

Academia And The Order Of Nine Angles

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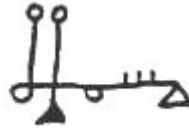
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Introduction

The perception of the Order of Nine Angles (O9A, ONA) in academia is arguably slowly improving and moving away from journalistic and other assumptions, as evident in the 2023 paper *The Order of Nine Angles: Cosmology, Practice & Movement*, whose authors write that they give Anton Long's "texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

However as discussed in *Part Two: O9A And Academia, 2023*, the authors of that paper make various assumptions citing secondary, interpretive, sources rather than O9A primary sources. As does the 2023 paper *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, discussed in Part Two, and the chapter on the O9A by Fredrik Gregorius in a book about Satanism published in 2023 by Oxford University Press, discussed in *Part One: Another Academic Misunderstanding*.

All three papers neglect fundamental aspects of O9A esoteric philosophy such as (i) 'the sinister-numinous', the quintessence of the Seven Fold Way, (ii) the fluidic alchemical Star Game, (iii) O9A praxises such as the rites of Internal Adept and The Abyss, and (iv) the importance of esoteric Arts such as acausal-knowing manifest in muliebral virtues such as empathy, all of which betake the follower of the O9A Seven Fold Way far beyond 'satanism' however defined, as *Part Three: The Sinisterly-Numinous Occult Tradition* makes clear.

Given the importance of The Star Game as an 'esoteric language' - defined and described in the Appendix, a 2011 essay by Anton Long - an illustrated guide to The Star Game is provided in Part Four.

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Another Academic Misunderstanding?



The Order of Nine Angles (O9A, ONA) was the subject of a recent chapter in a book about Satanism published by Oxford University Press titled *Satanism: A Reader*. {1} The author of the chapter, Fredrik Gregorius, concentrated on what is perceived as the O9A's advocacy of 'culling' (human sacrifice) and the 1980s *Black Book Of Satan*. {2}

The Oxford University Press book "features a collection of primary sources related to Satanism and/or positive re-interpretations of the Devil." Which again raises the vexatious issues of not only what, in terms of the O9A, is a primary source but also of what the Order of Nine Angles is.

In what is possibly the most balanced academic view of the O9A to date, authors Daveed Gartenstein-Ross & Emelie Chace-Donahue in their 2023 paper *The Order of Nine Angles: Cosmology, Practice & Movement*, {3} write that "Long's writings form the basis of the philosophy and practices" and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

This approaches the view that expressed in *The Question Of Anton Long And O9A Primary Sources* {4} that not only are the writings of Anton Long between 1976 and 2012 the primary sources for the esoteric philosophy on which the O9A is based but also that of those writings it is those in the typewritten 1989 *Naos* collection {5} which were:

"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 [...]

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."

In contrast to these two interpretations, in another 2023 academic paper published in the journal *Studies in Conflict & Terrorism* authored by Shanon Shah, Jane Cooper & Suzanne Newcombe and titled *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* {6} the authors write that their 'primary sources' are online texts "produced by the ONA and groups associated with it" from which they selected texts cited in recent media coverage, stating that these selected texts are internal (emic) sources produced by ONA "insiders or spokespersons" with the ONA being "a new religious movement with millenarian tendencies." In our opinion this reliance on texts cited in recent media coverage and produced by undefined "insiders" and the unverified claim of there being O9A/ONA "spokespersons" calls into question the author's knowledge of the O9A.

Spokespersons And The Nature Of The O9A

To place the recent *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* into perspective, in 2001 Anton Long wrote, in respect of O9A spokespersons/representatives:

"An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority - and the necessary hierarchy to gift such authority - was in fact a contradiction of our *raison d'être*; a fact we of course expected those incipiently of our kind to know or sense.

This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.

Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* {7} together with an interesting reply from Stephen Brown). In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few

years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative' – was for CB who, to his credit saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists. Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process." {8}

The mention of the *raison d'être* of the O9A returns us to the question of what the Order of Nine Angles is. Is it a new religious movement as Shanon Shah et al claim? {6} A trans-national esoteric Satanist movement as Daveed Gartenstein-Ross and Emelie Chace-Donahue claim? {3} Is it a group with 'members' and associates as most recent (post-2018) media coverage claims?

Or is it, as Anton Long wrote in a letter to Michael Aquino dated 7th September 1990 ev, an expression of anarchism:

"we feel there can be no religious dogma about Satanism or the LHP: no subservience 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. Thus we uphold anarchism." {9}

He also wrote:

"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." {10}

As for 'members', in a letter to "Kimberly" dated 25th September 1992 eh, Anton Long wrote:

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {11}

That is, a 'member' of the O9A is an individual who of their own volition is undertaking the arduous, often decades-long, hermetic adventure - quest, ἄνοδος - that is the Seven Fold Way with its learning of the septenary Star Game with its fluidic alchemical symbolism {12} and its Grade Rituals such as Internal Adept where the candidate lives alone in a wilderness area for at least three months. {13}

As noted in *The Order of Nine Angles: Cosmology, Practice & Movement*, {3} the authors, quoting Anton Long, wrote that in the O9A there is only individual interpretation informed by "direct practical experience."

Hence it is not a difficult task to distinguish who is and who is not O9A by asking them about such matters as the Star Game and about their practical experiences during the Grade Ritual of Internal Adept.

Insiders

Technically an O9A 'insider', to use the term employed by the authors of *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, {6} is a person who has undertaken or who is undertaking the Seven Fold Way and can write and speak of their practical experiences, and the learning they have acquired, over the years of that undertaking. They should therefore be able, given that learning and practising The Star Game and Esoteric Chant are part of that undertaking, to answer questions such as:

1. Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the Star game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.

2. Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

Although such questions have been in public circulation since at least 2014 {14} no academic, so far as we know, has used them as a criteria to distinguish an 'O9A insider', an O9A member, from an 'O9A pretender'.

Another criteria used is the Deofel Quartet (1976-1990) whose four novels, designed for Initiates, contain references to O9A aural tradition. {15} Thus, in regard to the Black Book Of Satan and the 'satanism' of the O9A, there are the following examples in those novels:

° Temple of Satan.

[T]he library possessed some warmth as if in indication of the answers he hoped to find, and he shut its door before browsing among the books. All of them, and the manuscripts bound like books, were about alchemy, magick or the Occult. He could read the Latin of the medieval manuscripts and books, but what it related did

not interest him as the later books brought forth no desire to read further.

Even the Black Book of Satan, resting on the table, seemed irrelevant to him. They were all compilations of shadow words, appearing to Thurstan to fall short of the aim that the searchers who had written them should have aimed for. His instinctive feeling was to observe in a contemplative way some facet of the cosmos – to stand outside in the dark of the night and listen for the faint music that travelled down to Earth from the stars – rather than to enclose himself in the warm womb of a house to read the writings of others. Demons, spells, hidden powers, the changing of base metal to gold, even the promises of power and change for himself, were not important to Thurstan, and he left the library with its stored knowledge and forbidden secrets and lurking gods, to walk in the moonlit garden.

The stars were not singing for him – or he could not hear them above the turmoil of his thought – but his slow moon-wise walking brought a calm.

° The Giving.

As the context makes clear, the book mentioned is the Black Book Of Satan.

"And you planned everything?"

"You tell me," she said enigmatically.

"I think you set him up right from the beginning. Let him make his mistakes. Condemn himself, in fact."

"Possibly," she smiled.

"But why?"

"I'm sure you can work it out."

It was the answer he had expected. "How does the book I found fit into all this?" It was not exactly the question he wanted to ask, but it would, he hoped, lead him toward it.

She smiled, as a schoolmistress might toward an otherwise intelligent pupil. "Satanism, you mean?"

"Yes," he answered, amazed at her perspicacity.

"It is not the way I follow. My tradition is different – much older."

The Black Book Of Satan And The Sinister-Numinous

In his chapter on the O9A, Fredrik Gregorius {1} considers items such as (i) the 21 Satanic points; (ii) the chapter *What is Satanism?*, and (iii) a version of the Black Mass, from the 1984 Black Book Of Satan, in order to determine what O9A satanism is.

However, the context of The Black Book Of Satan, and of O9A 'satanism' in general is not given. Which context is the Seven Fold Way (also known exoterically as the Sinister Way) with the Black Book of Satan just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

As is the case with the much discussed 'satanism' of the O9A, with its context again the Seven Fold Way as Anton Long hinted at in The Satanic Letters, and explained in numerous neglected texts including *The Adeptus Way and The Sinisterly-Numinous and Toward The Abyss - A Guide for the Internal Adept*.

Thus, in a letter to Lea dated 23rd September 1990 ev he wrote:

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

This expresses the reality that, for the O9A, the Seven Fold Way involves both 'sinister' and 'numinous' personal experiences, with one novitiate aspect of the sinister experiencing the overt (exoteric) satanism manifest in the Black Book Of Satan and thus in the group (nexion, Temple) formed by an External Adept for no more than eighteen months, and with one Adept aspect of the numinous experiencing the arduous, at least three-month long, Grade Ritual of Internal Adept.

Which leads into completely neglected but fundamental aspects of O9A esoteric philosophy and praxis; neglected both by academics and by others who have written about the O9A and who, lacking a knowledge of such aspects, describe the O9A simply in terms of 'satanism' and/or as a neo-nazi movement. One neglected aspect is the development of perceptions beyond 'causal abstractions', beyond denotata, and the dialectic of opposites which they engender; perceptions such as 'acausal-knowing' and empathy which develop from it. {16}

Esoterically, there is a balancing (ἄρρενόθηλος) in the individual of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way, presented as that balance is in the Grade Rituals of Internal Adept and of The Abyss. In regard to the Abyss:

"The approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions – such personal turmoil as occurs – are only the beginning of the esoteric/chemical process of dissolution/unification/reunification that forms the essence of what is known as The Ordeal Of The Abyss. Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss – where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss – just one more stage of our Sinister Way – that provides the necessary context." {17}

The quotations from texts by Anton Long in Appendix Two should suffice to illustrate this neglect, although a detailed exploration would require several essays, the first of which is currently being drafted.

Culling

In his chapter on the O9A, Fredrik Gregorius does not consider the O9A theory and praxis of culling in context; which praxis in context is, as with satanism, the Seven Fold Way and which theory was described by Anton Long in his text *Concerning Culling as Art* dated 122 Year of Fayen {18} from which this is a quotation:

"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."

Thus it was understood as natural and necessary that those considered detrimental, harmful to a community, might be exiled or culled.

