Some Questions About The O9A

Prefatory Note

The following replies about O9A esotericism and praxises were to questions asked of us in April 2020 ev by a person who had, according to our knowledge, associated themselves with the Occult O9A movement for several years and who had published several books about the O9A and their own involvement.

Disclaimer

In respect of our replies, a necessary disclaimer. We, our nexion, follow the Occult movement – the culture – that is termed the Order of Nine Angles (O9A, ONA). {1} Given the O9A principle of the authority of individual judgment {2} this means that our views do not necessarily represent those of the O9A movement, for no individual views can represent an anarchic movement. {3}

TWS Nexion
April 2020 ev

{1} See The Physis Of The O9A section of Insight Rôles, The Seven Fold Way, And The O9A, included in https://wyrdsister.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{2} See the two texts Authority, Learning, and Culture, In O9A Tradition and The Authority Of Individual Judgement: Interpretation And Meaning which are included https://wyrdsister.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{3} See the A Sinister Anarchic Vision section of the text Authority, Learning, and Culture, In O9A Tradition included in https://wyrdsister.files.wordpress.com/2019/10/o9a-trilogy-print.pdf
Question One:

In the Article ‘Some Notes on the Rounwytha Way’, R Parker writes the following:

"What is muliebral cannot be embodied in some organization or movement, or in some -ism, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be ‘idealized’ or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things - forms and words included - are manifestations, a presencing, of what is, in φύσις, masculous and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal - what, in the past, has often inclined us to appreciate the numinous – while the masculous presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic."

Considering how the Rounwytha way is a wordless path and often associated as the 'penultimate stage' or the discovery of 'Lapis Philosophicus', would it be right to assume that the final stage is no longer concerned by ritualistic praxis unless they have those wordless properties.

If so, what - in your opinion - lies beyond the frontiers of spirituality since spirituality often requires abstractions to fuel itself and become more tangible? It is important to note that by Spirituality I encompass anything that has a ritualistic avenue attached to it (O9A, Satanism, Paganism, Witchcraft...)

My fallible opinion is that it would be a return to nature, to empathy and to a very practical lifestyle that is not concerned with abstractions but on what the present has to offer in all things. Something similar to what a farmer would experience.

Reply:

Mr Parker was quoting what Myatt wrote in 2014, and in respect of "the Rounwytha way" there two different Rounwytha ways, as noted in several rather neglected O9A texts including The Rounwytha Way: Our Sinister Feminine Archetype {1} and Women and the ONA: Questions From A Modern Rounwytha Initiate. {2} Modern and traditional, with the modern way a development - an evolution - of the traditional way suitable for a certain type of woman, one example of which is given in the Questions From
A Modern Rounwytha Initiate text. Such evolution of O9A traditions, aural or otherwise, is of course a necessary part of O9A culture.

As far as we are aware, there are some women - and their spouses or partners of whatever gender - who live the traditional way, in a rural environment; and also some women who live in a manner akin to the evolution of that tradition.

In respect of spirituality, as a denotatum it is a question of interpretation. One interpretation - now neglected - is that "spiritual" refers to transcendent beauty or charm and thus has no religious or ritualistic connotations. In other words, it can refer to the numinous, with appreciation of the numinous often wordless.

In the context of the Seven Fold Way, this wordless apprehension of the numinous and of other effluvia {3} is what suffuses the person who has moved toward the end of the penultimate stage and who thus has discarded denotata.

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{1} https://lapisphilosophicus.wordpress.com/2011/12/09/the-rounwytha-way/


{3} qv. the text Alchemical Seasons and The Fluxions of Time.

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Question Two:

The philosophy of 'Pathei-Mathos' created by Mr Myatt and seemingly espoused by Mr Moult is, in my fallible opinion, what one discovers beyond abstractions and 'Lapis Philosophicus'. It is what is discovered when stepping outside of the labyrinth for good and coming back ashore as it is beautifully expressed by T.S. Eliot's poetic segment:

"We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time".

How does this 'culmination' deals with certain fundamental elements of the Order of Nine Angles such as the 'Code of Kindred Honour', the 'Galactic Imperium' or the archetypal 'Vindex'?
David Myatt speaks in great length against abstractions and how they cause the 'separation of Otherness' and unnecessary sufferings. Instead, he reminds us that the importance of life lies in Love, Family, Friendship, Honor, Loyalty, Compassion, Wu-Wei & Temperance.

