



Investigating The Order Of Nine Angles

Contents

Preface
Part One

- Overview
- Summarizing The O9A

Part Two - Essays Concerning The O9A

- The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles
- Originality, Tradition, And The Order of Nine Angles
- Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles
- The Sinisterly-Numinous O9A
- The Adversarial Praxis and Logos of The Order of Nine Angles - The Drecc and The Niner In Context
- The Order of Nine Angles Rite of The Nine Angles

Part Three - Selected ONA Documents

- Advice For Neophytes Regarding The Order of Nine Angles
- Geneseos Caput Tertium
- The Aeonic Perspective
- The Place Of Empathy In The O9A Tradition
- The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles
- Toward Understanding Satanism
- Culling As Art

Part Four - Esoteric Languages and The Rounwytha Tradition

- Concerning Esoteric and Exoteric Languages
- The Rounwytha In History and Modern Context
- Denotatum - The Esoteric Problem With Names
- Alchemical Seasons and The Fluxions of Time

Appendix - The Theory Of The Acausal

Preface

Much of what has been written about the Order of Nine Angles (ONA/O9A) is outdated, ill-informed, biased, or simply wrong. This work brings together a collection of my recent essays about the Order of Nine Angles together with a selection of pertinent O9A texts, with the intent being to enable the reader to acquire an informed and up-to-date view of the nature, the esotericism, the occult traditions, the contributions, the mythos, and the aims, of that avowedly sinister group. Preceding my essays, and the O9A texts, is an overview of - an introduction to - the O9A, together with a summary of their core ideas and principles.

This work should therefore be, in respect of the Order of Nine Angles, a *vade mecum*.

R. Parker
Shropshire
January 2014 ev

Note on the Second Edition: At the suggestion of many readers, a new section, Part Four, has been added providing the O9A texts concerning 'Esoteric Languages' and 'The Rounwytha Tradition'. All the O9A texts mentioned in the *Overview of the O9A* are therefore now included in this work.

Overview of the O9A

An Esoteric Ethos

Five of the many things that set the eclectic Order of Nine Angles apart from other contemporary, and long-standing, satanist groups - or groups generally perceived to be satanist - are: (i) the principle of individuals being encouraged to form their own local, and totally independent, O9A cell, nexion, or 'temple'; (ii) a rejection of the legal concept of 'intellectual property' (and thus a rejection of the concept of copyright) manifest in the O9A practice of making all their documents freely available and positively encouraging others to copy and redistribute them, even commercially; (iii) their 'code of kindred honour', otherwise known as 'the logos of the O9A' and as their 'Law of the New Aeon'; (iv) what they term 'the authority of individual judgement'; and (v) their insistence on the necessity of individuals learning from practical (often amoral and adversarial/heretical) personal experience, from ordeals, and from (often difficult) physical challenges.

These five elements - inherent in the Order of Nine Angles well-before the advent of the internet {1} - combine together to not only make the O9A anarchist in theory and in praxis {2}, but also provide it with a contemporary appeal especially among rebellious young people. For these elements mean that the O9A is not dependant on, nor identified with, one person; is immune to the

divisions, the schisms, the claims regarding 'authenticity', that have bedevilled and do bedevil some other occult groups; and - like open-source computer software - can be refined, modified, updated, and developed, by others, thus in effect easily transplanting and re-inventing itself when and where necessary without any assistance from its founder, the pseudonymous Anton Long. For the O9A is more akin to an esoteric ethos, an occult weltanschauung, than it is to a formal organization. That is, it is an organized but organic idea - a concept, a living tradition - which embodies in its very nature, like most living organisms, the possibility of adaptation and change.

Some, however, might prefer to consider the O9A as more akin to a 'sinister virus' that affects or which can affect (can infect) and which lives in or can live in our psyche (and which thus can alter the thoughts, feelings, and behaviour of people), and which like all virii, has an innate ability to replicate and mutate itself. Little wonder, then, that - without a headquarters, without an office or offices, without meetings, without a sanctified 'membership', without a contact address, without a leader, committees, a hierarchy; without any perceptible external organizational structure - it has managed to spread, from small beginnings in rural Shropshire and Herefordshire, across the world, to places such as Belgium, Germany, Russia, Poland, Serbia, Australia, and North and South America. Little wonder, also, that many times 'the O9A-effect' is short-term, with many of those affected 'recovering' from the O9A after some months, or after a year or so; and little wonder that some of these 'recovered ones' unknowingly still carry the O9A within them, able to infect susceptible others, or even themselves liable to suffer a relapse or perhaps be reinfected with a new strain of the virus which they themselves or others, again unknowingly, may have nurtured.

Such metaphors aside, the five essential aforementioned elements that form the O9A have, unsurprisingly, escaped the attention of most if not all of those who, over the past thirty years or so, have written about, commented upon, and criticized, the Order of Nine Angles. For such writings, commentary, and criticism, has tended to focus on either the lack of any perceptible external organizational structure, or - more often - on a few of the more amoral or adversarial practices advocated by - or rather, enshrined within - the O9A; practices such as culling (human sacrifice), and the use of political or religious extremism, and the commission of crime, as practical and effective personal learning experiences and challenges.

Thus has the O9A come to be mistakenly regarded as a 'neo-nazi satanist group', as 'an extreme form of satanism', or dismissed as a 'minor underground occult group', and this latter despite the significant contributions made by the O9A to occultism, and despite the fact of the historical nature of many of its traditions.

Occult Contributions and Historical Traditions

The Order of Nine Angles has presented numerous occult traditions, techniques, and esoteric knowledge, not found in extant occult groups, in ancient and modern occult literature, or in the writings of modern occultists. In addition it has made original contributions to occultism. Among the contributions, and the unique occult traditions, of the O9A are the following.

1. The Seven Fold Way. With its practical tasks, occult workings, septenary correspondences, and grade rituals, this is a modern, practical, anados, and thus a living continuation of the ancient Hellenic hermetic tradition. For details, refer to the essays *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*, and *Originality, Tradition, And The Order of Nine Angles*, in Part Two, below.

Also, no extant occult group has ordeals such as the basic (c. three month) wilderness living - or the extended (c. six months) wilderness living - of the grade ritual of Internal Adept, nor the (lunar) month-long subterranean dwelling of the Camlad Rite of The Abyss. Both are modern versions of ancient esoteric techniques designed to test the candidate and cultivate both self, and esoteric, understanding.

2. The importance of the faculty of empathy and the revival of The Art Of Culling. Refer to the O9A texts *The Place Of Empathy In The O9A Tradition* and *Culling As Art* in Part Three.

3. Alchemical Seasons and the Error of Denotatum. These form part of the pagan Rounwytha tradition, and are outlined in the O9A texts *The Rounwytha In History and Modern Context, Denotatum - The Esoteric Problem With Names*, and *Alchemical Seasons and The Fluxions of Time* in Part Four.

4. The Star Game. The Star Game is a new esoteric language, and also develops the faculty of acausal-thinking; that is, of a perception and an understanding beyond denotatum. For an outline, refer to the essay *Originality, Tradition, And The Order of Nine Angles*, in Part Two below.

5. A rational explanation of sorcery, the psyche (of the unconscious and archetypes), of the nature of the supernatural, and of the nature of life, by a theory of acausality. For an outline of this theory, refer to the O9A text *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, in Part Three, and to the essay *The Theory of Acausality* which forms an Appendix to this work.

6. The Aeonically Perspective and the Sinisterly-Numinous. This involves not only an esoteric distinction between the fate (or destiny or life) of an individual and supra-personal wyrd, but also a rational explanation of the apprehension of what is 'beyond The Abyss'. This distinction and apprehension informs the long-term 'sinister strategy' of the O9A. Refer to the O9A text *The Aeonically Perspective* in Part Three, below, and also the essay *The Sinisterly-Numinous O9A* in Part Two.

7. Esoteric Chant. Esoteric chant - outlined in the 1980s *Naos* compilation - is not only a type of sorcery [qv pp. 107 & 109 of *The Requisite ONA*] but also an esoteric language and thus a means toward acausal-knowing. In respect of Esoteric Chant as an esoteric language refer to the O9A text *Concerning Esoteric and Exoteric Languages* in Part Four.

8. Mythos. With its mythos of The Dark Gods - of shapeshifting, powerful, acausal beings, including a female Baphomet - and with its two possible modes of apprehension of such beings/entities, the O9A not only intrigues and mystifies, but also carries on the ancient occult tradition of presenting individuals with the opportunity to personally explore the supernatural and thus gain occult knowledge. The two modes of apprehension are outlined in the O9A text *Satan, Acausal Entities, and The Order of Nine Angles*, in Part Three. The O9A is also open about using mythoi to further their sinister, aeonically, aims - see, for example, the O9A text *Geneseos Caput Tertium* in Part Three.

9. Amorality, and Satan as Adversary, Terrorist, and Extremist. Unique among avowedly satanist groups, the O9A describes itself and its ethos as socially and individually harmful, destructive, disastrous, pernicious, baleful, deadly, malicious, malevolent, sly, and offensive. For it encourages individual amorality, exeatic living, extremism, and the practical transgression of norms, including laws. Refer, for example, to the O9A text *Toward Understanding Satanism* in Part Three.

ooo

Notes

{1} See for example my essays *The Adversarial Praxis and Logos of The Order of Nine Angles*, and *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*.

{2} A useful, working, definition of anarchy (a definition supported by the O9A) is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

Summarizing The Order Of Nine Angles

0. Membership

Living by the Code of Kindred Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles aka the Sinister Code, aka the Law of The New Aeon) together with a striving to follow one of the three O9A Ways is what makes someone O9A.

1. The Three O9A Ways

- The initiatory hermetic Seven Fold Way.
- The Way of the Drecc and the Niner.
- The Way of the Rounwytha.

2. The Sinister Tradition and Ethos of The Order of Nine Angles

- The emphasis on practical ordeals, on physical challenges, and on exeatic living.
- The practical use of certain Dark Arts to develop particular occult skills.
- The individual self-knowledge and the esoteric learning - the pathei-mathos - that over a period of many years, result from those practical ordeals, those physical challenges, such exeatic living, and involvement with certain Dark Arts.
- The axiom that most individuals have the potential to consciously evolve and that one means to realize this potential is the occult one of inner transformation codified/manifest in the three O9A ways [the initiatory seven-fold way; the way of the Drecc and the Niner; the Rounwytha way].
- The axiom of the authority of individual judgement.
- The axiom that the O9A and its three ways are not sacrosanct or dogmatic and can be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived one or more of those ways and thus who may as a result have developed their own personal weltanschauung.
- The Code of Kindred-Honour, which code sets certain standards for our own personal behaviour and how we relate to our own kind and to others, and which code means (i) that those who are O9A have no prejudice in respect of such things as gender, ethnicity, or in respect of the sexual preference/orientation of others, and (ii) that we judge others solely on the basis of a personal knowing of them, and (iii) we can be sly, mischievous, misleading with those who are not proven to be of our O9A kind.

3. Summary of the Esoteric Philosophy of the O9A

(i) Ontology.

The Cosmos consists of both acausal and causal Space-Time, having causal and acausal being and beings; with humans - because of the faculty of reason - a type of nexion between causal and acausal universes.

Living beings in the causal - including human beings - are regarded as having both an exoteric and an esoteric nature (or being). Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its occult/inner/acausal essence or nature. What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark/Esoteric Empathy.

Sorcery, and the Dark Arts in general, are regraded as a means of discovering - knowing - the esoteric nature of living beings.

Sorcery is defined 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."

Humans have the potential to transcend, beyond their mortal causal death, to the realms of the acausal, and which realms are said by aural tradition to contain acausal beings/entities, some of whom may have manifested in our causal realm in the past.

(ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded than more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation.

Mundanes are defined as those who lack the quality - the arête - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

(iii) Epistemology.

Knowledge is divided into causal and acausal knowing, which compliment each other, with both regarded as necessary to attain wisdom.

Causal knowing is regarded as attainable through reason, scholarly learning, rational observation (experimental science), self-insight, exeatic living, and learning from

practical experience (pathei-mathos).

Acausal knowing is regarded as attainable through dark/sinister empathy, Insight Roles, Grade Rituals, Dark Arts, and sorcery. Dark Arts include Esoteric Chant and The Star Game. The Seven Fold Way is considered a practical means of acquiring acausal knowing.

Truth can be revealed by living the life of a sorcerer/sorceress and thus by seeking lapis philosophicus, the jewel of the alchemist.

(iv) The meaning and purpose of our lives.

To evolve into a new, a higher, species by acquiring both causal and acausal knowing and by living according to kindred honour, and which living means new communities whose law is based on kindred honour.

For this new species to - by whatever means, be it via causal or acausal technology or a combination of both - to explore and settle other planets and star systems.

(iv) How this particular posited purpose, of the philosophy, might be achieved.

By sinister dialectics and individuals following the ONA Way, currently manifest in the three O9A Ways [the Seven Fold Way, the Way of the Drecc/Niner, the Rounwytha Way], with the proviso that the ONA is a living, evolving nexion, an ancestral pathei-mathos, acceptive of and receptive to the change, adaptation, and innovation of 'those who know' [in current practice, those who have undertaken both the extended rite of Internal Adept and the Camlad rite of The Abyss] and who thus change, adapt, and innovate on the basis of their causal and acausal knowing acquired via pathei-mathos and sorcery. For it is such sorcery and such personal pathei-mathos - such exeatic experience - over durations of causal time (of decades) that are the only acceptable standard, not words, dogma, ideology, ideas, abstractions, or zeal.

Vindex - manifest in the Vindex mythos - is one esoteric prediction of one exoteric means of how the new ways of living might be created from the destruction of the old. The prediction states that Vindex can be male or female, of any perceived ethnicity and sexual orientation, and be born in any land, but is marked - known - by their adherence to the cause of kindred honour, by their practical warrior skills and experience, and by their dislike of the nation-State and its laws.

4. The Code Of Kindred Honour - Logos of The Order of Nine Angles

Introduction

The Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code, being based on honour, thus concerns personal knowing, and therefore demands that we judge others solely on the basis of a personal knowing of them - on their deeds, on their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

We know our own kind by their deeds and their way of life; that is through a personal knowing.

The O9A Code

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 ONA 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: (1) 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 (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

Part Two - Essays Concerning The O9A

- ° The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles
- ° Originality, Tradition, And The Order of Nine Angles
- ° Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles
- ° The Sinisterly-Numinous O9A
- ° The Adversarial Praxis and Logos of The Order of Nine Angles - The Drecc and The Niner In Context
- ° The Order of Nine Angles Rite of The Nine Angles

ooo

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

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life - an existence - beyond our mortal death, most probably in that realm which the O9A term the acausal {3}. That is, when the initiate finally completes their anados - their journey or quest up through the seven spheres of the Tree of Wyrð - then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

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

partake of immortality?" {4}

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

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

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

The Anados

As Myatt explains:

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

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

"According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes

or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres." {8}

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

Such an achievement, as Myatt explains,

"does not mean 'made divine/god', or 'achieve divinity' or 'become god/a god', or deification, but rather, having become immortal, to be (re)united with theos and thus, by such a 'becoming', re-present (become-of) in that new (acausal) existence the numinosity of theos, and which return and re-presentation is the real aim of our mortal lives and the function of λόγος, and of the λόγοι." {8}

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

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

This personal experiential approach - with its insistence on the necessity of practical years-long experience of both the sinister and the numinous - is unique among modern occult groups, and is manifest in the O9A's Insight Roles, many of which are amoral and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual

of Internal Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

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

The Acausal

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

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

In contrast, the ontology of the O9A is of physical things; of different types of energy. The causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the 'acausal' energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in 'archetypes' and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

This 'acausal' energy is posited to have an a-causal origin, with living things - including ourselves - being nexions; that is, of presencing (or having access to) such acausal energy. What differentiates us from all the other living beings we know, is that we have (or seem to have) the ability to consciously be aware of this 'acausal' energy and to access it, understand it (currently in a limited way) and increase it.

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

Thus, while it is convenient to speculate about, and (to aid our understanding)

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

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

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

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

Conclusion

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

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

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

R. Parker
2013

Notes

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

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

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

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

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

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

{4} *Mercvrii Trismegisti Pymander*, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: "Given the use here of the word γυῶσις, the

sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis.*"

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

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

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

{8} Myatt, op cit.

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

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

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

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

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

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

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

Originality, Tradition, And The Order of Nine Angles

Criticism of the O9A

The O9A - secretive in terms of the identity of the majority its adherents - has been widely criticized both by those claiming to be occultists (of whatever type) and by those writing about modern occultism.

The criticism has ranged from claims that the O9A merely repackaged ideas by Lovecraft, Crowley, Aquino, and others; that its claims about its traditions are spurious; to denunciation of its use of the 'modern heresy' of National Socialism and its avowal of culling (of human sacrifice). Thus the O9A has been described as a 'fascist satanist group', and as being "a minor group" in comparison with the more 'influential' and more innovative Church of Satan and the Temple of Set, and has made-up its traditions in some attempt to mythologize itself.

However, what the criticism of the O9A reveals are allegations - personal or partisan, or based on rumours - or the result of a superficial reading of only a few O9A texts. For in the thirty years since the O9A first became publicly known, no one outside of the O9A has studiously scrutinized the theory and praxis of the O9A - the esoteric philosophy of Anton Long - and offered a written critique based on such a detailed study. Who, for instance - when writing about or criticizing the O9A - has sufficient knowledge of the esoteric philosophy of Anton Long to fully understand O9A-specific topics, let alone undertake an analysis of such O9A-specific topics and write about them in a scholarly manner in the context of Western occultism and ancient mystical traditions? Such O9A-specific topics, for example, as Esoteric Chant, The Star Game, the concept of nexions, the Dark Art of Pathei-Mathos, the Septenary System, Esoteric Languages, Denotatum, Alchemical Seasons, Acausal Knowing, the sinisterly-numinous, Esoteric Empathy, the Aeonic perspective, and Sapphic esoteric groups.

Two examples should suffice to place the criticism and the allegations into the correct perspective.

Al-Kitab Al-Alfak: A Continuing Tradition

In the matter of occult tradition consider, for instance, the still widely accepted claim of the O9A having appropriated the idea of 'the nine angles' from Michael Aquino's Ceremony of Nine Angles, and in which ceremony the Aquino 'nine angles' are

"clearly Euclidean, be such two dimensional (as in the trapezoid) or three dimensional (as in the geometry of solids) and are, esoterically, imaginatively or metaphorically used to express various aspects of the modern qabalistic-indebted Western occult tradition, including the additions made by the ToS. These aspects include what has been termed 'sacred numbers and geometry', the qabala, ratios such as pi, and certain shapes regarded as having esoteric meaning, such as the pentagram." {1}

A study of O9A texts reveals that, from the 1970s on, their 'nine angles' refer to the nine combinations - the "numinous symbols of cliology" (qv. the 1990s text 'Aeonic Magick - A Basic Introduction') of the three basic alchemical substances (Mercury, Sulphur, Salt) which are represented in the pieces of the 1970s vintage O9A Star Game. These nine angles/combinations were first outlined in the 1974 text *Emanations of Urania*, and which nine combinations can be used to symbolize how the the causal and the acausal are manifest to us, as for instance in our psyche (in the nexion of causal/acausal that we are) via archetypes, 'personality types', and the esoteric correspondences of the O9A Tree of Wyrd.

Furthermore, according to Anton Long his inspiration for this 1970s theory of cliology - of nine alchemical combinations or emanations - was an ancient Arabic manuscript, of a few folios, he read while travelling and studying in the Middle East and Asia in 1971, and to which MS some scribe had added some scholia and the title Al-Kitab Al-Alfak (which translates as The Book of The Spheres), for in ancient Muslim alchemy and cosmology there are nine cosmic spheres or 'supernatural' realms.

