie perspective - remains." {8}

August 2018 ev

{1} The Latin text is, as of August 2018 ev, available at <http://www.thelatinlibrary.com/cicero/repub6.shtml>

While several accessible English translations exist they tend to translate particular Latin words by English words which - as Myatt noted in the Preface to his *Corpus Hermeticum: Eight Tractates* - may impose modern meanings on the text.

For example, the caelum of Cicero is translated not as referring to what is celestial, nor to use Myatt's striking term - in his translation of chapters 1-5 of the Gospel of John, qv. <https://davidmyatt.wordpress.com/gospel-according-to-john/> - expressed by Empyrean, but instead as "heaven" which English word brings with it much non-pagan, post-Roman, iconography and theology.

Similarly, and to present another example, "et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet" is interpreted with deus as "God" and animus as "soul" thus imposing a non-pagan theological meaning and iconography on the text, whereas Deity and Psyche (ψυχή) are more appropriate, more redolent of Greco-Roman paganism.

{2} Sunt autem optimae curae de salute patriae; quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit.

{3} David Myatt, *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. International Standard Book Number 978-1976452369

{4} qv. the O9A text *Alchemical And Hermetic Antecedents Of The Seven Fold Way*, available as of August 2018 ev, from <https://omega9alpha.wordpress.com/ἀρρενόθηλυσ/>

{5} David Myatt, *Tu Es Diaboli Ianua*, 2017. International Standard Book Number 978-1982010935

{6} The text is, as of August 2018 ev, available at <https://omega9alpha.wordpress.com/2016/03/26/o9a-esoteric-notes-xxlviii/>

{7} In respect of Labyrinthos Mythologicus, qv. <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{8} *Anton Long. Knowledge, the Internet, and the O9A.* e-text, 122 yfayen.

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### **Esoteric Calender Dates and Aural Traditions**

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calender – something which has become commonplace in the lands of the West – is another example of how the error of causal knowing (manifest, for instance, in naming divinities) has come to usurp the intuitive wordless understanding of aural pagan traditions and the empathy that pagans, in resonance with Nature and themselves, were either naturally gifted with or could develop under guidance.

Thus those committing this error of using a solar calendar rather inanely believe that a celebration such as that now commonly named Samhain occurs on a certain fixed calendar date, to wit October the thirty first; that a fixed date such as March the twenty first (named the Spring Equinox) marks the beginning of Spring, and that sunrise on what has been denoted by the expression Summer Solstice is some “important pagan date”.

Esoteric-empathy and ancestral pagan cultures and aural traditions – such as the Rounwytha one – relate a different tale. This is of the dates and times of festivities, celebrations and feasts being determined locally by communities and families and sometimes (but not always) on the advice of some Rounwytha or some similarly attuned skilled individual. Two examples may be of interest – Spring and Samhain.

Those part of such ancestral cultures – as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy – know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days – sometimes a week or more – and which

days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early March. Thus someone who knows their locality – who belongs to it – will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter. This natural flexibility – in relation to a fixed solar or lunar calendar – is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about 'alchemical seasons' and not about some fixed seasons determined by some solar calendar.

In the same way, 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 religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) which set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), on a particular date; which required regular daily time-keeping to mark the set prayer times of the monastic day, and which appropriated, transformed, and set fixed dates for certain older pagan festivals such as The Gathering and the arrival of Spring.

On the pagan day of The Gathering there would a feast – a celebration of the bounty which Nature, the earth and the heavens, had provided – and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and



anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal bonfire, it was simply practical, not symbolic of whatever; that is, a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts - as was a common folk tradition throughout the world - being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and the also unnamed guardians of sacred natural places.

The aural pagan tradition - as, for example, in the Rounwytha one - is of a perspective, a weltanschauung, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar. The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient 'sinister-numinous emanations' where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos - and where there was no naming of deities or natural spirits.

The cultivation and development of esoteric-empathy is one means whereby this type of knowing, this natural pagan perspective, can be (re)gained. In addition, this type of esoteric knowing leads to - or can lead to - an understanding of how the naming of an entity called satan and all such entities, understood both archetypally/symbolically and as actual living beings in the acausal, are what they are: an un-numinous denoting that obscures Reality and which obscuration led to and leads to the de-evolution manifest in the illusion of and the striving for causal opposites and causal abstractions.

