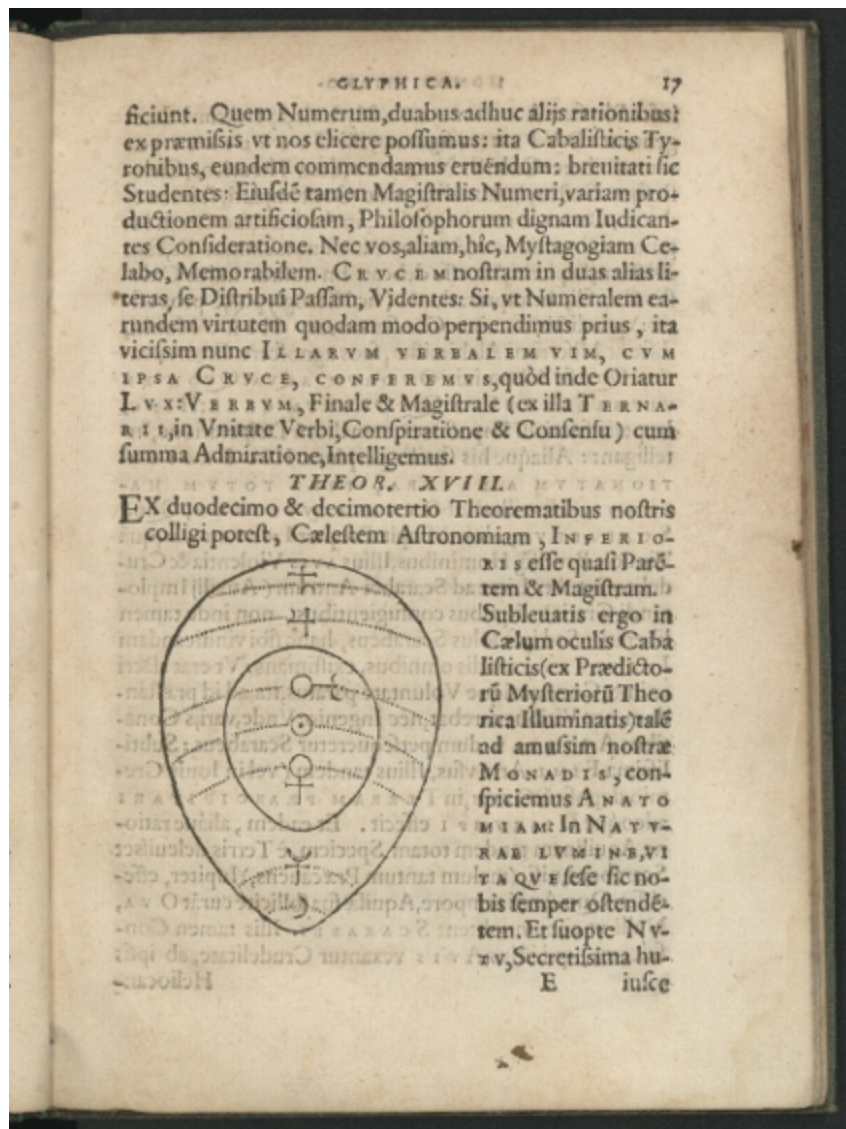


Further Notes Concerning The Hermetic Origins Of The O9A

Unique among self-described modern Occultists, the Order of Nine Angles (O9A/ONA) has, since it first publicly emerged in Britain the early 1970s, not only propagated a septenary system but also maintained that such a septenary system represents the 'genuine' Western occult tradition. Furthermore, initiates of the O9A have not only derided the ten-fold medieval Hebrewesque qabalistic system - propagated and lauded by the so-called Hermetic Order of The Golden Dawn, by Crowley, and by others - but also used terms, such as φύσις (physis) and rounwytha, and πάθει μάθος (pathei-mathos) and enantiodromia {1}, which reference ancient esoteric traditions that are almost entirely absent from the academic literature dealing with modern satanism, the modern Western Left Hand Path, and modern esotericism in general. For such literature is almost entirely devoted to those - such as the Hermetic Order of the Golden Dawn, Crowley, LaVey, Aquino, et al - who have accepted without question the ten-fold medieval Hebrewesque qabalistic system and what has been derived from it.