The most distant of these spheres or realms is falak al-aflak, the 'primary of the spheres'. Below this (and thus nearer to us) is al-kawakib al-thabitah {2}, the realm of the heavenly fixed stars. Next is Zuhā, the sphere of Saturn. Then there is Mushtari, the sphere of Jupiter, followed by Marikh (Mars); Shams (the Sun); Zuhrah (Venus); Utarid (Mercury); and finally Qamar, the sphere of the Moon.

Now, anyone who have ever studied ancient Arabic alchemical, astrological, and cosmological, texts and who is also familiar with the O9A will understand and appreciate three things: (i) the connection between some of those Arabic texts and the O9A's 'nine angles'; (ii) the connection between some of those Arabic texts and the O9A's septenary system (and thus their Tree of Wyrd); and (iii) the connection between those Arabic texts and many ancient Hellenic texts, such as those of the Greek Corpus Hermeticum, and thus the connection between the O9A's septenary system and the anados of the Pymander tractate of the Corpus Hermeticum {3}. These ancient texts pre-date the qabalah by centuries; a

qabalah that is used by all modern occultists - from The Hermetic Order of The Golden Dawn, to Crowley, and Aquino - with the sole exception of the O9A who have always stated that their septenary system represents 'the genuine Western occult tradition'.

Furthermore, the O9A axiom of there being seven planetary spheres (as in the Tree of Wyrd) and two re-presentations or apprehensions of Time (causal and acausal, melded in The Abyss) which together (7 plus 2) form the nine basic emanations {4} is clearly inspired by, or based on, or is a continuation of, the ancient Arabic mystical tradition, for falak al-aflak and al-kawakib al-thabitah are clearly distant from the seven 'astrological' and named planets, just as in the Pymander tractate the septenary named spheres are distinct from the two realms beyond them {5}.

This thus places into perspective, and disproves, another silly claim made, for over thirty years and repeated even in academic circles, which is that the septenary system of the O9A is just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot" {6} - since those making and those repeating such a claim were obviously either unfamiliar with such ancient Arabic and Hellenic sources and/or had only superficially studied the O9A corpus.

The Star Game: An Original Contribution

In respect of original contributions to occult and mystical traditions, the O9A Star Game merits consideration. As with most or all things O9A allegations are and have been made; in this instance, that The Star Game is either just some version of Enochian chess or was inspired by the 3D chess of the original Star Trek series. Thus, again and as with most or all things O9A, the contributions and tradition of the O9A are disparaged or ignored, even though O9A innovations and traditions such as Esoteric Chant, The Star Game, the concept of nexions, the Dark Art of Pathei-Mathos, the Septenary System, Esoteric Languages, Denotatum, Alchemical Seasons, Acausal Knowing, the sinisterly- numinous, Esoteric Empathy, the Rounwytha, grade rituals/ordeals such as those of Internal Adept and the Camlad Rite of The Abyss, are nowhere to be found in the works of the likes of The Hermetic Order of The Golden Dawn, Crowley, Aquino, LaVey, and those influenced by any or all of them.

A study of The Star Game - which necessitates constructing both simple and advanced versions, and 'playing' it - easily reveals just how silly or how partisan such claims made against the O9A are. For where, for instance, in Enochian or 3D chess or any other board game esoteric or otherwise, are the five fundamental principles of The Star Game: (i) of every piece being transformed into another piece when it is moved; (ii) of how certain combinations of pieces, spread across the seven main boards, might represent an individual (and thus

their personality) or an Aeon, with the game thus capable of being used as a new type of sorcery; (iii) of there being nine main types of pieces formed from three basic (alchemical) elements; (v) of the complexity of both the 'simple' and the 'advanced' game, with the simple form having, per player, 27 pieces spread over 7 boards and 126 squares, and the advanced form having 45 pieces per player over 308 squares; and, possibly most important of all, (v) of The Star Game being an 'esoteric language' that enables acausal-thinking, an (acausal) apprehension beyond denotatum and thus beyond causal abstractions, and which new apprehension thus compliments the esoteric-empathy that it is the aim of rites such as Internal Adept and The Sinister Abyssal Nexion to cultivate and develop. Thus, "what the Tarot is to the Initiate and External Adept, the Star Game is to the Internal Adept." {7}

For according to the O9A, as mentioned way back in a 1980s text, "The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult in general as well as being a bridge to the future. It is, in essence, a new form of language." {8}

Contributions and Traditions

Apart from the ill-informed criticism of, and the disproven allegations made against, the O9A during the past three decades, it is interesting and indicative that no one, to date, has written in detail about O9A-specific - traditional and/or innovative - topics such as Esoteric Chant, the concept of causal-acausal and nexions, the Septenary System, Esoteric Languages, Denotatum, Alchemical Seasons, Acausal Knowing, the sinisterly-numinous, and Esoteric Empathy.

Neither has anyone written in detail about 'the sinister feminine' - that is, the muliebral ethos {9} evident in but not limited to the pagan ancestral way of the Rounwytha {10} - and thus about the importance the O9A assign to women and to muliebral qualities such as empathy. For many early O9A texts, from the 1970s and 1980s, make mention, for example, of how important the role of women is in sorcery; indeed, of how some rituals only work if a woman performs them or plays a significant role - as in the Rite Of The Nine Angles, where "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released" {11} - and why Sapphic sorcery, with its doubling of the female, is very powerful {12} and why the O9A has always had Sapphic nexions and always opposed the patriarchal ethos that has dominated and still dominates most of the world, manifest as this ethos is esoterically in the doctrine of 'might is right', in the axiom of the primacy and egoism of the individual ('my will be done'/der Wille zur Macht), and in the modern manufactured wicca which embodies the errors of abstraction and of denotatum (as in a named 'god' and goddess') and which

errors the esoteric languages of the O9A - such as The Star Game and Esoteric Chant - are and were designed to correct.

For Esoteric Chant is not only a type of sorcery {13} but also a means whereby an individual can access and maintain the apprehension of the unity beyond the human-manufactured sinister-numinous dichotomy and beyond the limitations of spoken and written languages {14}.

However, this lack of interest in studying and researching the aforementioned O9A traditions and innovations is quite understandable. For were such study and research to be undertaken it would most certainly reveal not only how original, and innovative, the O9A is and has been, but also how it does indeed, as the O9A have long claimed, represent an older occult and mystical tradition which is quite distinct from that of the modern occultism of The Hermetic Order of The Golden Dawn, Crowley, and that used and/or promulgated by the likes of Aquino and LaVey and those influenced by them.

R. Parker

25 December 2013 ev

Notes

{1} R. Parker, *The Order of Nine Angles Rite of The Nine Angles - A Comparison with the Ceremony of Nine Angles by Aquino*. e-text, 2013

{2} See, for example, the Arabic manuscript *Kitab Suwar al-kawakib al-thabitah* (c.1010 AD) in the Bodleian Library, Oxford (Marsh collection, 144), a folio of which is illustrated in the image above.

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

{4} Qv. the 121 yfayen text *The Nine Angles - Beyond The Causal Continuum*. There is also the description, in *Naos* and some older MSS, of the seven spheres being symbolically enclosed within a double-tetrahedron (qv. p.145 of *The Requisite ONA* text) which enclosure (or outer realm) represents the causal/acausal duality.

{5} As Myatt explains in his commentary on the Pyramider text in reference to section 26 and 'those forces beyond the ogdoadic physis' -

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

It is therefore easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres [qv. the quote from Cicero in section 17] - the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἕαν τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται." David Myatt, *Mercvrii Trismegisti Pymander*. 2013. ISBN 978-1491249543

As I noted in my *The Septenary Anados*, if in Myatt's translation of the Pymander text "one reads 'the acausal' instead of 'theos', then the link between the O9A and ancient hermeticism is clear." Thus, for example, in the above quotation instead of 'unite with theos' there is 'unite with the acausal', with the hermetic anados being the journey through the seven spheres in order to achieve an immortal existence in the acausal realm, which coincidentally is a stated aim of the O9A's seven fold way, and what awaits beyond the Grade of Magus.

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

{7} Naos. qv. p.166 of *The Requisite ONA* text.

In respect of the Tarot, *Naos* - revealing as it does the basics of sorcery, of magick, in a simple and understandable way - also simply outlines how to use Tarot cards in an esoteric way, in the process debunking a lot of the occult mythology that has accumulated around the process, with it being explained that 'the secret' of a reading is empathy, that the meanings of the cards given in books and by others should be ignored, that reversed cards have no significance, that the cards and their images are only used to focus one's empathic awareness, and that the layout used gives an indication to how

positive and negative energies flow and may affect, in a positive or a negative manner, the individual for whom the reading is being done.

{8} *The Forbidden Alchemy*. The MS was included in *Naos*, qv. p.186 of *The Requisite ONA*. Regarding esoteric languages in general, see the 2011 ONA text *Esoteric Languages*. A brief history of the game is contained in *The Star Game - History and Theory*.

{9} The term muliebral means:

"Of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris. Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning /Shapeshifting; (5) Veiled Strength." *Glossary of ONA Terms (v. 3.07)*

{10} Refer to pdf compilation *The Rounwytha Tradition*.

{11} O9A MS *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Stephen Sennitt's *Nox* zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{12} Mentioned in the *Sexual Magick* section of *Naos*. qv p.127 of *The Requisite ONA* text.

{13} "There are three basic ways of performing [esoteric] chant - by a solo cantor; by several voices in unison and by two cantors (or choirs) singing 'vox principalis' and 'vox organalis' a fourth or fifth apart as in organum [...] A fourth apart in parallel for dark/destructive workings, a fifth apart for constructive workings." *Naos*, MS, 1989. qv pp. 107 & 109 of *The Requisite ONA*.

{14} This maintaining of the apprehension of the unity (the physis) beyond The Abyssal Nexion is briefly mentioned in *Naos* in terms of the esoteric and aural tradition known as 'the promethean office', qv p.108 of *The Requisite ONA* text.

In respect of the limitations of languages in general, see the ONA text *Esoteric Languages*.

**Authority, Learning, and Culture,
In The Sinister Tradition Of The Order of Nine Angles**

Authority In The Order of Nine Angles

In the 2011 text *The Discovery and Knowing of Satan*, Anton Long effectively summarized what the Order of Nine Angles (ONA/O9A) – that is, what he – had been consistently expressing for well over thirty years in respect of the individualism of the O9A. Thus he wrote that

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {1}

Over twenty years earlier, in a letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, he had written:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...]"

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith'). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {2}

In a previous letter, dated 7th September 1990 ev, he wrote:

"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." {3}

Thus, and importantly:

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members." {1}

Or, as Anton Long has expressed it many times, one of the most important Dark Arts of the O9A is pathei-mathos: the individual learning that results from challenging and difficult personal experiences {4}.

In the O9A therefore, individual pathei-mathos is 'the ultimate authority'. Not individuals, not some title, self-given or otherwise. Not Mr Anton "I claim no authority" Long; not his writings; not his diverse exeatic life; not his 'esoteric philosophy' that, presenced by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes. Not what some O9A 'outer-representative' - self-described, or otherwise - has said or written {5}.

For as Anton Long wrote, way back in 1991, everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {6}

To enable others to so discover, experience, and attain knowledge and experience for themselves, the O9A has always made all its works freely available, showing a particular - and an anarchic - disdain for the principles of 'copyright' and 'intellectual property'. For,

"Such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teachings' - simply because individuality is the foundation of the ONA way [...] This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience." {2}

Learning And Culture

Given the foregoing, it should be obvious that the O9A does not - as a collective, as an 'order', or otherwise - claim any particular authority. It is only one esoteric philosophy among others; albeit a distinctive, a sinister, an amoral, an adversarial one; and one open to and founded on the principle of change, adaptation, and development, by others.

As mentioned in the text *The Discovery and Knowing of Satan*,

"Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos - the experience and the learning - of our members."

For the O9A, as it now is and as it has been during the past four decades, is the accumulated occult pathei-mathos of Anton Long and of those whose ancient pagan, hermetic {7}, and satanic, traditions (Camlad, Noctulians, Temple of the Sun) he inherited and/or personally studied and learned from {8}. A pathei-mathos, a study, and a learning, melded by Long himself into what is now known, among the occult cognoscenti and by certain academics, as both *the esoteric philosophy of Anton Long* and as *the sinister tradition*.

But, and importantly, it is this esoteric philosophy, this tradition, that now and in the future will be added to, and should be added to, and developed, by the pathei-mathos of those individuals who have followed it or been inspired by or used the three ways of individual change and individual evolution that this particular philosophy/tradition re-presents: the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

Thus,

"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 Aeonic 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 Aeonic perspective - remains." {9}

As an accumulated and accumulating esoteric pathei-mathos, the Order of Nine Angles is a new and an esoteric culture and one which manifests, which aids, not only the esoteric, the interior, the alchemical, evolution of individuals but also, because of and via its Logos of Kindred-Honour {10}, aids and indeed presences certain ways of living.

These ways of living are those where the Logos of Kindred-Honour is the only law and where the authority of individual judgement, and the necessity of individuals learning via pathei-mathos both esoteric and exoteric, are the norm, the standard.

A Sinister Anarchic Vision

The Order of Nine Angles - with its ancestral, communal, slowly accumulating pathei-mathos; with its Logos of Kindred-Honour; with its emphasis on the authority, the primacy, of individual authority and individual judgement - is both profoundly sinister and profoundly anarchic.

Profoundly sinister in that its aim, through those following or inspired by its esoteric-philosophy/sinister-tradition, is to 'presence the dark' and change individuals in particular sinisterly-numinous ways {11}. Profoundly anarchic in (i) that its Logos of Kindred-Honour, and its emphasis on the authority of the individual and of the individual judgement that pathei-mathos provides, replace the laws and the authority of the State; and (ii) that it encourages a return to the more pagan way of tribal and/or kindred communities over and above the impersonal ways of living of the modern State; and (iii) that it encourages individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and (iv) that it champions the open and free publication and distribution of esoteric information, of knowledge, and of the pathei-mathos of individuals; and (v) that it champions a re-discovery and re-presencing of the balancing, and pagan, muliebral qualities and abilities that the patriarchal, masculous, ethos of the present and the past have suppressed {12}.

This profoundly sinister and profoundly anarchic vision of Anton Long has been consistently at the heart of the ONA since its inception, manifest in some of the early public effusions of Anton Long in terms of anarchy, and the importance of personal honour, empathy, and pathei mathos (learning from practical experience).

Thus, in respect of anarchy, in a letter to Aquino dated 7th September 1990 ev, Anton Long directly and openly stated that "we [the Order of Nine Angles] uphold anarchism." Thus, in respect of personal honour, in that same letter he stated that an "essential personal quality is honour born from the quest for

self-excellence and self-understanding." Thus, in respect of the muliebral ability of empathy, he wrote, in a 1970s text concerning the Nine Angles Rite (a text published in Sennitt's *Nox* zine in the 1980s) that "such [esoteric] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

Thus the emphasis, from the 1980s *Black Book of Satan*, through to *Naos*, and evident in most of the *Satanic Letters*, on self-development, self-discovery, on learning from practical experience and from one's mistakes, on "each individual develop[ing] their own unique perspective and insight," and on expecting his own works and effusions "to become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten."

Thus the Order of Nine Angles represents a grand (an aeonic), esoteric, and original, sinister vision with a decades-long inner consistency. A vision, a culture - with its esoteric individualism and its freedom from dogma and sycophancy - that is especially relevant today and which, over the past few years, has become increasingly influential, albeit that many of those so influenced are either unaware of who and what they have been influenced by, or are unwilling to credit Anton Long/O9A.

R. Parker
2013 ev

Notes

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

{2} *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992

{3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally mis-spelling certain words (in this instance subservience) in order to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and - decades on - explicitly explained, as for example in the 2009 text *Defending The ONA*:

"In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. 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."

To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.

{4} See, for example, Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*. e-text, 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and The Aeonian Perspective*.

{5} In regard to the 'outer representative', as of the beginning of phase three (c. 2011-2012) of the century long O9A sinister strategy to disrupt the existing order, recruit a small number of suitable people (for the inner ONA), and aid the emergence of a new aeon based on the law of kindred honour, this particular causal form no longer serves a purpose. Which purpose was for a particular individual to maintain a temporary 'external, causal, O9A presence' via the dissemination of O9A MSS and the propagation of ONA theory and praxis. In effect, to aid the embedding of the ONA mythos in the collective psyche of the peoples of the West. Since this has most certainly been achieved - as witness, for instance, (i) the appearance of the Order of Nine Angles as the evil protagonists in several best-selling novels by mainstream writers such as Stephen Leather and Conrad Jones, and (ii) the mention of the O9A in mainstream books dealing with satanism and the occult - then that particular causal form is no longer required. Indeed, to continue it would be detrimental to the 'open source' and the collective way that the ONA mythos and ONA theory and praxis now needs to be (to paraphrase what AL wrote in his letter to Aquino dated 20th October 1990 ev) disseminated, developed, adapted, changed, extended, and transformed.

The three phases of the current decade, and past decades, are mentioned in texts such as the 119yf one *Toward The Dark Formless Acausal*. They are described in detail in the 122yf, and omega9alpha, document *Geneseos Caput Tertium* from which this is a quotation:

"The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes,

dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine."

{6} *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

{7} See the 2013 pdf compilation *Hermetic Origins of The Order of Nine Angles*.

{8} A lot of the ancestral pathei-mathos Anton Long inherited he expressed in the five fictional stories that form the Deofel Quintet.

For instance, both *The Giving* and *Breaking The Silence Down* express something of the ancient Rounwytha tradition. The Falcifer story expresses elements of the *Temple of the Sun* tradition; while *The Greyling Owl* relates some aspects of the Fenland/Cantabrigian Noctulian tradition. In the novel *The Temple of Satan* all three traditions make an appearance.

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text, 2013

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

{11} Regarding the sinisterly-numinous, see R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{12} The muliebral qualities are manifest not only in the mythos of the female Baphomet, in the Rounwytha tradition and in the many Sapphic ONA nexions, but also in the esoteric empathy that Insight Roles, the Rite of Internal Adept, and the years-long 'numinous' preparations for the Rite of The Abyss, cultivate and develop. They are also manifest in the Logos of Kindred-Honour, which applies equally to all who are O9A irrespective of gender and personal sexual preference.

Regarding the preparations for the Abyss, see *Enantiodromia - The Sinister Abyssal Nexion*. Regarding empathy, see, for example, the pdf compilation *Empathy, Pathei-Mathos, and The Aeonic Perspective*.

The Sinisterly-Numinous O9A

The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution - that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon - may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire arête and wisdom, and all three are practical and individual, involving as they do the individual pathei-mathos (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual 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.

As befits the individualistic, the anarchic {1}, the non-dogmatic, and the experiential, approach of the O9A, an individual is free, and encouraged, to choose which way to follow and/or experiment with; just as they can combine aspects of one way with another if such a combination or combinations work for them. For they all lead to, or can lead to, the same goal, and, as the O9A have stated many times, "what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality."

However, given that the most structured, and instructional, of these three ways is the Seven Fold Way of traditional nexions, we shall concentrate here on that approach in order to reveal, and to appreciate, the sinisterly-numinous nature - the essence - of the O9A.

The Seven Fold Way

The Seven Fold Way (aka The Seven Fold Sinister Way) provides an anados {2} of seven stages/grades each of which is linked to well-documented and specific tasks, and which Seven Fold Way has associated with it various Dark Arts (such

as The Star Game) by which the required esoteric skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. The Seven Fold Way also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since - to paraphrase the beginning of the O9A text *Naos* - fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden 'essence' - of 'things' and of individuals (including ourselves) - that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For,

"The whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with their seven fold way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds [...] This archetypal map of ourselves, our psyche, and of Nature, the supernatural, and the cosmos, is also re-presented in The Star Game." *Quintessential O9A*

In its initial stages - that is, up to and including the early years of an Internal Adept - this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'sinister'. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'numinous'.

