



The Seven Fold Way Of The Order Of Nine Angles A Modern Practical Guide

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Introduction

The Occult praxis of the Order of Nine Angles (O9A/ONA) - the Seven Fold Way - is practical and simple, and that (i) despite the fact that the O9A corpus, the Occult works authored by the pseudonymous Anton Long between the 1970s and 2011 - amounts to some ten thousand pages, and (ii) despite the apparent mystic complexity of O9A esoteric philosophy, and (iii) despite the enormous number of distracting polemics about the O9A written over the years by both O9A supporters and O9A detractors.

The Seven Fold Way - also known as Hebdomadry, and often abbreviated 7FW - is essentially a willed, a consciously undertaken, esoteric and exoteric pathemathos. That is, it involves a person learning, over a period of some years, from practical experiences both Occult (esoteric) and 'in the real world' (exoteric). The real world experiences include what the O9A term Insight Rôles (described in chapter two) while the Occult experiences include the Grade Rituals of External Adept, Internal Adept, and The Abyss (described in chapter three).

What it is important to understand from the outset are the five fundamental principles of the 7FW, which are:

(i) that the 7FW is an individual undertaking - and individual quest, or anados {1} - and one which often takes a decade or more to complete. That is, success or failure is down to the individual; down to their determination, their self-honesty, their willingness to undertake certain experiences, and their ability to learn from their failures, their mistakes, and from their triumphs;

(ii) that both esoteric philosophy - O9A or otherwise - and everything written about the O9A by either Anton Long or by others, is/are irrelevant in comparison to what the individual learns and discovers for themselves by following the 7FW;

(iii) that the 7FW is not an Occult 'Right Hand Path' nor an Occult 'Left Hand Path' nor even 'satanist', but rather a means for the individual to develop their own unique weltanschauung and one which enables them to transcend such labels and categories;

(iv) that the 7FW is only one (fairly recent) Occult tradition and praxis among thousands (ancient and modern) and does not make any claims about being superior to or better than or more ancient than any other Occult tradition and praxis, stating only that it has been proved over decades to work, for some;

(v) that the goal is the discovery, by the individual, of what anciently was termed Lapis Philosophicus: that is, wisdom, which implies not only the standard dictionary definition of wisdom - "a balanced personal judgement; having discernment" - but also the ancient sense of (a) having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and (b) an understanding of ourselves, of our relation to the world, to Nature, and to the Cosmos beyond.

In addition, nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made.

This deliberately concise work - based on over a decade of experience and lengthy discussions with an extant Magus - is an account of the essentials of the 7FW, and thus presents the 7FW in a practical and uncomplicated manner as a modern system of Occult training which anyone possessed of the necessary personal character can undertake. This character is one where the individual

desires to explore the unknown, where the pursuit of arête is felt as a worthy goal, and where challenges - physical, Occult, and personal - are enthusiastically sought and accepted.

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Shropshire
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{1} Anados - ἄνοδος - is an ancient Occult term, appropriated by the O9A from the Pymander tract of the Corpus Hermeticum, for the journey by an individual up through the seven spheres of the septenary system.

Chapter I

The Seven Stages

The Seven Fold Way is a representation of the septenary system (see chapter IV) and as the term implies consists of seven spheres each one named according to ancient Greco-Roman tradition as Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. In O9A tradition, the septenary system is a nexus - a nexion - between the realm of the causal (the realm of mortals, of this physical world and the physical Cosmos beyond) and between the realms of the acausal, and which acausal realms include 'the supernatural' and the possible acausal (immortal) existence which await beyond our mortal death as a result of the individual having discovered Lapis Philosophicus.

Each sphere represents a stage of the Occult quest, by an individual, for Lapis Philosophicus, which quest begins with the sphere of the moon and ends with the sphere of Saturn. Every stage is associated with various tasks - some physical, some Occult, some practical - and also with a particular Occult grade, and which grades are achieved by the individual as a result of their efforts and experiences, never given nor awarded by someone else.