That the O9A septenary system does indeed represent an older - pre-Hebrewesque - and Hellenic and genuinely hermetic occult tradition is gradually becoming increasingly known outside of O9A circles, partly due to articles such as *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*, partly due to Myatt's translations of the Pymander and Ἱερός Λόγος tractates of the ancient Corpus Hermeticum {2} - in which physis and a septenary system are mentioned several times - and partly due to his notes on the fourth tractate (Ἐρμού πρὸς Τάτ ὁ κρατῆρ ἢ μονάς) in which notes {3} he pointed out the use of a septenary system by John Dee as described in Theorem XVIII of Dee's 1564 work *Monas Hieroglyphica*, illustrated here:

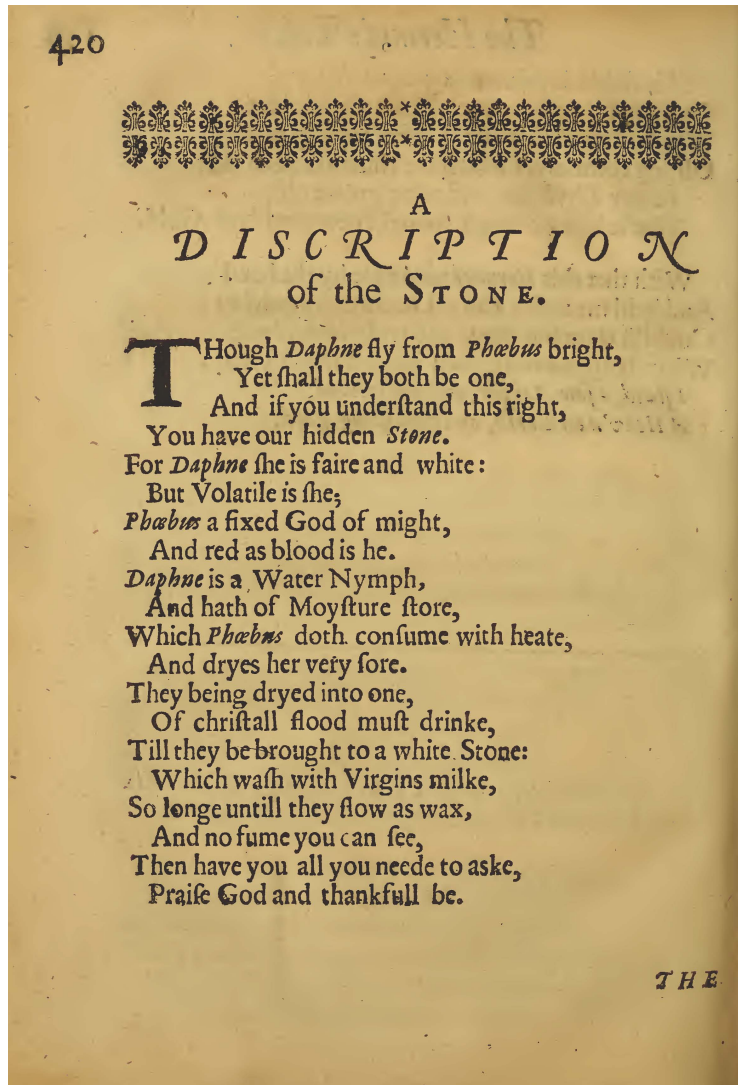


For, as Elias Ashmole mentioned in his *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in 1652:

"As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence."

Furthermore, that compilation of writings about 'the Hermetique Mysteries' contains several illustrations and texts which directly relate to various O9A occult traditions as recorded in O9A texts from the 1970s onwards.