Of the much misunderstood concept of numinous, Myatt interestingly - and relevant to the Seven Fold Way - writes {3} that,

{Begin quote}

Correctly understood, numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of *ἅγιος* which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of

the gods/wyrd/the fates/morai in the sense of their retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous – in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance – which is evident in much of Greek tragedy, from the *Agamemnon* of Aeschylus (and the Orestia in general) to the *Antigone* and the *Oedipus Tyrannus* of Sophocles.

The two apparent aspects of the numinous are wonderfully expressed by Rilke:

Wer, wenn ich schrie, hörte mich denn aus der Engel
Ordnungen? und gesetzt selbst, es nähme
einer mich plötzlich ans Herz: ich verginge von seinem
stärkeren Dasein. Denn das Schöne ist nichts
als des Schrecklichen Anfang, den wir noch grade ertragen,
und wir bewundern es so, weil es gelassen verschmäht,
uns zu zerstören. Ein jeder Engel ist schrecklich.

Who, were I to sigh aloud, of those angelic beings might hear me?
And even if one of them deigned to take me to his heart I would dissolve
Into his very existence.
For beauty is nothing if not the genesis of that numen
Which we can only just survive
And which we so admire because it can so calmly disdain to betake us.
Every angel is numinous

wenn ich schrie. 'Were I to sigh aloud' is far more poetically expressive, and more in tune with the metaphysical tone of the poem and the stress on *schrie*, than the simple, bland, 'if I cried out'. A sighing aloud – not a shout or a scream – of the sometimes involuntary kind sometimes experienced by those engaged in contemplative prayer or in deep, personal, metaphysical musings.

der Engel Ordnungen. The poetic emphasis is on *Engel*, and the usual translation here of 'orders' – or something equally abstract and harsh (such as hierarchies) – does not in my view express the poetic beauty (and the almost supernatural sense of strangeness) of the original; hence my suggestion 'angelic beings' – of such a species of beings, so different from we mortals, who by virtue of their numinosity have the ability to both awe us and overpower us.

{End quote}

Thus the 'numinous', correctly understood, has of itself two (seemingly, to some, contradictory) aspects, just as the 'sinister' itself has two (seemingly, to some,

contradictory) aspects or modes of apprehension; a duality of aspects within each particular 'form' that myths, legends, art, literature, and sometimes religions, have often ventured to express or tried to explain.

In The Rite Of The Abyss of the O9A's Seven Fold Way {4} the two apparent opposites, of sinister and numinous, are melded together and then transcended, with the underlying unity - the essence - beyond such forms/ideations having been discovered. There is, thus, as I mentioned in a previous article, a personal, a direct, knowledge of "the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {5}

In effect, this a deeper, more profound, more dangerous, type of the interior, the alchemical, 'coagulation' that the Rite of External Adept aims to create, and it is no coincidence that the first part of the Seven Fold Way - the way to Adeptship - is termed, in *Naos*, 'physis magick'. For, as mentioned in the Pymander tractate of the Corpus Hermeticism, the aim is to "seek to learn what is real, to apprehend the physis [φύσις] of beings" {6}.

The Abyss and Beyond

It would be a mistake, albeit an understandable one, to suggest or to believe that in some manner, for the Master/Lady Master/Mistress of Earth - those who have successfully emerged from The Abyss - the Left Hand Path (the sinister) has given way to the Right Hand Path (the numinous). Instead,

"The Grade Ritual [of The Abyss] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated: "The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth." What has been separated - into apparent opposites - is the sinister and the numinous." {7}

That is, that 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.

As Anton Long wrote, in respect of his own experience,

"In the context of beyond The Abyss, such designations [LHP/RHP] based on such a dichotomy become, and are, irrelevant because without sense and meaning." {8}

It would also be a mistake to consider that there is an 'archetypal' Master or Lady Master. For, as with the Internal Adept, there are as many 'types' as there are individuals with the experience, nature, the character - the physis - to attain that particular occult Grade. Thus, just as the Grade Ritual of Internal Adept makes the individual aware of - or intimates things concerning - their personal Destiny, so does The Rite of The Abyss provide the Master/Lady Master with an understanding, sans denotatum, of wyrd and of the Aeonie sorcery necessary for their particular aeonic presencing, and which sorcery may (or may not) involve the use of particular causal forms, and may (or may not) involve them with assuming some rôle, public (exoteric) or covert (esoteric), and which role may be (or may not be, usually is not) connected with the occult howsoever described or denoted (esoterically or exoterically).

Far beyond the Master/Lady Master - in terms of earth-measured years - is The Magus who formulates and who declaims a new Logos and who therefore brings forth "another perceiviation; that is, another way of perceiving and understanding Reality, and which perceiviation thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon." {9}

For the O9A, this new Logos, as mentioned elsewhere {9}, is The Law of Kindred Honour, and which law has the potential to manifest not only a new type of individual but also new ways of living independent of the now ubiquitous modern State. And it is The Law of Kindred Honour which manifests, and which explains - without words or dogma - what has been, for convenience, termed 'the sinisterly-numinous' (the living and life-affirming unity beyond the illusion of causal opposites) and which thus expresses the exeatic nature of that presencing described by the appellation The Order of Nine Angles.

R. Parker
December 2013 ev

Notes

{1} Given that the O9A is and has been much misunderstood in respect of its adversarial and sinister use of certain political, and religious, causal forms, it is worth repeating that it has always championed anarchism; qv. the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*.

A useful, working, definition of anarchy (a definition supported by the O9A) is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

It is no coincidence that the O9A's 'code of kindred honour' is thus profoundly anarchic in that it champions the law of personal honour over and above the abstract impersonal laws of The State.

{2} R. Parker. *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. 2013

{3} The quotation is from Myatt's commentary on section 5 of the Pymander tractate of the Corpus Hermeticism. David Myatt, *Mercvrii Trismegisti Pymander de potestate et sapientia dei. A Translation and Commentary*. 2013. ISBN 978-1491249543.

The translation of, and notes on, the poem by Rilke are by Myatt.

{4} The Rite is given in full in Anton Long, *Enantiodromia: The Sinister Abyssal Nexion* (pdf). Second edition, 2013.

{5} R. Parker, Anados. Op.cit.

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

{7} Anton Long. *Enantiodromia*. Op. cit.

{8} Anton Long. *Lapis Philosophicus*. 2011

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. 2013

**The Adversarial Praxis and Logos of The Order of Nine Angles
The Drecc and The Niner In Context**

The Order of Nine Angles was the first occult group to publish, in its text *The Geryne of Satan*, a comprehensive and scholarly account of the historical usage, in the English language, of the terms Satan, Satanism, and satanic. An account which, though often unacknowledged, has proved quite influential among non-O9A satanists, and which clearly explained that, historically, the terms implied being a human adversary and being adversarial and heretical.

Way back in the those 1970s and 1980s days of documents produced on typewriters, then photocopied, and manually distributed by a postal service, The Order of Nine Angles was also the first modern avowedly satanist group to explain and to emphasize that satanism was, in essence, an individual adversarial praxis and that it was personal practical experience - exeatic and

magickal - that mattered.

Thus, in his early 1980s polemical text simply entitled *Hell*, Anton Long wrote of satanism that:

"First it is about rebellion - against the conformity of the present. And I mean a real rebel, a real outlaw - someone who cuts a dash, who has charisma, whose very presence makes others uneasy (and who does not have to wear some stupid 'costume' to do this). Second - try something to see if you get away with it. If not - tough, you failed. There are plenty of others. If you succeed, try again, until you know your limits. Choose a good cause, or a bad one or no cause at all, and really live, intoxicating yourself with life, danger, achievement. Do not rest and never be afraid to face the possibility of death. But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon. Third, learn from your experience - like you would learn from a 'bad' woman (or man) in your youth when sex was still something of a mystery. A real Satanist does not often do magick - they are magick by the very nature of their dynamic, zestful existence. It is experience which teaches, from which you learn."

Even in the early 1990s, when the O9A had achieved a modicum of public notoriety and the *Naos* text, and thence 'the seven fold way' was known among the occult cognoscenti, the emphasis was the same. Thus, in his letter to Diane Vera dated 28th May 1992 eh {1} Anton Long wrote that "the ONA offers a practical system [and] is critical and controversial: it is provoking, Adversarial." Similarly, in a letter to Aquino dated 7th September 1990 ev he wrote that "we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are in the ToS or the Church of Satan. Such a dogma is an historical absurdity."

In another letter to Aquino, dated 20th October 1990 ev, he wrote that "we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...] Each individual arrives at their understanding via experience."

There was also, in these early pre-internet texts, mention made (as it was in the *Hell* text quoted above) and an emphasis placed on, the concept of honour. Thus, in a letter to Aquino dated 7th September 1990 ev Anton Long wrote: "I consider debate about ethics futile in a LHP context - except to express the obvious Satanic assertion (qv 'The Dark Forces' in Fenrir 4) that one essential personal quality is honour born from the quest for self-excellence and

self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual follows and as far as the ONA are concerned this quality is one of those that marks the genuine Satanic elite."

In practical terms, this meant that those associated with the O9A from its earliest days chose their own ways and means - their own praxis - in their individual adversarial quest of self-discipline. An individual choice mentioned, for example, in the *Satanic Letters* in a letter addressed to 'Julian' and dated 24th March 103yf, where it is said that what matters is the essence and that "the outer form can vary".

Thus, there were those who chose a "dynamic, zestful existence" as a real latter-day outlaw or 'criminal', for instance, and who thus "intoxicated themselves with life, danger, achievement" and did little or no magick (aka sorcery). This type of choice is mentioned in the first chapter of *The Black Book of Satan*, first printed and openly distributed in 1983, where it is stated that "Satanism is fundamentally a way of living - a practical philosophy of life", that Satanic ceremonies are simply a means to enjoy the pleasures of life, and that those who do not wish to follow the path [the seven fold way] to Adeptship and beyond can and should enjoy the satanic philosophy of living.

Then there were those who chose to follow the initiatory Seven Fold Way as outlined in *Naos* and guided, perhaps - as Anton Long mentions several times in the *Satanic Letters* - by someone who had gone that way before.

Then there were those reclusive few who continued the Rounwytha tradition; the way of empathic magick, mentioned for instance in the *Satanic Letters* (letter to Lea, dated 23rd September 1990 ev) and more fully described in texts such as the compilation *The Rounwytha Tradition*.

The Way of The Drecc and The Niner

It can thus be seen that what has become known, in recent O9A-speak, as the ways of 'the Drecc' and 'the Niner' {2} have a long history in the Order of Nine Angles. For these are adversarial, individual, practical, and rebellious ways of exeatic living - of a "dynamic, zestful existence" - whose only guiding and governing principle is that of a personal honour carried "with you everywhere like a favourite concealed weapon" and which personal honour enshrines and presences not only the essence of the satanism of the Old Aeon but also, and more importantly, the law of the forthcoming New Aeon.

In effect, the kindred honour promulgated by the Order of Nine Angles - and which equally applies to those who choose the way of the Drecc/Niner, the

Seven Fold Way, and the way of the Rounwytha - is what binds those of the O9A, whatever way they personally choose.

Furthermore, in his commentary on the Greek text of the Pymander tractate of the Corpus Hermeticism {3} Myatt, in reference to section 9 of that text {4}, mentions that it might suggest

"whose utterance [who by speaking] brought forth [...] Hence, Pœmandres might well be saying that is was by speaking, by the act of uttering or declaiming a logos, that this theos - whomsoever or whatever theos is - brought forth a[nother] perceiveration; that is, another way or means of apprehending - of knowing, understanding, and appreciating - the cosmic order."

This would explain the long-held occult belief that a Magus declaims a new logos (λόγος) and thus can inaugurate a New Aeon. In the case of the O9A, therefore, the Magus is 'Anton Long' who brings forth, in his esoteric philosophy, "another perceiveration"; that is, another way of perceiving and understanding Reality, and which perceiveration thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon.

This O9A Logos is The Law of Kindred Honour.

R. Parker
2013 ev

Notes

{1} The term drecc is used to describe those, who following or inspired by the O9A and its sinister, adversarial, ethos, are part of or who control a territorial gang or who belong to an extended 'O9A family'. The term niner is used to describe those 'lone operatives' who live an exeatic life and whose association with the O9A is often covert. In practice, the terms are often used interchangeably.

The O9A describe dreccs and niners, and thus sinister tribes and the like, as new Dark Arts - as new types of sorcery - who and which "Presence The Dark in practical ways" (Glossary of ONA Terms, v. 3.07). Furthermore,

"The ONA has as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and also significantly extended

and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner." Anton Long, *Toward Understanding Satanism*.

{2} *The Satanic Letters of Stephen Brown*. Two volumes, 1992.

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

{4} ἀπεκύησε λόγω ἕτερον Νοῦν δημιουργόν - "Whose logos brought forth another perceivoration."

The Order of Nine Angles Rite of The Nine Angles
A Comparison with the Ceremony of Nine Angles by Aquino
And A Brief Study of The Meaning of The Nine Angles

0. Introduction

For well over thirty years many of those involved with modern occultism and/or satanism - influenced consciously or otherwise by the Church of Satan (CoS) and/or by the Temple of Set (ToS) - have alleged, without providing any evidence, that the Order of Nine Angles (O9A) based their 'nine angles' on the term 'nine angles' used by Michael Aquino in the CoS's *Ceremony of Nine Angles* and described by him in texts such as *Commentary on the Seal of the Nine Angles*.

These allegations, of the O9A thus being influenced by the ToS and the CoS, were made despite the O9A having published their *Rite of the Nine Angles*, and continued even after the O9A published various texts explaining how their term re-presented or manifested, in terms of numinous symbols, the nine basic combinations of the three fundamental alchemical forms as described by their 1970s septenary Star Game, and therefore related to the seven spheres of their septenary system which itself was a symbolic or archetypal representation of the nexus between causal and acausal space-time. Thus, according to the O9A, these nine combinations are important for an understanding of the *anados* historically described in Hellenic texts (such as the Pymander tractate of the Corpus Hermeticum) dating from or before the second century CE and which *anados* was the quest, through the seven spheres, for gnosis and wisdom {1}.

For the O9A, the 'nine angles' were therefore an important aspect of their initiatory, experiential, Seven Fold Way, exoterically and esoterically. A means,

as they made clear in their MSS, of symbolizing, objectifying, consciously understanding and integrating into the psyche, various archetypal forms as a prelude to the 'individuation' that was their grade of Internal Adept. Hence, for example, how in MSS such as *Emanations of Urania, Notes Toward A Heuristic Representation of Cliology*, the 'nine angles' (aka the nine basic pieces of the Star Game - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ and so on) could be used to symbolize/explain Jung's 'personality types'.

Hence, also, how for the O9A their various 'nine angles' rites of sorcery were invocations/evocations of their Dark Gods, since the Dark Gods could be considered (a) to have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, and/or (b) to have an objective existence as living entities in acausal space-time (in an acausal universe) with it being for the individual following the experiential Seven Fold Way to discover, by using the Dark Arts of the O9A, which of those two explanations might best re-present Reality or if indeed there was a third and esoteric explanation which each initiate needed to discover for themselves.

Given the continuing allegations made against the O9A in respect of the term nine angles, it is instructive to compare, and comment upon, Aquino's *Ceremony of Nine Angles* and the O9A's Rite of Nine Angles.

1.0 The Ceremony of Nine Angles

From *The Satanic Rituals*.

This ceremony is to be performed in a closed chamber containing no curved surfaces whatsoever. No open flames are to be in the chamber except for a single brazier or flame pot. General illumination is provided through controlled starlight or moonlight, or via concealed ultraviolet devices. Above and behind the altar platform should appear the outline of a regular trapezoid. The celebrant and participants all wear masks or headpieces to blur or distort the true facial features [...]

Celebrant: N'kgnath ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag'n'glu [...]

Hail, father and lord of the angles, master of the World of Horrors. We speak the Bond of the Nine Angles to the honor of the flutes of the laughing one [...]

Shub-Niggurath: Through the angles I speak with the hornless ones, and I pledge anew the bond of the Daemons [...]

All: From the First Angle is the infinite, wherein the laughing one doth

cry and the flute wail unto the ending of time [...]

From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrons unto the Daemons of creation, whose seal is at once four and five and nine [...]

From the Ninth Angle is the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire.

From the *Commentary on the Seal of the Nine Angles* by Aquino:

The Ceremony of the Nine Angles was [...] conceived as a noetic vision and GBM [Greater Black Magic] expression.

First angle: Unity. The concept of the Universe as the totality of existence.

Seventh angle: the destruction of the status of monotheism by the addition of a line/angle to the hex. The legacy of the First Beast of Revelation [...]

Eighth angle: The temple containing the trihedral angles is a truncated pyramid [...]

Ninth angle: the culmination of this dynamic process: the Black Flame in its perfection: the 'will to power' of Nietzsche in a glory of desire [...]

1.1 Notes

The *Ceremony*, dating from 1972, uses a variety of props, a language style reminiscent of the rituals of The Hermetic Order of the Golden Dawn, as well as invented words in homage to Lovecraft, for dramatic effect, making it a kind of occult psychodrama, familiar from some of the ceremonies of The Hermetic Order of the Golden Dawn, although Aquino's psychodrama is rather more refined. As Aquino's *Commentary* suggests, it was invented by him to express a particular type of weltanschauung, the esoteric content of which is entirely redolent of The Hermetic Order of the Golden Dawn, Crowley, the Church of Satan, with bits of the pseudo-mythology from the fictional stories of Lovecraft added. That is, it is entirely redolent of the modern qabalistic-indebted Western occultism developed by (some would say invented by) The Hermetic Order of the Golden Dawn, Crowley, et al.

2.0 The Nine Angles Rite According to Anton Long and the O9A

The following extracts are from the O9A text *The Rite of Nine Angles*.

The rite may be undertaken on either the autumnal equinox (for the Dabih gate) or the winter solstice (for Algol). The Naos rite is suitable for southern climes and will not be given here although in form it is the same as the version given. Ideally, the rite should be undertaken either:

- a) on a hill-top of pre-Cambrian rock which lies between a line of volcanic intrusion and another rock - in Britain, this other rock is 'Buxton'
- b) in an underground cavern where water flows [this applies only to the 'chthonic' form]
- c) in a glade consecrated beforehand within a circle of nine stones (the first stone being set on a night of the new moon with Saturn rising, the second at the full moon and so on: the first stone marking the point on the horizon where Saturn rises). [Note: this applies only to the 'natural' form of the rite.]

Further, the time is right when, for Dabih, Venus sets after the Sun, and the Moon itself occults Dabih or is near to it; and, for Algol, when Jupiter and Saturn are both near the Moon which is becoming new, the time before dawn. These conditions mean that the energies are available to enhance the working.

The rite exists in three versions - the natural form, the chthonic, and the solo. The chthonic form may be combined with the *Ceremony of Recalling* and the Sacrificial Conclusion undertaken according to Tradition [...]

The chthonic form involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant together with a congregation of male and female [...]

All the forms require a crystal tetrahedron made of quartz [a minimum of three inches in height (no bevelled edges) although six inches and > is more effective].

Chthonic Form

If the special conditions cannot be met [(a) and Algol are most effective; (b) and Dabih are generally for channelling into specific events/individuals] then a hill-top containing volcanic quartz is suitable.

The crystal should be placed on an oak stand with a sheet of mica

between it and the wood [this enhances still further the effect of the crystal and is a recent modification). The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six - three male and three female) form a circle around them. The congregation dance moonwise and according to their desire chant "Atazoth" as they do 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 [see set texts] while the Priestess places her hands on the crystal, visualizing the Star Gate opening (as in I).

After the Diabolus, the Priest signals to the congregation who begin an orgiastic rite according to their desires. 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 [see set texts). While the Cantors are chanting the Priest and Priestess continue their visualization.

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.



