

Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus

Abstract

The life of David Myatt will be discussed in relation to the occult group the Order of Nine Angles (O9A/ONA), with particular reference to (i) the O9A's hermetic 'seven fold way,' which is a decades-long personal quest for wisdom, and (ii) the O9A concepts of 'the sinisterly-numinous' and 'aeonics'. It will be argued that Myatt's strange, varied, and documented life is consistent with someone following that 'seven fold way'; that Myatt - under the nom-de-plume Anton Long - is one of the most innovative of modern occultists and one of the few to attain the grade of Magus; and that the O9A itself has been consistently mis-understood by outsiders.

Aeonic Subversion And The Order of Nine Angles

In the course of a 2005 interview, Myatt - at the time still a Muslim preaching Jihad {1} - made what proved to be one of the most informative statements ever made about the O9A:

"In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

The context of the interview was Myatt's strategy and three-year long programme to bring radical Muslims and neo-nazis together in order for them to "fight the common enemy", with one academic writing that Myatt had "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam" {2}, and another that Myatt was "an example of the axis between right-wing extremists and Islamists" {3}. In a 2003 tabloid newspaper article {4} Myatt had been described as "an ethereal character; a deeply subversive intellectual who believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire." A few years earlier the same newspaper had described Myatt as "the mentor who drove David Copeland to kill" and that "behind David Myatt's studious exterior lies a more sinister character." {5}

Furthermore, when asked in 2014 whether the above quotation concerned the O9A, Myatt replied (without mentioning the O9A) that it

...rather well expresses the sentiments I remember from my

subversive 1970's Column 88 days; sentiments of a fanatic motivated enough, and of a convicted criminal with underworld contacts enough, to found an underground group as a neo-nazi honeytrap 'to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time [...] A secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves'. {6}

In that reply, Myatt quotes from his political memoir, published in 2012, entitled *The Ethos Of Extremism: Some Reflexions on Politics and A Fanatical Life*, and in which memoir he elaborated on his 1980s admission - repeated in the 1990s in personal correspondence with Professor Kaplan {7} - that his

"...occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult." {8}

Despite Myatt's evasion, it seems clear that the 'secret Occult group' he established in the 1970s to act as a neo-nazi honeytrap was the O9A. It is also clear that one of its purposes was to train and produce "strong, really dangerous, ruthless individuals" and disseminate "some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

One method which 'Anton Long' devised to train and produce such subversive individuals was 'the Seven Fold Way', based as that practical way obviously was - at least in terms of having an anados, a quest of seven stages - on an occult tradition dating back to the hermeticism of the Hellenistic period and works such as the Corpus Hermeticum {9}. This Seven Fold Way includes not only Insight Roles - "gaining real-life experience by working undercover for a period of six to eighteen months, challenging the initiate to experience something completely different from their normal life both to 'aid the Sinister dialectic' and to enhance the experience of the Initiate" {10} - but also the 'three basic O9A tasks', which are:

1) Undertaking the basic minimum physical challenges - which for men are (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, The Ceremony of Recalling with Opfer ending [i.e. undertaking a ritual of human sacrifice].

In addition, 'Anton Long' made what he termed Aeonics an essential part of both that Seven Fold Way and the O9A itself, with Aeonics being not only a theory about the different aeons and the civilizations and cultures said to be associated with them {11} but also a practical guide to how a new aeon, and a new civilization, might be created - by subversive and other means - over a period of decades and centuries. Thus, one of the aims of the O9A from the very beginning (as consistently stated in their literature) was to aid the creation of a new civilization, a new culture, a 'Galactic Empire', and which creation would require not only the subversion of existing societies, but also the development of new ways of living and a new type, or class, of individuals:

"The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution - that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon - may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire arête and wisdom, and all three are practical and individual, involving as they do the individual pathei-mathos (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal

abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {12}

Furthermore, as some commentators have noted {10}, one of the distinguishing features of the O9A is its 'aeonic magick', of influencing people over long periods of time via such things as mythoi and 'presencing the dark' through the deeds of individuals. For the O9A has always had what it terms 'an aeonic perspective', which according to Anton Long means

"...that we, the O9A, are concerned with:

(1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) and with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

(2) Both the sinister and the numinous - the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites." {13}

Thus the O9A was built on four fundamental foundations:

(i) On "the internal (the alchemical) change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities" {14}.