These Occult grades are as follows:

- (1) Neophyte
- (2) Initiate
- (3) External Adept
- (4) Internal Adept
- (5) Master of Temple/Mistress of Earth [or "Lady Master"]
- (6) Grand Master/Grand Mistress [or Magus and "Grand Lady Master"]
- (7) Immortal.

Of these seven grades, six are attainable by living human beings with the seventh, according to tradition, only being attained by those who, having discovered Lapis Philosophicus, have finally egressed from the causal, mortal, realm into an acausal realm.

Neophyte

The fundamental task of the neophyte is to undertake a simple ritual of self-initiation (see chapter V).

Initiate

The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

The basic physical challenges are as follows:

For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them.

External Adept

The fundamental tasks of the External Adept are:

(i) Organize, and recruit at least four members for, and keep active for at least six months, your own covert Occult group and which Occult group can be - depending on your preference - (a) a Satanist one using as a guide (or as a template for rituals of your own devising) the O9A *Black Book of Satan*, or (b) a Left Hand Path one using as a guide (or as a template for rituals of your own devising) O9A rituals such as the version of The Rite of the Nine Angles given on chapter VII, or (c) based on the O9A Rounwytha tradition (see chapter VI).

(ii) Choose and undertake another Insight Rôle.

(iii) Prepare for and undertake either the three month or the six month Grade

Ritual of Internal Adept (see chapter III).

Internal Adept

The fundamental task of the Internal Adept is to strive to fulfil, over a period of several years, that personal Destiny based on the understanding of their own character and abilities which the Grade Ritual of Internal Adept should have revealed to them.

This Destiny is unique to every Internal Adept. For instance, for one person it might be developing and utilizing artistic/musical talent or becoming an artisan; for another it might be achieving some very demanding physical goals; for another it might be travelling to and living in/working in another part of the world; for another it might be pursuing a particular professional career or a engaging in a particular type of work; for another it might be having and raising a family; for another it might be organizing, recruiting for, and guiding the members of, their own O9A nexion. For some others, it might be some combination of one or more of the above. And so on.

After actively pursuing their personal Destiny for some years (usually five to eleven years), the Internal Adept - if still committed to following the 7FW - will know when to undertake the Grade Ritual of The Abyss (see chapter III) and which rite marks the progression to Master of Temple/Mistress of Earth.

Beyond The Abyss

The fundamental tasks of a Master of Temple/Mistress of Earth are (i) to successfully and personally guide at least one individual along the 7FW past Internal Adept and toward undertaking the Grade Ritual of The Abyss, and (ii) to creatively and/or via practical means add to the sum total of human knowledge and experience by invention or discovery or by scholarly learning or by personal achievement in a particular field of endeavour or profession or way of life.

After a period of many years the Master of Temple/Mistress of Earth will know when to undertake the Grade Ritual of Magus/Mousa (see chapter III).

Chapter II Insight Rôles

An Insight Rôle - which should last a minimum of one year - should be exceptionally challenging and chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be

honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, with this assessment and this finding being esoterically worthwhile tasks in themselves. If the rôle requires meeting certain physical and/or intellectual standards then the Initiate must train to achieve those standards. Similarly, if the rôle requires admission to a certain profession or established institution then the Initiate must convince those in charge of such admission of their sincerity and suitability.

Another aspect of Insight Rôles is that the individual Initiate undertaking them is forbidden from telling anyone - however close a friend - why they are doing what they are doing. The Initiate must appear committed to the chosen task, as they must live and identify with the rôle they have chosen to such an extent that those around them believe they are genuinely committed to whatever task or profession or way of life they have chosen.

Some suggested Insight Rôles are:

§ Join or form and become an active part of a covert insurrectionary or an open political organization of the so-called "extreme Left" or of an "anarchist" nature whose avowed aim is to undermine/overthrow/replace, by revolutionary or by political means, the current Western status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo cycling expedition from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism".

Chapter III Grade Rituals

External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new

moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours.

Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

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 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 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.

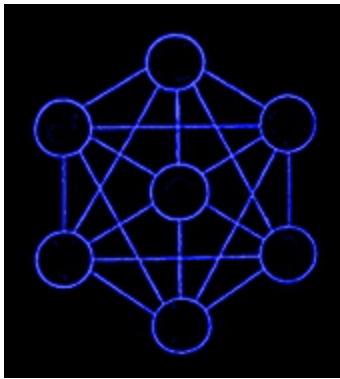
No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

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.

Grand Master / Grand Mistress

The rite involves the candidate achieving a difficult feat of mental and physical endurance which involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using monetary savings. This journey is planned to end at or near a site chosen by the candidate and which site the candidate has an empathy with.

The candidate is then to reside alone at or near this site for a period from some three months - in northern climes, from Equinox to Solstice or Solstice to Equinox - during which time they should be engaged in some esoteric or creative or artisan task or tasks suited to their interests and abilities with the completion of such a task or tasks at the end of those months signifying the end of the rite.



Chapter IV The Septenary System

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness, our psyche - a nexion (nexus) between causal being and acausal being.

All esoteric philosophies are concerned, in their essence, with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and 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 accept 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 - that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

The septenary system - as manifest in the seven spheres and the anados that form 'the tree of wyrd' - is regarded as symbolic representation of the nexion of which our psyche is part. An aspect of our psyche is what Jung described as the unconscious where various archetypes exist and which archetypes can sometimes unconsciously affect or influence us. One of the aims of the 7FW is to make such archetypes conscious - to rationally apprehend them - and then to transcend, to go beyond, such archetypal representations, and other symbolic and Occult representations, of 'acausal energy' to the wordless, empathic, unity which is the undivided source of such 'acausal energy' as we perceive via archetypes, Occult symbolism, and via the abstraction and the dialectic of opposites.

The tasks, rites, and grade rituals of the 7FW - as described in this text - achieve this 'making conscious' and the subsequent transcendence in a practical, a living, a simple, and a very personal and direct way, without any complex metaphysical and Occult explanations or even without any

conventional Occult rituals should the External Adept choose the Rounwytha option over and above the 'satanist' and the 'Left Hand Path' ones.

Chapter V Self-Initiation

The Initiation can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the ONA sigil (if possible coloured purple, on a black background) in a prominent position and drawn or reproduced on some material or on a banner.

For the initiation, you will require a small piece of white paper (the actual size and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You then say:

I am here to seal my Fate with blood.
I accept there is no law, no authority, no justice
Except my own
And that culling is a necessary act of Life.
I believe in one guide, Pathei-Mathos,
And in my right to live by the Code of Kindred Honour.

You then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you then say:

I swear on my kindred-honour that from this day forth I will never
surrender, will die fighting rather than submit to anyone, and will
always uphold the Code of Kindred Honour.

You then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your kindred-honour and your pledge of initiation.

The initiation is then complete.

Code Of Kindred Honour

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

Our Kindred-Honour means we are fiercely loyal to only our own O9A kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kindred kind.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