2.0 Notes

The *Rite*, dating from the early 1970's (around the same time as the Aquino Ceremony), gives a plethora of esoteric details not found in the modern qabalistic-indebted Western occultism developed by and practised by The Hermetic Order of the Golden Dawn, Crowley, CoS, ToS, et al; and not found in the pseudo-mythology of Lovecraft. For instance, a cantor trained in sinister Esoteric Chant. The chant itself. The technique of vibration/chanting a fifth apart (or an octave and a fifth) and/or in parallel. The use of a crystal tetrahedron.

There are none of the 'dramatic declamations' found in Aquino's Ceremony. And there is no detailed 'commentary' separate from the rite to explain what is meant, what is going on, what is to be expected; or why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or even whether the rite is an evokation or an invokation {2}. Perhaps most interesting of all, the 'nine angles' are not even mentioned in the rite itself.

3.0 Comparison

The two occult workings are clearly very different, with nothing whatsoever in the O9A Rite to suggest or even imply that Aquino's Ceremony was used either as a source or as inspiration.

The *Ceremony of Nine Angles* continues, and (like the ToS) creatively adds to, the modern qabalistic-indebted Western occult tradition. Compared to that tradition, the O9A Rite seems strange, almost 'non-Western', with only a few elements that someone studying or following that modern Western tradition would find familiar, as in - for instance - the terms priest and priestess, and as in the optional orgiastic rite (which, interestingly, can be replaced with the congregation chanting the Diabolus in fifths).

In addition, while there is a commentary by Aquino on his *Ceremony*, and the ceremony itself has been much discussed within and without the ToS, there is no commentary on the O9A Rite, and neither has the O9A published any explanations concerning it. For the O9A view is that it is practical occult experience, and the individual judgement, and knowledge, arising from such practical experience, which matter.

3.1 The Meaning of The Nine Angles

As the *Ceremony of Nine Angles* and the Commentary by Aquino (and later texts by the ToS) make clear, the 'nine angles' of the CoS/ToS are clearly Euclidean, be such two dimensional (as in the trapezoid) or three dimensional (as in the geometry of solids) and are, esoterically, imaginatively or metaphorically used

to express various aspects of the modern qabalistic-indebted Western occult tradition, including the additions made by the ToS. These aspects include what has been termed 'sacred numbers and geometry', the qabala, ratios such as pi, and certain shapes regarded as having esoteric meaning, such as the pentagram.

The inspiration for these 'nine angles' is (i) that modern qabalistic-indebted Western occult tradition, and (ii) the creativity/imagination (or 'greater black magic') of individuals (such as Aquino), trained in and indebted to, that tradition.

In contrast, the 'nine angles' of the O9A are exoterically (that is, in terms of current geometry) more akin to a Riemannian (causal) metric and thus non-Euclidean, although - as various ONA texts have mentioned - should be more accurately described as aspects of the acausal-causal geometry of a nexion for which no mathematical representation currently exists, although some topological representations (such as a Hilbert space) may be useful in suggesting how such an acausal-causal geometry might be mathematically represented.

Esoterically, the 'nine angles' of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeonic sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal energies; and (ii) as a modern re-presentation, *sans denotatum* {3}, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal.

The inspiration for - or the tradition used by - the Order of Nine Angles/Anton Long was the ἑνοδος (septenary, Hermetic, or otherwise) described historically in various Hellenic, Indic, Persian, and alchemical texts, such as the Pymander tractate of the Corpus Hermeticum and the Arabic MS *Al-Kitab Al-Alfak*, and which Arabic MS may have been influenced by texts such as *Shams al-Ma'arif* {4}.

4.0 Conclusions

(1) The 'nine angles' as described by Aquino is something Aquino created as part of the Temple of Set belief system, based as that system is on the modern qabalistic-indebted Western occult tradition invented (or put together) by The Hermetic Order of the Golden Dawn, Crowley, et al.

(2) The Aquino 'nine angles' system has no basis in the 'nine angles'/nine emanations and the septenary ἑνοδος described historically in various Hellenic, Indic, Persian, and Arabic, texts.

(3) The O9A based their 'nine angles' and their septenary system on those historical texts, and not on what Aquino or anyone else in modern times wrote or created, and not on the modern qabalistic-indebted Western occult tradition.

R. Parker
November 2013 ev
(Revised 11/11/13)

Notes

{1} See Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Pœmandres part of the Corpus Hermeticum.

{2} Update, 11/11/13. It has been brought to my attention (kudos to DL9) that an original, and short, 1970s typewritten O9A MS concerning the Rite of Nine Angles included some information about the Rite. This MS was published, in the 1980s, in Stephen Sennitt's LHP *Nox* zine, and was later included in the book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

Although this typewritten MS does not explain or even hint at why such things as Dabih, or pre-Cambrian rock, are or may be important; or why there are three versions of the rite; or whether the rite is an evokation or an invokation, it does briefly state (a) that the Rite of Nine Angles represents the central mystery of alchemy; (b) that the grade ritual of Internal Adept "may be regarded as necessary preparation for the Rite of Nine Angles", and that (c) "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way (cf. Oliphant's *Sympnuemata*, p. 101f)..."

The MS also contains an interesting and early reference to the importance of empathy in the sinister tradition of the O9A: "...and it is the empathy the individual possesses for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself, and for the natural form of the Rite of Nine Angles this empathy approximates to the Taoist Wu-Wei."

Another early O9A MS, also published some years later in the 1980s in *Nox*, made mention of the fact that "the nine angles are represented in the septenary Star Game of the Order of Nine Angles."

{3} *Sans denotatum* exoterically means an apprehension devoid of all abstractions/opposites/denoting, including the denoting described by the terms deity/deities and by allegories, symbolic or otherwise. Several of The Dark Arts of the O9A are devoted to cultivating this type of apprehension, one of which Arts is The Star Game.

{4} In respect of historical sources for terms/concepts such as nine angles, nine emanations, nine spheres, and a septenary system:

I. Re the septenary system and the anados, qv. Myatt, *Mercvrii Trismegisti Pymander* (2013), which is Myatt's translation of and commentary on the Pymander/Pœmandres part of the Corpus Hermeticum.

II. Re the Nine Angles, qv. what Professor Connell Monette of Al Akhawayn University, Morocco, wrote:

A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself has nine corners; or perhaps from the Sanskrit *srivatsa*, a special mark with nine angles that indicates the supernatural or the heroic.

On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure has nine angles: the number nine often occurs in connection with auspicious objects, powers and ceremonies related to material welfare'. See Gonda, J. '*Ancient Indian Kingship from the Religious Point of View*', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states '*Alii dicebant terram novem constare angulis, quibus celo innititur.*' (Others said that the Earth had nine angles, by which it was lifted up to Heaven), see Charpentier, J. '*Treatise on Hindu Cosmography from the Seventeenth Century*', *Bulletin of the School of Oriental Studies*, University of London, Vol. 3, No. 2 (1924): 317-342.

It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse. See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, *Studies of the Warburg Institute*, University of London (1986); Ritter, H. ed. *Ghāyat Al-Hakīm Wa-Ahaqq Al-Natijatayn Bi-Altāqdīm* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

See also the book by Reitzenstein and Schaeder *Studien zum antiken Synkretismus aus Iran und Griechenland*, (Studien der Bibliothek Warburg), Teubner, Leipzig, 1926.

III. In respect of the Nine Spheres qv. David Myatt's commentary on the Hermetic text 'the Divine Pymander' where he quotes the Latin text of the *Somnium Scipionis* as described by Cicero, in *De Re Publica*, Book VI, 17, and gives 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 [...]

Part Three - Selected O9A Texts

- ° Advice For Neophytes Regarding The Order of Nine Angles
- ° Geneseos Caput Tertium
- ° The Aeonie Perspective
- ° The Place Of Empathy In The O9A Tradition
- ° The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles
- ° Toward Understanding Satanism
- ° Culling As Art

ooo

Some Advice For Neophytes Regarding The Order of Nine Angles

The Three O9A Ways

This text is a proem for those considering: (i) following one the three occult ways, or paths, of the sinister and esoteric tradition of the "dangerous and extreme" Order of Nine Angles (ONA/O9A) or (ii) using one of more of those three ways (in whole or in part) as a beginning of, or as inspiration for, their own unique sinister quest. The three O9A ways are: (i) the initiatory seven-fold

way; (ii) the way of the Drecc and the Niner; (iii) The Rounwytha way.

All three ways can be undertaken by an individual alone, or with a trusted partner, although both the seven fold way (7FW) and the way of the Drecc can involve others, and thus a nexion (an esoteric group) in the case of the 7FW and a gang/tribe/family-kindred in the case of the Drecc.

All three ways manifest the sinister ethos, and are part of the sinister tradition, of the O9A; and which tradition and ethos are summarized as follows:

- ° The emphasis on practical ordeals, on physical challenges, and on exeatic living.
- ° The practical use of certain Dark Arts to develop particular occult skills.
- ° The individual self-knowledge and the esoteric learning - the pathei-mathos - that over a period of many years, result from those practical ordeals, those physical challenges, such exeatic living, and involvement with certain Dark Arts.
- ° The axiom that most individuals have the potential to consciously evolve and that one means to realize this potential is the occult one of inner transformation codified/manifest in the three O9A ways.
- ° The axiom of the authority of individual judgement.
- ° The axiom that the O9A and its three ways are not sacrosanct or dogmatic and can be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived one or more of those ways and thus who may as a result have developed their own personal weltanschauung.
- ° The Code of Kindred-Honour (aka the Law of Kindred-Honour aka The Logos of the Order of Nine Angles), which code sets certain standards for our own personal behaviour and how we relate to our own kind and to others, and which code means (i) that those who are O9A have no prejudice in respect of such things as gender, ethnicity, or in respect of the sexual preference/orientation of others, and (ii) that we judge others solely on the basis of a personal knowing of them, and (iii) we can be sly, mischievous, misleading with those who are not proven to be of 'our O9A kind'.

The first thing the neophyte needs to do is decide whether they wish to (i) make contact with an established ONA nexion/group or (ii) begin their sinister quest either on their own or with a partner/friend(s)/colleague(s)/family-member(s) they already know and trust and who are also interested in matters arcane and supernatural. In recent decades, the majority of people have opted for the second option, usually because - given their individualistic character - they prefer the challenge of discovering things for themselves, have something of a

dislike of 'authority' and dogma, and prefer to learn from their own personal practical experience. If however they choose the first option, then they face the difficult task of finding an O9A nexion (or claiming to be an O9A nexion) and then, if they succeed, of judging those involved in order to ascertain whether they can be trusted and are indeed following, or are inspired by, the sinister tradition of the O9A.

The second thing the neophyte needs to do is find out about the three O9A ways and then decide which of the three O9A ways they feel may be best suited to them or which they feel the most affinity for.

Information

Information about all three O9A ways is freely and widely available, especially now (2013) via the internet. While it is incumbent upon the neophyte to judge for themselves the value and veracity of such information about the O9A as they may find via the medium of the internet, the following advice may be helpful: that the writings of someone who has followed and practised all three O9A ways in the real world for over four decades - the pseudonymous Anton Long - contain useful and valuable esoteric information, advice, and insights. As someone, not involved with the O9A, wrote in 2011, in respect of such writings:

"[He wrote his] stuff while actively engaged in many of the activities he philosophized, from violence, to insight roles, to subversion to Satanism (under his various pseudo-names). They are writings born of a man engaging in practical deeds... Without the practical experience to go with it, it's just words on a page. Like most LHP materials. Or to put it in a different context, it's like trying to truly grasp Musashi's Book of Five Rings, when never having studied a martial art (particularly a sword art) or been in a fight which had the potential to be fatal. Sure the words may bounce around in your head, but without that direct experience you'll never truly get them because they are born of, and written for a mindset that can only be acquired by direct experience. Those that hate 'doing' almost always feel threatened by such things because one can't just sit in their house and declare themselves an expert without enormous sacrifice and actual attainment."

For in practical terms, the sinister ethos, the sinister tradition, and the three ways of the O9A are 'the esoteric philosophy of Anton Long' and which philosophy is a combination of (i) the esoteric pathai-mathos of Anton Long, (ii) the esoteric traditions that he inherited (from the pagan Shropshire/Marches Camlad, the hermetic Fenland/Cantabrigian Noctulians, and (iii) the satanic northern Temple of the Sun) and (iv) his developments of those traditions {1}.

Thus,

° In respect of the ways of the Drecc and the Niner - the most direct and practical (and possibly the 'most extreme') of the three O9A ways - there is Anton Long's Code of Kindred-Honour which forms the basis for their O9A way of life, with the Niner living a sinister exeatic life alone or with a trusted partner, and with the Drecc living a sinister exeatic life in the company of their own family-kindred and/or with a gang or tribe which they either form or join.

° In respect of basic information about 7FW - the most structured of the three O9A ways - the following texts by Anton Long may be found useful:

(1) *The Requisite ONA* [pdf 49Mb] is a practical occult guide up to and including the stage of Internal Adept, containing all the required texts, including facsimile versions of *Naos*, *The Black Book of Satan*, *The Grimoire of Baphomet*, and the complete *Deofel Quintet*.

(2) *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013 ev] is the companion volume to *The Requisite ONA* and deals with the Passing of The Abyss and the occult Grade beyond the stage of Internal Adept.

(3) *Guide to The Dark Arts of the O9A* provides an overview of the Dark Arts used by the O9A.

° In respect of the way of the Rounwytha - the most reclusive and arcane of the three O9A ways - there is the Anton Long text *The Rounwytha Tradition*.

The Internet and Personal Judgement

The third thing a neophyte needs to do is understand and appreciate how O9A people operate, in the real world and via a medium such as the internet. One of the basic principles of the O9A, enshrined in the Code of Kindred Honour, is that of judging people for ourselves, individually, based on and only on a personal knowing. Thus, we who are O9A neither trust nor respect anyone unless we know them personally, in the real-world, and they have shown us, by their behaviour and by their deeds over a period of time, that they merit our trust and our respect.

This means that we most certainly do not trust nor respect some anonymous or anonymized person who writes about themselves and/or about the O9A via the medium of the internet. Thus we suspect them, and everything they write, be it via e-mail, or on some weblog or on some forum or on some website; even if - or especially if - they claim to be O9A and/or claim to be part of or to have founded some O9A nexion/group or claim to have done various sinister deeds. Thus we suspect them, and everything they write, even if they have been making such

claims or writing about the O9A for years; even if what they write seems in line with the esoteric philosophy of the O9A; and even if we have been in contact with them for years via mechanisms such as e-mail or a written correspondence.

Such an 'internet person' only becomes real to us when (to paraphrase Anton Long) they are personally known to us (thus revealing their true identity and presenting credible evidence of their O9A accomplishments), or when they have a plethora of publicly documented and verified sinister deeds, or when they have several scholarly works to their credit; although in all these instances they still remain personally untrusted until we meet with them in person and develop such a long-standing relationship as enables us to trust them and accord them respect.

Furthermore, such anonymous or anonymized persons - being unknown to us and untrusted by us - are privately not regarded as 'one of us' which means that - being how we sometimes are or can be sly and mischievous - we might via what is privately or publicly written to or about them via a medium such as the internet - give them and others the impression that we do 'respect' and 'trust' them and do 'value' their writings/waffle; and an impression given often as a means of providing them the opportunity to reveal themselves or provide documented, real-world, evidence of their claims regarding sinister deeds or their claims regarding having done such O9A things as various Insight Roles, or mastered Esoteric Chant/The Star Game, or done the Internal Adept rite. Yet, unless and until they breach the unwritten rules of our 'internet etiquette' {2} or otherwise flout the Code of Kindred Honour, we do accord them the benefit of the doubt and thus publicly treat them as possibly, just possibly, 'being of, or potentially being of, our kind'.

For, even if they are pretenders, they may serve a useful purpose; as in, for example, forming an unwitting part of the Labyrinthos Mythologicus and thus being a test of the perspicacity of neophytes and others.

R. Parker
2013 ev

Notes

{1} Regarding this esoteric philosophy, the following texts may be found useful: (1) *Hermetic Origins of The Order of Nine Angles*. e-text in pdf format, 2013. (2) *The Sinisterly-Numinous O9A*. e-text 2013 (3) *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*. e-text, 2013.

{2} See Appendix II, which gives an outline of such internet etiquette.

Appendix

O9A Internet Etiquette Guidelines

As someone, not involved with the O9A, perspicaciously mentioned a few years ago,

"[Consider the] Order of Nine Angles as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active."

Which is a good metaphor for how, exoterically, the O9A works, and has worked, both in the real world, and in cyberspace, with the virtual O9A Von Neumann machines that operate in cyberspace inspiring many, over the past decade, to build their own O9A machines in the real-world and, sometimes, develop newer models.

Yet even in cyberspace there are certain fundamentals that make such machines distinct: as being O9A; that is, as being based on 'the O9A architecture or model'. One of these fundamentals is that there are and have been certain unwritten rules - an etiquette - concerning how O9A people interact, via mediums such as internet, with others of our kind or claiming to be our kind or who are seriously interested in our sinister tradition. A necessary etiquette given that many or even most of these interactions are between anonymous or anonymized individuals.

The rules have remained unwritten because (a) they are transmitted aurally, one O9A person to another in the real world, and/or (b) our kind, or those with the nature to become of us, can and should be able to intuit what they are or be able to deduce them from the code of kindred honor, and which basic code (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds those 'of the O9A' together whichever of the three O9A ways/models they follow or even if they create their own personal way/model inspired by or formed from one or more of those ways. For, even over the internet, those with certain occult gifts/skills/abilities can often intuit a few useful things about some internet person by what, and how, and how much, that person writes, and by what they don't write.

The problem regarding O9A identity (claimed or assumed) can be easily solved by determining whether the suspect in question is using, applying, or has broken, our etiquette. Which, of course, assumes that one knows this etiquette, or has sagacity enough and/or is possessed of certain occult gifts/skills/abilities sufficient to intuit what the rules of our etiquette are. Which in itself is a test of being or aspiring to be O9A.

Geneseos Caput Tertium

Our Particular Weirdness

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

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

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

As an esoteric group - as a living ordered being, a nexion, presencing acausal energies in the causal - we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed - in nature, in character - from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of

pathei-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy. All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation - and thus going beyond egoism - is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

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

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

subject to refinement and change.

Overview Of A Sinister Strategy

The first and second phases of our strategy were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis (part of which is our aural tradition) hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition - as in yf and thus the causal form of NS - and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

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

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an

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

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

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

Hence, why we are an esoteric group - with an esoteric purpose and an Aeonic strategy and our own particular weirdness - which exists, is presented in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of

nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

Anton Long
122 yfayen

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

καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

The Aeonian Perspective of the Order of Nine Angles

In many Order of Nine Angles texts mention is made of 'the Aeonian perspective' and since this perspective is an important feature of ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest. ^[1]

The expression 'the Aeonian perspective' - also known as the Cosmic perspective - is used to describe some of our *pathei-mathos*, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

The Individual

In our esoteric philosophy the individual human being is regarded as a *nexion*. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric

praxis such as our Seven Fold Way – or our Way of the Rounwytha – are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically ^[2].

In addition, the nexion that is the individual is part of the matrix of all living beings, human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways – be they termed of the Left Hand Path or of the Right Hand Path – is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of The Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

(1) Both Wyrld and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrld.

(2) Both the sinister and the numinous – the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then – and according to their newly discovered and understood personal nature/character – enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeonic, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

The Understanding

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeonic. That is, as a means to aid their own personal development and to participate in Wyrld and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the 'deification of the self' and the perpetuation of primitive human beings by means of a belief such as 'might is right' ^[3].

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary - that what presences acausal energy and thus Life - is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms - by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments - are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist - to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric - for our perspective is that of centuries, of Aeons.

The Order of Nine Angles

The ONA is thus not some 'causal form', but rather a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time. A causal form is just that: causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrd - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-numinous, change in some of those so influenced, whether or not they know it and whether or not they try to hide it from themselves and others.

As I wrote in another recent essay:

" We grow and have grown slowly, as befits our Aeonic perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour...It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture.