In relation to the Seven Fold Way, individual culling is a suggested task {19} for an External Adept and is governed by specific guidelines regarding the choice of 'opfer' and with the opfer once chosen given at least three practical tests before the task is undertaken. {20} The exoteric context of this practice is well described in the document *Culling And The Code of Kindred Honour* which relates a factual event and describes how an O9A person who accepted culling as mandatory might react given the personal circumstances related. {21}

In regard to 'collective culling', as mentioned in *Concerning Culling as Art*, it is the same as war which is or has been practised by most modern Western nations when the target is not a specific individual but rather those who are declared to be 'the enemy' such as, in World War Two, Germany and Japan with little distinction in practice made between combatants and civilians as evident in the bombing of Hamburg, Dresden, and other German cities and in the atomic bombs dropped on Japan.

The lack of theoretical and practical context was evident in an earlier 2017 academic paper on O9A culling by Della E. Champion {22} which deals with a document titled *The Culling Texts*, containing as that document does the five (mostly vintage) texts: (i) *Concerning Culling as Art*, (ii) *A Gift for the Prince – A Guide to Human Sacrifice*, (iii) *Victims – A Sinister Exposé*, (iv) *Culling – A Guide to Sacrifice II*, (v) *Guidelines for the Testing of Opfers*, (vi) *Satanism, Sacrifice, and Crime – The Satanic Truth*.

Champion ignores both the sinister-numinous aspect of O9A tradition and that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept. Instead, Champion, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of both the authors of the culling texts and those who might be influenced by them.

What Champion and others, like Gregorius, have also ignored is the exoteric real-world context, as in the aforementioned *Culling And The Code of Kindred Honour*.

Conclusion

The perception of the O9A in academia is arguably slowly improving and moving away from journalistic and other assumptions, as evident in the 2023 paper *The Order of Nine Angles: Cosmology, Practice & Movement*, {3} by giving Anton Long's "texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

Yet as the chapter on the O9A by Fredrik Gregorius in a book about Satanism published in 2023 by Oxford University Press reveals there is not only the continuing unscholarly use of secondary, interpretive, sources rather than primary sources {4} but also a neglect of fundamental aspects of O9A esoteric philosophy such as (i) 'the sinister-numinous', (ii) the fluidic alchemical Star Game, (iii) O9A praxises such as the rites of Internal Adept and The Abyss, and (iv) the importance of esoteric Arts such as acausal-knowing manifest in muliebral virtues such as empathy {23} which betake the O9A insider - following the Seven Fold Way - far beyond 'satanism' however defined, and far beyond neo-nazism as The Deofel Quartet makes clear, for

None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with terrorism. None of them concern neo-nazism. None of them involve racism or are 'anti-gay' or misogynistic. In truth, the novels - ahead of their time - contain strong female characters (such as Fiona in *The Greyling Owl*, and Lianna in *The Giving*) as well as positive gay characters (such as Fenton in *The Greyling Owl*). {24}

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September 2023
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URL's valid as of September 2023

{1} *Satanism: A Reader*. Edited by Per Faxneld & Johan Nilsson. Oxford University Press, 2023, ISBN 9780199913534

{2} A copy of the 1984 printed text is in the British Library at General Reference Collection Cup.815/51, BNB GB8508400

{3} <https://doi.org/10.1080/1057610X.2023.2186737>

{4} *Anton Long And O9A Primary Sources*, <https://web.archive.org/web/20230726071440/https://sevenoxonians.files.wordpress.com/2023/06/longusian-primary-sources.pdf>

{5} A facsimile of the *Naos* collection of typescripts is available (43Mb pdf) at <https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{6} <https://doi.org/10.1080/1057610X.2023.2195065>

{7} A facsimile of the letter and the reply are included in <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{8} *Those Who Are Our Kind*. Included (pages 20-21) in *O9A - The Search For Aletheia*, e-text, 2021.

{9} A facsimile of the letter is included in <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{10} Letter to Michael Aquino dated 20th October 1990 ev. Included in facsimile in <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{11} A facsimile of the letter is included in <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{12} An illustrated guide to The Star Game is available at <https://web.archive.org/web/20230725221720/https://sevenoxonians.files.wordpress.com/2022/10/star-game-101.pdf>

{13} The rite is given in Appendix One below. The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at <https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf>

{14} *Ten Esoteric Questions*, <https://archive.org/download/esoteric-questions/esoteric-questions.pdf>

{15} Regarding The Deofel Quartet, and for texts of the novels, refer to: <https://web.archive.org/web/20230725221732/https://gawathan.wordpress.com/the-o9a-deofel-archive/>

{16} Contra the conventional understanding of the O9A as 'satanist', as one commentator noted in relation to *The Diary of an Internal Adept*, the O9A rite involves a "complete oblivion for the ego". <https://web.archive.org>

/web/20170529064121/https://beyondsatanism.wordpress.com/2014/02/18/reflections-on-dyssolving-diary-of-an-internal-adept/

{17} Anton Long, *Toward The Abyss - A Guide for the Internal Adept*. e-text, 122 Year of Fayen, Revised 125 yf, v.1.07. The text is included in Appendix Two, with the O9A Rite Of The Abyss given in Appendix One.

{18} Anton Long, *Concerning Culling as Art*, e-text, 122 Year of Fayen [2011]

{19} As with several matters O9A there is some, probably deliberate, confusion over whether this task is mandatory or not and also over whether it is meant literally or symbolically as for example in the performance of The Death Rite as described in The Black Book Of Satan. .

{20} The tests are outlined in documents such as (i) *Guidelines for the Testing of Opfers* (1988 ev), (ii) *Concerning Culling As Art* (122 Year of Fayen), and (iii) *Victims - A Sinister Exposé* (1990 eh)

{21} R. Parker, *Culling And The Code of Kindred Honour*, e-text, 2015. <https://www.scribd.com/document/289544375/Culling-And-The-Code-of-Kindred-Honour>

As noted in that text:

[A factual] example will illustrate the principles that the O9A have described for selecting an offer, and reveal not only how O9A culling has often been hitherto misunderstood (by both occultists and academics), but also that it is something which will probably resonate with many modern self-described satanists.

The story begins with a 15-year old girl, bullied at her local school. One day, having been plied with alcohol at the house of a schoolmate, she is gang raped and an indecent photograph of her is taken. The rapists subsequently circulate the image via social media. The girl and her parents report the rape to the local police naming the culprits, and after a cursory rather bumbling investigation no action is taken because the authorities decide there is 'insufficient evidence'. The rapists and their friends then, for over a year, bully and harass the girl, who commits suicide. The girl's father knows who the rapists are, as do many of the local community. But nothing is done, no one is publicly named or shamed, with the culprits carrying on as if nothing has happened and rather proud of themselves for 'getting away with it'.

Things only change when a certain hacktivist group (kudos to them) subsequently take an interest in the case, discover the identity of the rapists, and state they will publicly name them if the police continue to do nothing. Given the media interest this causes, one of the culprits finally confesses and, along with one other person, is arrested. But neither suspect is charged with rape, only with making and distributing an indecent image. At the subsequent trial, one defendant is given a conditional discharge, the other a year's probation. Neither spend any time in jail, with the final twist being that a 'court of law' orders that the anonymity of the rapists must be respected, with anyone breaking the 'media ban' liable to prosecution.

Despite the names of the accused being an 'open secret' in the local area, no one does anything retributive. Not the father of the girl, not her family. Not the community; not the police. No one has bullied, beaten, or harassed those responsible. The 'law' - and its representatives and institutions - have usurped honourable retribution and the evolution of our species which those individuals of arête bring-into-being just by being who and what they are.

The accused in this case meet all the criteria for being selected, as offers, by an established O9A nexion in the area, or by a local lone-operative.

{22} Della E Campion, *The Culling Texts: Mythology, Authority, and Human Sacrifice in the Order of the Nine Angles*. La Rosa Di Paracelso 2 (2017): 70.

{23} *The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles*, 122 Year of Fayen. Included in <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{24} *The Apolitical Deofel Quartet*, <https://archive.org/download/apolitical-deofel-quartet/Apolitical-Deofel-Quartet.pdf>

Appendix One

The O9A Rites Of Internal Adept And the Abyss

Internal Adept

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

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

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

The Rite Of The Abyss

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

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave - with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed. The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

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Source:

The Seofonfeald Paeth

<https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

Appendix Two

The Sinister-Numinous

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites." *The Adeptus Way and The Sinisterly-Numinous*, 122 yfayen. Included in <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

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"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." *Some Notes Concerning Language, Abstractions, and Nexions*, 122 Year of Fayen, <https://archive.org/download/some-notes-al/Some%20Notes%20AL.pdf>

The text contains the following Footnote:

"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 [The Star Game] 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."

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"What has been separated - into apparent opposites - is the sinister and the numinous, and the necessary preparation for Entering The Abyss (as briefly mentioned in The Methods and Tradition of The Seven Fold Way) involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living. This living is not an Insight Role because Insight Roles are specific and a personal choice. Here, there is no personal choice of type of living (in terms of deciding something opposite to one's personal character) and no specific containing restraining role. There is only a flowing of numinosity through the individual, grounded by some practical means, such as being an artisan."

Enantiodromia: The Sinister Abyssal Nexion, <https://www.scribd.com/doc/201922450/Enantiodromia-the-Sinister-Abyssal-Nexion>

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"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." *O9A Adversarial Action - Success or Failure?*, <https://rounwytha.wordpress.com/2012/06/19/o9a-adversarial-action-success-or-failure/>

Appendix Three

Toward The Abyss - A Guide For The Internal Adept

After perhaps a decade or more replete with the striving To Presence The Dark - the acausal - in practical ways, there naturally arises within some of our kind certain disabling or troubling doubts and questions, and sometimes even a real personal anguish.

Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way. Sometimes these doubts are to do with ethics, with the morality of certain deeds done; sometimes - for those with family and offspring or considering such - the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Esoteric Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to life again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this. For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions - such

personal turmoil as occurs – are only the beginning of the esoteric/alchemy process of dissolution/unification /reunification that forms the essence of what is known as The Ordeal of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss – where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss – just one more stage of our Sinister Way – that provides the necessary context.

What Are The Answers?

The answers to questions, and the how of how to resolve such doubts, are, as always, for each individual to discover for themselves. Theirs is the continuing journey; theirs is the success – or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"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."

Perhaps the answers to many such doubts which an Internal Adept may have reside in one or more of three things:

(1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking; (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss, and thus beyond causal abstractions and the duality (the dialectic) of abstracted opposites; (3) In the sharing of one's temporal life with a partner dedicated to and following our Esoteric Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist (and have been mentioned in many MSS) – and which means include the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their 'sinister' character born from practical deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time – from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonie Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time – from a year to much longer.

In respect of (3), if there is no such person, one should be sought. For such a sharing, according to our Esoteric Way, is part of the balance required. As is - for some - raising the progeny of one type of such a sharing; as is - for some - living the life of a Rounwytha; and as is - for some - living alone as a reclusive sorcerer or sorceress.

What all this means is that they – despite what they believe, or desire to believe, about themselves – have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

Acta Est Fabula Plaudite

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful laughter, from some Master or Mistress or some acausal being presenced on Earth.

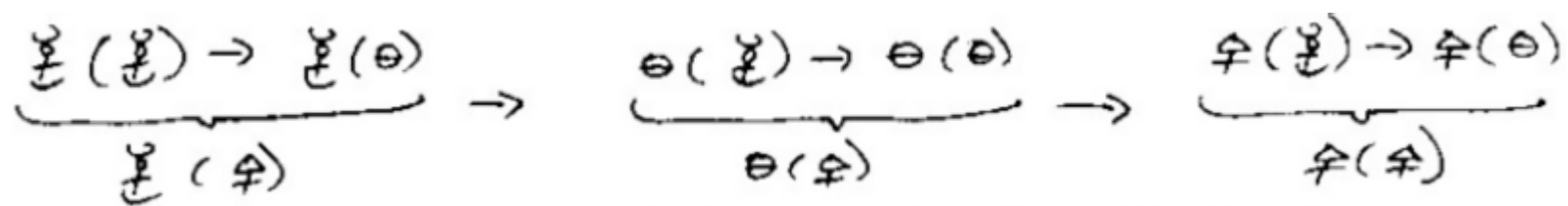
Sometimes someone – teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego – may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos. But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned – right from the start.

We, The Order of Nine Angles, are as we are – balewa. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos – a game for some, perchance a τραγωδία for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

Anton Long
122 Year of Feyen
Revised 125 yf v.1.07

The O9A And Academia, 2023



O9A: The Nine Angles

Two articles by academics about the Order of Nine Angles (O9A, ONA) were published in early 2023 in issues of the peer-reviewed journal *Studies in Conflict & Terrorism*. Both articles contain citations from O9A and O9A-related material and both are reasonably objective considering the mainly sensationalist Media reportage of the O9A since 2018. A reportage which the mostly citation-less reports by government funded 'policy groups' such as the Combating Terrorism Center, the Institute for Strategic Dialogue, The Counter Extremism Project, and a Press Release by the US Department of Justice, are typical of. {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

The Problem Of Primary Sources

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of *Hostia* were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors to their credit write (i) that "while O9A's texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding *Hostia*, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

"An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many 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, with many esoteric philosophies also positing - as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does - that this reasoned order ($\kappa\acute{o}\sigma\mu\omicron\varsigma$) 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.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum. Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.

It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under the title *Naos: A Practical Guide to Modern Magick.*" {7}

During an interview in 2023 {8} Anton Long was asked:

"You admit to using the 'nyms Thorold West and Stephen Brown?"

"Yes, as I always have, when politely asked in private."

"Only them?"

"C'ertainement."

With Anton Long thus admitting that, with one exception, he authored the texts of *Naos*, and wrote the letters published in 1992 under the title *The Satanic Letters of Stephen Brown* some of which were addressed to Michael Aquino of the Temple of Set.

The Equation DM=AL

In the matter of the identity of Anton Long, the authors of OB write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt."

Yet the only citation is to the discredited article by Senholt who, as described in the Appendix I, not only committed the fallacy of incomplete evidence but also failed to present any evidence from, for example, forensic linguistics, and even if he, or others, had done so it would be subjective not evidential as noted in that Appendix.

Having made this claim about Myatt, the authors go on to state, citing a 2018 work by "self-proclaimed O9A adherents", that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute as the ONA's aggregate spokesperson". The authors do, however, balance their claim that DM=AL by stating that Myatt has denied being Anton Long citing a now deleted Internet copy of a recording of a 1998 with antifascist Lowles. {9}

To their credit the authors of CPM not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {10} which deals in detail with the allegation, and go on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

Conclusions

While both CPM and OB are welcome developments in the field of academic research into the O9A both sets of authors apparently fail to understand the O9A as a unique modern esoteric philosophy whose primary sources are the writings published by and under the name 'Anton Long' between 1976 and 2012.

Instead, both articles use invented causal abstractions - a "religious movement (NRM) with millenarian tendencies" in the case of OB, and "a Satanist movement" in the case of CPM - to categorize the O9A and which categorization by such abstractions obscure what O9A esoteric philosophy fundamentally seeks to express. Which is, through both exoteric and esoteric pathei-mathos, such as the Rite of Internal Adept, {11} a means to acausal-knowing: to discovering the essences that have become hidden by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous and the illusion of our own separation from the acausal.

Hence the new esoteric language of The Star Game {12} and other esoteric languages such as Esoteric Chant which are means to developing our latent faculties, a means to go beyond causal abstractions.

As Anton Long wrote in 2011,

"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 [with and] does not and cannot presence the acausal/the sinister-numinous." {13}

{1} The reports are analysed in chapter II, *Establishment Reports*, of *Wikipedia, Establishment Propaganda, And The Order Of Nine Angles*, <https://archive.org/download/wikipedia-establishment-o9a/wikipedia-establishment-o9a.pdf>

{2} <https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065>

{3} <https://www.tandfonline.com/loi/uter20>

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment. In a letter to Michael Aquino dated 20th October 1990 ev Anton Long wrote that the O9A way is:

"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 and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]

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." *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

In a letter to a Miss Stockton, dated 19th June 1991 eh, he wrote:

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

in a 2023 interview Anton Long admitted to using the pseudonyms Thorold West and Stephen Brown and thus writing those *Satanic Letters* and, with one exception, the MSS in the 1989 collection titled *Naos*, <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

{5} Anton Long, *Those Who Are Our Kind*, <https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/>

{6} Refer to *Hostia: History, Authorship, And The O9A*, <https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf>

{7} <https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf>

{8} <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

{9} The 'youtube' account that had uploaded the recording which the authors cite, having been the subject of numerous complaints from 'cancel culture' antifascists, was permanently deleted, its contents removed, for "violating

youtube's terms of service".

However, the recording was the subject of a chapter in *Modern Tale Of An Antifascist Propagandist*, included (pp.202ff) in *David Myatt: Philosophy, Peregrinations, Allegations*, <https://archive.org/download/dm-compilation-dec22/dm-compilation-dec22.pdf>

{10} <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In the essay he wrote that, regarding allegations, it is

"a matter of honour. Of personal knowing [...] The traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

{11} The neglected text *Diary of an Internal Adept* recounts the three month O9A rite in detail and was written by Richard Moulton in the 1990's during his self-imposed isolation in the Outer Hebrides, https://archive.org/download/diary-internal-adept-v1_202111/diary-internal-adept-v1.pdf

{12} Refer to the illustrated guide to the septenary Star Game at <https://archive.org/download/star-game-101/star-game-101.pdf>

{13} Footnote to *Some Notes Concerning Language, Abstractions, and Nexions*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, pp.56-60, available at: <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

Appendix I

Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which allegedly influenced David Copeland, and like others before and since - including the authors of the article *The Order of Nine Angles: Cosmology, Practice & Movement* discussed above - Senholt provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Senholt also presented his circumstantial evidence that Myatt=Long.

i) He mentions a 1978 text, *Copula cum Daemone*, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does not give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He then claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the *Diablerie* manuscript - a copy of which is in the British Library {2} - "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and William Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers' {4}.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own

ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

However he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long's Labyrinthos Mythologicus which implies:

"myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the claim that

"since one or more O9A blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {7} {8}

In regard to forensic linguistics,

"author profiling is subjective not empirical and thus not definitive. Second, and most important in this case, the task would be formidable with the result easily open to question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.

What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?

Since 1984 with the publication of his 45 page tract *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathei-mathos to his autobiographical effusions such as his 2014 collection of essays titled *One Vagabond In Exile From The Gods* and the letters included in parts two and three of his *Understanding and Rejecting Extremism*. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in *Naos* (1989) to *The Satanic Letters* (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012). The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles, Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

Conclusion

In summary, Senholt does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A. That his work is often cited as 'proof' of that urban tale about Myatt being Anton Long provides another example

of people committing the fallacy of appeal to authority.

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{1} Per Faxneld and Jesper Aa. Petersen (editors), *The Devil's Party: Satanism in Modernity*, Cambridge University Press, 2012.

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction:

<https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

That Goodrick-Clarke's book is and has been often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

{4} <https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

{5} *A Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{6} The letter is included in facsimile in volume one of *The Satanic Letters of Stephen Brown* available at <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{7} *Author Profiling In The Case Of David Myatt And Anton Long*, <https://concerningmyatt.files.wordpress.com/2022/09/dm-o9a-author-profiling.pdf>

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:

That you equate me/us with someone else who has posted about the O9A on some forum (which has since banned all discussion of the ONA) is both flattering and mildly amusing. Perhaps it's the still secret "ONA Manual Of Style" that keeps outsiders making such assumptions...

<https://web.archive.org/web/20220511055625/https://annaczereda.wordpress.com/2016/09/13/mad-as-a-hatter/>

It was also described in a 2016 article titled *The O9A Manual Of Style*,

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A have had an 'ONA Manual of Style' just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected be followed.

The ONA manual deals not only with the specific - O9A assigned - meaning of certain words (such as nexion, presencing, mundanes, culling) but also with many other topics, such as (i) whether certain words - for example 'satanism' and 'satan' - should be with an upper or a lower case S, (ii) how titles and subtitles should appear (usually, and against current convention) with all words beginning with upper case), (iii) how footnotes should be numbered and displayed (usually numbered within curly brackets), (iv) how each page should be set out, (v) how texts should display the name of the author, and (vi) how the introduction to following paragraphs should be phrased, with suggestions ranging from 'However' to 'In addition' to 'Thus' [...]

Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed the Aquino fallacy."

The 2016 article was included in the compilation *The Dialectical Order Of Nine Angles*, a copy of which is available at <https://web.archive.org/web/20220510160627/http://www.o9a.org/wp-content/uploads/dialectical-o9a.pdf>

The Sinisterly-Numinous Occult Tradition

Preface.
Naos And The Seven Fold Way.
Satanism And Naos.
The Sinisterly-Numinous O9A Tradition.
The Seven Fold Way And Lapis Philosophicus.