Would you say that such abstractions (Vindex, Code of Kindred Honour, Galactic Imperium) are part of the Order of Nine Angles Labyrinthos Mythologicus and exist to test practitioners since they are irreconcilable with what both Myatt & Moult now espouse in their life?

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Reply:

The answer in respect of the question regarding 'culmination' - i.e. Myatt's pagan philosophy - and the O9A depends on whether or not one believes that Myatt's strange life is a manifestation of the O9A Seven Fold Way. {1} Some who associate themselves with the O9A believe it is, others do not.

Answering for ourselves, in accord with our disclaimer written above, two of us do believe this, while one of us does not.

Those who do believe his life is a practical manifestation of the O9A Seven Fold Way suggest that such matters as the 'Code of Kindred Honour', the 'Galactic Imperium' and the archetypal 'Vindex' are manifestations of a perhaps necessary and natural dialectic below the Abyss, and that beyond this - for example the Occult stage termed Mage/Mousa - there is, for an individual, an understanding of living beyond, and an actual living beyond, the dialectic of sinister and numinous. In other words, an apprehension of Wisdom, of - in the terms of Savitri Devi - becoming "above Time" and thus neither "against Time" nor "in Time", a moving from a practical "in Time" life to one that is "above Time". {2}

If this is correct, then there is no contradiction between "what is below" the Abyss and "what is beyond" the Abyss. Only the insight, the living, that a discovery of Lapis Philosophicus presences. See for example the two "last writings" of Anton Long. {3}

{1} The question forms the core of the book A Modern Mysterium: The Enigma of Myatt And The O9A, available at https://omega9alpha.wordpress.com/myattian-mystery/


{3} https://omega9alpha.files.wordpress.com/2017/04/esoterikos-
Question Three:

In your latest article entitled: "The O9A, National Socialism, and Nihilism" you wrote the following:

"That is, the O9A conceive of National Socialism, and all ideologies be they political or religious, not as an "essence" and not as something "true" or essential or necessary, but as a fallible human abstraction, a technique or tool, a φαντασία, and one which can be usefully used by individuals just as the O9A itself is or can be a φαντασία to be used to achieve a personal and esoteric pathei mathos.

That this O9A view is an expression, a manifestation, a presencing, of nihilis has so far only been understood by a select few is, for the sagacious, the Occult cognoscenti, comment enough on our modern Western societies and their peoples, and comment enough on how the O9A is mis-perceived, especially by those mundanes who call it "neo-nazi" and campaign against it and who demand it be made illegal as a so-called "terrorist" organization."

Considering how I had just written my "Points of Consideration" on my wordpress, this article was absolutely fascinating to me for various reasons. Namely, it emphasized what I have been repeating for years, which is that the Order of Nine Angles can lead individuals via both Esoteric & Exoteric means to become free from abstractions but it also brilliantly describe abstractions as 'Phantasia'. It also defines the Order of Nine Angles as a 'manifestation, a presencing of Nihilism'. A nihilism which is then defined in the footnotes as: "rejection of prevailing religious beliefs, moral principles, and laws, together with a practical hostility toward accepted beliefs and/or established institutions".

I find it absolutely fascinating that everything in the Order of Nine Angles and what gravitates around it (The Philosophy of Pathei-Mathos of David Myatt) seems to lead toward the wordless, the simple, the practical life that rejects abstractions & ideologies. Fascinating because the Order of Nine Angles is filled with definitions, labels & thousands and thousands of written 'MSS'.

Considering all of this would I be right to assume that the Order of Nine Angles is a deprogramming method that seeks to lead individuals to live an intense, passionate and authentic existence beyond attachment to any abstractions or ideologies?
Reply:

Our answer would be yes, it is or can be for some individuals some such a method, and thus entails - towards its ending - living in a certain way; or, if one does not reach that ending for whatever reason or happenstance, then one has at least exulted in life itself.

Question Four:

In the "The Seofonfeald Paeth", under the article entitled "The Nine Angles of Sinister Change", is written the following:

"The Sinister Way is just such guidance, based as this Way is on the accumulated pathei-mathos - the learning from direct, hard, difficult and often suffering causing experiences - of some human beings who have detested and who do detest mundanity and mundanes, and who have dared to defy the accepted causal abstractions of their times. This sinister and individual learning - which it is one of the aims of practical Left Hand Path, or sinister, training to produce, to induce - thus provides insight, perspective; it gives the individual a new take, a new "angle", on things.