(ii) On having long term aims, of decades and centuries.

(iii) On the basis of being a small cabal who covertly and personally recruit others.

(iv) On the basis of having a distinctive esoteric philosophy {15}, and which esoteric philosophy, and the praxises deriving from and manifesting it {16}, would form the basis for a mythos, for a new cultural, an esoteric, 'sinister tradition'.

Their aims are not therefore to become a 'popular' occult group with hundreds or thousands of members - and thus compete with groups such as Aquino's Temple of Set - nor even to seriously declaim that they are an important occult

group, but rather to operate in the shadows and influence others covertly, subtlety, indirectly, while building a network of contacts, and "recruiting more people in academia, the artistic professions, and suitable officers in the military, the police [...] To recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved." {17}

In plain English, they would get others - mostly unconnected with the O9A in the real world - to do the 'dirty work' of subversion, of propagating their mythos and their esoteric philosophy, and of 'presencing the dark'. Here, the following examples may or may not be instructive: of Myatt as 'mentor of Copeland', of the manipulation of the fictional character Mickleman in the O9A's occult novel *The Greyling Owl* {18}, and of how the O9A shamelessly used someone to publicly propagate their mythos and then, as a lesson, let it be known that this internet wordsmith was part of what they term 'the O9A pretendu crowd' {19} and that some of those pretenders have proved useful to them, in the past decade, in so propagating their mythos and thus motivating some people to 'presence the dark' by occult, subversive, and amoral, deeds.

Furthermore, if the O9A did indeed begin life as a 'neo-nazi' honeytrap, it very quickly morphed into something occult to its very core {20}, anarchic in essence {21}, and pursuing an aeonic strategy where extremist politics, and satanism itself, were understood as possibly useful causal forms, as possibly useful tactics in the destruction of the old as a prelude to emergence of a New Aeon {22}.

The Seven Fold Way And The Sinisterly-Numinous

Central to the aeonic strategy of the O9A is the Seven Fold Way, for it is this which can produce - and which has produced - those who make up the O9A cabal.

This esoteric way provides an anados of seven distinct stages/grades each of which is related to well-documented and specific tasks. Furthermore, the Seven Fold Way has associated with it various Dark Arts (such as The Star Game) by which the required occult skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. It also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since - to paraphrase the beginning of the O9A text *Naos* - fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain

energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden 'essence' - of 'things' and of individuals (including ourselves) - that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For, the whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with the Seven Fold Way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds.

In its initial stages - that is, up to and including the early years of an Internal Adept - this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'sinister'. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'numinous'.

However, given their advocacy of culling (human sacrifice), of amorality, of criminality, of political and religious extremisms, the Order of Nine Angles has come to be regarded as either "a dangerous and extremism form of Satanism" {23} or as simply mischievous trouble-makers.

That is, in both these cases detailed discussion of the complex esoteric philosophy of the O9A - with its roots in ancient hermeticism and in European paganism; with its concept of Aeonics and the sinisterly-numinous; and with its many modern innovations such as Insight Roles and The Star Game - is avoided. In addition, what is overlooked - with one possible exception {24} - is the fact that it is neither the O9A - as viewed via O9A polemical, and satanist, texts - nor claims regarding the O9A, pro and con, which are significant in terms of understanding the esotericism of the O9A and what the O9A actually is. Rather, what is significant are the life of Myatt and the contributions to esotericism made by 'Anton Long'.