The text, on page 420, entitled *A Description of the Stone*, describes (using terminology and symbolism, and a doxology, apposite to the period) the melding of the muliebral with the masculous - the 'numinous' and the 'sinister' - and which melding is an essential part of the O9A's Seven Fold Way: a nexion to the discovery of Lapis Philosophicus {4}.



The *primar Secret of this Arte* is the unity beyond causal abstractions, occult and otherwise, as discovered via the ordeal of The Abyss and as described in various O9A texts, involving as it does melding of the two (masculous-muliebral, sinister-numinous) into the one, and which melding is also mentioned in this ancient text, again using terminology and symbolism (and a doxology) apposite to the period:



Ænigma Philosophicum.

THere is no light, but what lives in the *Sunne*;
 There is no *Sunne*, but which is twice begott;
Nature and *Arte* the Parents first begonne :
 By *Nature* 'twas, but *Nature* perfects not.
Arte then what *Nature* left in hand doth take,
 And out of *One* a *Twofold* worke doth make.

A *Twofold* worke doth make, but such a worke
 As doth admitt *Division* none at all
 (See here wherein the *Secret* most doth lurke)
 Unlesse it be a *Mathematicall*.
 It must be *Two*, yet make it *One* and *One*,
 And you do take the way to make it *None*.

Lo here the *Primar Secret* of this *Arte*,
 Contemne it not but understand it right,
 Who faileth to attaine this formost part,
 Shall never know *Artes force* nor *Natures might*.
 Nor yet have power of *One* and *One* so mixt,
 To make by *One fixt*, *One unfixt* fixt.

D. D. W. Bedman.

Conclusion

More and more evidence is emerging - leaked by O9A Adepts or discovered independently by academics {5} - that the Order of Nine Angles is a rather unique modern Occult group with an esoteric tradition whose roots go back to both an ancient Greco-Roman pagan hermeticism and an indigenous ancient British magickal tradition. Thus, it is becoming increasingly clear what ancient esoteric sources Anton Long used when founding the O9A, sources germane to the Western occult tradition as described in texts such as the *Corpus Hermeticum*, in alchemical MSS (both Arabic and Western), and in native British traditions such as the empathic sorcery of the Rounwytha tradition. That is, there is no dependence whatsoever on the modern satanism of LaVey and

Aquino, nor on the fictional imaginings of Lovecraft, nor on the qabalistic system so beloved by Crowley and most modern practitioners of an esoteric Left Hand Path.

For what the O9A, under the aegis of Anton Long, has done is to (a) describe both those ancient traditions (the hermetic, Greco-Roman, and indigenous ancient British traditions) using a unique terminology suitable to our times - hence nexion, causal/acausal, sinister-numinous, muliebral-masculous, etcetera - and (b) develop several experiential, antinomian, occult praxises, based on, combining, and evolving those ancient traditions, which praxises (such as the Seven Fold Way) enable anyone to, via their own esoteric and exoteric patheimathos, discover Lapis Philosophicus and thus achieve wisdom.

R. Parker
April 2015 ev
v.1.03

{1} For example, in respect of physis, qv. the seminal O9A (1980s) text *Naos*, which outlines the basics of what the O9A term 'physis magick'.

{2} (a) *Poemandres, A Translation of and Commentary*. 2014, ISBN 9781495470684. (b) *An Esoteric Mythos: A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*, 2015, ISBN 9781507660126.

{3} *Notes On The Fourth Tractate Of The Corpus Hermeticum, Ἐρμῶ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς*, in *Sarigthersa*, e-text, 2015.

{4} Refer, for example, to the O9A text *Enantiodynamia - The Sinister Abyssal Nexion* (Second Edition, 2013) and essays such as *The Sinisterly-Numinous O9A* (e-text, 2013).

{5} A pioneer here is Professor Connell Monette of Al Akhawayn University. A draft of the second, revised, edition of his chapter on the O9A from his seminal university textbook *Mysticism in the 21st Century* is (as of April 2015) available via the following URL - <https://omega9alpha.wordpress.com/monette-on-the-o9a/>.