122 Year of Fayen  
v.1.07

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## Appendix

### O9A Dating Abbreviations

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS and texts. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calendar. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' did not begin on January 1st, nor on December 21st, but rather - for those in northern climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calendar in such climes, in the season known as Autumn. However, many modern nexions and O9A individuals no longer use this old method of marking a new year.

**e.v.** - era vulgaris. An old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

**e.n.** - era nazrani. An old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

**YF (yf)** - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions/clans in heretical defiance of the magian *status quo*.

**CE** - Common (or Current) Era. English version of e.n.

**JD** - Julian Date.

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## Sorcery In Virgil's Aeneid

### Editorial Note

The item titled *On Sorcery In Virgil's Aeneid* was a note written by Anton Long around seven years ago which was published in Azoth, an internal ONA bulletin. The note includes Anton Long's translation of a Latin quote from Virgil. This text provides the relevant historical, pagan, context, as well as a scholarly, an initiated, insight into words such as the Latin *magicas* which via the Greek *μαγικός* was the origin of the English term magic/magick.

To provide some context, what is evoked by Virgil is the immolation of a lady (Dido) who would rather die than dishonour herself by having to live with a barbarian, and who is angry at Aeneas for deserting her and who seeks aid through The Craft (sorcery) by means of a Dragon-friendly priestess.

This is a manifestation of the Western ethos and a world away from what is evoked by the medieval grimoire, Magian influenced, tradition with its profusion of hierarchical 'demons', its alleged 'secrets', and its hollow promises that anyone can control such 'demonic' entities if they have the right accoutrements and the right Magian names.

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### On Sorcery In Virgil's Aeneid

The following text - along with an awful lot of classical literature - has long been misunderstood.

hinc mihi Massylae gentis monstrata sacerdos,  
Hesperidum templi custos, epulasque draconi  
quae dabat et sacros servabat in arbore ramos, (485)  
spargens umida mella soporiferumque papaver.  
haec se carminibus promittit solvere mentes  
quas velit, ast aliis duras immittere curas,  
sistere aquam fluviis et vertere sidera retro,  
nocturnosque movet Manis: mugire videbis (490)  
sub pedibus terram et descendere montibus ornos.  
testor, cara, deos et te, germana, tuumque  
dulce caput, magicas invitam accingier artis.

Here is a misinterpretation of the Latin, published in 1910, which completely distorts the meaning:

"From thence is come a witch, a priestess, a Numidian crone, who guards the shrine of the Hesperides and feeds the dragon; she protects the fruit of that enchanting tree, and scatters there her slumbrous poppies mixed with honey-dew. Her spells and magic promise to set free what hearts she will, or visit cruel woes on men afar. She stops the downward flow of rivers, and turns back the rolling stars; on midnight ghosts she calls: her votaries hear earth bellowing loud below, while from the hills the ash-trees travel down. But, sister mine, thou knowest, and the gods their witness give, how little mind have I to don the garb of sorcery."

Here is my interpretation which seeks to express what Virgil actually wrote:

"From there a priestess of the Massylian clan was made known to me - custodian as she was of the Temple of Hesperidum - who delivers food to the Dragon and protects the sacred branches of the Tree, sprinkling there moist honey and soporific seeds of poppy. She offers - to whomsoever she chooses - to release through song their feelings, and - for others - to let in lasting anxiety: to still the flowing waters and redirect the constellations to where they were; to drive away the Shades of Night. You shall perceive the Earth shake beneath her feet and the Mountain-Ash descend the mountains. And, my sister, upon the gods and by your dear life I bear witness that I reluctantly undertake the practice of The Craft."

#### **Notes on the translation**

a) The word translated by song is *carmen* (as in Orff's Carmina Burana) and might well be a reference to the power of song as evident in the myth of Orpheus and Eurydice.

The word translated by 'feelings' is *mentes*, although a suitable alternative translation would be 'to free through song the heartache' since the Latin and the context - *abolere nefandi cuncta viri monumenta iuvat monstratque sacerdos* - suggests the place in the body where strong emotions and feelings are considered to reside.

b) The phrase *sistere aquam fluviis et vertere sidera retro* is not meant to be taken literally, but rather metaphorically; as in 'still the tears of heartache' and 'return to how things were' before the anxiety. Similarly, *nocturnosque movet Manis* is turn away, move away, banish, the 'ghosts' that might haunt our sleepless nights.

c) The word translated by The Craft is *magicas* and which Latin word is derived

from the Greek μαγικός with the etymology of the Greek word being uncertain, although μαγικός is the title of a work attributed, in the Suda, to Antisthenes, and by Diogenes Laertius to Aristotle (qv. V. Rose, *Aristotelis Qui Ferebantur Librorum Fragmenta*, Leipzig 1886).