For not only is Myatt "paramount to the whole creation and existence of the ONA" {10} but he is also an example of what the Seven Fold Way means and implies in real life, and what the decades-long quest for lapis philosophicus, for

wisdom itself, involves and, perhaps most important of all, what such a completed quest can result in.

What it involves is experiencing, in a practical manner, both the sinister and the numinous; and what it results in is progressing beyond those opposites to the undivided unity beyond, an experiencing of which forever changes the individual; a change which both 'Anton Long' and Myatt have, since 2009, written about and which place both Myatt and Anton Long's O9A into the correct context. Which context is of the Western occult tradition in general, from ancient paganism to Hellenic hermeticism and gnosticism to Christian mysticism to medieval alchemy and demonology, and beyond.

Understood thus, the O9A is indeed as latterly described by Anton Long:

"A living hereditary repository of a certain type of knowledge - *kunnleik* - and [which] personally, directly, encourage[s] some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable[s] them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonie understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, *pathei-mathos* - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo *pathei-mathos*, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonie perspective - remains." {25}

Understood thus, Myatt is one of the few occultists - perhaps the only one in this and the previous century - to have progressed toward the last mortal stage of the occult path, the stage of Magus; with his own individual *pathei-mathos* and knowledge - both as 'Anton Long' and as DWM - significantly contributing to the occult tradition.

The contributions of 'Anton Long' - the 'sinister' aspect of The Mage - are: (i) the

practical Seven Fold Way as described in the two texts *The Requisite ONA* [2010] and *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013] and which way includes Esoteric Chant and The Star Game, and which practical way enables anyone (for the first time in history) to progress to Adeptship and beyond; (ii) the pagan Rounwytha tradition; (iii) the logos - the new perceivration - that is The Code of Kindred Honour, and which code prefigures new ways of living, ways currently manifest in 'the drecc' and 'the niner', and (iv) living what he wrote about, from exeatic to amoral living, to supporting terrorism, to learning from both 'the sinister' and 'the numinous' {26}.

The contributions of Myatt - the 'numinous' aspect of The Mage - range from honourably living, for decades, the life of two types of extremist {27}; to acquiring a scholarly knowledge (evident for example in his translation of and commentary on the Pymander tractate); to devoting some years of his life to living a secluded mystical life as a monk; to finally writing about - in his philosophy of pathei-mathos - what possibly lies beyond the dichotomy of 'sinister' and 'numinous'.

As Anton Long wrote, in his penultimate public text:

"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." {28}

Furthermore, in his last public text he wrote:

"The wisdom acquired, the finding of *lapis philosophicus* during the

penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona* {29}, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {30}

Thus, these 'last writings by Anton Long' not only convey something esoterically important, but they also serve to link the 'sinister' Mage with the 'numinous' Mage, thus rounding off one individual's forty year quest for wisdom.

Living The Final Apprehension

Do the last iconoclastic writings of Anton Long - and the melding (the Enantiodromia) of 'the sinister' mage with 'the numinous' mage - invalidate the Seven Fold Way, the logos of the O9A, the praxises of the O9A, the aeonic goals of the O9A, and even the O9A itself?

In my view, no they do not. Rather, they serve to illuminate the O9A for what it is and always has been, beyond the rhetoric, beyond the polemics, beyond its Labyrinthos Mythologicus, and beyond the assumptions made by others. That is, it is a living hereditary, evolving, repository of esoteric knowledge; part of which accumulated and accumulating knowledge is a scholarly perspective on ancient hermeticism; another part of which is a practical modern means (for those who might be interested) to achieve Adeptship and beyond; another part of which knowledge concerns a New Aeon and the logos necessary to bring that Aeon into being. Other parts of which are Esoteric Chant and Aeonics; and so on. In addition, this body of esoteric knowledge now also contains the insights of someone who has ventured beyond The Abyss, and which particular insights return us to that pagan knowledge, that ancient wisdom, of the Rounwytha way {31}, which is, for those who follow it, the way of a certain type of knowing and of a certain type of living.