Naturally, like all families, sometimes there are disputes, as sometimes a young son or daughter leaves home to adopt another culture or none. But by and large the family stays together, because of our culture, our traditions, our practices, our Occult abilities and faculties, our very long-term esoteric aims and goals.

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have

slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why we have recruited, we still recruit and will continue to recruit, in the old-fashioned way."

Anton Long
Order of Nine Angles

Notes

[1] For us, *culture* implies five important qualities, and these qualities are:

(1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) *pathei-mathos*; and (5) a living aural tradition.

It is these qualities that not only distinguish us from other animals – and from *Homo Hubris* – here on *terra firma* but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings.

For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the ONA text *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

In respect of 'the instinct for disliking rottenness' see the ONA text *Concerning Culling As Art*.

[2] A very basic overview of causal and acausal is given in *The Theory of the Acausal*.

For how we use particular terms, refer to v. ≥ 3.07 of our *A Glossary of Order of Nine Angles Terms*.

The Seven Fold Way (also known as the Seven Fold Sinister Way) is outlined The Methods and Tradition of The Seven Fold Way, with an overview given in *The Complete Guide to the Seven Fold Way*, and which overview is also contained in the ONA pdf compilation *The Requisite ONA* (51 Mb) which includes copies of all the necessary texts, including *Naos*. See also the pdf compilation *Enantiodromia – The Sinister Abyssal Nexion* which deals with The Passing of The Abyss.

The training of the Rounwytha is mentioned in the text *The Rounwytha Way: Our Sinister Feminine Archetype*.

[3] Refer to texts such as *The De-Evolutionary Nature of Might is Right*.

The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

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 [2], 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.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and

thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide – they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location – and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past – onto the mundane world they have chosen to temporarily leave behind – or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrð, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where is the beginnings of wisdom can be found.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes:

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being – those species of living beings – which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills – in this case of empathy – is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage

such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha - the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in *The Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

The Discovery and Knowing of Satan

Satan, Acausal Entities, and The Order of Nine Angles

The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality.

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

Therefore in specific matters - such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities [the Dark Gods et al] - we expect individuals to arrive at their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and

certainly make no claims that we possess *the* truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever. Our authority, such as it is, is that deriving from and manifest in the accumulated individual *pathei-mathos* – the experience and the learning – of our members.

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

Apprehensions of Satan and Acausal Entities

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

These two modes of apprehension of such entities are:

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

This mode of apprehension of such entities – while allowing for certain Occult mysteries and even (to some extent) for sorcery – is one dependant on Reality as conceived and as understood by *Phainómenon*; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such *Phainómenon*. In this Reality, sorcery is most often understood as an effect or effects of the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick).

In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon. Here, Satan can be discovered within us, and within others: and conceived as being part of our nature as human beings.

In this mode, Satan has no ultimate power or authority over us since such power and such authority as are deemed to be satanic are conceived as being within us or capable of being acquired by us by our development and liberation as individuals.

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

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

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

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

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

Individual Judgement and the Appearance of Opposites

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

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

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

Anton Long
2011 ev
Order of Nine Angles

Notes:

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

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

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

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

Toward Understanding Satanism

Editorial Note: As Anton Long notes in his *ONA Style, O9A Chic* "That we in the text *Toward Understanding Satanism* use the standard definitions of Satanism and the Satanic, as given in the complete Oxford English Dictionary, to differentiate ourselves from others who claim to represent Satanism - and who claim to be Satanic - is deliberate, although it is only to be expected that (a) only a few will understand why, and (c) many or most will regard it as confirming what they in their delusion believe in, and accept about both themselves and us."

Understanding and Defining Satanism

To begin to understand and appreciate and thus acquire some knowledge of some subject it is obviously necessary to know what that subject is about, what

it deals with, and what its character – its essential nature – is, and this knowing begins, should begin, by defining it.

A definition should have clarity and precision. For a definition is: (1) Stating exactly what a thing is, or what a word means; (2) A precise statement of the essential nature of a thing; (3) A declaration or formal explanation of the signification of a word or phrase; (4) Precision, exactitude; (5) The setting of bounds or limits of something.

Let us therefore, as is only logical and scholarly, begin with the definition of the term Satanism given in the complete Oxford English Dictionary (20 vols, 2nd edition, Oxford, 1989), a work regarded as an authoritative source, and as the definitive record of the English language. The two main definitions of Satanism are:

1. A satanic or diabolical disposition, doctrine, spirit, or contrivance.
2. The worship of Satan, alleged to have been practised in France in the latter part of the 19th century; the principles and rites of the Satanists.

These lead us on to the definitions of words such as satanic, diabolical, and Satan, and thence to words such as Devil, fiendish, evil, and wicked.

Satanic: (1) Of or pertaining to Satan. (2) Characteristic of or befitting Satan; extremely wicked, diabolical, devilish, infernal. (3) Satanic school n. Southey's designation for Byron, Shelley, and their imitators; subsequently often applied to other writers similarly accused of defiant impiety and delight in the portraiture of lawless passion.

Diabolical: (1) Of or pertaining to the devil; actuated by or proceeding from the devil; of the nature of the devil. (2) Characteristic of or befitting the devil; devilish, fiendish, atrociously wicked or malevolent.

Satan: (1) The proper name of the supreme evil spirit, the Devil. (2) In the etymological sense of 'adversary', with allusion to Matt. xvi. 23, Mark viii. 33.

Devil: (1) In Jewish and Christian theology, the proper appellation of the supreme spirit of evil, the tempter and spiritual enemy of mankind, the foe of God and holiness, otherwise called Satan. (2) (*transf.*) A human being of diabolical character or qualities; a malignantly wicked or cruel man; a 'fiend in human form'.

Fiendish: Resembling, or characteristic of, a fiend; superhumanly cruel and malignant. Also as adv., excessively, horribly.

Wicked:

(1) Bad in moral character, disposition, or conduct; inclined or addicted to wilful wrong-doing; practising or disposed to practise evil; morally depraved. (A term of wide application, but always of strong reprobation, implying a high degree of evil quality.)

(2) Designating a stock evil character in a fairy-tale, as Wicked Fairy, Wicked Stepmother, etc.

(3) Bad, in various senses (not always clearly distinguishable). Frequent in Middle English use; later chiefly *dial.*, or in colloq. use as a conscious metaphor (now often jocular), and implying 'very or excessively bad', 'horrid', 'beastly'.

(4) Actually or potentially harmful, destructive, disastrous, or pernicious; baleful.

(5) In weakened or lighter sense, usually more or less jocular: Malicious; mischievous, sly.

Evil: (1) To harm or injure; to ill-treat. (2) Bad, wicked. (3) Doing or tending to do harm; hurtful, mischievous, misleading. (4) Offensive, disagreeable; troublesome. (5) Hard, difficult, deadly.

These definitions describe in a precise way the character – the essential nature – of Satanism, and set the bounds, the limits of what is Satanic. They also reveal four interesting things. First, the early use of the term Satanic to pejoratively and peripherally describe the life-style of some people as 'defiantly impious' and as having a 'lawless passion' (that is, and for example, an indulgence in carnality and such things as may excite and intoxicate the senses without due regard to modesty, temperance, and social approbation). Second, the sense of Satan as adversary ^[1]. Third, how – in the English language – terms such as wicked have more than one sense, depending on context and tone, so that that word wicked can denote someone who is evil or who inclines toward 'evil' or someone who is just being horrid or someone who is mischievous and sly. Fourth, how the essence of Satanism, its character and its boundaries, are defined by terms such as wicked, mischievous, sly, harmful, destructive, disastrous, pernicious, baleful, destructive.

Thus it could be argued (with the proviso given below) that the two standard definitions of Satanism given above – and taken in context with how the words used in the definitions are subsequently defined – in some way encompass, and so may describe, much modern (post-Byronic) Satanism and many (perhaps most) individuals who publicly profess or have professed (in the last sixty years

or so) to being Satanists. For example, (i) the overt showman-like 'impiety' and the 'deification of the self and indulgence in the pleasures of the flesh' of LaVey and his Church of Satan; (ii) the Left Hand Path initiatory approach of the Temple of Set (according to how they define the LHP) ^[2]; (iii) the eclectic individualism, atheism, 'social Darwinism', and 'rational egoism' ^[3], of many self-professed American Satanists; and (iv) the overtly religious approach of those describing themselves as 'theistic Satanist' for whom Satan is or may be a real deity.

For, (i) in respect of LaVey and his Church of Satan, there certainly is a carnal indulgence, not to mention a somewhat 'stock portrayal' of a character generally regarded as 'evil' – the costumes; the shaved head; the goatee beard; even (sometimes) the horns; (ii) in respect of the Temple of Set (ToS), there is the assertion of "the actual existence of Satan, as Set"; ^[4]; (iii) in respect of most modern self-professed Satanists there is the carnal indulgence, and delight in one's "lawless" (that is, self-indulgent) passions; (iv) in respect of theistic Satanists, there is of course a belief in Satan (whosoever described and of whatever lineage) and an acceptance of or a belief in the supra-personal (supernatural) power of that deity.

Notice, however, that what is lacking in all of these modern groups and individuals are the following standard attributes of Satanism, of the diabolical, and of the Satanic:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, or pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition
- (e) hard, difficult, misleading, deadly, amoral.

Thus such modern groups and individuals are – despite their efforts to promote themselves as Satanists – at best only peripheral, or Byronesque, Satanists, since they do not champion, and certainly do not practice, what is socially and individually harmful, destructive, disastrous, pernicious, baleful, deadly, malicious, malevolent, sly, and offensive.

In comparison to all other modern self-professed Satanist groups, and in contrast to those individuals who publicly profess or have professed (in the last sixty years or so) to being Satanists, the Order of Nine Angles is, and always have been, different and, from the viewpoint of these other Satanists, a Satanic

heresy.

A Satanic Heresy

The Satanic Heresy of the Order of Nine Angles is essentially threefold, for the ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:

- 1) An amoral, dangerous, practical, exeatic, devilish, way of life.
- 2) A presencing of 'dark forces'/acausal energies - a form/mythos - only relevant to the current Aeon.
- 3) An unrestricted, amoral, diabolical, effective and affective ^[5], transformation/development of individual human beings by esoteric and exoteric means.

Heresy (1) implies a particular ethos - a way of living - devoid of dogma, devoid of ideas, devoid of debate, and devoid of intellectual pretension. This is the type of satanism - note the lower case s - that can be readily and easily understood by 'the hoodie on the Clapham omnibus'. It is the type of Satanism evident in our text *A Guide to Satanism for Beginners (The Simple ONA Way)* and, more realistically and perhaps more importantly, in the text *The Drecc* ^[6], which is a guide to devilish living in modern society, with the terms drecc and dreccian being easily replaceable by different terms should others, or the hoodie on the Clapham omnibus, want to replace them with something more to their liking.

Such a way of living (and its propagation) is heretical, sly, and devilish because it is so simple and because there is (i) a rejection of (a living outside of) the law and the 'justice' of society and governments; (ii) a fierce, clannish, loyalty; and (iii) the understanding that the property, goods, and wealth, of mundanes - non-gang/non-clan members, those not part of our gang/clan or those are not covered by a truce - are a resource we can lawfully use.

Understood esoterically, and Aeonically, this type of satanism is a Dark Art, a work of Black Magick, an act of diabolical Aeonic sorcery.

Heresy (2) implies the ONA concept of Aeons, of Aeonic sorcery, of the Aeonic perspective, and of we human beings (and the ONA itself) as a nexion between the causal, phenomenal/material, universe and the acausal, the 'living' - and the sinisterly-numinous (or supernatural) - universe.

"One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 3-500 years), that go beyond the acts and lifespan of a single individual." ^[7]

It also implies a particular and rational understanding of 'the dark forces'/Satan: that is, of how acausal energy is or can be presented to cause changes and of how Aeonian forces are beyond our ideated opposites and thus beyond the morality developed or posited by others and accepted by the majority and often enshrined in religious or political or social dogma.

Exoterically, and importantly, this particular heresy is expressed in (i) our defiant attitude regarding and our affirmation of culling, (ii) in the ONA using, in having used, or being prepared to use, 'extreme political or religious forms' (such as National Socialism or radical Islam), and (iii) in our heretical, amoral, wicked, attitude to what is described as 'terrorism', an attitude expressed by now well-known quotes such as:

"We of the Order of Nine Angles do not, never have, and never will condemn acts of so-called terrorism (individual or undertaken by some State), nor do we condemn and avoid what mundanes regard as evil or as criminal deeds. For us, all such things are or could be just causal forms or causal means, and thus are regarded by us as falling into three categories, which categories are not necessarily mutually exclusive: (1) things which might or which can be the genesis of our individual pathei-mathos and which thus are the genesis of our own sinister weltanschauung; (2) things which aid our sinister dialectic or which are or might be a Presencing of The Dark; or (3) things that can or could be a test, a challenge, a sinister experience, too far for someone who aspires to be one of our sinister kind, someone who thus fails the test, balks at the challenge, or is destroyed or overcome by the experience.

For our criteria are not those of morality; are not bounded by some abstract good and evil; are not those defined by the laws manufactured by mundanes. Our criteria is the amorality of personal judgement and personal responsibility, whereby we as individuals decide what may be right or wrong for us based on our own pathei-mathos, and act and take responsibility for our acts, knowing such acts for the exeatic living they are or might be, and knowing ourselves as nexions possessed of the ability, the potential, to consciously - via pathei-mathos and practical sinister experience - change ourselves into a new, a more evolved, species of life. Herein is the essence of Satanism, for us." *A Satanism Too Far*

"It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the

power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought 'face-to-face', and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and 'evil'. They need reminding of their own mortality - of the unforeseen, inexplicable 'powers of Fate', of the powerful force of 'Nature'.

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so Presence The Dark, and prepare the way for, or initiate, the change and evolution which always result from such things. Such things as these must be, and always will be, because the majority of people are or will remain, inert and sub-human unless changed. The majority is - and always will be until it evolves to become something else - raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing as an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever." *To Presence The Dark*

This - and support for and the practice of political and religious extremisms - most certainly is "actually or potentially harmful, destructive, disastrous, or pernicious; baleful," not to mention also "practising or disposed to practise evil," and offensive, disagreeable, malevolent, troublesome.

Heresy (3) implies adversarial, amoral, practical, unconventional, individual praxis and The Seven Fold Way of esoteric training and development.

Importantly, this praxis and this Way mean several things:

(i) No restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms, to be exeatic in a social, personal, and legal, way. For example, to undertake a culling or two; and, should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills such as those of a fraudster or a robber or dealing in drugs. Of course, this is wicked of us, a diabolical thing to do, which is exactly the heretical point ^[8] and most certainly is an example of being conventionally "bad in moral character, disposition."

(ii) Hard and difficult physical ordeals and challenges, of a severity to test the character of the person and produce endurance and character. For example the basic, the minimum, standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

[Those who have already achieved such goals in such activities are expected to set themselves and achieve more demanding goals.]

(iii) Hard and difficult esoteric ordeals and challenges, of a severity to test the character and commitment of the person, and produce and/or develop certain necessary esoteric skills. For example, the necessity of undertaking an Insight Rôle or two; and the Rite of Internal Adept involving living alone, in an isolated, wild, area for a minimum of three months.

(iv) Practical tests and the japing of individuals who are curious about us, or who seek us out, and a Labyrinthos Mythologicus to intrigue, select, test, confuse, annoy, mislead, or dissuade, others. Apart from being diabolical fun, such tests and japes or can be mischievous, sly, and us 'playing the trickster' in real life, which is exactly the satanic point.

(v) Actually or potentially harmful, destructive, or disastrous, engagement with real-life by overtly championing real (and often illegal and certainly offensive) heresies [such as gang culture, National Socialism, radical Islam, holocaust denial, 'terrorism', culling] and engaging in practical adversarial activities and 'sinister-cloaking'.

These three things, and their implications - only some of which are outlined above ^[9] - are, with perhaps one or two recent exceptions, absent from the literature about Satanism, and are certainly not accepted as Satanism by the vast majority of those who today profess to understand and to practice Satanism, which perhaps indicates something in respect of the understanding of Satanism and the practice of Satanism of such modern Satanists.

Appreciating Satanism

Given the foregoing concise and precise explanation of the Satanic heresy of the Order of Nine Angles, it should thus be possible to (a) appreciate how the ONA define, practice, and understand Satanism, and (b) whether or not the ONA fits the two standard definitions of Satanism given above, and (c) whether or not, if it does not so fit, the ONA redefines Satanism.

As for how the ONA practice and understand Satanism - and in respect of the first of the two aforementioned standard definitions of Satanism - the ONA is certainly "a satanic or diabolical disposition, doctrine, spirit, or contrivance," and certainly champions and practices what is diabolical and wicked: what is baleful, what is "bad in moral character, disposition," and what is "actually or potentially harmful, destructive, disastrous, or pernicious; baleful." The ONA is certainly "malicious, mischievous, and sly." The ONA is also certainly "practising or disposed to practise evil" - doing what harms, what injures, what is wicked, what is hurtful, mischievous, misleading, and what is certainly offensive, disagreeable; troublesome, and also hard and difficult.

In respect of the second of the two standard definitions of Satanism, the ONA suggests ^[10] that Satan is not only (i) an adversarial archetype ^[2], and (ii) an Aeonian mythos/archetype capable of affective, Aeonian, change, but also (iii) suggests that there may be "...a supra-personal being [an acausal entity, one of The Dark Gods] called or termed Satan," with,

"this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means. Importantly, this definition of Satanism places the entity called Satan into a certain, a specific, relation with human beings - that of powerful entity whom human beings cannot really control, whatever means or artifice they may use or devise to attempt such control. This is itself in contrast to the Nazarene-centric view of Satan." ^[11]

There are, however, two important and necessary clarifications: (1) that, according to the ONA, the myths and legends about Satan - and even the name itself - pre-date the Septuagint and are pre-Hebrew in origin ^[2]; and (2) there is no 'worship' of Satan, no religious submission, but rather an appreciation of Satan (and many other Dark Gods) as akin to friends, companions, and/or long-lost relatives who have dwelt in some far-off land.

Thus, the ONA not only fits both standard definitions of Satanism but is the only avowedly Satanic association which is:

- (a) practising or disposed to practise evil;
- (b) actually or potentially harmful, destructive, disastrous, pernicious; baleful;
- (c) malicious; mischievous, sly;
- (d) bad in moral character, disposition;
- (e) hard, difficult, misleading, deadly, amoral;
- (f) malevolent, offensive.

Hence it is only logical - and precise - to assert the following:

(1) That the ONA, of all the types modern Satanism, is the most Satanic, and that other self-described Satanists and satanic groups fall well-short of the definition.

Of course, knowing or sensing this, many of these latter-day Satanists have attempted or are attempting to redefine Satanism (often by engaging in pretentious pseudo-intellectual waffle about Reality, religions, science, mythology, and other esoteric traditions), and redefine it as either some sort of tame, non-harmful, law-abiding, philosophy (which 'sanctifies life' and leads to self-discovery), or as an excuse for - or a glamorous label to describe - their wilful hedonism and arrogant egoism, an arrogant egoism untouched of course by pathei-mathos. This process of attempting to redefine Satanism and make this new 'Satanism' safe and devoid of the personal practice and the personal experience of evil - of what is baleful and socially destructive and malevolent - is risible, and has been somewhat aided by the modern literature, academic and otherwise, regarding 'esotericism' and Satanism, focussed as this is and has been on these latter-days types as if they are the beginning and the middle and the end of 'modern Satanism'.

(2) That the ONA has (i) as stated since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; (ii) has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism; and (iii) also significantly extended and developed Satanism in a manner consistent with that essential nature, a development manifest, for example, in the sly but simple diabolism of 'the Drecc' and the lone adversarial practitioner; in the practical and effective Seven Fold Way; and in practical Dark Arts such as esoteric pathei-mathos which requires an exeatic engagement with life, and thus which breeds character and a wordless appreciation and understanding of the Aeonian perspective and of the sinisterly-numinous beyond

all abstractions including those of good and evil, light and dark.