Chapter VI The Rounwytha Option

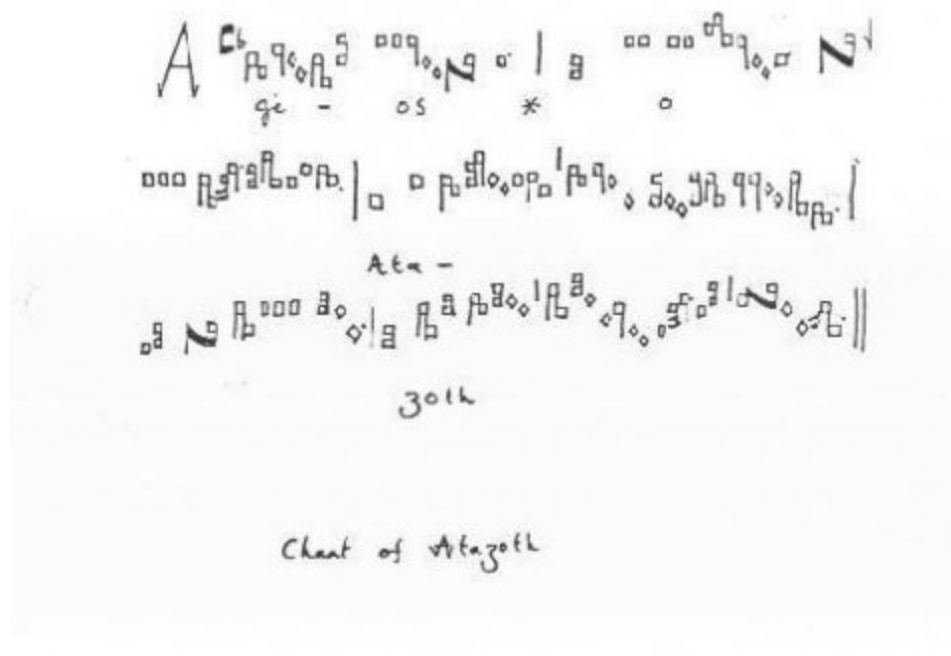
The O9A Rounwytha tradition - derived from and an evolution of the medieval Camlad aural tradition germane to the Welsh Marches - was and is one centred on certain personal abilities, certain skills, and is distinct from all other Occult traditions in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons; not even any 'dark gods'.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are, beyond the oath of initiation, no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local

area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is and should be rooted in and nourished by your specific rural area and most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted ways of doing things such as those that arise from the Code of Kindred Honour.

Chapter VII An O9A Occult Rite



The rite may be undertaken - in northern climes - on or near to either the autumnal equinox (for the Dabih nexion) or the winter solstice (for Algol nexion) or, for any including southern and equatorial climes, when Jupiter and Saturn are both near the moon which is becoming new, the causal hour being before dawn.

For Dabih, the most propitious (effective) causal time is when Venus sets after the sun, and the moon itself occults Dabih or is near to it.

The rite should be performed in an underground cavern, if possible where water flows, or near to where water flows, and involves a Priest and a Priestess as well as at least one cantor trained in monophonic chant together with a congregation of male and female, or all male, or all female, depending on the orientation of the participants.

A large crystal tetrahedron made of pure quartz is required - the larger, the more effective the rite. Each member of the congregation should also have with them small crystal tetrahedrons, which they hold in their hands during the rite, and each member of the congregation should also be trained in how to perform monophonic chant.

The rite can also be performed in a suitably sized crypt, with good acoustics. Whatever the venue chosen - and a natural cavern is best - the only light should be from candles.

The large crystal should be placed on a preferably oak stand with a sheet of mica between it and the wood. The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six) form an ellipse around them. The congregation slowly dance moonwise and chant the "Atazoth" chant, as while the Cantor(s) vibrate in E minor "Nythra kthunae Atazoth".

After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant while the Priestess places her hands on the crystal, visualizing the Star Nexion and its rending.

After the Diabolus, the Priest signals to the congregation who begin to slowly walk, counter moonwise, chanting Binan Ath Ga Wath Am.

The Priest and Priestess then vibrate "Binan ath ga wath am" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "Atazoth".

If two Cantors are present, this Atazoth vibration begins in parallel: the next "Atazoth" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition. While the Cantors continue chanting the Priest and Priestess use their empathy to acausal energies toward the crystal.

If only one Cantor is present, the "Atazoth" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths. It is the Priestess - as Rounwytha - who silently concentrates and directs the acausal-energy released toward the tetrahedron which she via gift and skill of empathy uses as nexion. She then consciously makes her choice of one of the humans present to act as indwelling host, temporary or otherwise.

The Priestess will signal the success of the rite by taking the hand of the one chosen as host and placing both hands of the host on the crystal.

cc R. Parker & O9A
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