This learning is both Occult (the perception of essence behind causal form and appearance, and the development of faculties to enable such perception) and directly sinister (Presencing The Dark)."

Once again, this 'accumulated Pathei-Mathos' is often talked about by Mr Myatt and how we, have failed to learn from our mistakes through the course of time. My very own Pathei-Mathos and journey has led me to detach myself from ritualistic praxis more and more and to abandon the more theoretical elements associated with the Occult (I am no longer interested by words & written articles as much).

Instead, what drives my spirituality now is very different from what it was ten years ago. Instead of Meditation, Rituals & intensively studying the Order of Nine Angles 'MSS', what matters to me now is experiencing beautiful moments with friends & family, traveling, perfecting my martial art, searching disciplined individuals and worthy friendships, observing Wu-Wei and avoiding abstractions as much as possible.

This change seems unavoidable and also seems to coincide with what my Pathei-Mathos led me to discover about language & abstractions. Ironically, it happened right after writing my book "An Unfolding of Physis".
Would you say that such a walking away from certain elements of the Order of Nine Angles is a desired and necessary step in the alchemical process of change since practitioners are expected to change, adapt and ultimately transcend the causal abstraction that is the Order of Nine Angles?

If so, what are your conclusions, what have you so far discovered if I may dare to ask?

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Reply:

In our experience, there is no "expectation to change, to adapt and to ultimately transcend". There is only the accumulated esoteric pathei-mathos of several generations of Occult folk and the praxises they have presenced - via the O9A Occult movement - which others are free to experience, adopt, and evolve, or reject.

If some of those, as result of such experience and adoption, do change, do adapt, and do ultimately transcend beyond causal abstractions, and thus discover Lapis Philosophicus, then they do.

Question Five:

Considering how our notion of time is most likely wrong, it is my personal opinion that assigning words such as 'evolution' to human beings can be fallacious (Another abstraction). It is a mistake because it seems to assume that there is also an acausal and linear 'evolution' that follows the same causal and linear parameters for evolution that we can observe via scientific means.

Since we are unaware of how the acausal truly functions, would it not be more wise to - once again - seek to live existence to the fullest without attempting to measure what is being experienced or assimilated on a cosmic scale since this knowledge is hidden from us?

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Reply:

According to our experience and knowledge, there is only individual change, a personal movement, via pathei-mathos or otherwise. A change in personal attitude, behaviour, or life-style. An unfolding of the presencing - the effluvium {1} - that an individual is.

Thus, there is no abstract "evolution" beyond individuals. Only some individuals - because of their own unfolding, their own pathei-mathos - influencing or changing something which "is" and/or influencing or changing
some others. That such changed others may proceed to change some others is again an unfolding of the presencing that such individuals, or some-things, are.

What results from such unfolding, such changes, is only what results.

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{1} From post-classical Latin effluvium; effluere, ex combined with fluere, to flow. That is, a flowing, an unfolding, of discrete particles, or in this case of individuals.

Question Six:

If the penultimate stage is somewhat associated to something similar to the Rounwytha Way (One could say a presencing of Nihilism), could some detractors not be right in assuming that there is nothing left to seek out of life itself but life itself? No grand purpose, no Ideologies to comfort us in our unknowingness, no perfect framework, no godly intervention to make us feel warmer about the cold incertitudes of existence?

If so, what is your perception of such a nihilism and what are your personal conclusions regarding what remains for beings that managed to free themselves from abstractions?

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Reply:

Nihilism is, of course, a causal abstraction and thus may apply - in terms of belief and the sinister dialectic - to those who have not yet discovered Lapis Philosophicus. That is, the abstraction applies to the exoteric, not to the esoteric.

According to our understanding, our experience, there is an individual life to be lived, to personally experience via exeatic living, and then a possible pathei-mathos which may or may not betake us to a wordless apprehension of the acausal and thence to whatever we as individuals may so discover.

There are not, there cannot be, any generalities: only certain types of living which we as individuals can choose and adopt.

For us, such personal exeatic experience, a certain type of living, such learning - such pathei-mathos - as may result is the essence of the O9A. The O9A is thus a minority "sport", a minority way of living, a minority Occult movement, and one which is and has been much misunderstood.