Preface

In our recent essay *Another Academic Misunderstanding?* ^{1} we discussed three 2023 academic items about the Order of Nine Angles (O9A, ONA, Omega9Alpha, OmegaNineAlpha) noting that each of those item ^{{2}{3}{4}} did not address the most fundamental aspect of O9A esoteric philosophy, 'the sinister-numinous' and the associated praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss. Instead, they concentrated, as did previous academic items, on what was perceived as the satanism, the extremism, and the neo-nazism, of the O9A.

In this essay we discuss 'the sinister-numinous' in detail and how it places those aspects into the necessary esoteric perspective.

Morena Kaporis
September 2023

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1. *Another Academic Misunderstanding?* Included as Part One.
2. *The Order of the Nine Angles: The Black Book of Satan*, in *Satanism: A Reader*. Edited by Per Faxneld & Johan Nilsson. Oxford University Press, 2023, ISBN 9780199913534
3. *The Order of Nine Angles: Cosmology, Practice & Movement*, <https://doi.org/10.1080/1057610X.2023.2186737>. Our critique is included as Part Two of this compilation.
4. *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, <https://doi.org/10.1080/1057610X.2023.2195065>. Our critique is included as Part Two of this compilation.

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Naos And The Seven Fold Way

The Sinisterly-Numinous Occult Tradition, also known as the Sinister-Numinous Tradition, is a central part of what has come to be called the Longusian ^{1} Seven Fold Way; a practical hermetic quest developed by the pseudonymous Anton Long in the 1970s and 1980s and described in the 1989 collection of typescripts (with many hand-drawn illustrations) published under the title *Naos - A Practical Guide To Modern Magick*. ^{2} While the author is given as Thorold West it was generally assumed this was Anton Long, a fact he acknowledged in 2021 interview. ^{3} A copy of the 1990 printed version by Coxland Press is in the British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754) as is a copy of a spiral bound version issued in 1992, General Reference Collection YK.1994.b.12331 (BNB GB9328754) where the author given as Anton Long. The Longusian Seven Fold Way became the basis for the development, in the 1990s and the 2000s, of what is now described as O9A subculture. ^{4}

The name *Naos* refers to one of the boards of The Star Game, ^{5} itself named after a star in the constellation Zeta Puppis. Part One of *Naos* is titled *Physis Magick: Practical Guide to Becoming an Adept* and includes the following content:

- O A Theory of Magick
- I The Seven Fold Way
- II Stage One: Initiation
- III Tarot
- IV Stage Two: Second Degree Initiation
- V Stage Three: External Adept
- VI The Star Game
- VII Star Game: Esoteric Theory
- VIII Stage Four: Internal Adept
- IX Stage Five: Entering the Abyss

As the author writes:

"The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based

upon the septenary traditions This hitherto secret tradition (also known as hebdomadry) is here published for the first time."

Satanism And Naos

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {6} - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

Path	Word of Power	Sigil	Image
1 ♀ → ♀	Noctulius		XV
♀ → ♀	Nythra		XIII
♀ → ♂	Shugara		XVIII
♀ → ☉	Shaitan		VII
♀ → ♃	Asoth		XIV
♀ → ♄	Azanigin		X
♀ → ♀	Nekalah		VIII
♀ → ☉	Ga wath am		0
♀ → ♂	Binan ath		I
10 ♀ → ♃	Lidagon		XI
♀ → ♄	Abatu		XVI
♀ → ☉	Karu samsu		VI
♀ → ♂	Nemicu		XVII
♀ → ♃	Mactoron		II
♀ → ♄	Velpecula		XIX
☉ → ♂	Kthunae		IV
☉ → ♃	Atazoth		V
☉ → ♄	Vindex		XII
♂ → ♃	Davcina		III
♂ → ♄	Sauroctonos		IX
21 ♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in *Naos*)

The Alchemical Process

stage	Process	Word	Sigil	Season	Form
♃	Calcination	Nox	⚔	Aries	Night
♏	Seperation	Satan	⊖	Scorpio	Indulgence
♀	Coagulation	Hriliu	⚔	♋	Ecstasy
♁	Putrefaction	Lux	♃	♏	Vision
♌	Sublimation	Azif	♏	Libra	Blood
♎	Fermentation	Azoth	♎	Capricorn	Azoth
♁	Exaltation	Chaos	♁		Thought

...

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {7}

As the author of Naos states:

"The essence of the genuine LHP - and this includes the Dark (or sinister) Tradition and traditional Satanism - is the use of magickal energies to enhance the evolution of the individual. Such evolution cannot exist outside the LHP as a willed act. Evolution is willed, as a magickal act, via experience: by revealing the acausal, by confronting it (usually via symbols) and finally by integrating it."

As we noted in our *Another Academic Misunderstanding?* {8} the much vaunted 1984 *Black Book of Satan* is therefore just something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

The Sinisterly-Numinous O9A Tradition

The sinisterly-numinous is a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, with the essence of the sinisterly-numinous explained by Anton Long in two articles written between 2011 and 2012. The first quotation is from *Discernment, Pathei-Mathos and the Initiatory Occult Quest*,

[We] 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 [...]

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. {9}

The second quotation is from *The Adeptus Way and The Sinisterly-Numinous*,

"The Adeptus way - the way of our adepts - is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha. The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how - even now in this Aeon where most human communication is still by words, written and spoken - they are able to communicate with their own kind and often with other humans sans words.

This communication of ours is not only the use of ONA-speak and of an esoteric *langage* or two ^{a}- such as The Star Game - but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.

It is these qualities - and the type of character, the type of person they breed - that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.

For our Way is primarily esoteric and therefore is concerned with all of the following: (i) wyrd - the numinously archetypal; (ii) with a type of learning that involves the arts of human culture, the Occult arts, and the pathei-mathos of Occult and exoteric experiences; (iii) with developing certain faculties, such as esoteric-empathy; (iv) with the sinisterly-numinous [...]

In terms of the way of the Adept, an experience and thence a wordless personal knowing of this living unity [the sinister-numinous] is the purpose of the Camlad Rite of The Abyss and of the living that precedes it, and forms part of the training of the Adept. Part of this personal knowing is of Wyrd, and thence of the Aeonic perspective beyond a personal destiny; a knowing, experiences, that move - that develop - the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression gives an insight into how those using the way of the clan or the way of the independent O9A operative might discover and then live the sinisterly-numinous. In brief, our Occult kind, our Adepts, have: (i) a type of pagan knowing and understanding of the natural world; ^{b} (ii) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (iii) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death." {10}

{a} Editorial Note. The older form *langage* is used to distinguish such an esoteric langage from ordinary language using words; with an esoteric langage generally employing symbols, as in The Star Game. As Anton Long noted in *Some Notes Concerning Language, Abstractions, and Nexions*,

"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 [The Star Game] 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." {10}

{b} By pagan here is meant the knowing and the appreciation of the natural world that is germane to the Rounwytha.

Furthermore, as Anton Long wrote in 2011 in reference to abstractions,

"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 [with and] does not and cannot presence the acausal/the sinister-numinous." {11}

In his last public writing, dated 2012, Anton Long explained the essence of the decades-long hermetic quest that is the Seven Fold Way, which is the quest by the individual for Lapis Philosophicus {12}.

"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.

Let me begin the story - of the secret of lapis philosophicus - at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter. The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {13}

The Seven Fold Way And Lapis Philosophicus

The goal of the Seven Fold Way, and thus of the O9A, is for the individual Adept to discover Lapis Philosophicus. It is not, as academics and others seems to believe, to overthrow the existing status quo by revolutionary or unlawful means. Which discovery is the balancing (ἀρρενόθηλος) in the individual of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and thus betakes them to a wordless knowing of the unity - of The Acausal, of The One-The Only (τὸ ἓν), of The Monas (μονάς) - beyond causal abstractions and beyond the dialectic of opposites.

Hence,

"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 Aeonian changes we desire and plan for - in its own species of acausal Time." [14]

Despite this, the O9A has been accused of propagating the urban myth of 'the great replacement' and what has become known as 'accelerationism' whereas the O9A has always had an Aeonian, a Millennial, Perspective based on an understanding of causal abstractions and the dialectic of opposites. An understanding based on the esoteric knowledge of metamorphosis which in non-philosophical terms is the axiom that all supra-personal ideated constructs manufactured or described by humans, being supra-personal and solely causal in nature, are not only subject to change over causal time but have a limited life-span, just as the living organisms of Nature, presented on Earth, have a limited span of life. Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, legends, myths, philosophy and even religions and archetypes, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations, and thus, in Aeonian terms, they all decline, are replaced, and eventually die.

There is thus no need to seek to overthrow the existing status quo by revolutionary or unlawful means. For what academics and others seem to have done is mistake the time-limited practical learning experience, or experiences, of an External Adept for an aim, or more usually for *the* aim, of the O9A; as they do and have done, for example, in the case of satanism and the Black Book Of Satan, and in the case of a suggested External Adept "insight role" of a year to eighteen months involvement with neo-nazism.

This mistake is because they have ignored or have not studied the most fundamental aspect of O9A esoteric philosophy and praxis, 'the sinister-numinous' which is the quintessence of the Seven Fold Way and thus of the decades-long individual quest for Lapis Philosophicus.

{1} Longusian after the Latin for 'Long'. The 2023 text *Anton Long And O9A Primary Sources* provides a definition and overview of Longusian esotericism and of primary sources in general. As noted there:

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 [...]

The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game 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." It is also described there as "a nexus between the causal and the acausal".

<https://web.archive.org/web/20230726071440/https://sevenoxonians.files.wordpress.com/2023/06/longusian-primary-sources.pdf>

{2} A facsimile of the Naos collection of typescripts is available (43Mb pdf) at <https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{3} *An Aristocratic Ethos*, <https://web.archive.org/web/20230725221720/https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf>

{4} O9A subculture is described in *Order Of Nine Angles Subculture: A Complete Guide*, available (59Mb pdf) at: https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{5} An illustrated guide to The Star Game is included as Part Four of this compilation.

{6} There is an interesting discussion in Anton Long's *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

"[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 Satanus. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanus, 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."

<https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf>

{7} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at <https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf>

{8} *Another Academic Misunderstanding?* Part Two, below.

{9} *Discernment, Pathei-Mathos and the Initiatory Occult Quest*, Included, pp.8-12, in <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{10} *The Adeptus Way and The Sinisterly-Numinous*, <https://web.archive.org/web/20170710191726/https://omega9alpha.wordpress.com/the-adeptus-way/>

{11} *Some Notes Concerning Language, Abstractions, and Nexions*, <https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf>

{12} Footnote to *Some Notes Concerning Language, Abstractions, and Nexions*, qv. <https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf>

{13} As described in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*:

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ' ἑννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. *Athenian Constitution*, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. *Phaedo* 110 δ-ε

<https://archive.org/download/evola-7fw-v3/evola-7fw-v3.pdf>

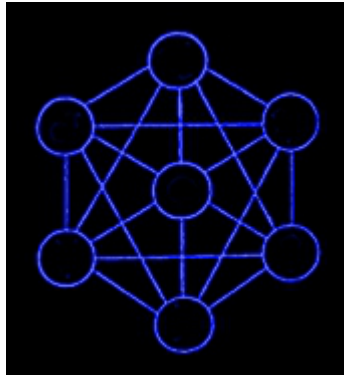
{14} *The Enigmatic Truth*, 2012, <https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf>

The Star Game 101

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Part One

The Noetic Star Game



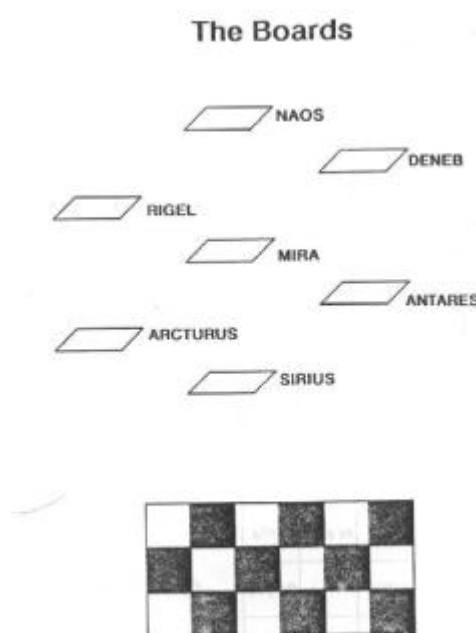
Noetic: from νόησις,
of or pertaining to the intellect;
originating or existing in consciousness;
solely abstract, intellectual, contemplative, symbolic

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The Star Game is generally used noetically, as either (i) a type of silent contemplative meditation by one person who plays one side - the 'white pieces' - against the other side - the 'black pieces' - with an objective determined beforehand, or (ii) against a partner, as in chess, again with an objective determined beforehand.

In both instances the game can be useful as an aid to gaining insight into hermeticism and the septenary quest for Lapis Philosophicus. Its symbolism and the embedded movement and transformation of the pieces - like the symbolism of mathematics and symbolic logic - can enable the perception of connections without the need for denotata and the exegesis that denotata is or can be the genesis of.

The Star Game itself is a three-dimensional seven-board game developed by David Myatt in 1975 with the seven boards, each board of nine white and nine black squares, placed in a spiral one above the other, representing the hermetic hebdomad, and named after the stars Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius.



The pieces are designated by symbols and which symbols can be of two types: purely symbolic using a combination of Greek letters or alchemical using alchemical sigils. Each side - or player - as in chess has a

set of either white pieces or black pieces, with each player having 27 pieces consisting of three sets of nine combinations. In terms of Greek letters the nine pieces for each player are:

$\alpha(\alpha) \alpha(\beta) \alpha(\gamma) \beta(\alpha) \beta(\beta) \beta(\gamma) \gamma(\alpha) \gamma(\beta) \gamma(\gamma)$

Each piece is thus marked with the appropriate symbol - for example $\alpha(\alpha)$ - with each piece allowed to move across a board, or up or down from board to board, according to its type. Only a $\gamma(\gamma)$ type of piece can capture other opposing pieces, and a captured piece is removed from the boards and plays no further part in the game. The basic rule of play is that after a piece has been moved - whether across a board or from one board to a higher or lower board - it is transformed into another piece according to a set sequence and then can be moved according to its new designation.

Another rule is that pieces can only stay on the Mira board for three moves: once placed on Mira, the player has three moves before it must be moved to another board. Thus, if a $\alpha(\alpha)$ piece is on Mira it cannot escape since it can only move across the board in which case the piece is forfeited and removed from the game.

The set sequence, for symbolic Greek pieces, is:

$\alpha(\alpha) \rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma)$

Thus, a $\alpha(\alpha)$ piece when it is moved becomes a $\alpha(\beta)$ piece; $\alpha(\beta)$ becomes $\alpha(\gamma)$ and so on. When a $\gamma(\gamma)$ piece is moved it reverts to being a $\alpha(\alpha)$ piece.

In terms of alchemical sigils, the pieces are:

- 
Alchemical Mercury
- 
Alchemical Salt
- 
Alchemical Sulphur

and the sequence is:

$\underbrace{\text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☽})}_{\text{☿}(\text{♀})} \rightarrow \underbrace{\text{☽}(\text{☿}) \rightarrow \text{☽}(\text{☽})}_{\text{☽}(\text{♀})} \rightarrow \underbrace{\text{♁}(\text{☿}) \rightarrow \text{♁}(\text{☽})}_{\text{♁}(\text{♀})}$

It is for each individual to decide which type of symbolism to use, with the alchemical one and the boards of The Star Game illustrated in the following image:



Image 1
The Star Game

The image shows how the pieces are often constructed: as cubes (of wood or other material) with the sides painted with symbols in sequence. Thus, on the six faces of one cube its faces/sides would be marked $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$. In use, the symbol on the top of the cube - for example $\alpha(\alpha)$ - is the 'active' symbol, and designates the type of piece. When this $\alpha(\alpha)$ piece is moved, it becomes $\alpha(\beta)$ with the cube turned so that the $\alpha(\beta)$ symbol is at the top. On its next move, this $\alpha(\beta)$ piece would be transformed into $\alpha(\gamma)$ and the cube turned again so that the $\alpha(\gamma)$ symbol was at the top. This method of marking pieces also means that each player has to make extra (spare) pieces.

At the start of the game, each player has six particular pieces on Sirius, three pieces on Arcturus, six pieces on Antares, three on Rigel, six on Deneb, three on Naos, and none on Mira. As in other board games, the players take turns to make their moves.

The Moves

After a piece has been moved and changed to the one next in sequence it moves according to the type of piece it has become. Thus, $\alpha(\gamma)$ becomes $\beta(\alpha)$ and moves according to the rules for a β piece.

° The α pieces - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ - can move only across the board they are on to any vacant square.

° The β pieces - $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ - can move across the board they are already on to any vacant square, and up, or down, one level - for example, from Arcturus up to Antares, or down to Sirius.

° The γ pieces can move to any (vacant) square on any board and a $\gamma(\gamma)$ piece can capture any opposing piece on any square on any board, with the captured piece removed from the board and playing no further part. Once moved the $\gamma(\gamma)$ becomes $\alpha(\alpha)$ and as an α piece can only move across the board it has landed on.

The player or players decide before the start whether or not to allow a rule variation that increases the difficulty of the game: that pieces on Naos cannot be captured by a $\gamma(\gamma)$ piece.

Initial Placement

The initial placings are as follows:

° Six pieces are placed on Sirius - two sets of alpha pieces - for white, and six for black as in Figure 1:

$\alpha(\beta)_\phi$		$\alpha(\alpha)_\phi$
	$\alpha(\gamma)_\phi$	
$\alpha(\beta)_\lambda$	$\alpha(\gamma)_\lambda$	$\alpha(\alpha)_\phi$
$\alpha(\alpha)_\lambda$	$\alpha(\gamma)_\phi$	$\alpha(\beta)_\lambda$
	$\alpha(\gamma)_\lambda$	
$\alpha(\alpha)_\lambda$		$\alpha(\beta)_\lambda$

Figure 1
 ϕ = black pieces
 λ = white pieces

Sirius

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° Arcturus has three pieces for white and three for black, as in Figure 2:

$\alpha(\beta)_\phi$		$\alpha(\alpha)_\phi$
	$\alpha(\gamma)_\phi$	
	$\alpha(\gamma)_\gamma$	
$\alpha(\alpha)_\gamma$		$\alpha(\beta)_\gamma$

Figure 2

Arcturus

ooo

- ° Antares has six pieces for white and six for black - two sets of beta pieces, placed exactly as the pieces on the Sirius board.
- ° Mira has no pieces on it at the start.
- ° Rigel has the three remaining pieces (for each player) of the beta sets, placed as the alpha pieces on Arcturus.
- ° Deneb has six pieces of white and six of black from the gamma set, placed as the alpha set on Sirius.
- ° Naos has the three remaining pieces of the gamma set, placed the same as the alpha sets of Arcturus.

The Objective

The objective is flexible and decided by the player or players before the game. The standard objective is to place three particular pieces on certain squares on Mira, with the type of these pieces and their placing on that board decided beforehand. One such placement is,

$\alpha(\beta)_\lambda$		$\alpha(\alpha)_\lambda$
	$\alpha(\gamma)_\lambda$	
	$\alpha(\gamma)_\phi$	
$\alpha(\alpha)_\phi$		$\alpha(\beta)_\phi$

Figure 3

where the sub-script λ indicates the winning position for the player of the white pieces, with the three other pieces the winning position for the player of the black pieces. The first to so place such pieces, wins the game.

The player or players can also decide beforehand to waive the rule that allows pieces to only stay on the Mira board for three moves.

Part Two

The Star Game: Foreseeing And Sorcery



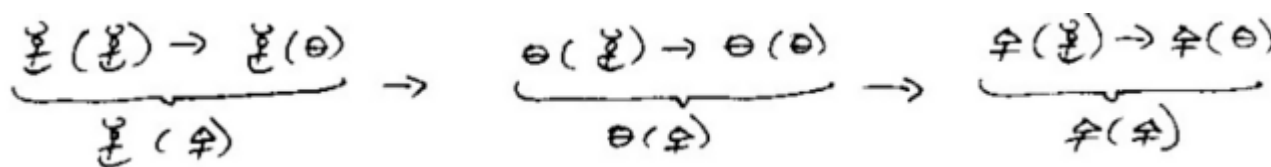
Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)

Azoth: Tria Prima (Paracelsian Trinity)

The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt



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The Nine Alchemical Combinations/Angles

oooooo

The basic symbols of The Star Game (TSG) are those of Alchemical Mercury, Alchemical Sulphur, and Alchemical Salt and their nine combinations, and as is only to be expected while the general theory of TSG may initially seem complicated once the symbols are understood the theory is easily comprehended just as in mathematics when a symbol such as ∂ is understood as referring to 'partial differentiation' and \int as referring to 'integration' the equations involving such symbols are comprehended for what they symbolically are.

Hence, as in advanced mathematics, the symbols used in TSG themselves need to become understood and comprehended and used intuitively; that is beyond whatever word (denotatum) or terminology (denotata) the TSG symbols may initially have been associated with in the mind of the 'player' or are or have been considered to correspond to. Thus, if α has been chosen to represent Alchemical Mercury and γ as Alchemical Sulphur {1} then the $\alpha(\gamma)$ piece may be initially understood as a combination of Alchemical Mercury and Alchemical Sulphur which themselves are associated in alchemical and Occult traditions with other named 'things' - such as brimstone in the case of sulphur and in combination with mercury as the Red King and the White Queen.

Star Game Theory

In TSG theory $k_i u$ symbolizes an individual and $k_c u$ a 'higher civilization' associated with an Aeon whose culture is presented in the causal as a particular ethos, with the ethos of the Western Aeon for example having been archetypally and variously described as Faustian/Thorian/Promethean.

But a term such as Faustian does not completely describe the ethos of the Western 'higher civilization' being only an initial guide to understanding, with the only accurate description the symbolic representation a certain placing of TSG pieces over the seven boards, with each symbol of each piece itself comprehended intuitively. For example, in the case of an individual the following illustration from the Naos manuscript collection associates Jung's personality types with some TSG symbols:

$\Theta(\Theta)$	Extravert Feeling type		
$\Theta(\Xi)$	"	Intuitive	
$\Theta(\Phi)$	"	Thinking	
$\Xi(\Theta)$	Intravert Feeling ;		$\Phi(\Theta)$ Master of Temple/Mistress
$\Xi(\Xi)$	"	Intuitive;	$\Phi(\Xi)$ Grand Master(Magus)/ Grand Mistress
$\Xi(\Phi)$	"	Thinking;	$\Phi(\Phi)$ Homo Galactica

Thus (Θ) may be said to represent 'Feeling'; (Ξ) 'Intuition' and (Φ) 'Thinking' as these terms are defined by Jung.

Further, $\Theta(\)$ describes 'ego' consciousness; $\Xi(\)$ 'self' consciousness, and $\Phi(\)$ the consciousness beyond the 'self' - that is, beyond 'individuation'. In magickal terms, this is beyond the Adept - that is, the stages represented by the Grades Master of the Temple/Mistress of Earth and so on.

Readers familiar with the works of Jung will notice two things: there is no 'Sensation' type listed, and the development of the individual is described beyond the process of Jungian Individuation, which many have seen as the 'end' of personal development according to Jung's ideas.

The reason for the latter difference is obvious - magick assumes there is no limit to our potential, to our possible evolution of consciousness. The reason for the former difference is more complex, but can be simply expressed by stating that a thorough study of Jung's 'types' shows how close are his 'Sensation' and 'Feeling' types (a thorough analysis is given in the Order MS 'Emanations of Urania') - perhaps his desire to express the psyche in terms of the quaternity which so interested him gave rise to this unnecessary extra type. As it is, the psyche can be described by the nine combinations above.

Thus, these nine combinations, three-fold (this triplicity expressing the three 'types' of consciousness - ego, self and beyond-self) spread over the seven boards, gives a complete representation of each individual psyche.


Hence it is possible, using the pieces and the boards, to magickally represent any individual uniquely - and thus a movement of certain pieces can be made, this movement being the change the person who so represents an individual desires to bring about in that individual. The Star Game thus gives the person unlimited, magickal, control of other individuals - should that person wish to use it for magickal purposes. In simple terms, a Star Game representation of a particular person by the placing of the appropriate pieces on the appropriate boards, is a 'magickal model' of that person - as, for example, a wax effigy is in more primitive magic. To achieve this representation takes a certain practice and skill in the game, of course.

This magickal use of the game (the details will be given in Part II of this series for those who cannot wait to work them out for themselves) is however only one use of the Star Game when an individual is being represented. Beyond this practical magickal aspect, perhaps its most important use is that it enables an insight into not only oneself but also others - via the symbolism. That is, it shows connections and enables an analysis of the individual psyche in a manner as far beyond the 'psychologies' of today as modern technology is beyond the stone axe.

Such associations are however only a guide for the player learning TSG, with an individual only correctly

re-presented by TSG when the possible nine combinations of Tria Prima are placed over the seven boards with each board considered an aspect of consciousness which can be symbolized by how our evolution has evolved from the first Aeon, the Primal c. 7000 - 5000 Before Era Vulgaris, and can evolve further from the current Western one to the Galactic Aeon. Given the diverse nature of individuals and their differing stages of evolutionary development as often manifest in their personality and behaviour it is not necessary to use all 27 pieces of TSG to re-present an individual over the seven boards.

The following illustration is a simple guide - complete with an apparent anomaly - to the seven Aeons with their associated archetypes, magickal Forms, and symbol and which associations are only intimations of, suggestions regarding, what the boards esoterically re-present in terms of the acausal presented in the causal as The Star Game. For it is the 'acausal-thinking' of the player - their empathic perception of the symbolism beyond all denotata and beyond the implied if often obvious dialectic of opposites - which provides the necessary personal understanding.

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual <i>ti u</i>		Aeonic <i>te u</i>				
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	$\Theta(\Theta)$
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	$\Theta(\text{♀})$
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	$\Theta(\text{♀})$
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	$\text{♀}(\Theta)$
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	$\text{♀}(\text{♀})$
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	$\text{♀}(\text{♀})$
Saturn/ Naos	Kronos	Odin					

Thus the Primal Aeon is associated with the septenary-sphere/TSG-board Sirius, with Shamanism, and with what we now signify by the traits/character of the pagan deities Hecate and Thor. Which at once seems to provide an anomaly - both a male and a female deity, while the other spheres are associated with either a male or a female deity.

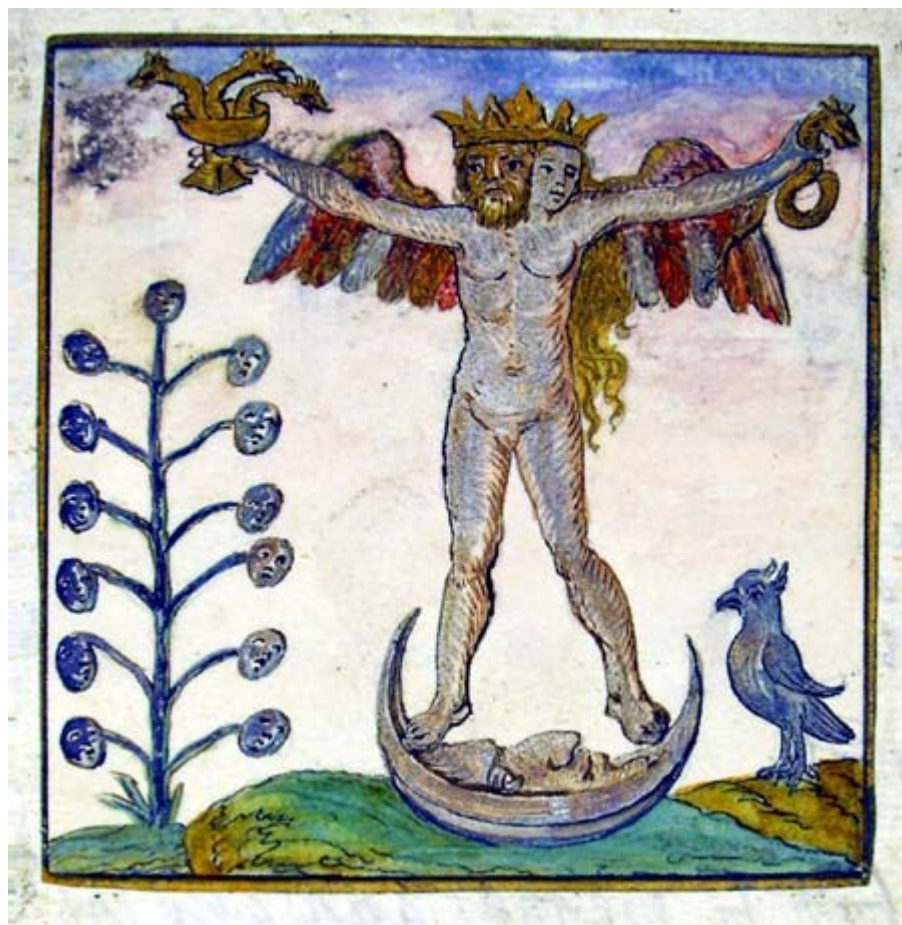
Students of hermeticism and readers of Myatt's translations and commentaries on the Corpus Hermeticum will know what is implied: for as described in the Poemandres tractate, the primal perceivation was ἀρρενόθηλυσ, both male and female:

"When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral."
Poemandres 18, translated Myatt. {2}

This primal perceivation became part of alchemical lore:

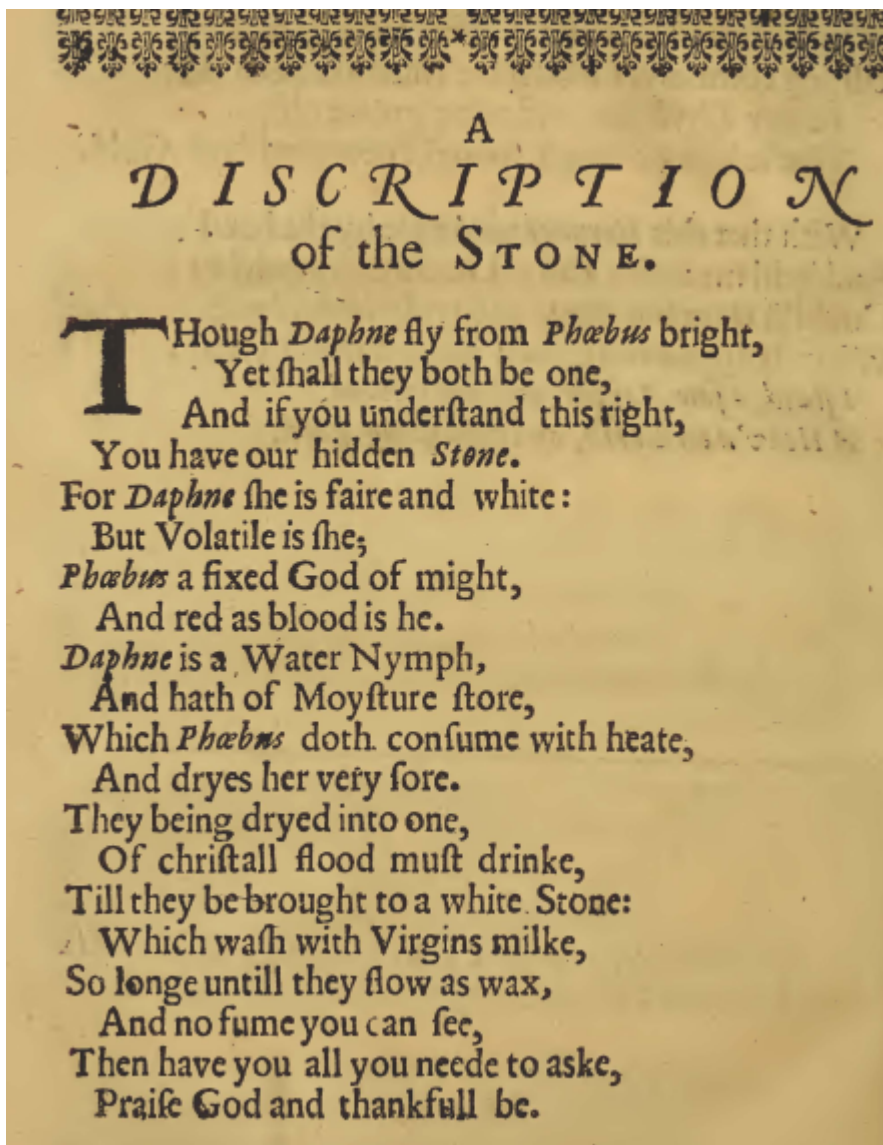


ἀρρενόθηλς: De Alchimia Opuscula Complura Veterum Philosophorum, 1550 ev



ἀρρενόθηλς: Theatrum Chemicum Praecipuos Selectorum, 1602, 166

A compilation of writings about 'the Hermetique Mysteries' - Theatrum Chemicum Britannicum, published in 1652 - contains a text where the goal of the alchemists, exoterically known as the 'philosophers stone' and esoterically as lapis philosophicus {3} - is described, using terminology and symbolism and a doxology germane to the period, in terms of the union of female (Daphne, as the alchemical White Queen) and male (Phoebus, as the alchemical Red King) whose substances are "dried into one",



Such alchemical matters aside, further associations in respect of the septenary which may be useful in regard to learning TSG are:

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

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

Table II

Tarot Atu
 The Fool (0) - Aeon (20)

In summary, and as noted in the *Naos* manuscript collection, to represent an individual by means of TSG is more a question of developing and then using the Dark Art, the faculty, of 'acausal-thinking' just as mathematicians have developed and use 'mathematical thinking' whereby they think in terms of and work with mathematical equations and possible relations between them or derivable from them and not in terms of what a particular equation, such as

$$g_{ij}|_p := g_p \left(\left. \frac{\partial}{\partial x^i} \right|_p, \left. \frac{\partial}{\partial x^j} \right|_p \right)$$

means or might mean in terms of a physical metric.

As with skill in mathematics, skill in TSG can be developed by practice over months but, more often, over years.

Aeons And The Star Game

The following illustrations from the *Naos* manuscript collection explain in rudimentary terms TSG in relation to Aeons, acausality, and sorcery/magick, with the term 'Gate' - as used by Renaissance alchemists (with the Appendix below providing an example) - a synonym for nexion.

The acausal space is represented by ϕ_s ; the causal by λ_s . ϕ_s is described by ϵ^ϕ ; λ_s by ϵ^λ .

All life implies the coincidence of ϕ_s and λ_s . Sentient life implies $\phi_s \in \lambda_s$: this is abstracted into seven stages or levels represented by the seven boards of the game. The two sets of nine pieces represent the ϵ^ϕ and ϵ^λ aspects of cosmic Change (usually the 'black' pieces being ϕ and the 'white' pieces λ)- or how Being becomes through Time. This expresses the interaction of ϕ and λ through modes of being - Θ , Ξ or Φ . Three sets of pieces are used to express the fundamental nature of such Change as aspects of time.

In Aeonic terms, the seven boards re-present the seven fundamental Aeons which we as sentient beings may partake of. As for an individual psyche, these represent an evolution of consciousness - from the first or 'Primal' aeon (when consciousness is just beginning to arise) through the Sumerian to the present Western one. An aeon is basically a representation in archetypal/symbolic terms, of those cosmic/Earth-bound forces which shape our evolution in a mostly unconscious way. As aeons progress, we as individuals may or may not, depending on our own personal/magickal development, be aware of these forces/influences external to us - in traditional magickal terms, the crossing of the Abyss (in the septenary, from Sun to Mars) is when these influences are consciously understood, and the 'self' finally achieves a freedom through this (often only intuitive) understanding.

In the symbolic sense, a new Aeon may be said to emerge when one of the seven 'Gates' is opened. This allows acausal energy to presence on Earth, and this presencing affects the psyche of all those individuals who have not 'crossed the Abyss', the intensity of nature of this depending on various factors. The most important external sign of an Aeon, is the associated higher civilization or culture - that is, the energy of a particular Aeon are expressed via the mechanism of a civilization. Despite the claims of the mystifiers who abound in the 'Occult' there have so far been only five aeons - and five associated higher civilizations which have shaped the aonic energies, via an ethos, and thus contributed to our conscious evolution. This ethos was, in part, religious in the sense that awe was present for the terrestrial 'Gate' (the physical place where the acausal energies were pronounced) and those who channelled its energies (often unconsciously) through a specific magickal technique. Often, a specific myth or legend became associated with this Gate, and as the aeon progressed the energies affected individuals according to their nature: inspiring creativity, creating an 'elan' and a sense of Destiny ... The pattern of aonic energies (ie. their transformation, causally) may be represented by the following sequence:

$$\Theta(\Theta) \rightarrow \Theta(\Xi) \rightarrow \Theta(\Phi) \rightarrow \Xi(\Theta) \rightarrow \Xi(\Xi) \rightarrow \Xi(\Phi) \rightarrow \Phi(\Theta) \rightarrow \Phi(\Xi) \rightarrow \Phi(\Phi)$$

$$\underbrace{\Theta(\Phi); \Xi(\Phi); \Phi(\Phi)}_{\epsilon^\phi}$$

Magick implies changes in λ_s via f^ϕ : the 'cause and effects' understood by science operates in λ_s via f^λ .

The movement of pieces implies f^λ and f^ϕ and this is the essence of the magickal use of the game. f^ϕ is represented via ϕ (or ω) moves and captures, f^λ by the other moves. In one sense ϕ moves represent the duality associated with mercurius - possessed of both f^λ and f^ϕ elements.

Hitherto, Aeonie workings - when they have been undertaken at all - have concentrated on opening the Gate that presences the power of a new Aeon. Yet it is possible to extend by such workings a $f_c u$ into the ϕ stages. For the present, this implies the end of the Western as c.3090 AD instead of 2390 AD. This is the first time in history that such a change is possible, since heretofore the process of Aeonie change has not been consciously understood by Adepts - its was approached mainly via mythological symbolism. It is through the abstract symbolism of the Star Game that full control is possible.

For $f_c u$ the seven boards represent the seven Aeons, and one Aeon is represented by placing appropriate pieces on appropriate boards - Sirius is the first Aeon (the pre-Hyperborean, sometimes called the Primal Aeon), Arcturus the Hyperborean Aeon and so on. The coming 'New Aeon' is thus Deneb.

To represent the present Aeon the pieces should be changed from their original positions thus:

$$\begin{aligned} S\theta(\phi)_\lambda &\rightarrow M\phi(\theta)_\lambda; R\phi(\phi)_\lambda \rightarrow N\phi(\theta)_\lambda \\ R\phi(\phi)_\phi &\rightarrow M\phi(\theta)_\phi; A\phi(\theta)_\lambda \rightarrow R\phi(\phi)_\lambda \\ N\phi(\phi)_\phi &\rightarrow M\theta(\theta)_\phi; N\phi(\phi)_\lambda \rightarrow M\theta(\theta)_\lambda \end{aligned}$$

$f_c u$ implies ϕ ^{via f^λ} : the opening of a gate, which brings ϕ , to presence in λ_s , predates the beginnings of a particular $f_c u$ by c. 300-400 years.

All $f_c u$ up to the present Western have exhausted their potential by the $\theta(\theta)$ stage - although ϕ stages (ie via f^ϕ) are possible.

$$\delta^\lambda f_c u \Rightarrow \phi(\phi)_c \rightarrow \phi(\theta)_c \rightarrow \theta(\phi)_c \rightarrow \theta(\theta)_c$$

Where S=Sirius, M=Mira, and so on. Hence, to use sorcery to introduce changes to the present Aeon the pieces are changed according to the sequence above - where S=Sirius, M=Mira, and so on - which changes try to represent not only the Western Aeon but also the 'distortion' that has been introduced into its ethos by Magian abstractions. The pieces are then moved according to the changes the player seeks to make. Which implies an understanding of what each particular piece on each board re-presents in Aeonie terms. An understanding derived not only from use of TSG over a period of causal Time, but skill in the Dark Art of acausal-thinking.

These basic principles apply to the use of the TSG as a mimesis when the player seeks to represent a particular individual and introduce changes in the life of the individual. Mimesis - from the Greek μίμησις - used in this way is a new if initially complicated type of sorcery. For mimesis as sorcery is essentially introducing desired often subtle changes into some-thing which already exists; in this case a human being with the TSG a symbolic 'model' of the psyche of the individual, and the changes the movement of pieces in a particular way for the benefit of or to the detriment of that individual.

Such use of TSG in respect of individuals and Aeons and the ethos and the societies of the higher

civilization of an Aeon is the sorcery of and appropriate to the next, the Galactic, Aeon; replacing the rituals, the invocations, the evocations, the denotata, of the current Aeon.

Foreseeing And The Star Game

Foreseeing is one of the natural talents of some traditional European rural pagan sorceresses and rural 'cunning women' as it was of some ancient priestesses. It is the empathic ability to sense something about a possible future of or occurrence in the life of some individuals or of some communities and is quite distinct from the 'fortune telling' of the past few centuries and the present day whose practitioners use various items, such as Tarot cards or a crystal sphere, and who expect financial remuneration.

Some esoteric traditions, such as the septenary one described in the *Naos* manuscript collection, use items such as Tarot cards as a means to develop this ability.

To read the cards for an individual, the individual cards are seen and interpreted in relation to the others around them. This is done because the cards are symbols of how certain energies have, are and maybe influencing the person for whom the reading is being done - and these energies are never static, or in isolation.

The essence of initiated readings is empathy: an awareness of the energies within, around and external to the individual, and the cards are used to 'focus' these energies in consciousness.

In undertaking a reading two important principles should be understood. First, the interpretation of each card is not rigid - the meanings suggested by each card should arise in your mind naturally, that is, they should be intuitive and spontaneous. For this reason, 'book' interpretations ~~are~~^{of} particular cards must be avoided. This intuitive approach enables the cards to be used correctly - as mediums to awaken the psychic faculties.

