

The Question Of Anton Long And O9A Primary Sources



Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)
The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

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Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for.

Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings and authenticated unpublished manuscripts if any. The writings of others about that philosophy are secondary or tertiary sources.

The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as argumentum ad verecundiam - then their conclusions are also not scholarly.

In relation to the Order of Nine Angles (O9A, ONA) the relevant questions are: (i) is it an esoteric (Occult) philosophy or a group/organization; (ii) the definition of an esoteric philosophy; (iii) if it is an esoteric philosophy who created, is responsible for, it, and in what writings by that person is it expressed.

Esoteric Philosophy

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

This positing of a hidden or inner nature of Being and of beings may be said to be the result of a particular perceivation different from the perceivation of sciences such as physics whose theorems or laws or conclusions are derived from, or confirmed by, observation and experiments. This particular perceivation regarding the hidden, inner, esoteric, nature of Being and of beings, is an empathic one deriving from the intuition that all life, all beings - sentient and otherwise - are an emanation of Being and hence are connected in some way to each other.

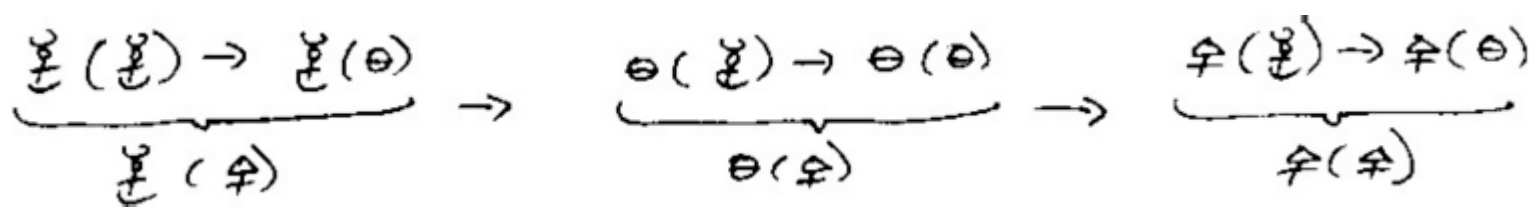
Thus, Hellenic hermeticism as described in the tracts of the Corpus Hermeticum is an esoteric philosophy where Being is mostly described as θεός, theos, or as ὁ θεός the theos, the deity or the divinity. This intuition regarding ὁ θεός is also evident, for example, in many of the works of Cicero {1} who gave expression to Greco-Roman paganism.

The Poemandres tractate of the Corpus Hermeticum described the ordered structure of the Cosmos (κόσμος) as consisting of seven spheres. This septenary system also forms the basis for the O9A praxis termed the Seven Fold Way.

The O9A And The Longusian Tradition

The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {2} of which it is said in the 1989 collection of texts titled *Naos*: "The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult." {3} It is also described there as "a nexus between the causal and the acausal."

The other symbolisms employed in *Naos*, such as those of the Tarot, are germane to a particular septenary sphere or to the pathways which connect the spheres, with each sphere tripartite in nature and which trinity is represented by the three alchemical symbols that in combination form the pieces of the Star Game: Alchemical Salt, Alchemical Mercury, and Alchemical Sulphur whose nine combinations are the 'nine angles' of the O9A:



Pieces of the Star Game

Thus, in terms of the seven spheres:

		Salt ⊖		Mercury ☿		Sulphur ♁
Moon	1°	18		15		13
	2°	0		8		16
	3°	6		14		17
	4°	7		12		5
	5°	1		4		9
	6°	11		3		2
Saturn	7°	10		19		20
		Unconscious		Ego		Self

Tarot Images: The Three Levels of the Spheres

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The 1989 *Naos* collection was the first exposition of not only the O9A septenary system and the praxis (anados, ἄνοδος) associated with it, but also of the ontology of causal, acausal, and of the 'nexions' in and by which acausal being is or can be manifest (presenced) in the causal and in causal beings.

Thus, instead of θεός and ὁ θεός of the hermetic Poemandres tractate and of Greco-Roman paganism the O9A has "the acausal" as Being, the source of causal beings. Which concept is devoid of the anthropomorphic deities, of the causal

abstractions of theos and theoi, and devoid of the identification of θεός as the God of Christianity and the Allah of Islam.

In essence, therefore, what is expounded in various texts in *Naos* is a new esoteric philosophy derived from both ancient hermeticism as described in the *Corpus Hermeticum*, in particular the *Poemandres tractate*, and Greco-Roman paganism.

Uniqueness And Authorship

Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; The Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name 'order of nine angles'.

With one exception - the text titled *Advanced Star Game*, attributed to D. Myatt - all the contents of *Naos* are by 'Anton Long' writing under the pseudonym Thorold West which he has admitted to using. {4} Interestingly, *Naos* is devoid of 'satanism' both practical and theological.

Hence a distinction should be made between the Longusian tradition with its esoteric philosophy, and the 'order of nine angles' which is not a philosophy but rather the diverse subculture which developed from that esoteric tradition. {5}

Logically therefore *Naos* is the primary source of that Longusian esoteric philosophy, with Anton Long's other early esoteric writings about O9A ontology, The Star Game, and the Seven Fold Way, expositions of his esoteric philosophy, with the only matters requiring interpretation (i) whether or not there is an 'early' and a 'later' (post-1990s) esoteric philosophy of Anton Long, and (ii) whether or not O9A satanism, with all its dialectical polemics, is relevant to that esoteric philosophy with our view on this matter that philosophically such satanism is not relevant.

Primary Sources

The conclusion is that the primary source for the Longusian tradition is the facsimile of *Naos* {3} supplemented by Anton Long's pre-2012 esoteric not polemical nor 'satanic' writings. The pre-2012 esoteric writings include texts such as:

- Language, Abstractions, and Nexions
- Some Notes Concerning Language, Chants, and Acausal Entities
- Denotatum – The Esoteric Problem With Names
- Alchemical Seasons and The Fluxions of Time
- Diabological Dissent
- The Rounwytha Way In History and Modern Context
- The Last Writings of Anton Long:
 - I. Lapis Philosophicus
 - II. The Enigmatic Truth

All the other, non-philosophical, pre-2012 writings signed by or attributed to Anton Long are not primary sources in relation to the esoteric, the Occult, Longusian tradition. It is this esoteric tradition and not the 'order of nine angles' which in our opinion is his legacy. For it is this tradition which inspired our Hebdomian Way {6} and returned Western esotericism to its hermetic and Greco-Roman pagan roots - as explained in the text *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum* {7} - and thus to the individual, the non-political, quest for Lapis Philosophicus.

Seven Oxonians
Summer Solstice, 2023

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{1} See for example *De Natura Deorum*.

{2} An illustrated guide to The Star Game is at: <https://sevenoxonians.files.wordpress.com/2022/10/star-game-101.pdf>

{3} A facsimile of *Naos* (43 Mb pdf) is at: <https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{4} The admission is contained in his 2021 interview: <https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf>

{5} O9A subculture is explained in the *Complete Guide To O9A Subculture*, 59 Mb pdf, <https://gawathan.files.wordpress.com/2022/09/o9a-subculture-complete.pdf>

{6} <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

{7} <https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf>