



The O9A Alternative And Modern Philosophy A Personal View

In common with many other modern intellectual traditions, and in comparison to an esoteric weltanschauung, {1} the problem I have with modern Western philosophy in relation to providing answers to fundamental questions (such as the nature and meaning of belief, truth, being, faith, values and so on) is that it is reliant on causal abstractions - manufactured forms or ideas - which are denoted by names or terms with the majority of such abstractions relating to or describing a particular category, of 'things' or of a thing (ping, thyng, posited entity, denotatum) and which categories are by their nature as categories generalizations and involve a dialectic of opposites involving what is outside the category or what the category may or may not relate to.

Thus the category Mind is considered in relation to the Body, as consciousness is considered in relation to such things as cognition and the reducible; modernism is considered in relation to what is not-modernism and latterly in relation to the category post-modernism. The category Truth is considered in relation to what is Not-True, in relation to Kant's *a priori* and empirical knowledge, as well as in relation to other posited things/categories. And so on.

This results in academia and elsewhere in two related things. Firstly, in citing and questioning or agreeing/disagreeing with what others have written or said on a certain matter. Second, in bypassing the difficult and important questions of denotata, of naming, of categories, and the exegesis and evolution of the meaning of specific words. Is πιστεύω, for example as used in the gospel of John, what is now meant by the English 'believe'/'have faith in' or is it as Myatt heretically suggested better translated there as 'trust'? {2}.

The question of denotata, of causal abstractions, is the foundation of O9A/Longusian esoteric tradition and praxises. {3} For the foundation of O9A esotericism is 'sinister-numinous' pathei-mathos. That is, a learning and thence a knowing, a discovery, a revealing, through direct practical experiences commonly and incorrectly categorized as 'sinister' and 'numinous' with the central praxis, life-style, of the O9A, the Seven Fold Way as described for instance in the *Naos* text, {4} a series of practical experiences - such as three months living alone in the wilderness - designed to progressively develop a direct knowing and thence a going-beyond all denotata and categories to wisdom understood as a balanced personal judgement and knowledge of ourselves together with a particular insight of a pagan kind concerning living beings, human nature, Nature, the Cosmic Order (κόσμος) and our connection to them.

Which Seven Fold Way of the O9A has been much misunderstood, causing confusion about what the O9A is. As someone wrote in 2017:

"Such a confusion in great numbers is one of the stated purposes of the [O9A] Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover [their] own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists).

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose." {5}

Even the O9A practice, the exeatic life-style, of the Drecc/Niner is a means for 'the best' to acquire such pathei mathos as can lead to wisdom, just as combat experience can and has done for some, and as the O9A way, the life-style, of Rounwytha can do and has done with the added benefit of enabling the individual to live in accord with that wisdom.

All of which is not to say that the O9A is anti-intellectual, for the Seven Fold Way encourages a

"championing of culture, manners, learning, and so on - that is, of a certain noble, civilized, aristocratic, attitude where there is a disdain for uncultured, ill-mannered, vulgar plebs and their antics. This in itself will aid us in recruiting more people in academia, the artistic professions, and suitable officers in the military, the police." {6}

That the O9A has engendered "a confusion in great numbers" about its esotericism, its methods, its raison d'etre, due in part to its Labyrinthos Mythologicus, is understandable and perhaps necessary given its presencing, its earthing, between the 1970s and 2011 and then its development and growth as a subculture. A confusion which led to an "O9A pretendu crowd" {7} some of whom might have been useful in propagating O9A esotericism albeit sometimes in a mangled form.

In addition, such a direct, practical quest for and discovery of wisdom combined with the O9A fundamental principle of kindred-honour means, at least in my experience, that the O9A is not 'modernist' for two reasons. Firstly, because there is reliance only on what is directly and variously experienced with such experience and the learning so acquired the guide with even O9A esotericism and its practical suggestions to be evaluated and possibly rejected in the process, as the O9A principle of the authority of individual judgment suggests. {8} Secondly, because in practice and for the past forty years and more all three O9A life-styles have not involved the individual in 'modernist' egoistic isolation but rather have involved a partnership, or a family, or a kindred (an extended family) such as a nexion or in the case of the Drecc a gang, and in the case of the Rounwytha a local rural community which the Rounwytha aids sometimes by sorcery, sometimes by advice, sometimes by ancestral healing arts. Even with the Niner - often described as a 'lone-wolf' activist - there is the O9A Aeonic perspective as well as in most cases a partner. {9}

One has only to read *The Diary of An Internal Adept* {10} to find such a non-personal context:

"Still worrying about J [...] began carving a 'wand' for J [...] Dwelling on J a lot, and missing her [...] I rounded the evening off by sitting within the circle, directing my thoughts to J [...] It seems so depressing to have to be, if only partially, a part of the machine of modern society and its stifling ways and laws. Yet there is J..."

In the Seven Fold Way and in the Rounwytha life-style there is also an awareness of and a striving to live in accord with the discovered or the already known understanding of ourselves as connected to other life, to Nature, and to the Kosmos beyond one planet orbiting one star in a Galaxy of millions of stars and which Galaxy is itself only one of billions.

Thus, while it can sometimes be useful to intellectually debate a matter - such as what, for instance, modernity is, how it can be and has been variously defined, and who in academia or otherwise wrote about 'modernity' and expressed a particular view as to what it meant and implied - we can also go and live alone in the wilderness for three months and write a private journal about our experiences; during which months alone we might acquire some understanding and knowledge of ourselves and possibly some knowledge and understanding of Nature.

However, and insofar as I understand the matter, one type of knowledge - in this case an intellectual one - can and should be balanced by the personal knowledge acquired through *pathei-mathos*, with O9A esotericism suggesting that both types of knowing - or perhaps more correctly, the praxis of both - can be useful in the striving for Lapis Philosophicus, as Lapis Philosophicus is defined by O9A esotericism.

For, esoterically apprehended, O9A esoteric tradition and praxises, and esoteric traditions such as The Hebdomian Way {11} born from and evolving the O9A, are an alternative to not only what has been termed modernism but to other modern manufactured causal abstractions whatever denotata is used to describe them.

Kerri Scott
May 2022 ev

{1} An esoteric weltanschauung, also known as an esoteric philosophy, is a perception that seeks to describe the inner - the esoteric - nature of Being and of beings including human beings, with many esoteric philosophies based on the intuition

"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 [...] - 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 Boundaries Of O9A Philosophy*, <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf>

{2} <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

{3} The term 'Longusian tradition' - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxises of the pseudonymous Anton Long promulgated between 1976 and 2011, and (ii) developments and variations of that esoteric philosophy by its adherents, and which tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A. The Longusian tradition is described in *The Boundaries Of O9A Philosophy* available at <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf>

{4} *Naos* is included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{5} <https://web.archive.org/web/20171012003451/https://praefuscusferrum.com/2017/05/21/corpus-nine-thirteen/>

{6} *Presencing Azoth*. Documents of the Inner O9A. 122 yfayen.

{7} The term "pretendu crowd" was used by Anton Long in his 2011 ev polemic *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*. <https://lapisphilosophicus.wordpress.com/the-occult-the-internet-and-how-to-offend-people/>

{8} See the section *Interpretations And The Authority Of Individual Judgment* in *The Boundaries Of O9A Philosophy* where it is mentioned that O9A culture involves

° 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 [...]

° the understanding of the illusive/restrictive/tyrannical nature of all causal abstractions and thus the necessity of liberating ourselves from all abstractions, and liberating ourselves from those forms – such as nation-States – which have been manufactured [...]

° the practice – the amoral praxis – of using what works, is affective and effective, and discarding/revising what has been tried and shown not to work.

The Boundaries Of O9A Philosophy is available at <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf>

{9} As explained in *A Glossary of Order of Nine Angles Terms* the Aeonian Perspective

"describes some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective – a sinister dialectic – of both centuries and of 'the sinister-numinous' and of how Aeons manifest acausality through the sinister-numinous. In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός."

The Glossary is included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{10} The Diary is included in *Order Of Nine Angles Subculture: A Complete Guide*.

{11} *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/03/noetic-hebdomad-v3a.pdf>