One suggestion was that the word derives from Magi, with the (popular but unproven) assumption being that the Magi were skilled in what is now termed 'magick' (or sorcery, γοητικός, qv. Aristotle Fragment 36), although there is evidence to suggest (qv. Fragments 33 and 35) that the 'lost work' with the title μαγικός - whomsoever the author was - treated the Magi as philosophers and not as sorcerers, with Plutarch in *Adversus Colotem* mentioning a work which dealt with Zoroaster as a philosopher.

In Ovid, Tacitus, and Pliny the Elder, *magicus* can be taken as meaning one or more of the following: (i) a particular type of chanting or singing, of an ancient kind different from what the word 'incantation' now implies; (ii) certain types of divination including what is now known as astrology; (iii) certain rites and practices, including human sacrifice (*homo immolaretur*); and (iv) the use of herbs to cure ailments and sickness.

Pliny (Book XXX, iii) also comments that *britannia hodieque eam adtonita celebrat tantis caerimoniis, ut dedisse Persis videri possit*, "even now Britannia practices it so enthusiastically with such large ceremonies it is conceivable they gave it to the Persians."

Hence to translate *magicas* here as 'magic' or 'sorcery' - replete as those words now are with accumulated meanings irrelevant to ancient times - is unhelpful, particularly as Pliny writes (in Book XXX, ii) that Homer's *Odyssey* is based upon the Art (*ars*) in question and relates a legend that Pythagoras, Empedocles, Democritus, and Plato, all journeyed abroad to learn that Art. Given what Ovid, Tacitus, and especially Pliny the Elder - and Homer in *The Odyssey* if we accept Pliny's suggestion - wrote regarding the art that is *magicas*, then *The Craft* is a most suitable translation, redolent as it is of an ancient and almost forgotten Western esoteric tradition.

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### **Baphomet - An Esoteric Signification**

In contradistinction to all modern Occultists - be they self-described satanists, self-described followers of some Left Hand Path, self-described sorcerers, or something else - the Order of Nine Angles (O9A/ONA) has a unique tradition in respect of Baphomet, which is that Baphomet:

- (i) is a female name, used to describe a shapeshifting entity; a dark

goddess to whom human sacrifices were, and are, dedicated and offered;

(ii) that this name most probably means the Mother (Mistress) of Blood;

(iii) that Baphomet is the mother and bride of Satan, and the mother of all the acausal entities - 'demons' - we know or have experienced over millennia.

(iv) that the now commonly accepted origins and meaning of Baphomet - such as those of Eliphas Levi et al - are esoterically incorrect.

As conventionally described, by non-O9A folk, Baphomet is (a) associated with a male idol rumoured to be connected to the medieval Knights Templar, and (b) associated with the figure - The Goat of Mendes - described and illustrated in works by Eliphas Levi, and subsequently by the Rider-Waite Tarot (Major Arcana XV) and the sigil used by LaVey et al, and (c) described by Crowley as male and derived from Mithras.

As recounted in O9A esoteric aural tradition, and as iconoclastically described in an O9A MS dating from the early 1980s and included in volume I of Hostia, published in 1992:

"The name of Baphomet is regarded by Traditional Satanists as meaning "the mistress (or mother) of blood" - the Mistress who sometimes washes in the blood of her foes and whose hands are thereby stained. [See The Ceremony of Recalling.]

The supposed derivation is from the Greek βαφή μητρής and not, as is sometimes said, from μήτιος (the Attic form for 'wise'). Such a use of the term 'Mother'/Mistress was quite common in later Greek alchemical writings - for example Iamblichus in "De Mysteriis" used μητρίζω to signify possessed by the mother of the gods. Later alchemical writings tended to use the prefix to signify a specific type of 'amalgam' (and some take this to be a metaphor for the amalgam of Sol with Luna, in the sexual sense). In the Septenary System, Baphomet, as Mistress of Earth, is linked to the sixth sphere (Jupiter) and the star Deneb. She is thus in one sense a magickal "Earth Gate" (qv. the Nine Angles), and Her reflexion (or 'causal' nature - as against Her acausal or Sinister nature) is the third sphere (Venus) related to the star Antares [...]

The Traditional depiction of Baphomet [is of] a beautiful mature woman (often shown naked) holding up the severed head of the

sacrificed priest (usually shown bearded)."