As someone once wrote,

" I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand." 1992 ev

" To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are." 2008 ev

Anton Long
122 yfayen

Notes

[1] For more detail see my brief text *The Geryne of Satan* (pdf).

[2] As the ToS [Temple of Set] have stated: "Followers of the Left-Hand Path practice what, in a specific and technical sense, we term *Black Magic*. Black Magic focuses on self-determined goals. Its formula is *my will be done*, as opposed to the White Magic of the Right-Hand Path, whose formula is *thy will be done*."

The ToS replace the figure/archetype/Being of the Hebrew, Old Testament, Satan with the figure/archetype/Being of Set which/who is understood as a means to/the giver of Xepher, which, according to the ToS, is the act or process of an individual 'coming into being', that is, the development and enhancement of the individual self.

In contrast to the ToS the ONA consider that: "In the genuine LHP there is nothing that is not permitted - nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest." *The LHP - An Analysis*. 1991ev

Thus, the essential attribute of the LHP is that it is a-moral, and un-dogmatic, placing no restrictions, moral, legal or otherwise, on the individual, and - importantly - allowing and encouraging the individual to learn by their own practical experience, and by their mistakes.

[3] That is, the social and philosophical doctrines such as those propounded by the likes of Ayn Rand, and the type of esotericism propounded by advocates of 'chaos magick' and others who assert such things as 'reality is what I make it or what others have made it, or perceived it to be', so that Reality is a matter is perspective and thus demons/gods/religions/techniques/beliefs can be usefully used without believing in them'.

[4] According to Aquino: "Anton LaVey and the Church of Satan were never able to resolve the dilemma of Satan's actual existence: Was he real or just symbolic? If he were real, it would seem to open the door to the entire Christian concept of the universe. If on the other hand he were merely symbolic, then he didn't really exist as a self-conscious, willful force which could actualize Satanists' ritual-magical desires or which could even care about the existence of the Church of Satan. In that case magic would be reduced to mere stage-trickery, and the Church itself would be nothing more than a club for spooky psychodrama. The Temple of Set resolved this dilemma in 1975 CE by asserting the actual existence of Satan as Set..." *The Crystal Tablet of Set*

[5] A distinction we have made is between affective and effective change/transformation. Affective change is generally esoteric/alchemical change, and involves acausal (a-temporal) energies. Effective change is generally exoteric change and involves causal energies, that is a direct, linear, cause-and-effect.

Affective change is the change that involves $\psi\upsilon\chi\eta$ and thus describes the emanations of $\psi\upsilon\chi\eta$ and how what we perceive as 'life' and 'living beings' change. Effective change is the physical and chemical changes described by, for example, the sciences of Physics and Chemistry.

One type of affective (acausal) change is the Aeonic change that can result from Aeonic sorcery and the use of the Dark Arts. Another type is the transformation in the individual that can result from the alchemical (the symbiotic) process known as The Seven Fold Way. One manifestation of affective change is/are 'archetypes' and how they arise, develop, and decline over long periods of causal Time (beyond the life-span of individuals).

[6] This diabolical and sly guide - to The Drecc - is usefully given in full below.

[7] Jacob C. Senholt. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*.

[Editorial note: A Revised version of this Senholt work has been published in the collection *The Devil's Party. Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen. Oxford University Press (USA), 2012.]

[8] Several older, exoteric, polemical, ONA MSS outline this wickedness, this diabolism. For example the texts (i) *Satanism, Sacrifice, and Crime - The Satanic Truth*, and (ii) *The Practice of Evil, In Context*, both originally circulated in 1986 ev, and later included in compilations such as Hysteron Proteron (1992 ev). Most of these early diabolical MSS were (given their irresponsible content) only privately circulated, but a few of them appeared in internal ONA journals such as *Exeat* and *Azoth*.

[9] For example, three implications unmentioned here in respect of point 2 - i.e. in respect of 'dark forces'/acausal energies, and mythos - concern: (1) the Dark Gods mythos (qv. *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA*); (2) mythos in general; and (3) the positing of a possible after-life for certain individuals in the acausal, as for example mentioned in the text *A Note Concerning After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

As mentioned in the text *Pseudo-Mythology and Mythos: Lovecraft, The Dark Gods, and Fallacies About The ONA*:

"For the ONA, the mythos of The Dark Gods - and the mythos of the ONA in general, of which the DG mythos is a part - is a means of sinister change, an Aeonian Occult working, a living Black Mass. For it is a manifestation of the sinisterly-numinous acausal energies that the Order of Nine Angles, and thus Satan and Baphomet, re-present."

[10] This 'suggests there may be' is important, since "each ONA individual must discover - find - the answers for themselves, and this requires using (or by developing and then using) certain esoteric - Occult - abilities. Our Dark Arts are one means of so developing such abilities." *ONA FAQ*, v.4.05

[11] See the ONA text *Defining Satanism*.

o o o o o

The Drecc

Note for Newbies:

Drecc is pronounced drek, and Dreccian as in Drek-ee-an. Drecce is an old, almost forgotten, word, and one of its many meanings is evident from the following quote, taken from a very old manuscript: "*Drecth se deofel mancynn mid mislicum costnungum...*"

Section One

Becoming Drecc

Step One - The Pledge

To become Drecc you simply make a pledge of Drecc allegiance and pledge yourself to follow the Dreccian way of life. This can be done in three ways.

First, it can be done by yourself, alone. Second, it can be done with a friend or some friends who also desire to become Drecc. Third, you can join an existing Dreccian tribe.

The Pledge 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 Drecc symbol - as above - in a prominent position and drawn or reproduced on some material or on a banner.

For the pledging, you - and each other participant, if any - 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 - and each other participant, if any - then say:

I am here to seal my Fate with blood.

I accept there is no law, no authority, no justice

Except The Drecc

And that culling is a necessary act of Life.

I believe in one guide, Our Dreccian Law,

And in our right to rule mundanes.

You - and each other participant, if any - 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 - and each other participant, if any - then say:

I swear on my Dreccian-honour as a Drecc that from this day forth I will never surrender, will die fighting rather than submit to anyone, and will always uphold The Dreccian Code.

You - and each other participant, if any - 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 Dreccian-honour and your pledge of allegiance.

The pledging is then complete.

Step Two - Dreccian Living

Dreccian living is simple, and involves:

- 1) Regarding, and treating, all mundanes (all who are not our pledged Drecc brothers or sisters) as the enemy and whose property, goods, and wealth are a resource we can lawfully use.
- 2) Living, and if necessary, dying by our Dreccian code [see Section Two, below].
- 3) Striving to live each day, on Earth, as if it might be our last.

Section Two

Dreccian Principles and Practices

The Three Fundamental Principles of The Drecc

- 1) Those who are not our Drecc brothers or sisters are mundanes.
- 2) By living and if necessary dying by our Dreccian Code we are the best.
- 3) A person becomes our brother or our sister by making The Pledge of Dreccian Allegiance and by living by our Dreccian Code.

The Dreccian Code

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

Our Dreccian-honour means we are fiercely loyal to only our own Drecc kind. Our Dreccian-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 Dreccian-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 Dreccian-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 Dreccian-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 Dreccian-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 Dreccian-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 Dreccian-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 Dreccian honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Dreccian-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 Dreccian 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 Dreccian individuals who live by the Code of Dreccian-honour - is to always keep our word to our own kind, once we have given our word on our Dreccian 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 Dreccian-honour - is to act with Dreccian honour in all our dealings with our own Dreccian kind.

Our obligation - as individuals who live by the Code of Dreccian-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 Dreccian-honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Dreccian-honour – means that an oath of Dreccian loyalty or allegiance, once sworn by a man or woman of Dreccian honour ("I swear on my Dreccian-honour that I shall...") can only be ended either: (1) by the man or woman of Dreccian 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 (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

Concerning Culling as Art

The Development of Arête

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 [1].

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 others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) 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 (2) 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.

Given this pattern of slow evolution toward more nobility - and of a return to a natural balance which is inherent in this evolution - a certain wisdom was

revealed, a certain knowledge gained. A revealing – a knowledge, about our own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the *pathei-mathos* [the learning from experience] of one's ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, *ἀρετή*) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in *individuals*; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of *proven* noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

The Rise of the Plebeian

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.

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 mundane 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.

The Modern Art of Culling

What the Order of Nine Angles Art of Culling does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding - by our Dark Arts including The Art of Culling - of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten - worthless - and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging - for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not - then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things - some types of behaviour and some particular deeds by humans - are distasteful and that individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling - or seek to argue about it or debate or discuss it, which, in truth, our kind cannot be bothered to do, since it is character that is important for us, not words. Practical deeds to develop, to reveal, character - not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is - as the Order of Nine Angles has developed The Art of Culling - of two main types. The individual, and the collective. The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method - such as combat, insurrection, revolution - is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

As an historical aside - to be believed or not according to one's inclination, given that it is an aural tradition - and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develop and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling,

or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil's Advocate and so speak on behalf of the accused (the potential Opfer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be 'an accident', or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles - culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

Anton Long
Order of Nine Angles
122 Year of Feyen

[1] This sense of personal distaste, of something gone rotten, or bad, is the correct the meaning of the word *κακός* in Hellenistic culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magickal or other assistance.

Such meetings would be monthly, or - in a large nexion - fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.

Part Four - Esoteric Languages and The Rounwytha Tradition

- Concerning Esoteric and Exoteric Languages
- The Rounwytha In History and Modern Context
- Denotatum - The Esoteric Problem With Names
- Alchemical Seasons and The Fluxions of Time

1. Some Notes Concerning Language, Chants, and Acausal Entities

In dealing with esoteric - Occult - matters it needs to be remembered that they by their very nature are obscured or hidden from ordinary, causal (mundane), perception and understanding. That they belong to or describe a type of phenomena or a type of world (or aspects of existence) which most people do not normally interact with, have knowledge of, or are seldom aware of.

Thus, when we consider a matter such as entities - living beings - existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.

For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?

These questions further raise the issue of language - of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense - that is, a proper name? If so, is it singular or plural? Thus, is it correct or necessary to apply the rules of ordinary grammar - such as declension - to such a descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity?

This raises general questions about the nature of both language and grammar. Is language for instance dependant on causality? On there being an object and a subject or a subject-copula-predicate relation - that is, on an assumed separation of things (beings) into identifiable, separate, objects and which subjects/objects might possess or which may be described as possessing certain qualities to distinguish them from other beings or be described as so modified that they are regarded as being distinguishable?

What also has to be considered is that the ONA uses certain words in an esoteric way - with a specialized Occult meaning - so that words such as

archetype and nexion and psyche have specific esoteric meanings [1] over and above, or instead of, their accepted common exoteric usage. Thus, and for example, a word such as Satanus may have an esoteric (*batin*) meaning and an exoteric (*dhir*) meaning - with the *dhir* meaning referring to what mundanes understand as Satan (a particular male causal and demonic form), and the *batin* meaning referring to what ONA initiates understand as an acausal (non-temporal, non-causally defined) entity Satanus who/which can shapeshift and who/which exists (when in the acausal) outside of our limited (causal) categories such as male/female, singular/plurality, and past/present/future.

Hence, the accepted exoteric understanding of, and/or the appearance of some-thing - such as a name or chant - is not necessarily a guide to or an indication of its esoteric meaning, its use, or its efficacy in terms of sorcery. [2]

Gender, Plurality and Acausality

To begin to answer questions relating to the nature of acausal beings - assuming we can answer them in a satisfactory manner - the nature of our (esoterically posited) acausal continuum should be understood.

As mentioned in another MS:

" 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."

One important aspect of the acausal is the nature of acausal Time. Being a-causal means that there is no causal linearity - no past, present, or future - and thus no simple cause-and-effect. Instead, one quality of acausal Time is simultaneity, and one aspect or manifestation of acausal Time (in the causal) is what has been termed synchronicity.

In causal Space-Time (the causal continuum) an event is described as occurring at a point or region (a specific place) in Space, which can be represented by various geometric coordinates (Euclidean, or spherical, or metrical) [3]. This event occurs at a specific moment of causal Time, and may or may not last for a measured duration of causal Time.

Thus, a spacecraft en route from Earth to the planet Mars is said to be in a

specific place or position (a region of Space between Earth and Mars) at a specific moment of causal Time, with this position changing in both Space and in causal Time as the spacecraft moves toward Mars, and with causal Time measured most usually in durations deriving from the orbit of the Earth around the Sun and from the rotation of the Earth itself. Thus, the spacecraft's position is measured in relation to other objects in the causal and fixed in moments of linear Time with there being an accepted progression from a past moment (a past position) to where it is 'now' and where it will be predicated to be at some future point in causal Time.

In the same manner, we - as separate individuals - fix or describe ourselves in relation to causal Space and causal Time. That is, in relation to objects, to living beings, around us and in relation to our own causally-measured events and change: for example our progression from birth in terms of measured years (our age).

However, in acausal Space-Time, there is no separation of Space and no flow of Time from past to future, so an object or a living acausal being cannot have a fixed position and cannot be located in a moment of (causal) Time. Indeed, objects as we ideate them simply do not exist, just as motion as we perceive or understand it does not exist. Likewise, we may conceive - in our limited causal terms - of a past acausal event (were there such a thing) having a future cause.

Which all imply that acausal entities are not material and not discrete objects, but rather what we may conceive of as types of (or variations in or patterns of) acausal energy, formless and timeless, and able to translocate to anywhere in the acausal continuum instantaneously and exist (or be manifest) in various acausal locations simultaneously. Hence, they have no gender as we perceive and understand gender and are neither singular nor plural, since singular and plural imply causality (a causal separation) in terms of both Time and Space, although if we view them causally they are or can be both singular and plural at the same time.

It is some of these patterns of acausal energies that can - and which, according to aural tradition, have - egressed into our causal continuum and assumed a variety of causal forms. Why so egressed? Because there are nexions which join the causal to the acausal. We, as causal life-forms, are one type of nexion, with some physical nexions existing - regions in the Cosmos where the causal continuum is joined with the acausal continuum. Given the longevity of such patterns of acausal energies (viewed in terms of our causal Time) - their 'immortal' nature - it is natural some of them have travelled to or rather have been presenced here, among us.

Note that these patterns of acausal energies (these acausal beings) are distinct from the acausal energy that is or rather becomes Life (in the causal) and which

animates all causal living beings and makes them a nexion (of varying types) to the acausal. That is, they are only one particular species of such acausal energies.

According to aural tradition - and to be believed or not according to one's inclination - there are indications that the acausal entity - the acausal energy - commonly known by the name Satan, like all such entities known to us, is a shapeshifter (being fluidic in nature and able to shape/form causal matter) and has a propensity to assume a male form when presenced or manifest in our causal realm, as the acausal entity - the acausal energy - commonly known by the name Baphomet has, according to aural tradition, a propensity to assume a female form when presenced or manifest in our causal realm. Why?

The answer relates to how we have hitherto perceived - or needed to perceive - such entities, and how the development of dark-empathy and acausal-knowing (the skills of an Adept and beyond) cultivate an esoteric perception. Indeed, what is known as The Passing of The Abyss - and thus the achievement of the Grade beyond Internal Adept - is when there is a perception and a knowing beyond our causal opposites and all causal forms, and beyond causal Time and causal Space. That is, a knowing of the acausal as the acausal is, and thence possibly an interaction with acausal energies and acausal beings as those energies and such beings are.

This knowing is currently beyond our ordinary languages to describe, with even this advanced esoteric knowing being but a beginning, given our potential as beings.

Esoteric Chant as Language

Esoteric chant is one means we have of describing such acausal entities - such acausal life-forms - beyond ordinary language. That is, esoteric chant [4] is one way - although not a perfect way - to try and describe such entities beyond our current languages with their dependence upon causality and their assumptions regarding objects and subjects and gender.

Thus, the 'name' of an acausal entity is not some bland written or spoken word, but rather what occurs - what is manifest (felt, experienced) - when the specific chant appropriate to that entity is performed in a certain way. Only with such esoteric chant as Art is the entity 'named'. Thus, Satanus is not the (gender specific) 'name' of a particular acausal entity known to us; rather, a specific esoteric chant performed in a certain way in a specific location during a specific alchemical season (or causal moment therein) re-presents, or 'names', that entity to us, as causal beings. Hence, there is no error, and no omission, when a given word is used in a manner which seems to contradict grammatical rules, and sans declension.

In general, esoteric chant – far more so in some ways than good poetry in relation to ordinary language – intimates something beyond the exoteric content and the exoteric (the accepted) meaning. Thus, a good poem might use words in such a way that, for example, the accepted rules of grammar may be broken in order to suggest something beyond what the words used would mean in an ordinary grammatically correct sentence. Or, like Aeschylus, the poet might omit the article and manufacture some new compound word in order to hint at a certain meaning.

With esoteric chant, the words – being chanted most often by cantors in parallel a fifth (or an octave and a fifth) apart – become more than words read or spoken with their usual (exoteric) meaning. That is, when so used in such a way by sentient living beings they become a specific esoteric work of Art, the living alchemy that is sorcery. For sorcery, as I have mentioned elsewhere, is a combination of various aspects, the most necessary and important of which are sentient living beings, for it is these living beings who can access the acausal (and thus acausal energies) by virtue of already being nexions because of being sentient life-forms.

Thus, a ritual chant such as "Suscipe, Satanas, munus quad tibi offerimus memoriam recolentes Vindex" is not the mere saying of the words, or even 'singing' the words in a normal exoteric way. It is either a vibration done by one or more individuals, or more usually an esoteric chant performed by several cantors singing in parallel a fifth (or an octave and a fifth) apart, or sometimes a fourth apart. In a vibration – as with esoteric chant – the parts of each 'word' are usually distinct, so that for instance Satanas is Sa—tan—as, spread over a certain period of causal Time, with a certain pitch/intensity, and which in vibration or chant lasts much longer than a normal (exoteric) saying of the word. Given that specific ritual chants are associated with specific Modes and with a specific type of chanting in specific resonant places (and often in association with a crystal tetrahedron) its alchemical nature – symbolized by the term (not the name) Atazoth – should be discernible, when correctly performed.

Hence, esoteric chant is a type of esoteric language by which we, the performers (and possibly others present, if any) can communicate among ourselves (or with our psyche, if a solo performance) and which communication between us can open a nexion. Or rather, we so performing and so communicating among ourselves in such a way become a type of nexion beyond the individual ones we already are, and thus can acquire both acausal-knowing and dark-empathy: that is, an esoteric or initiated understanding of the acausal and of acausal entities. Thus do we come to know their 'names'.

Note that this language is not 'communicating with some entity' and not us trying to communicate with some acausal entity. It is just some human beings

communicating among themselves in a particular esoteric way sans ordinary words (and their exoteric meanings) and indeed sans ordinary thought, in order to extend the range of their being. To manifest a supra-personal (or collective) identity - to become a collocation of living nexions - beyond their own individual (causal) identity and form, and which manifestation brings-into-being (or can bring-into-being) certain esoteric knowledge and which can also be used to presence acausal energies in the causal.

Hence there is nothing really mysterious or 'magical' about it. It is just one technique, one method, among many esoteric techniques, methods - and one which has an aural tradition.

One other technique to so 'name' such entities is perhaps worth mentioning. This is TSG - the (advanced form of) The Star Game. That is, the movement - the flow, the fluxion or change - of certain pieces over certain boards over a certain period of causal Time is a re-presentation of one particular collocation of acausal energy which has acquired a word (an exoteric name) in an historical attempt to describe it. Here, the player works in symbiosis with the fluxion of pieces to move beyond causal Thought, causal denoting, to that acausal-knowing which reveals an aspect of acausal as it is.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes

[1] Some of the words having specific esoteric meaning and ONA associations are given in the text *A Glossary of Order of Nine Angles Terms*.