Furthermore, two important things need to be remembered. First, that each quest, each anados, is and always has been personal, unique, and provides insights and knowledge unique to that person as well as adding to the repository of esoteric knowledge. Second, that the journey is just as important - perhaps more important - than arriving; for it is the journey that vivifies, that builds, that develops, that tests, the person; that forms a new unique individual,

a new type of human being.

This is perfectly expressed by the quotation Anton Long gave in one of his last writings: "He wolde be in his owne persone, the example of our hole iourney." {29}.

Each person, travelling along the many esoteric paths, and using whatever praxis (or none) as their guide, is their own person upon their own journey, and can become - on completion of that journey - a new example for those yet to venture upon such paths. 'Anton Long' is just a recent example, whose strange life is sufficient of itself to illustrate what a dedicated occult quest for knowledge and wisdom is all about and involves.

R. Parker
2014
(Revised 15.v.14)

Footnotes

{1} "Myatt, under the name Abdul Aziz Ibn Myatt supports suicide missions and urges young Muslims to take up Jihad. Observers warn that Myatt is a dangerous man." Report on the 2003 UNESCO conference in Paris concerning the rise of anti-Semitism, published by the Simon Wiesenthal Center in *Response*, Summer 2003, Vol 24, #2

Raconteur and author Martin Amis famously described Myatt as "a fierce Jihadist" in an article in *The Guardian* newspaper (30 November 2007), an appellation repeated in his book *The Second Plane*, Jonathan Cape, 2008, p.157

{2} Michael, George. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142.

{3} Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006

{4} *Sunday Mercury*, Feb 16 2003.

{5} *Sunday Mercury*, July 9, 2000

{6} *Some Questions For DWM*, April 2014. <http://davidmyatt.wordpress.com/questions-for-dwm-2014/> [Accessed 14/04/2014]

{7} Kaplan, J. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Kaplan and Tore Bjørgo, *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998

{8} Myatt, David. *A Matter of Honour*. e-text, 2012.

{9} R. Parker. *Perusing The Seven Fold Way - Historical Origins of the Septenary System of the O9A*. pdf e-text, 2014.

{10} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen, *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{11} The essay *Aeonic Magick - A Basic Introduction* is included in the O9A compilation *The Requisite ONA*, which is a guide to the Seven Fold Way up to and including the stage of Internal Adept.

{12} R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{13} Anton Long. *The Aeonic Perspective of the Order of Nine Angles*. e-text, n.d. but c. 2011.

{14} *Proem O9A*. e-text, 2013.

{15} Regarding this esoteric philosophy, see R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles, An Introduction*. e-text, 2014.

{16} These praxises currently are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the empath tradition of the Rounwytha. For further details refer to *Some Advice For Neophytes Regarding The Order of Nine Angles*, e-text, 2014.

{17} *Geneseos Caput Tertium*. Documents of the Inner O9A, 122 yfayen.

{18} See R. Parker, *Esoteric Tradition In The Deofel Quartet*. e-text, 2013.

{19} Refer to (i) *The Amusing Case of Aussie Alex*, pdf e-text, 2014, and (ii) *O9A Etiquette*, pdf e-text, v.1.09, 2014. Also of interest is *The Mischievous, Sly, Misleading O9A*, e-text, 2013, from which this a quote:

"Their treatment of others, both in the real world and via the medium of the internet, is justified by their division of people into 'us' and 'them', into 'our kind' and 'mundanes'; with those revealing themselves to be mundanes regarded as fair game, a resource. Note here the expression *revealing themselves to be*, for just as the ONA have tests for choosing those to be culled so also do they present 'the others' with tests and opportunities the purpose of which is to reveal if they are mundane. One of these tests is their Labyrinthos Mythologicus; another was 'the sinister game' they played with prospective adherents; another, of course, is misleading people, especially via the medium of the internet."

{20} The occult essence is obvious in the early volumes of The Deofel Quartet, in early texts such as *Satanism, Blasphemy, and The Black Mass*, and in the MSS that would form the 1980s compilation *Naos - A Practical Guide To Modern Magick*.

{21} See (i) the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*; (ii) the letter to Miss Stockton, dated 19th June, 1991 ev, also in Vol i of *The Satanic Letters of Stephen Brown*. (iii) R. Parker, *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

A useful, working, definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

{22} Refer to R. Parker. *The Satanism Of The O9A In Esoteric Context*. e-text, 2014.

{23} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond in The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{24} The one possible exception is Senholt. While he, in his *Secret Identities in The Sinister Tradition*, appreciates Myatt's importance vis-a-vis the O9A, he does not place Myatt into the proper context - of a hermetic, and life-long, quest for wisdom. Instead, he concentrates on Myatt's extremism, and thus on only a part of Myatt's esoteric journey, neglecting the final parts of that journey. However, this neglect is understandable, given that Senholt did his research in 2009, before 'Anton Long' published his texts *The Enigmatic Truth* and *Lapis Philosophicus* and before writing extensively about 'the sinisterly-numinous' and about what awaits beyond the sinister abyssal nexion.

{25} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen.

{26} For details of 'the sinisterly-numinous', refer to the following texts: (i) R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013. (ii) *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013]. (iii) Anton Long. *The Adeptus Way and The Sinisterly-Numinous*. e-text, v.3.01, n.d. but c. 2011.

{27} As a reading of his autobiography *Myngath* makes clear, a significant, but overlooked, aspect of Myatt's extremist decades is his adherence to honour; to honouring his pledge of personal loyalty to people such as Colin Jordan, and an 'unnamed Muslim'; to honourably striving to do the duty he had (for three decades as a nazi, and for a decade as a Muslim) sworn to do.

An outline of Myatt's life is given in Appendix Two, and it is only fair to point out that Myatt continues to deny, and always has denied, being a Satanist.

{28} Anton Long. *Lapis Philosophicus*. e-text, 2/2/123 yfayen. Given its importance this text, together with Anton Long's *The Enigmatic Truth*, is included here in Appendix One.

{29} In a footnote, Anton Long adds an interesting, scholarly, quotation:

He wolde be in his owne persone, the example of our hole iourney."
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.

Regarding the term *in propria persona*: it has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone *living* 'in propria persona' would suggest something to the intelligentsia, as the above quotation would.

{30} Anton Long. *The Enigmatic Truth*. e-text, December 2011 CE. The text is included as part of Appendix One.

{31} The Rounwytha way is outlined in the pdf compilation *The Rounwytha Tradition* (2011), which contains the texts (i) *The Rounwytha In History and Modern Context*, (ii) *Denotatum - The Esoteric Problem With Names*, and (iii) *Alchemical Seasons and The Fluxions of Time*.

Appendix One

The Last Writings Of Anton Long

1. The Enigmatic Truth

As mentioned in my companion text *Lapis Philosophicus* regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

"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."

This understanding, this knowledge - the wisdom acquired, the finding of *lapis philosophicus* [1] during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona* [2], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found *lapis philosophicus* - whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis - live in a similar manner and have acquired the same *weltanschauung*. An enigmatic *weltanschauung* that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via *pathei mathos*) of a sufficiency necessary to propel them beyond the illusion of conflicting

opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge - no secrets, no mysteries - to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only *lapis philosophicus* and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades - and by and because of *lapis philosophicus* - been ended.

Anton Long
December 2011 CE

[1] Lapis Philosophicus - the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks. *al-χημία* [from *χημεία*] - 'the changing'.

[2] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

o o o o o

2. Lapis Philosophicus

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.

Naturally those who have not discovered, not found, *lapis philosophicus* either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found *lapis philosophicus* and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"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."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrd, an Aeonic perspective, taking the

'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of *lapis philosophicus*, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of *lapis philosophicus* become known and can neither be chosen/decided by us nor forestalled by any means. The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
2/2/123 yfayen

Some Occult Terms Briefly Explained

Aeonic Perspective

The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we 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 concerns several matters, some to do with how we understand the individual

human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via *pathei-mathos*, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependent on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

Alchemy

al-χημεία [from *χῶμεία*] – 'the changing'.