The second principle, is to have all the cards upwards: there is no meaning in 'reversed' cards - because what is 'reversed' is covered by the 'unconscious' patterns/flow considered in each reading.

Using TSG in place of Tarot cards as a means to develop the empathic ability of foreseeing is appropriate now as the energies of the next Aeon are becoming presenced and the present Aeon declines toward its inevitable and probably chaotic end. Which use involves representing the individual by the placing of pieces over the seven boards.

Conclusion

This brief summary points to a truth about TSG mentioned in the *Naos* manuscript collection:

"The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult."

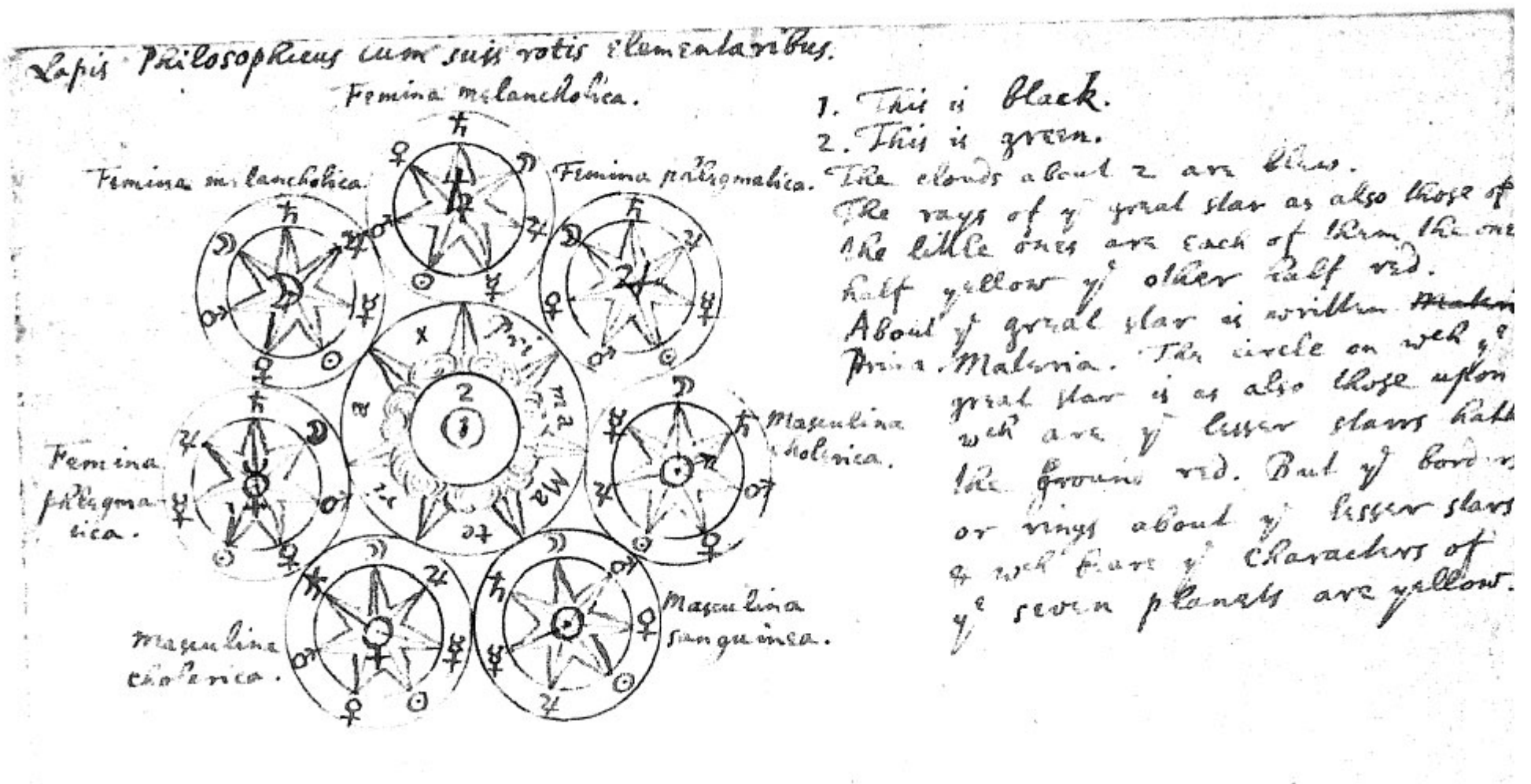
KS, RS, MK
Oxonia
October 2022 ev

{1} In the Naos manuscript collection an ω piece represents Alchemical Sulphur, α represents Alchemical Salt, and λ represents Alchemical Mercury. A facsimile copy of Naos (43 Mb pdf) is available (as of October 2022 ev) at <https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{2} David Myatt, *Corpus Hermeticum: Eight Tractates*, 2017.

Gratis pdf: <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>
 Printed edition: International Standard Book Number 978-1976452369

{3} The esoteric term Lapis Philosophicus was used by early writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 ev. The term was also used by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* which illustrates the septenary system. The text is MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].



As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in early Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος. It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσασθαι πάντες. οἱ δ' ἑννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

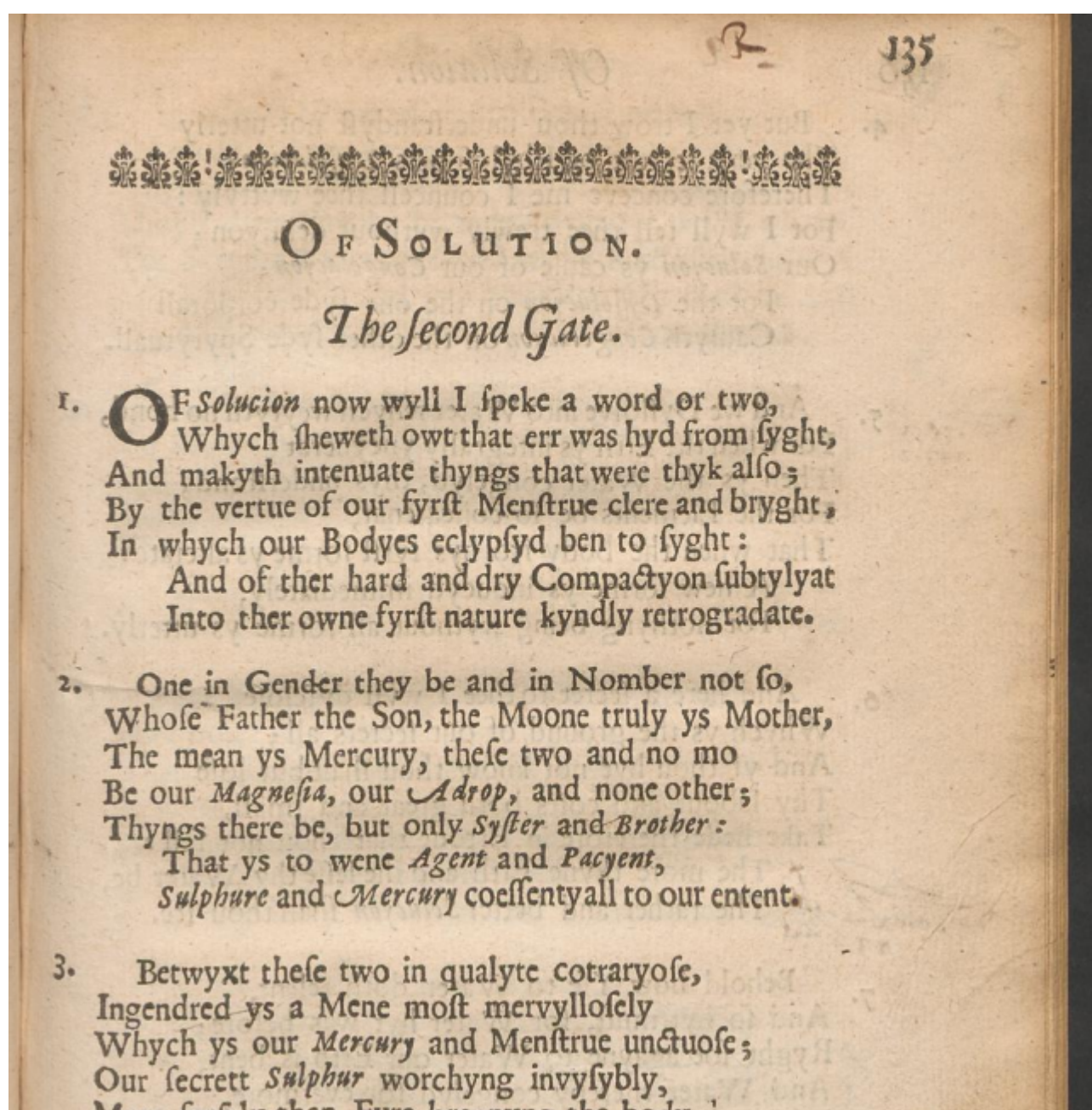
ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ

Appendix

Note On The Esoteric Use Of The Term Gate

The esoteric use of the English term 'gate' has a long history. For instance, the term occurs in *The Compound of Alchymie* written in 1471 ev by George Ripley and included in the book *Theatrum Chemicum Britannicum* - a compilation of alchemical texts published in 1652 ev and edited by Elias Ashmole - with each chapter of *The Compound of Alchymie* using the term in the subheading, for according to Ripley there are twelve gates involved in the alchemical process he describes.

As for example The Second Gate:



Further Reading:

Naos, A Practical Guide To Modern Magick

<https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

° **Julius Evola, The Seven Fold Way, And The Corpus Hermeticum**

<https://gawathan.files.wordpress.com/2022/09/evola-7fw-v5.pdf>

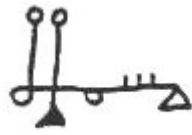
° **The Historical Hebdomad**

<https://gawathan.files.wordpress.com/2022/09/the-historical-hebdomad-v1.pdf>

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Concerning Esoteric and Exoteric Languages



Part I Language, Abstractions, and Nexions

Introduction

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? " Language, Chants, and Acausal Entities [see Part II, below]

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 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 pathei-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 represent 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) 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, empaths, 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 the Tree of Wyrd.

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, presenced 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

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.

Part II

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 Satanas 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 Satanas 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 Ordeal 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, Satanus, munus quod 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 Satanus 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 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 the acausal as it is.

Anton Long
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, the latest version of which is 3.07.

[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 presenced in the library," assumes that this occurred in some causal past.

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

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 Satanas. 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.