[2] Here is a simple (if somewhat long-winded) example of some assumptions underlying language and grammar. The sentence, "Anton Long walked into the library..." implies many things.

Here, there is a distinct subject, given the proper name AL, and which subject 'walks' (moves toward) an object, named as a library.

Among the assumptions of the simple sentence are : (1) that an entity named AL exists (fictionally or otherwise, and most probably human); (2) that AL by the stated name has a gender; (3) that there is an object of type different from AL which is named 'library'; (4) that this object 'library' is spatially separated from the object named AL (that is, is not the same as AL); (5) that it takes a duration of causal Time for AL to 'walk' into or toward this library; (6) that this library is an object with certain qualities - a building, and contains certain other objects such as books.

Had the sentence read "The Longs walk into the library," we assume that these Longs are a plurality of beings with the name (a surname) whose gender is currently unknown unless some context or more information is supplied, and that these beings (whoever or whatever they are) are moving through causal Time and causal Space toward a distinct and separate object.

Had the sentence read "Long presences in the library," we might have cause for pause, until we know what 'presences' mean. Does it mean a movement through causal Time and causal Space? Or might it mean something like the science-fiction concept of teleportation? Also, which singular Long presences? And is this singular entity male or female - Mr or Ms Long?

Had the sentence read "Longs presence in the library," we assume more than one being named Long presences, in the present, just as "Longs were presented in the library," assumes that this occurred in some causal past.

Now, if we have a sentence such as "Suscipe, Satanus, munus quad tibi offerimus memoriam recolentes Vindex," just what is implied or assumed by us? We have, apparently, two names - Vindex and Satanus.

The obvious - the simple - question is whether or not Vindex is a name or a term and if a name then (as exoteric usage of Vindex might suggest) male, since the female form would be something such as *Vengerisse*. But is Vindex used here esoterically (or being redefined), so that the name or the term Vindex can refer to either someone male or someone female and therefore is not, as a name or term, gender specific? Certainly it is.

The somewhat less simple question refers to the word Satanus. Is this a name or a term (that is a term for some causal form)? If a name, is it or must it be gender specific? If a term, is it used esoterically to refer to the causal form assumed temporarily by an acausal entity, and which entity may or may not have a causal gender and may or may not be singular entity or a plurality of entities more aptly described by a type of unformed, non-spatially referenced (acausal, dispersed, unlinear) energy?

[3] By metrical here is meant the metric of four-dimensional Space-Time often described by tensorial equations such as those relating to Riemannian space.

[4] It should be noted that the esoteric modal chants given in *Naos* (as first published in 1989 CE) - and the chants given in the *Black Book of Satan - Part 1 Exoteric Principles* (as first published in 1983 CE) - are, according to aural accounts, traditional parts of the septenary system, of unknown date and belonging to the Camlad group, and thus pre-date the esoteric association given the name ONA, in the early 1970's CE, by at least four or five decades, if not far more.

2. Some Notes Concerning Language, Abstractions, and Nexions

In an earlier essay dealing with esoteric chant and notions of gender in respect of acausal entities, I posed the question:

" Is language for instance dependant on causality? On there being an object and a subject or a subject-copula-predicate relation - that is, on an assumed separation of things (beings) into identifiable, separate, objects and which subjects/objects might possess or which may be described as possessing certain qualities to distinguish them from other beings or be described as so modified that they are regarded as being distinguishable? " *Some Notes Concerning Language, Chants, and Acausal Entities*

I went on to suggest that, currently and when dealing with most living beings, the English language mostly assumes a gender, a separation of beings and a distinction (usually based on causal Time and Space) between subject and object, so that for example the simple sentence 'Anton Long walked into the library...' imparts a certain type of knowing. In this case, of there existing a specific singular living entity named Anton Long who/which is different in type from 'the library', and who/which is most probably of the male gender, and who/which was initially separated in causal Space from 'the library'.

In that essay I also suggested that the Esoteric Chant of ONA aural tradition was one better means of describing and naming certain acausal entities than ordinary language, and thus enabled in us a type of knowing - an acausal-knowing - different from the causal knowing described by language and causal sciences:

" Esoteric chant is a type of esoteric language by which we, the performers (and possibly others present, if any) can communicate among ourselves (or with our psyche, if a solo performance) and which communication between us can open a nexion. Or rather, we so performing and so communicating among ourselves in such a way become a type of nexion beyond the individual ones we already are, and thus can acquire both acausal-knowing and dark-empathy: that is, an esoteric or initiated understanding of the acausal and of acausal entities."

As intimated in the aforementioned essay, Esoteric Chant is but one traditional means, albeit a still imperfect one, of communicating beyond ordinary language, and a means which does not necessarily depend on causality, on assumptions regarding a division between objects and subjects, and assumptions concerning

gender. That is, which does not depend on the process of ideation and thus on abstractions.

Other esoteric means of communication, sans causal abstractions, include The Advanced Star Game and Esoteric-empathy.

Abstractions, Language, and Nexions

Language and Meaning

An ordinary - exoteric - language is simply an established, shared, and structured means of verbal and written communication employed by human beings, and which structure involves words/marks and their placement in a particular sequence or association normally referred to as a sentence, and which sentence usually conveys or expresses a particular meaning dependant upon how the words/marks composing it are understood by reference to what they denote, with there being an accepted, a shared, understanding of what such specific denoting refers to.

Which is to say that such communication to a great extent is dependant on an accepted and a shared understanding of what particular words/marks denote. Furthermore, such denoting - and an accepted and a shared understanding of what particular words/marks denote - is often, in its genesis and application, germane to a particular community or communities, expressing their shared and often ancestral pathai-mathos, such that their language expresses and sometimes defines their shared values and culture.

This process of denoting, of a shared and accepted understanding of what is being denoted, and of a structure to convey meaning, is rather beautifully and simply expressed in Euclid's *Elements*, where each word and mark used are first defined, where all axioms are explained, and with each proposition - each particular sequence or association of words/marks - being proved (assigned meaning) by the use of formal logic. [1]

Hence Euclid established a particular language - that of geometry and by extension, of mathematics. This language conveys meaning to those who have studied it, with part of this meaning relating to the phenomenal world we perceive by means of our physical senses. That is, using such a Euclidean language - and mathematical languages deriving from or similar to it - we have acquired a certain knowledge of the phenomenal world.

But this raises interesting questions common to all exoteric languages including mathematical ones. One of which questions concerns the meaning of the knowing we acquire from or impart by means of such languages, and another of which questions concerns what knowledge itself is or of. In addition, the

denoting of things - and the understanding of what particular words/marks denote - may and often does vary from language to language, so that one word in one language may at best only be approximated by a word or a collocations of words of another language.

Thus, is the knowing that a language describes and communicates appearance or reality? Is it just information about some-thing or apprehension of the being and the nature of some-thing?

To give a simple example, we can by using the Euclidean language - or a mathematical language deriving from or similar to it - acquire a certain knowledge of the phenomenal world so that we can measure and thus 'know' the height of a tree, compare that height with other trees, determine the distance between trees, and measure and thus 'know' how trees have grown. In addition, we can by means of other exoteric languages come to 'know' practical information like the tree we measure is named an oak tree and not a pine. But all these types of knowing/information do not mean we 'know', we understand, the tree (assuming, as we esoteric folks incline to believe, that it is possible to 'understand' a tree). We thus separate the oak from the pine by appearance and qualities we assign to both, and denote both as a type of being named 'tree' and which type of being is different in causal Space and causal Time from us (separate from us) and also different from 'our type of being' which we denote by a word such as human.

Similarly, we separate ourselves from other human beings by naming, by appearance, and often by qualities or attributes we or others assign to 'us' and 'them'; a separation that exoteric languages often encourage with such constructs as subject-object and inclusion-exclusion.

Suffice - for conciseness - to say that the knowing acquired or communicated by exoteric language is limited, and acknowledgement of this limitation is one reason, historically, for the development of Occult Arts. Our own Occult Art - the Esoteric Art that is The Order of Nine Angles - leads us to conclude that there are two ways of knowing:

(1) the causal, conveyed by ordinary language and dependant upon (a) what words/marks/symbols denote, and/or (b) what is understood by such denoting; and/or on (c) what we observe by our physical senses, and/or on (d) what we deduce or extrapolate or assume from such denoting and such observations;

(2) the esoteric, or acausal, knowing, and which knowing we may attempt to describe and convey by (a) using words/marks/symbols already in use in exoteric languages, or (b) appropriate and redefine or manufacture some new words/marks/symbols; but which knowing such exoteric languages and their words/marks/symbols cannot really re-present or convey.

Basically, acausal knowing is the discovery of the being (the nature, the reality) of living beings, while causal knowing is most often (a) information concerning the being of both living beings and non-living 'things', and/or (b) assumptions and ideations about or concerning living beings and 'things'.

Thus, to truly know a being is to have both acausal knowledge of it and causal information concerning it.

In many ways the ONA is unique in that we have several languages - some new, some traditional - to describe and convey such acausal knowledge. Among our esoteric languages are, as mentioned previously, The Star Game and Esoteric-empathy.

Esoteric Languages

An esoteric language is basically a particular means of communication dependant on certain esoteric (Occult) skills/abilities, and which language is often non-verbal in nature and often employs symbols (as in The Star Game) or affective aliquantals [2] of acausal energy (as in Esoteric-empathy).

As with ordinary language, such languages involve a denoting and an accepted, a shared, understanding of what such specific denoting refers to. In addition, an esoteric language can, if correctly employed, function simultaneously on two levels - the affective and the effective; that is, the acausal and the causal. The effective level is that of communication between sentient human beings where meaning is exchanged; while the affective level is that of transforming/changing /developing (mostly of consciousness, of being) in an esoteric (acausal) way the individual or individuals employing the language.

The Star Game (TSG) - by which is meant the advanced form of 'the game' - is, currently, the language, the only language, of acausal-thinking; of thinking not by words but by means of adunations [3], their collocations, and their interaction and changes in four-dimensions, and which interactions of necessity include the 'player' or 'players'.

Thus, the 'sentences' of this particular esoteric language - this language [4] - are not static but rather the movement and the changes [the fluxion] of adunations, with the manner, the arrangement/pattern, of the movement and the changes - and the temporary meanings assigned to the adunations - intimating the 'meaning'/content of a particular sentence in particular moments of causal Time.

Using the language of TSG is, like Esoteric Chant, not only sorcery - internal, external, Aeonic - but also and perhaps more importantly a means to acausal-knowing: to discovering the essences that have become hidden by morality, by

abstractions [5] and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous (light and dark; good and bad) and the illusion of our own separation from the acausal. That is, the language of TSG and other esoteric languages are means to developing our latent faculties, a means to develop new faculties, and a thus a means to aid our evolution as a sentient being and as a species.

How, then, may the esoteric language of TSG be learned? Simply by constructing and using TSG itself, which was designed to be a large physical structure requiring the individual to physically move around it - that is, interact with its adunations - in three dimensions and over certain (long) durations of causal Time, amounting to many Earth-hours and sometimes many Earth-days.

Esoteric-empathy - that is, the faculty of empathy esoterically developed by certain Occult techniques - is also a new and Occult language; a means for a certain new type of human being, empath, to communicate in a non-verbal way by an exchange of aliquantals.

How, then, may the esoteric language skills of esoteric-empathy be learned? Currently, only by traditional Rounwytha means such as the extended Rite of Internal Adept lasting two or three alchemical seasons, followed - some causal Time later after the sinister-numinous has/have been affectively and effectively melded (via pathei-mathos) within the individual - by the Camlad Rite of The Abyss, lasting for a complete lunar month. How can this newly learned skill be developed? Like any newly acquired skill, through practice.

In an important way, therefore, these new esoteric languages - when learnt and used - are appropriate to the New Aeon, and evolve the consciousness and the understanding of the individual in a manner more advanced than more traditional Occult techniques, such as ceremonial/hermetic ritual and undertaking workings with symbolisms such as as the Tree of Wyrð.

Such esoteric languages are, when used, nexions, and so only function - that is, live, have their being; and impart meaning - in and by means of and to living sentient beings such as ourselves. That is, their nature is acausal, presented in sentient beings, and cannot and do not - like the common language of words - represent abstractions. Instead, they may be said to be stages beyond what we now term archetypes, re-presenting as they do - in contrast to archetypes - the unique individuality and sinister-numinous consciousness, the very being, of the unique individuals of a new human species.

The Acausal

Since acausal-knowing is ineluctably a knowing of the acausal, of nexions and their nature - with nexions being connexions between causal and acausal - it is

pertinent to enquire about the nature of the acausal.

The ONA conceives of the acausal as a natural part of the living Cosmos, and as such the living acausal – often manifest in sinister-numinous emanations – is not and cannot be an ideation, an abstractive construct. In addition, this acausal part of the Cosmos can be known, experienced, not by our five physical senses and not by devices based on a causal technology, but by our mostly still latent esoteric faculties such as empathy and acausal-thinking, although there remains the possibility of developing an acausal technology – of living devices using acausal energy – which can provide causal information concerning the acausal.

Thus and esoterically the Cosmos is conceived – understood – as the living wholeness of a causal universe and an acausal universe, with the causal universe being the realm of physical matter such as the Earth, stars, planets, and Galaxies.

It is acausal energy which animates physical, causal, matter imbuing such matter with life, and thus it is such acausal energy which is, exoterically, the acausal. Such energy is not, however, comparable to causal energy which is known to propagate in causal Space and which propagation requires a duration of causal Time. Instead, it is (a) the a-spatial matrix of connexions between all living beings, and does not require propagation through causal Space nor require a duration of causal Time to be or become manifest, and (b) that which animates the causal matter of beings giving them the property, the quality, we denote by the word 'life'. Or expressed in somewhat simplistic terms, that acausal is not some realm separate from us as living sentient human entities which we can or possibly could egress into and from, but rather an essential part of us.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes

[1] One of the best English texts for those interested in acquainting themselves with the simple beauty of Euclid's *Elements* is still *A Text-book Of Euclid's Elements For The Use of Schools*, in four books, by HS Hall and FH Stevens, first published in 1888 ce.

[2] Aliquantals – often abbreviated to aliquants – implies *a particular amount of* some-thing. The word came into English usage in 1695 ce in a book on Euclid's geometry by William Alingham.

[3] By the term *adunations* is meant some-thing which when placed in its correct relation to other adunations reveals the unity, the whole, of which it and

they are a part. From the Latin *adunatus* - ad+unare, to unite, make whole.

Adunations are sinister-numinous symbols [symbols/representations with a sinister-numinous dimension, i.e. having/representing acausal energy] which may be temporarily assigned certain meanings or associations or correspondences. For example, the nine basic adunations [pieces] of TSG are: a(a) a(b) a(c) b(a) b(b) b(c) c(a) c(b) c(c) with each adunation being a combination/amalgam of two sinister-numinous elements. Thus, in Alchemical terms, a is the Alchemical symbol for Salt, b is the Alchemical symbol for Mercury, and c is the Alchemical symbol for Sulphur. Abstractly, a is the Greek letter alpha, b the letter beta, and c gamma. In terms of the Dark Tradition, a is causal space-time; b is where the acausal is present or manifest in the causal (a type of nexion), and c acausal space-time.

The term *adunations* is used here in preference to ordinary terms such as *pieces* and *symbols* in order to express their sinister-numinous nature.

It should be noted that the temporary meanings assigned to the individual elements and thence to each adunation are for comparison and learning only - for such assigned meanings are only exoteric, causal, reflexions of their wordless, symbol-less, acausal essence. An essence discovered by using the adunations as language: that is, by using, 'playing', TSG.

[4] In the interests of clarity, we might - by employing the older Anglo-Norman spelling - term an esoteric language a *langage*.

[5] Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous - the unity, the connexions - that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued - does not and cannot presence - the acausal/the sinister-numinous.

The Rounwytha Way In History and Modern Context

What has been termed The Way of the Rounwytha is locally referred to as the Camlad Rouning [1], or simply and most often as The Rouning, with those of this

way known as Rounwytha. It is an aural pagan tradition found in a few rural areas of South Shropshire and Herefordshire together with a few enclaves in the marches areas of Sir Faesyfed and Sir Drefaldwyn. According to the few extant adherents of this tradition, the numbers of people involved were never large - rarely exceeding a dozen people at any one time - with the tradition itself being an hereditary one, passed down from one person to another, often within the same family; and with this tradition said to be so old there are no stories relating to such events, although the consensus is it certainly pre-dates the arrival of the faith and the folk of 'the risen crist'.

This aural tradition is of 'pagan things and pagan ways' [2] and was primarily a tradition of women-folk who were for the most part either reclusive individuals or who lived in small cottages or on small farms with their 'extended' families.[3]

The Rouning tradition was and is one centred on certain gifts, certain skills, and is distinct in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons.
- 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 no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy, and no stages or grades of 'attainment'.

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 rooted in and nourished by a specific rural Marcher area of a specific country and cannot easily be transplanted elsewhere, as it 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 practices.

(α) means that the external world beyond such boundaries is unremarked upon because there is little or no interest in it, certainly no desire to acquire 'news' concerning it, and certainly no desire, no need, to become 'involved in changing it'. It also means that there is no desire, no need, to 'expand the tradition', to recruit people elsewhere, with 'new recruits' thus being rare (a few per generation) and for the most part family members or locals or some acquired

and trusted friend. (β) means that no transplantation elsewhere, of the traditional way, is sought or desired, and that if anyone do leave the area, their heart, their being is always there within the old Rounwytha boundaries with them unhappy, lost, unless until they find a similar place to dwell. (γ) means that the few men involved tend to be of a certain nature; possessed of a particular and sensitive/artistic character. (δ) means that women often tend to run/govern/provide for the family/farm; that relationships between two women – and between siblings and cousins – are not unusual, and if and when they occur are not condemned and are not even remarked upon; and that there was/is no distinction of social class between those 'of the gift'.

The Gift of The Rounwytha

The main gift of a Rounwytha – what makes and marks a Rounwytha – is a particular and a natural sensitivity: to human beings, to Nature (and especially the land, the weather), to living-beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, and of the natural balance that we mortals, being unwise, have such a tendency to upset. An intuitive knowing of the wisdom of a natural propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and – importantly – of being natural and necessary for our immediate family and the extended family of our friends and neighbours who accept us as we are and thus are well-disposed toward us.

This is the gift of knowing that some deeds be unwise because they upset the natural and very delicate balance that exists between us, our locality, our community, and Nature. This is the ancient knowing that pre-dates the separation of us – as an individual with individual desires, a name, and goals – from our dwelling with Nature. This is the knowing that the very land, as we ourselves, is alive, part of us and aware of us, affected by us: sleeping, dreaming, wakeful, joyful, sad, sick, hopeful, recovering, needful, just-being. That this living – of theirs, of that special unhuman kind – can aid or harm us, and (despite what many moderns have come to believe) is not composed of 'named' individual, characterful, spirits, or 'demons', or governed by some god or goddess, or whatever, whose 'names' we should or must know in order to 'control' them or 'propitiate' them or whatever.

Rather, there is a way of living, by the Rounwytha few, which balances, which makes/resumes/re-establishes the necessary fluxion of that-which-is through *we-who-so-dwell-here*, and thus which is/who are or who become the balance and so can pass that gift to aid, to heal, to mend, or possibly to harm what might so need such harm.

For this is the way - the gift - of also knowing the nature of the rotten: human, animal, land. Of the need, sometimes, to cleanse, perchance to cull. As when there was the knowing that a certain individual doing a certain deed was bad, rotten - and not because they had offended some named and powerful god or goddess, and not because such a deed contravened some law or decree said to be divinely inspired or laid down by some sovereign or by someone who claimed authority from some god or gods or 'government', but because such a deed signed that person as rotten, and who thus, like a rotten piece of meat eaten, might or most probably would cause sickness, or spread disease, among us, among the land. Hence why their removal - by exile or by cull - would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune.