According to aural tradition, esoteric alchemy – the secret alchemy – is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce *Lapis Philosophicus*, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not – as the mis-informed have come to believe or been led to believe – concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. [Hence the old association between alchemy and astronomy.] This interaction, by its nature – its *physis* – is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist.

Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric – living – substances/'beings'/things.

Esoteric

By *esoteric* we mean not only the standard definition given in the Oxford English Dictionary, which is:

From the Greek *ἑσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples:

Belonging to the inner circle, admitted to the esoteric teaching.

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of what we term 'the sinisterly-numinous'.

Psyche

The psyche of the individual is a term used to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

In practical terms, the psyche of the individual is a nexus, between causal and acausal.

Wisdom

By term *wisdom* we mean not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonian knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

Appendix Two

The Strange Life Of Myatt

Early Years

Africa and the Far East. Various colonial schools. Studied Martial Arts. Returned to England in 1967.

Known For/Career Highlights

- Far-right violent political activism, 1968-1974 (British Movement, NDFM), 1993-1998 (Combat 18)
- Bodyguard of Colin Jordan (occasional, 1969-1971)
- Imprisoned for forming and running a small gang of thieves, Leeds 1974
- Imprisonment for violence, 1972-1973, 1975
- Involvement with the paramilitary group Column 88, 1973-1976
- Catholic monk 1976-1978

- Writing the practical terrorist guide that (allegedly) inspired David Copeland
- Founding and being the first leader of the NSM, 1997-1998
- Arrest for incitement to murder, 1998 (case dropped due to 'lack of evidence')
- Conversion to Islam, 1998
- Supporting Al-Qaeda, 2000-2006
- Writing one of the most detailed defences in the English language of Islamic suicide attacks
- Having his Islamic writings used by Hamas and Al-Qaeda
- Being married three times
- Translating works by Sophocles, Aeschylus, Sappho, Homer
- Apostasy from Islam, 2009
- Developing a mystical compassionate philosophy (the Way of Pathei-Mathos), 2010-2012
- His short collection of poems, *One Exquisite Silence*, 2012
- Writing a book entitled *Understanding and Rejecting Extremism: A Very Strange Peregrination*, 2013
- His autobiography, *Myngath - Some Recollections of Wyrdful and Extremist Life* (revised edition May 2013)
- A translation of and commentary on the Poemandres section of the Corpus Hermeticum, 2013

Described By Others (between 1998 and 2010) As

- a British iconoclast
- a deeply subversive intellectual
- an ethereal character
- a dangerous man
- a martial arts expert
- one of the more interesting figures on the British neo-nazi scene since the 1970s
- the leading hardline nazi intellectual in Britain since the 1960s
- having written a detailed step-by-step guide for terrorist insurrection
- a man of extreme and calculated hatred
- a ferocious Jihadi
- an intriguing theorist
- the mentor who drove David Copeland to kill
- being the founder and leader of the subversive occult group, the Order of Nine Angles (an allegation Myatt has always denied)
- having undertaken a global odyssey which took him on extended stays in the Middle East and East Asia
- having, when a Muslim, travelled and spoken about Jihad in several Arab countries
- Le leader charismatique du mouvement néo-nazi anglais; expert en arts martiaux et en actions commando
- being on a multi-decade intellectual/spiritual journey that has taken him far beyond his NS origins

Most of the information is taken from the Wikipedia article about David Myatt (dated 10 April

2014); the rest from Myatt's autobiography, *Myngath - Some Recollections of a Wyrdful and Extremist Life*, ISBN 9781484110744

cc 2014 R. Parker & O9A

This work is licensed under the Creative Commons
Attribution-NoDerivatives 4.0 International license
and can be freely copied and distributed, under the terms of that license.
