



## Omega9Alpha: Beyond The Dialectic

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### Part One

#### Differing Perceptions Of The Order Of Nine Angles

Among the many different and inaccurate perceptions of the esoteric philosophy of Anton Long, presented as that philosophy now is in 133yf (2022 ev) as a specific culture - and as a subculture within existing societies described by the terms O9A and Order of Nine Angles - is that one of its essential and necessary attributes is the individual, whether alone or as part of a nexion, embracing, celebrating, exulting in the strife, and in the chaos that can result from, the dialectic of opposing forces with the chosen side often being considered irrelevant in individual terms, with some associating themselves with O9A culture even asserting that this exeatic living is the essence - the *raison d'être* - of the O9A and the reality of Nature.

However, what according to our understanding does presence the O9A and thus O9A culture is its three-fold praxis: its three practical ways manifesting the acausal - "the sinister" - both in terms of individuals and nexions. Which three different ways are The Seven Fold Way (7FW), the way of the mostly rural dwelling Rounwytha, the way of the Drecc/Niner, {1} and it is the Drecc/Niner who most embodies, or who can embody, as a way of living the strife and the exultation of the dialectic. In terms of the useful but not definitive classification of Savitri Devi, the Drecc/Niner lives "in Time". That is, causal Time. {2}

One aspect of the way of the Drecc/Niner is that outwardly and usually they do not have an overt "Satanic" or even an Occult persona and thus do not necessarily participate in or perform Occult or "Satanic" rites or overtly identify in any way with such causal forms. It is their exeatic life and the O9A code of kindred honour which defines and marks them and by means of which they presence, live, the acausal - "the sinister" - and this exeatic living can be for any named cause, or none and thus instead be for themselves, or for their family, or for their comrades however those comrades are defined or come to be defined as in a political group or an urban neighbourhood gang or a particular community or area. In the case of Balobians, their cause is their Art or their music or their writings or some new artform they develop. {3}

In contrast, the Rounwytha is "above Time", with the individual following the 7FW "against Time" at least until the Rite of Internal Adept after which they have a choice: to be "in" or "above" or "against" causal Time or be something new and evolutionary beyond any existing classification.

In all three O9A ways there is the possibility of personal Change by means of *pathei-mathos*: through and because of their experiences and way or ways of life and the personal learning that results.

This possibly of personal Change is the essence of the 7FW with such structures - or presencing of Being, of the acausal - as The Star Game, the Grade Rituals, the Occult rituals, Insight Roles, and Esoteric Chant, designed to cultivate or provoke that personal change and development and evolution and the change of personal perspective by which that evolution is often manifest.

Which change often means that the individual understands and lives beyond the opposites and the particular dialectic of which they were the essence and the *materia*, or which Aeonically they are a part, with such change thus betaking them to what Anton Long tried to explain in his last two writings:

"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." {4}{5}

But it is also possible that those followers of the 7FW come to embody a particular dialectic or manufacture and then manifest a new one germane to their era.

Which all means that there are no hard and fast rules; no one definitive or "correct" or authorized interpretation of O9A culture and of its three practical ways of presencing the sinister.

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{1} In regard to Dreccs and Niners, refer to *A Glossary of Order of Nine Angles Terms*, v.7.05, available at <https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf>

{2} In regard to Savitri Devi, she provides three archetypes: in Time, Genghis Khan; against Time, Adolf Hitler; above Time, Akhenaton. Refer to *The Lightning and The Sun*, 1958. <https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf>

{3} In regard to Balobians and their presencing of the acausal and their particular exeatic way of living, and the Thaumaturgy that may be involved, the Appendix below provides a jewel from one of the novels of the Deofel Quintet, *The Greyling Owl*, written by Anton Long in 1986.

{4} <https://archive.org/download/esoterikos-the-enigmatic-truth/esoterikos-the-enigmatic-truth.pdf>

{5} If we hypothetically accept the equation  $DM=AL$  (for which as yet there is no proof) then AL could be considered as an example of someone who by following the 7FW transitioned from "in Time" to against Time" to now being "above Time". An interesting article, not based on that still hypothetical equation, is *One Man Above Time: David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi*, available at <https://archive.org/download/myatt-man-above-time-v5a/myatt-man-above-time-v5a.pdf>

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## Part Two

### Baeldracian, Falciferian, Rynethian

The three practical ways (praxises) which presence both the esoteric philosophy of Anton Long and the sinister - the acausal - as the current Aeon declines and the forces/energies/archetypes of a new Aeon emerge, are described exoterically as the way of the Drecc/Niner, the hermetic Seven Fold Way, and the way of the Rounwytha, each of which is a manifestation of that philosophy now often described by the names and terms "order of nine angles", omega9alpha, O9A, and ONA.

As noted in Part One of this text {1} these three ways can be usefully described as representing those who, in the terms of Savitri Devi {2} are "in Time", "against Time", and "above/beyond/outside Time", where by Time here is meant the causal time of abstractions and denotata. Esoterically, more apt terms are Baeldracian for those following or inspired by the way of the Drecc/Niner; Falciferian for those following or inspired by the Seven Fold Way; and Rynethian for those following or inspired by, or who are, the way of the Rounwytha.

The essence of the Baeldracian persona is exeatic living often of a personal nature but generally by means of a dialectic of opposites - or cause - usually political, religious, or social, with the causes of National-Socialism and neo-nazism being the most frequent in the last three decades {3} although more recently there has been a drift toward environmental causes and anarchism. The exeatic life of a Baeldracian is an acceptance of and a personal immersion in struggle, conflict, danger, adventure, self-overcoming, and living and if necessary dying by the O9A code of kindred honour. If we hypothetically accept the still unproven equation  $DM=AL$  {4} then his active neo-nazi and Jihadi years could be said to be representative of such a type of living.

As Anton Long wrote in his 121 Year of Fayen text titled *Baeldraca*,

"Our type are those who already possess an embryonic sinister-changeling within themselves or who possess the potential to be able to alchemically create one within themselves: both have to work hard, for many years, to nurture that inner changeling, and give it birth in the acausal darkness within and then let their Baeldraca loose upon this causal world."

In Myatt's Vindex Mythos {5} Vindex is a particular type of Baeldracian; a person who by conflict and armed force and initially in one particular area restores the way of the clan and tribe and the law of personal honour in place of the abstract impersonal law of the State, and which adherence to the law and justice of honour distinguishes Vindex and his/her followers from many if not most other Baeldracians. For Vindex and his/her followers, as the Waffen-SS did before them, embody καλὸς-κάγαθός: the antithesis of the Magian ethos. {6}

The essence of the Falciferian persona is the personal, or the partnership, living involved in the quest for Lapis Philosophicus lasting one or two or more decades, the early part of which may be in some ways similar to the exeatic life of a Baeldracian. However, due to the Grade Ritual of Internal Adept and Dark Arts such as The Star Game and learning and performing Esoteric Chant, the Falciferian learns and changes (or should learn and change) in persona and move from a perception of causal Change, caused by causal dialectics, abstractions, denotata, to a perception of Aeonic Change. There is thus the understanding of how and why the changes wrought by personal conflict, by supra-personal temporal conflicts, by temporal wars, by temporal ideologies (etcetera) and even by temporal nations and States, are transient: of years, of decades, and occasionally of centuries, and that an assumed personal 'Destiny' dies, ends, with the person or, after a few decades or perhaps after a century or so, with the usurpation or decline or death of those chosen as or assumed to be the successes of the 'chosen one' or of the 'chosen few'. That Empires and Kingdoms suffer internal and external strife through revolutions, revolts, dissent, invasions, wars, and thus a decline and fall, with such internal and external strife inevitably affecting modern nations and States.

This learning and personal change also affects some Baeldracians as a result of their experiences, for the Aeonic perspective is the painful often traumatic personal learning - the pathei-mathos, the intuition - of many Western combat veterans who have endured, survived, wars and armed conflicts in modern times, from the First and Second World Wars, to Vietnam to Iraq and Afghanistan. {7} In terms of the hypothetical still unproven equation DM=AL, this is his personal learning and intuition as presenced in his philosophy of pathei-mathos and in his new pagan metaphysics. {8}

However, for many if not most Baeldracians this Aeonic perspective is of necessity irrelevant or never discovered for having survived many struggles, many conflicts, they are enamoured of, they love, the dialectic, the struggle, the conflict that is or has become their existence and cannot, or believe they cannot, live without it and would rather die than live any other way.

In practice, while many Falciferians concern themselves with their own quest for Lapis Philosophicus and choose non-political Insight Roles thus eschewing any antinomian interference in their society, some others by various means, including Aeonic Sorcery, covertly and usually anonymously support those Baeldracians who are actively engaged in conflict and confrontation with the Magian status quo, as a Magus or a Magistra might do and historically may have done at the birth of the current Aeon centuries ago before the Magian distortion, and as their forerunners possibly did in the Aeons before that. But such support is not unconditional guided as it is by καλὸς-κάγαθός.

The essence of the Rynethian persona is a supra-personal mystical awareness beyond themselves: of their individuality, of ipseity, as causal illusions and thus of the connexion between all living beings, with the rural-dwelling empathic Rounwytha one archetype that presences the Rynethian persona and the reality of most Rynethians being women. This mystical awareness necessitates a non-involvement with their society.

What both Falciferians and Rynethians offer, beyond any and all dialectics and without preaching, without seeking followers, without any propagandizing, and without any teaching or direct personal contact, is both a personal always local example and the timeless alternative of wisdom understood as both a balanced, rational, discerning personal judgement, and as a certain empathic wordless knowledge of a pagan, esoteric, kind to do with living beings, with human nature, and with understanding ourselves through our connexion - the nexion we are - to other human beings, to Nature, and to the Cosmos beyond.

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{1} <https://archive.org/download/beyond-exeatic/beyond-exeatic-v1.pdf>

{2} *The Lightning and The Sun*, 1958. <https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf>

{3} The hyphenated term National-Socialism is used to refer to the "ethical National-Socialism" developed by Myatt in the 1990s and manifest in groups such as Reichsfolk, while the term neo-nazism refers to the ideology which closely follows the National Socialism of Hitler's Germany and which ideology was outlined in Hitler's Mein Kampf. Ethical National-Socialism is not racist and does not support what is known as Social Darwinism, while neo-nazism supports Social Darwinism, is racist and often homophobic. Some modern neo-nazis are also misogynistic, which Hitler's National Socialism was not.

The difference is explained in Part One of my *The Peregrinations Of David Myatt: National Socialist Ideologist*, <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf>

{4} In over 40 years no one has provided any evidential facts - evidence acceptable in a Court of Law - to prove that

Myatt=Long, with Myatt consistently denying, on his word of honour, being Anton Long. In an internet posting dated 11th of October 2016 Colonel Michael Aquino of the Temple of Set provided a transcript of a letter he received from Myatt dated February 1998, when Myatt was c. 50 years old. The posting was on the 600club forum and the thread was titled *David Myatt Identities*. There is an archive of the index page mentioning the thread at <https://web.archive.org/web/20161017054957/http://www.the600club.com/board4-2.html>

The transcript of Aquino's post is:

[Begin transcript]

My last correspondence with David Myatt [under his own name] occurred in February-March 1998 and was mutually courteous and respectful.