The Learning of a Rounwytha

The traditional learning of a young Rounwytha was simple; direct and personal. There was the knowledge aurally acquired quite young from an older Rounwytha - a mother or grandmother perhaps - concerning such obvious things as plants and herbs, cures for ailments, human and animal.

Then there was the wordless learning, the gift either acquired or (more usually) nurtured when somewhat older, by the two simple tasks. The first of which was to spend two whole seasons alone, in woods or hills: to learn to see, to hear, to listen, to sense earth below, sky above, and so be, become, quiet, nurturing, and still. The second, and later and last and when adjudged the season was aright, to spend one whole lunar month alone in some cave or cavern, with only candles or a lantern for light, little or nothing to do, with such meagre food and water as required regularly left by a trusted friend who you would have to trust to enter and bring you out at this last learning's lunar end, more or less for weather permits a few days either end.

Three Recent Examples

One aural recalling, recounted, and written here:

The first Rounwytha met was, in the late nineteen-seventies, in her eighth decade of mortal life, who lived alone not that far as the Raven flies from the Long Mynd in a small cottage set in a hollow with a small stream nearby and who owned some acres of the land around. She kept some chickens, geese, and cows, living mostly in one room in the cottage whose effective heating was from a range at one end of the room and on which she did what little cooking she did, mostly stews. No electricity, and neither did she need nor want any. Her only

concession a cold water tap, installed only because her hand-pumped nearby well had finally gone beyond repair. In those days, a few local and mostly older people still on occasion sought her advice, bringing simple gifts in payment; a few candles, a bar of soap, perhaps the luxury of tea. Once a fortnight, more or less, and in her well-worn clothes, she might have to trundle along the lane, mostly walking beside her old rusty bicycle whose tattered baskets, front and rear, would convey her few purchases back from that nearest village store. And when as might be in Winter needed, a farmer red of face and about her age might bring her some bails of hay. No one knew why, or if they did they would not say, but I suspect it might recall some aspect of her youth as when, fair and comely, she did (as gossip so related down the pub) for several minutes paralyse a young man who had annoyed her, just by staring at him.

The second meet, also in those late seventies times: a young woman, home-schooled, quiet but giggly, dwelling with her grandmother not that far from where an edge of Wenlock Edge ended to potter down to level to seep to be land that came to edge a certain river. Not that tidy of hair, body, dress, but pretty still, she would spend some hours some days a-cleaning; walking narrow lanes upward to where that surfeit of houses grew, plentiful with shops, bedevilled by cars. So she would, in several houses, clean, and well, with mood mostly cheery, such few lapses of no account. For she had this gift, this skill, you see as when that frail almost bed-bound lady whose house was one she cleaned would sit before her and she would pass her hands around, above, the knees, not touching, and the elder - happy, smiling - would walk away, no pain for weeks to come. Once and long ago, or so that story go, when young some village boys tried to taunt her for her dress and manner, she thumped them all so hard neither they, nor any, ever dared, again.

The third, some thirty years later, more or less. A married women - broad, strong - and two young children, who ran farm with husband; eighty ancestral acres some would say though no one knew for sure. Mostly dairy, but some beef. And chickens, a few pigs, three dogs, horses, and that motley barnful gaggle: gently-fiercely (and mostly) rat-killing cats, though two were rather lazy. She herself, that lady, slow of walk, and slow to smile but when she did it was as if the Sun had broke that gloom of day. She just had this way, with animals and men, you see; no words needed, required. She felt good, calming, just to be near; but no desire there within as men know and so need desire, at least while sap be rising and they winnowing with the wind. So sometimes the few who knew and, being trusted, might bring to

her some life sick, injured, or which ailed. Child, pet, animal of house, field, barn, farm, it made no difference. She saying nothing, only smiling, touching, was left some gift. Often - and enough - the ailing, or that sickness, left; and if - when - not, the bringers cast no hurt nor blame for that was just the way they knew it was. That ring of gifts, given, taken, reaped, harvested, sown. Buried, born, and grown.

One interesting thing - possibly - is all that three could not drive a motor vehicle, and did not want to. One, possibly because in her youth they were new fangled, unreliable, things; and a horse and cart did all was needed, and better. Another, possibly because she loved horses, owned horses, and people came to her. The third, because 'they confused her', she felt uncomfortable shut away, moving so unnaturally fast; no sky above, no trees, no bush nor field around; no earth to touch with feet still often blessed by being bare...

Perhaps I in person might add a fourth. A rather wealthy lady of a quite large house of well-established many-acred gardens. Musical, patroness of the Arts, graduate of a certain ancient English university, who had some second house in Shrewsbury. She also - as her daughter - so many locals came to for assistance, help, advice...

No Deities, No Calendar

Since there are/were no deities, and nothing was named, there were no ceremonies needed to evoke/invoke/pray-to or feast/remember them and no 'special days' to do these and similar silly things.

But one duty which some Rounwytha-kind sometimes undertook was to suggest when certain celebrations or commemorations or tasks might propitiously take place. For example, a good period to sow crops; a good day to celebrate a successful gathering-in; a good - a needed - season to sow some human gift of blood.

There was no given, static, calendar - solar or lunar - to guide the Rounwytha about the onset of such occasions. No division of life into years, months, weeks, or even days of fixed number of hours. No calculations. No 'astronomically aligned stones'; no sacred knowledge.

The day began at Dawn; night began at dusk and ended at Dawn. There was no 'week' since there were no 'special days' - such as a Sunday - to be reckoned and no given, set aside, 'days of rest'. Work was done until it was completed, or daylight ended and then begun again next daylight, weather permitting. There were no months; just the flow, the changing, of seasons. A time to sow; a time to nurture; a time to reap. A time when animals might need fodder and when they might again have fresh grass in pasture or meadow. A time for living, to rest, to

work, to sleep, to smile, to breed to laugh to die.

Those still part of the land 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 two weeks 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 or even middle 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. They will thus know, will feel, will sense, when the occasion – the time – is right to do certain things, such as planting.

Furthermore, for such people, mid-Summer (and especially the sunrise on some particular day) is irrelevant. What is relevant is the work, the tasks to do, the life to lead, and the coming Autumn, which again will be sensed, known, and which again will vary from year to year and locality to locality; and while this onset of Autumn might be indicated – intimated – by the appearance in the night sky of certain stars, such as the evening rising of the bright star Sirius, that was all they were and are: intimations; one sign among many.

In terms of unfixed celebrations, consider, for example, the ancient celebration – the gathering, remembrance, and Autumnal feast – that the Rounwytha tradition simply called The Gathering. This also 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. The day of its occurring being 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.

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. On the day of The Gathering there would probably be 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 or family bonfire, it was simply practical, not symbolic, of whatever. Just 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 perhaps those unnamed guardians of sacred natural places.

The Rounwytha Way

It will possibly thus be understood that the old Rounwytha way was a way of living, an attitude to life; a manner of doing things, and of not doing certain other things. Their measuring of the changes around them, in them, in other life, was in terms of fluxions, of how living things slowly flux in their own way from birth toward dying. Thus, for the Rounwytha, their life would not be apportioned out in years, but by how many Summers they had seen; how many Gatherings they could remember.

And yet, even now, this olden way wyrdfully, of necessity, lives on. In a few.

[A Camlad Rounerer]

Footnotes

[1] The spelling of such dialect words as rouning, rounwytha, and so on, is an approximation based on what they sound like when spoken. Since the tradition was and is an aural one, there are no writings, with many adherents - even in recent memory - being unable (or unwilling to learn) to read and write.

[2] Pagan in both the historical sense of that term and in the later usage of that term: paganus, someone who belongs to a rural community and whose traditions, ethos, and ways, are not those of the religion of 'the risen crist'.

[3] Although the Camlad rounerers were incorporated into the ONA/O9A in the early nineteen-seventies, this was 'in name only', for they maintained their independent and reclusive existence. However, today [2011] the few extant traditional members are no longer a part of the ONA.

Denotatum - The Esoteric Problem With Names

The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy [1] inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there exists in various ancestral cultures world-wide (including some Indo-European ones) [2] an older aural tradition of how it is not correct - unwise - to give names to some-things, and of how some 'names' are 'sacred' because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, 'heaven and earth', that many folk traditions were designed to aid.

Thus there is a different and almost entirely unrecorded folk tradition which is unrelated to the tradition of myths and legends about named divinities, be such divinities Sumerian, Egyptian, Pheonician or whatever, and which myths and legends we are all now familiar with and which traditions of myths and legends include, for example, the fables and stories of the Old Testament with their notions of a people who regard themselves as the chosen ones of some creator-god being persecuted, threatened and tempted by satans and the-satan.

This aural tradition is pagan in both the historical sense of that term and in the later usage of that term: *paganus*, someone who belongs to a rural community and whose traditions, ethos, and *weltanschauung* are not that of the religion of the Nazarene, deriving as that religion did from the fables and stories of the Old Testament.

It is possible - as the Rounwytha tradition intimates - that this aural pagan tradition had its natural origins in the way of life of small rural communities of free men and women (such as existed for instance in pre-Roman Britain and for a while in post-Roman Britain) in contrast to the tradition of myths and legends about named divinities and which naming tradition may well have had its origins in that type of living where there is some powerful king or authoritative leader and a more urbanized way of living (as in Sumeria, Egypt, etcetera) and where there was thus a hierarchical division between kings/leaders, court officials, the people, and slaves. For one feature of such early pagan communities was their lack of slaves and their communal way of making decisions.

What is especially interesting from an esoteric perspective is that the knowing that a developed esoteric-empathy provides confirms this aural pagan tradition in respect of both the unwisdom of dividing 'the heavens'/the unseen by the process of ascribing personal names, and how such a division undermines, obscures, or destroys, our natural place in Nature and the Cosmos, and thus the natural balance both within us and external to us, as individuals and as individuals who are part of a living culture and/or of an ancestral community.

Esoteric-Empathy and Ancestral Traditions

The pagan aural tradition, as recounted in the Rounwytha tradition, is one lacking in myths and legends about specific named deities. Thus, there are no named gods or goddesses, and there is no division between 'good' deities and 'evil' deities. What there is, instead, are essentially two connected things.

(1) An intuitive, empathic, understanding of natural harmony manifest in the knowledge of ourselves - as individuals, and as ancestral communities - as in a rather precarious balance between earth and the heavens, a balance which can easily be disrupted and which for its maintenance requires certain duties and obligations both individual and communal. For instance, a certain reverence for one's ancestors; a reverence for certain places traditionally regarded as numinous, 'sacred'; a certain respect for one's own mother and father and elderly relatives; a certain loyalty to one's kin and community; and a certain respect for other but unseen and always unnamed emanations of life, the heavens, and Nature, manifest as this respect was, for example, in the practice of leaving offerings of food in certain places lest some of these unseen and unnamed emanations of life (spirits, sprites) be offended and cause personal or communal misfortune.

In addition, there was the knowing that certain individual deeds were unwise - not because they would offend some named and powerful god or goddess, and not because such deeds contravened some law or decree said to be divinely inspired or laid down by some king or by someone who claimed authority from some god or gods, but because such deeds indicated the person doing them was rotten, and thus, like a rotten piece of meat eaten, might cause sickness. Or, expressed another way, because the person doing such a deed was diseased, and which disease, which infection, might spread and so harm the family and the wider community. Hence why it was that such rotten individuals - known by their rotten deeds - would be removed from the family and community by being, for example, exiled or culled and thus by their culling end the infection and aid the restoration of the balance their unwise deeds had upset.

This knowing of the unwisdom of some deeds is quite different from the 'evil' which organized religions pontificated about, and serves to distinguish the aural pagan tradition from the now more prevalent causal knowing manifest in myths

and legends about divinities and in organized religions based on some god or gods, or on some revelation from some deity, or on reverence for some enlightened teacher.

For such a causal knowing is inseparably bound up with the manufactured division of an abstract and codified 'good' and 'evil' and also with the separation of the individual from their own ancestral, rural, community.

In the natural ancestral pagan tradition the individual - and thence their self-identity, their self-awareness - is communal, whereas in organized religions, and in identity derived from myths and legends about divinities and from obedience to some king or to someone who claimed authority from some god or gods, identity becomes more personal, less communal, and related to the 'salvation' of the individual, and/or to their personal existence in some posited after-life, with the individual constrained not by duties and obligations willingly and naturally accepted, to their family and local rural community (of shared hardship and shared ancestral *pathei-mathos*) but instead restrained by some imposed (by others or self-imposed) abstract criteria often manifest in some laws or decrees said to be of some god or gods or backed by some king or by some powerful overlord.

This separation is also manifest in the giving of personal names to both assumed or believed in divinities, and to individuals, a naming which marks a loss of the intuitive, empathic, pagan understanding of natural harmony manifest in ancestral traditions and cultures.

Thus in old pagan cultures an individual was referred by a particular skill they may possess (a skill useful to their community), or by some outstanding deed they had done, or by their family (their clan) place of residence or even by some trait of character or some physical feature. That is, there were no personal names as we now understand such names, and such a naming as existed related the individual to some-thing else: their place of local dwelling, what may have distinguished them from others of their community, or to some work that aided the community. A tradition still in evidence even in recent times in parts of Wales where someone would be referred to locally as, for instance, Jones the butcher or Jones ab Eynon (Jones the anvil).

(2) An intuitive wordless understanding of what may be described by the term *mimesis* (from the Greek *μίμησις*). That is, the use of certain actions and deeds - and thence by certain rituals and ceremonies - which are believed to re-present/manifest/presence the natural harmony and which thus can connect/reconnect individuals and their community to what is felt or known to be numinous and thus beneficial to them.

One obvious example here would be the custom, in northern European climes,

of lighting a bonfire around the time of the Winter Solstice [3] and which celebration was one of re-presenting the warmth and light of the life-giving Sun in the hope that Winter, as in the past, would give way again to Spring, the season of sowing crops and of livestock able to forage outdoors again and have fresh grass to sustain and fatten them.

Another example might be that of removing a rotten person from the family and community by the mimesis of culling them, with such a culling being undertaken because it imitated/represented the natural process of how Nature culled or allowed to be culled some living being in order that others of those beings may survive and prosper.

For this understanding - this mimesis - was of the connexions that existed between the individual, the community, the wider realms of Nature and of the heavens (the cosmos) beyond, and thus of how the actions of one or more of these affected such connexions. That is, it was an ancestral, a pagan, knowing of the natural balance.

In general, therefore, it was considered that to 'name' - to denote by some personal name or even to attempt to describe in words - particular aspects of the connected whole would be unwise because there were (as empathy and ancestral tradition revealed) no such divisions in the natural world, only transient emanations 'of heaven and earth' with the individual and their communities one part of, as transient emanations of, one undivided flow of life, and which flow was not - as was later believed - some causal linear 'history' of some past to some future abstraction or some idyll and which 'history' is marked by some assumed progression from 'the primitive' to something more 'advanced' and which assumed progression is what has been denoted by the term 'progress'.

Hence the respect, in such pagan cultures and communities, for tradition - for the accumulated *pathei-mathos* of one's ancestors; a respect lost when manufactured abstractions, denoted by some name or by some given expression, were relied upon, striven for, used as the basis for an individual identity, and as a means of understanding Reality.

The very process of denoting by naming and attempting to express meaning in terms of so named and manufactured abstraction denoted by some name or by some expression, is a move away from the wisdom that ancient ancestral cultures expressed and sought to maintain, and a loss of the wisdom, of the acausal-knowing, that esoteric-empathy reveals. A process of denoting that has culminated in the lifeless, un- numinous, illusive division that has been named 'good' and 'evil', and which denoting is also now manifest in the un-wisdom and the religiosity of The State with its abstraction of 'progress', with its manufactured lifeless urban 'communities'; where a striving, a lust, for a

personal materialism and a striving for a personal idealized happiness replaces belonging to a living ancestral or numinous culture; where the individual is expected to respect The State and its minions (or face punishment); and where self-identity is measured and made by State-approved abstractions and/or by some State-approved ideology or religion, instead of by a knowing of one's self as a transient emanation, both sinister and numinous, dark and light, 'of heaven and earth'.

Esoteric Dating and Aural Traditions

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calendar – 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 and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.

On the 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.

Epilogos

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.

Order of Nine Angles
122 Year of Fayen

Notes

[1] Esoteric-empathy is an Occult Art, an esoteric skill, and one of The Dark/Esoteric Arts of the ONA, and is a specific type of empathy – that which provides a certain perspective and a certain knowledge. This is 'acausal-knowing' and is distinct from the causal knowing arising from the perception of Phainómenon. In essence, esoteric-empathy (aka dark empathy) is the knowing of life qua life – of the acausal energy which animates all causal life; of how all life is connected, of how living beings are by their nature nexions; of how Nature is not only a living being of which we as individuals are a part, but also one aspect of cosmic life manifest on one planet orbiting one star in one galaxy in a cosmos of billions of such galaxies.

The Grade Ritual of Internal Adept – and particularly the extended six-month version (over two alchemical seasons) – is one means of cultivating and developing the Occult Art of esoteric-empathy.

[2] One of these European aural traditions was that of the Rounwytha tradition centred on the Welsh Marches and especially rural South Shropshire. This Rounwytha tradition was incorporated into the Order of Nine Angles in the early 1970's CE and thereafter was mostly taught and discussed aurally, although some aspects of the tradition have been mentioned in various ONA MSS over the decades and the ONA Rite of Internal Adept was for the most part based on the tradition of an aspirant Rounwytha having to spend at least three months (usually six or more months) alone in isolated forests or mountains. In addition, The Camlad Rite of The Abyss, as recorded in the compilation *Enantiodromia - The Sinister Abyssal Nexion*, was another traditional part of the training of a Rounwytha.

[3] See the section below, *Esoteric Dating and Aural Traditions*, for how ancestral pagan cultures – as recounted and intimated by the Rounwytha tradition – ascertained the dates of communal celebrations, a tradition of dating totally different from that based on a solar calendar.

Alchemical Seasons and The Fluxions of Time

Introduction

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

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* – first distributed 114yf/2003eh – I briefly mentioned alchemical seasons in reply to a question asked of me:

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

to star or planetary alignments..."

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

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

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

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

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

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

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

Time

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Alchemical Seasons

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

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

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

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

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

9.1.1 This knowing derives from esoteric-empathy.

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

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

11. Another such collocation of emanations is the Cosmos.

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

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

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

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

12.2 Such observed phenomena include those connected with Nature and those

connected with 'heavenly bodies', that is, with the Cosmos.

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

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

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

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

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

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

The Nature of Alchemical Seasons

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

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

This knowing 'of propitious times' aided, and often enabled, their sorcery; their use and manipulation of certain energies - emanations, or fluxions - for a variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

" A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing

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

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

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

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

The favoured 'time' in Spring, for instance - the traditional seasonal time of sowing, seeding, and planting - would be known, discovered, locally by the Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured 'time' would in its arrival vary from year to year. Similarly with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found - 'known' - by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be what they naturally are, which is mid-Summer and mid-Winter,

and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality. ^[4]

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

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

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

There is thus a very pagan - a quite natural and traditional - way of knowing

devoid of linear, limiting 'time, and devoid of abstractions.

Anton Long
Order of Nine Angles

Notes

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

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

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

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

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

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

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

Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that 'season'. Thus their 'year' was marked

by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had past since their birthing.

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

Appendix

Some Notes On The Theory of The Acausal

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

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

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

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

element.

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

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

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

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

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

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

Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

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

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

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

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

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

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

David Myatt
2010

Notes

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

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

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

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

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

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

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

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

[4] It should by now be apparent that much of the terminology currently used in an attempt to describe and develop the theory of acausality - and to describe the perception and knowing of empathy on which the theory is based - is inadequate, and that many of the terms which are used need defining and explaining, and even then are open to misinterpretation often as a result of a failure by the author to adequately define and explain them.

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

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

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

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

cc 2014 ev R. Parker & Order of Nine Angles

Second Edition 2014

This work is licensed under the Creative Commons
Attribution-NoDerivatives 4.0 International license

and can be freely copied and distributed, under the terms of that license.