Which iconoclasm naturally led self-described modern Occultists to, yet again, criticize the O9A, even though such critics had (and have so far) never bothered to, or lacked the erudition and esoteric knowledge to, write a scholarly riposte to the evidence provided by the O9A.

Evidence such as:

**βαφή:** dyeing, dipped in, stained; and a metaphor for blood, qv. Aeschylus, Πέρσαι, vv. 316-7

πυρρὰν ζαπληθῆ δάσκιον γενειάδα ἔτεγγ' ἀμείβων χρωῶτα πορφυρέα  
βαφῆ

**μητρὶς:** motherland; qv. Pausaniae Graeciae Descriptio, Book X, chapter 24, 2

μητρὶς δέ τοι οὐ πατρίς ἐστὶν

**μήτηρ:** mother; qv. Hesiod, Ἔργα καὶ Ἡμέραι, 563, where the expression 'mother of all' occurs:

εἰσόκεν αὖτις γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη

**μητις/μήτιος:** wise, skilled, craft. The form μήτιος occurs in Pindar, Nemean Odes, 3, 9

τᾶς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἄπο

**μητρὶζω:** possessed by the mother of the gods, Iamblichus, De Mysteriis, III, 9, 10

οἱ τῷ Σαβαζίῳ κάτοχοι καὶ οἱ μητρὶζονες

Thus the O9A explanation of the Ancient Greek origin of the term, and their various depictions of a female Baphomet, is far more plausible - esoterically, and otherwise - than the conventional explanations and depictions. That is, according to the O9A, their Baphomet tradition derives - like their Seven Fold Way and aspects of their Occult mysticism - from Hellenic and hermetic and pagan (and thus Western) mystery traditions {1} all of which pre-date by well over a thousand years the later descriptions of Baphomet by Alphonse Louis Constant (aka Eliphas Lévi Zahed) and by the likes of Howard Stanton Levey (aka Anton LaVey) with the latter including elements from the Hebrew Kabbalah.

Furthermore, it should come as no surprise that the O9A has for decades used

the term Baphomet as one of their many tests for mundane-ness, since "if someone uses, for example, the 'standard' accepted explanation of Baphomet, and Lavey's inverted pentagram, it is a reasonable conclusion that they have just accepted such things as "truth". The ONA alternative - the ONA heresy in such matters - should cause them to pause, if, that is, they possess some genuine, innate, Occult ability; if they have the qualities to progress along the Sinister Path. The ONA alternative should set them thinking, for themselves; should point them toward doing their own research, and even using, developing, their latent Occult abilities."

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Revised 2018

{1} Refer to such O9A texts as (i) *Ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way*, and (ii) the compilation *The Pagan Order Of Nine Angles*.

A copy of Ἀρρενόθηλος is available from <https://omega9alpha.wordpress.com/ἄρρενόθηλος/>

A copy of *The Pagan Order Of Nine Angles* is available at <https://omega9alpha.files.wordpress.com/2015/11/the-pagan-o9a-v3.pdf>

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## **Appendix The Geryne of Satan**

### **Introduction**

This brief essay will outline a few interesting facts about the terms Satan and Satanism (and thus Satanist), including their historical usage in the English language, and thus may guide the sagacious to an understanding of the geryne [1] of Satan: that the mysterious secret of Satan is the simple heretical, japing, and confrontational reality of being or becoming a satan.

### **Satan**

The scribes of the Septuagint mostly rendered the Hebrew **שָׂטָן** as ὁ διάβολος/τω διάβολω - and which Greek term implies someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones').

Someone, that is, who stirs up trouble and dissent.



Only in a few later parts - such as Job and Chronicles - does the Hebrew seem to imply something else, and on these occasions the word usually occurs with the definitive article: hasatan - *the* satan: the chief adversary (of the so-called 'chosen ones') and the chief schemer, who in some passages is given a fanciful hagiography as a 'fallen angel'.

Now, given that the earliest known parts of the Septuagint date from around the second century BCE [2] - and thus may well be contemporaneous with (or not much older than) the composition of most of the Hebrew Pentateuch (the earliest being from around 230 BCE [3] ) - this rendering by the scribes of the word satan as ὁ διάβολος/τω διάβωλω is very interesting and indicative given the meaning of the Greek, and supports the contention that, as originally used and meant, satan is some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God, and that it was only much later that 'the satan' became, in the minds of the writers of the later parts of the Old Testament, some diabolical 'fallen angel'.