David Myatt to M.A. 2/28/98:

Sir: It has come to my attention that you have frequently mentioned my name in connection with a certain "occult" group, alleging among other things that I am some sort of leader or sole member of this group. This is completely untrue. I am not "Anton Long" nor "Stephen Brown". Neither am I an occultist. As for Mr C Beest, if you know people who had ever met him, you would know he is not yet thirty years old and could not possibly be me, being as I am almost fifty years old.

I am certainly a National-Socialist – that is, a Nazi. I have been a Nationalist-Socialist since I was sixteen years old. For your information I once many years ago infiltrated an occult group in the hope of using that group for NS ends – to propagate National-Socialism. It seemed a good idea at the time.

As far as I am concerned, National-Socialism and the occult are incompatible, and NS and Satanism certainly are. No one can be both a NS and a Satanist – you are either one or the other.

Yours, etc.  
D. Myatt

So let us take Mr. Myatt at his word: that he is not "Long/Brown/Beest", has no connection with "ONA", and as he is a professed Nazi considers that it would be impossible for him to simultaneously be a Satanist.

In this case my disapproval of the "ONA" consequent to both the writings under its name and the manners of its professed adherents, are no reflection on Mr. Myatt. I do not know him personally beyond our brief, courteous correspondence almost two decades ago. I have absolutely no reason to wish him ill.

[End transcript]

{5} *The Mythos Of Vindex*, <https://archive.org/download/david-myatt-the-mythos-of-vindex/david-myatt-mythos-of-vindex-3.pdf>

{6} In a 2021 interview Anton Long stated that the O9A "ethos is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κάγαθός, and kindred-honour" and that "καλὸς-κάγαθός enshrines noble personal behaviour and thus personal honour." <https://archive.org/download/o9a-three-interviews/o9a-three-interviews.pdf>

Being the practical antithesis of the Magian ethos, the Waffen-SS were declared a "criminal organization" and were the object of an immense, money-no-object, and still ongoing, campaign of lies and dishonourable propaganda designed to discredit them, which it has succeeded in doing for the majority of people in the nations of the modern West.

{7} As a correspondent pointed out, one of the best first-hand accounts of combat and its effects is by Eugene Sledge, *With the Old Breed: At Peleliu and Okinawa*, which is still in print, ISBN 9780195067149

{8} Refer to the *Kalos Kagathos And Western Culture* and *Ethical National Socialism And A Modern Spirituality* sections of Part Three of my *The Peregrinations Of David Myatt: National Socialist Ideologist*, <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf>

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## Part Three

### Omega9Alpha As Culture And Subculture

Despite a three year campaign by sundry politicians, journalists and antifascists to have the British government ban the Order of Nine Angles (O9A, ONA, ω9α) as a "terrorist" organization it has not done so for on scholarly examination and according to its own literature the O9A/ω9α is not an organization or group with members but an esoteric {1} philosophy developed by "Anton Long" between 1976 and 2012 which is presented - manifest - as a subculture within the cultures of modern Western nations.

Since this claim of the O9A being a subculture has been disputed, especially by antifascists, it is relevant to explain what this ω9α subculture is and how ω9α philosophy understands the terms culture and subculture, beginning with

using ω9α instead of the designations O9A, ONA, and Order of Nine Angles, to describe the esoteric philosophy of Anton Long and the subculture which currently manifests that philosophy since the designations O9A/ONA/Order of Nine Angles have acquired pejorative meanings, in part due to the propaganda, machinations, and misunderstandings of sundry politicians, journalists, antifascists and others and which others include non-ω9α Occultists.

## Culture And Subculture

In scholarly terms, the definitions of culture and subculture have been and still are disputed, one definition of culture being that of TS Eliot who in his 1948 work *Notes Towards The Definition Of Culture* suggested that culture "includes all the characteristic activities and interests of a people".

