



On Being Unpopular

Discernment, Pathei-Mathos, and the Initiatory Occult Quest

An Occult Way

As we have emphasized for over thirty years, the Order of Nine Angles is an esoteric, and Occult, group. Which in essence means that - beyond exoteric propaganda and rhetoric; beyond adversarial incitement, heresy, japes, and toying with mundanes - our primary concern is the interior change of individuals by means of particular Occult methods and Arts and which Occult methods and Arts form the basis of our particular esoteric Way. These particular Occult methods and Arts include and have included the Seven Fold Way, the Rounwytha tradition, traditional Satanism, amoral adversarial-heretical praxis, and sinister tribes.

As I mentioned in my essay *O9A Adversarial Action - Success or Failure?*

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

In practical terms, the interior change of individuals, this esoteric alchemy, involves individuals: (1) developing a certain type of personal character; (2) acquiring certain skills both exoteric and esoteric; (3) acquiring - from both personal experience (pathei-mathos) and from an intellectual learning - a certain initiated knowledge and insight; and (4) living in a particular manner as a result of the foregoing.

Occult Orders such as the ONA primarily exist and are maintained in order to facilitate and encourage this interior, personal, change in those individuals such Orders have recruited or in such individuals as have succeeded in finding such Orders and overcoming the various obstacles placed in their way.

Such facilitation and encouragement most usually takes the form of a practical and structured Way or Ways, simply because such a Way or Ways have been shown, by experience, to work. There is thus for the individual, both in archetypal and in practical terms, a very personal journey of learning, experience, and discovery - that is, a structured and an initiatory Occult quest, since given the nature of human beings with their psyche being a nexion, a formal declaration, as in Initiation and subsequent rites, is a necessary prelude to inner, long-lasting, personal change, just as some structure is practical, effective, providing as it does that necessary supra-personal perspective and a tangible goal.

As mentioned in the essay *Knowing, Information, and The Discovery of Wisdom*,

" In terms of esoteric, Occult, matters, *to know* is both to learn from personal experience and to place what is so learnt in a particular context, that of one's personal internal and external journey along the particular way or path that one has, by initiation, chosen to follow."

The Ways of the ONA - our Dark Arts and methods, and thus our provided structure and rites, initiatory and otherwise - are simply our collective pathei-mathos, the results of our hereditary practical experience and learning, forming as this 'ancestral pathei-mathos' does the essence of our O9A esoteric culture, and a practical experience and learning, an Occult knowledge, which just is what it is: a tradition concerning a certain esoteric alchemy.

Pathei-Mathos

Our particular Occult style, our ethos, can be usefully and accurately described by one term: pathei-mathos. For us, pathei-mathos is a particular Occult method (one of the Dark Arts) and this Dark Art may be said to be the basis for all of the Ways - and for many of the techniques - we employ and have employed, from the Seven Fold Way to Insight Roles to adversarial action to grade rituals such as Internal Adept and the Camlad Rite of the Abyss.

Pathei-Mathos as a Dark Art involves the individuals in: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) acquiring practical personal experience.

As mentioned elsewhere, all these diverse experiences are meant by our use of the term pathei-mathos, and therefore all such experiences are necessary for interior, esoteric, alchemical, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

Thus the Dark Art of *pathei-mathos* requires the individual to willingly experience/seek-out certain difficult practical experiences in order to test themselves and learn from such experiences, with each type of experience of necessity involving both the sinister and the numinous and of necessity being of several years duration. Why of necessity? Because of our nature, our physis, as human beings; a nature which it is one of the tasks of an initiatory Occult quest - where certain Occult skills are developed and used - to reveal, to discover. A human nature the inner changing/transformation of which - to be effective, to last - takes a certain duration of causal Time, amounting to years. A changing of which occurs and has occurred, in human beings, sometimes - though rarely - naturally; and a changing which Occult Ways and Dark Arts, and esoteric Orders, are designed to produce in more human beings in a somewhat shorter duration of causal Time.

Such willingly sought, decades-long, practical individual experiencing of 'the dark' and of 'the light' does not - should not - make the individual popular with the likes of *Homo Hubris* or the *hubriati*. Nor even understood by the majority of those who regard themselves as Occultists, 'satanists', or whatever.

Such years-long, practical individual experiencing, with the commensurate and necessary 'rites of passage and learning' - such as the grade ritual of Internal Adept - also produce an individual (whatever shapeshifting cloaking they may exteriorly employ in the world of mundanes) who is, interiorly, out-of-phase with the world around them, and who thus understands, who knows, who feels, who has felt, far more than the majority of human beings so that communication with 'these strange others', these strangers, this majority, such mundanes - trying to inform such strangers of such knowing, such feelings - is either an unwanted burden for one of our kind or, more usually, regarded as unnecessary, irrelevant, counter-productive. For the sinisterly-numinous has to be experienced to be known, breeding as such experience does discernment, a distaste for mundanity, and that Aeonian perspective that is disparaged by or unknown to those vulgar, plebeian, humans we describe by the term *Homo Hubris*.

Being Unpopular

Given the nature and aims of esoteric Orders such as The Order of Nine Angles, they are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.

This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of *Lapis Philosophicus*, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self.

Thus our Order, our O9A, remains - of necessity, intentionally - small in numbers; discerning, and, through Dark Arts such as pathei-mathos, for and the genesis of the discerning minority among those beings termed human. Yet this very aristocratic intentionality, imbued as it is with our esoteric ethos and thus with the sinisterly- numinous, with archetypal mythos, is - over aeonic durations of causal Time - both affective and effective in provoking, being the genesis of, changes within a larger number of human beings.

Anton Long
Order of Nine Angles
123 yfayen

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Some Terms Explained

Note: *These explanations are taken from various published ONA texts - including A Glossary of ONA Terms (v.3.07) - and also from some unpublished ONA texts dealing with alchemy.*

Aeonic Perspective

The expression 'the Aeonic 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.

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.

Alchemy

al-χημία [from *χῶμεία*] - 'the changing'.

According to aural tradition, esoteric alchemy - the secret alchemy - is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce *Lapis Philosophicus*, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not - as the mis-informed have come to believe or been led to believe - concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. [Hence the old association between alchemy and astronomy.] This interaction, by its nature - its physis - is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist.

Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric - living - substances/'beings'/things.

A minor example of one such alchemical substance, symbiotically produced, is petriochor. Another is the particular type of energy produced when a human being or (more effectively) when a collocation of human beings in symbiosis among themselves, use particular esoteric chants in conjunction with a shaped crystal during a propitious 'alchemical season'.

Esoteric

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

" From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes

of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of what we term 'the sinisterly-numinous'.

Lapis Philosophicus

The jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Occult

By Occult we mean both: (1) concerned with The Dark Arts, with what is esoteric, and (2) beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

Psyche

The psyche of the individual is a term used to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

In practical terms, the psyche of the individual is a nexus, between causal and acausal.

Sinister-Numinous

The term sinister-numinous is used to describe 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*.

The Dark Art of *pathei-mathos* is one means to know, to experience, the sinisterly-numinous, and thus to discover the Reality beyond the illusion of opposites. What is uncovered is The Sinister-Numen, which is the genesis of that which, and those whom, re-present certain types of acausal energy in the causal.

Certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction.

One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of Kindred-Honour, and which Law serves to define, and to manifest, that which is not-mundane, and thus that-which-is-ONA.

Wisdom

By term *wisdom* we mean not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

ONA/O9A

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Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
Orden der neun Winkel / Орден девяти углов
Τάγμα των Εννιά Γωνιών



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