Thus, it is generally accepted by scholars that the Hebrew word satan (usually, a satan) in the early parts of Old Testament means a human opponent or adversary (of God's chosen people, the Hebrews) [4] or someone or some many who plot against them.

As has been mentioned in several previous ONA texts, in heretical contradistinction to others and especially to contradict the majority of modern self-described Satanists, the ONA asserts that the word satan has its origin in Ancient Greek.

That is, that it is our contention that the Hebrew word derives from the old (in origin Phoenician) word that became the Ancient Greek αἰτία/αἴτιος - as for example in the Homeric μείων γὰρ αἰτία (to accuse/to blame) or as in "an accusation" (qv. Aeschylus: αἰτίαν ἔχειν) - and that it was this older Greek form which became corrupted to the Hebrew 'satan' and whence also the 'Shaitan' of Islam. Furthermore, in the Greek of the classical period αἰτία and διαβολή - accusation, slander, quarrel - were often used for the same thing, when a negative sense was meant or implied (as in a false accusation) with the person so accused becoming an opponent of those so accusing, or when there was enmity (and thus opposition, scheming, and intrigue) as for example mentioned by Thucydides - κατὰ τὰς ἰδίας διαβολὰς (2.65).

Given that, for centuries, שָׂטָן as described in the Old Testament of the Hebrews was commonly written in English as sathans [5] and thus pronounced as sath-ans (and not as say-tan) it is perhaps easy to understand how the Greek αἰτία - or the earlier Homeric αἴτιος - could become transformed, by non-Greeks, to שָׂטָן.

In respect of this God and this 'fallen angel', as mentioned in another ONA text:

"There is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God - Jehovah - of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda."

Furthermore, despite claims by some Hebrew and Nazarene scholars, it is now becoming accepted that the oldest parts of the Old Testament were probably written between 230 BCE and 70 BCE, and thus long after the time of Greeks such as Aeschylus and long after Greek word *aitia* was used for an accusation.

It is also interesting that there is an early use, in English, of the plural term satans as adversaries, which occurs in the book *A paraphrase on the New Testament with notes, doctrinal and practical* published in London in 1685 CE and written by the Shropshire-born Richard Baxter:

"To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Matthew, xvi. 23

In an earlier work, published in 1550 CE, the chyldren of Sathan are corralled with heretics:

"Dyuers Bysshoppes of Rome beynge Annabaptystes, heretyques, scismatiques, & chyldren of Sathan." John Coke. *The debate betwene the heraldes of Englande and Fraunce*. 1550, g. Giv v [Debat des herauts d'armes de France et d'Angleterre. Paris, Firmin Didot et cie, 1877 ]

Thus, satan/sathan/sathanas as a term - historically understood - describes: (1) some human being or beings who diabolically plot or who scheme or who are opposed to those who [6] consider themselves chosen by their monotheistic God; and/or (2) some human being or beings who are heretical and adversarial, against the status quo, and especially, it seems, against the religion of the Nazarenes.

### **Satanism**

The earliest use of the term Satanism in the English language, that is, of the suffix -ism applied to the word Satan - so far discovered - is in *A Confutation of a Booke Intituled 'An Apologie of the Church of England'* published in Antwerp in 1565 CE and written by the Catholic recusant Thomas Harding:

"Meaning the time when Luther first brinced to Germanie the poisoned cuppe of his heresies, blasphemies, and sathanismes." A Confutation, Antwerp, 1565, ii. ii. f. 42 v

Three things are of interest, here.

(1) First, the spelling, sathanismes - deriving from sathan, a spelling in common usage for many centuries, as for instance in Langland's *Piers Plowman* of 1337 CE:

"For þei seruen sathan her soule shal he haue." *Piers Plowman* B. ix. 61

and also, centuries later, in the 1669 CE play *Man's the Master* by William Davenant:

"A thousand Sathans take all good luck." (v. 87)

(2) The second point of interest is that, as the above and other quotations show, the term sathan was also commonly used to refer to someone or some many who was a schemer, a plotter, a trickster, or an adversary.

(3) The third point of interest is that the first usage of the suffix - by Thomas Harding - as well as the common subsequent usage of the term Satanism has the meaning of an adversarial, a diabolical, character or nature or doctrine. That is, the earliest meanings and usage of the term satanism are not 'the worship of Satan' nor of some religious or philosophical belief(s) associated with the figure of Sathan.

Furthermore, as mentioned previously, an early (1685 CE) usage of term Satans also imputes the foregoing meaning of adversarial or diabolical character:

"To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called reverend Fathers, who silence and persecute men for God's work." Richard Baxter. *A paraphrase on the New Testament with notes, doctrinal and practical*. London, 1685 CE, Matthew, xvi. 23

Indeed, in 1893 CE the writer Goldwin Smith used the term Satanism in this older general sense to refer to a type of destructive social revolution:

"That sort of social revolution which may be called Satanism, as it seeks, not to reconstruct, but to destroy." Goldwin Smith. *Essays on questions of the day*. (Macmillan, 1893 CE)

Similarly, an earlier 1833 CE article in *Fraser's magazine for Town and Country* used the term in connection with Byron:

"This scene of Byron's is really sublime, in spite of its Satanism." Vol 8  
no. 524

Thus, the English term satanism/sathanism - historically understood - describes:  
(1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type  
of opposition.

### **Satanist**

The earliest usages of the term Satanist, that is, of the suffix -ist applied to the  
term Satan - so far discovered - also imputes a similar meaning to foregoing;  
that is, of an adversarial, a diabolical, character or nature, of heretics, and of  
heretical/adversarial doctrine:

" The Anabaptistes, with infinite other swarmes of Satanistes." John  
Aylmer. *An harborowe for faithfull and trewe subjects agaynst the late  
blowne blaste concerning the gouernment of wemen*. London, 1559,  
sig. H1 v

"Be ye Zuinglians, Arians, Anabaptistes, Caluinistes, or Sathanistes?"  
Thomas Harding. *A Confutation of a Booke Intituled 'An Apologie of  
the Church of England'* . Antwerp, 1565.

"By nature an Athiest, By arte a Machiuelist, In summe a Sathanist,  
loe here his hire." Marphoreus. *Martins Months Minde*. 1589, [7]

Only much later, from around 1896 CE onwards, was the term Satanist used to  
describe those who were alleged to worship Satan:

"There are five temples of Satanism in Paris itself." Arthur Lillie. *The  
worship of Satan in modern France*. London 1896.

"It is believed on the Continent that apostate priests frequently  
consecrate for the Satanists and Freemasons." Joseph McCabe.  
*Twelve years in a monastery*. London, 1897.

Thus, the English term satanist/sathanist - historically understood - describes:  
(1) an adversarial, a diabolical, character; (2) those who adhere to or champion  
heretical/adversarial doctrines.

### **Conclusion**

As someone wrote over two thousand years ago - εἰδέναι δὲ χρὴ τὸν π ὄλεμον  
ἔόντα ξυυόν, καὶ δίκην ἔριυ , καὶ γινόμενα π ἄντα κατ' ἔριυ καὶ χρεώμενα. [8]

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### Notes

[1] The Old English word *geryne* - from Old Saxon *giruni* - means "secret, mystery".

[2] The earliest MS fragment - Greek Papyrus 458 in the Rylands Papyri collection [qv. *Bulletin of the John Rylands Library*, 20 (1936), pp. 219-45] - was found in Egypt and dates from the second century BCE.

[3] It is, of course, in the interests of both Nazarenes and Magians to maintain or believe that the Hebrew Old Testament of the Hebrews was written centuries before this date, just as such early dating is a common assumption perpetuated by both those who consider the Internet is a reliable source of information and by those who have not studied the subject, for some years, in a scholarly manner.

Had such a scholarly study been undertaken, they would be aware of the scholarly disputes about the dating of Hebrew Old Testament - and of the Septuagint - that have existed for well over a hundred years, as they would also be able to make their own informed judgement about the matter. My own judgement is that there is good evidence to suggest that 230 ( $\pm$  50) BCE is the most likely earliest date for the Hebrew Old Testament. I should, however, add, that this is still a 'minority opinion', with many academics still favouring the more 'safe' opinion of 350 ( $\pm$  30) BCE.

[4] For example - καὶ ἦσαν σαταν τῷ Ἰσραηλ πᾶσας τὰς ἡμέρας Σαλωμων (3 Kings 11:14 )

[5] See the section on *Satanism*, below.

[6] καὶ ἔστη διάβολος ἐν τῷ Ἰσραηλ

[7] See *The Martin Marprelate Tracts* (1588-89) and the *Cambridge History of English Literature*, volume III - Renaissance and Reformation, Cambridge UP, 1920, p. 394f

[8] One should be aware that *Polemos* pervades, with discord δίκη, and that beings are naturally born by discord. [Trans DWM.]

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cc. R. Stirling & O9A  
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