In terms of ω9α philosophy we can consider a culture to be "a particular expression of certain values and beliefs often manifest in art, literature, music, formal associations, families, social and religious practices, myths, and personal behaviour", with a subculture considered to be "a variant of a culture which distinguishes itself or is distinguished by others by particular and recognizable alternative norms, values, beliefs, practices, informal associations, or by a rejection of certain established cultural norms, practices, behaviour and values." Subcultures often develop their own terms - a language - to express their feelings, and/or their activities, and/or their ideas and practices.

Considered in such terms, ω9α esoteric philosophy is arguably both (i) a distinct esoteric culture independent of existing cultures, and (ii) a subculture within modern Western cultures such as those of Britain, Europe, and North America, with an esoteric philosophy being a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of ω9α philosophy, in common with many esoteric philosophies, is 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, and as ω9α philosophy does - 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 fundamental symbolism of ω9α philosophy is the septenary system - the hebdomad - of which The Star Game is the essence, the most esoteric representation. {3}

## Omega9Alpha As Esoteric Culture

While the Order of Nine Angles (O9A,ONA) has sometimes been described by outsiders as an ideology {4} it is perhaps more correct to describe the esoteric philosophy that is designated by the term Omega9Alpha as a culture since it has its own beliefs, myths, ethos, values, musical and artistic expressions as well as its own traditions and genre of literature, all of which combine to arguably distinguish it from other modern cultures, be such cultures Western and otherwise. Thus it is more than a distinctive set of beliefs or ideas, and as a culture it is not and cannot be a group or organization with members.

As noted in Part Two, its values and ethos, and some of its traditions, are expressed by the three terms πάθει-μάθος, καλὸς-κάγαθός, and kindred-honour, with (i) πάθει-μάθος manifesting its fundamental belief that it is direct, personal, experience and the undertaking of physical and other challenges that is of primary importance in acquiring learning and knowledge, not ideology, not books, not religion, not the words or teachings or the ideas of someone else, and (ii) it is καλὸς-κάγαθός (5) which sets the standards of personal behaviour in public and in private, and (iii) it is the code of kindred-honour which marks someone as belonging to, as manifesting, Omega9Alpha culture, and which code applies equally to all ω9α folk, irrespective of their gender, ethnicity, nationality, perceived social/educational status, and sexual preference.

The beliefs and myths of Omega9Alpha culture include the theory of the acausal and the theory of cyclical Aeons and the associated civilizations; of the distortion of the current Faustian/Thorian Aeon by the Magian ethos; {6} the way of clans and tribes in preference to modern city-centric nations and States; of a warrior named Vindex who will establish a new type of civilization; and the mythos of the Dark Gods, who/which can be perceived as either archetypes of our psyche and our 'collective unconscious' or as living often shapeshifting entities from the acausal dimensions who can be manifest in, or brought into our causal Space-Time through nexions and sorcery, one of which entities is Baphomet who is perceived as a female being to whom human sacrifices were made in the past.

The musical expressions of ω9α culture include Esoteric Chant, and its literature the novels of The Deofel Quintet and stories such *Eulalia: Dark Daughter of Baphomet*. {7}

One of the most distinctive features of ω9α culture is the Longusian 'principle of the authority of individual judgment' which means that the ultimate authority is the individual and that each individual or nexion who consider themselves part of ω9α culture can (i) accept or reject or freely interpret the writings of Anton Long, and accept or reject or freely interpret the writings of others who consider themselves part of ω9α culture; (ii) develop, change, adapt or evolve in whole or in part aspects of ω9α subculture, such as in the Seven Fold Way an Insight Role or a recommended ceremonial ritual; and (iii) that ω9α culture has no leader, no hierarchy, no outer (or inner) 'representative', no council, no 'old guard', no membership, no individual or nexion who or which can make pronouncements about or declare what is or is not correct, no 'official' or 'genuine' ω9α culture or subculture, no 'heresy', no proscription of individuals or

nexions, and no awarding by anyone of some title or magickal grade to any person.

### **Omega9Alpha As Subculture**

Omega9Alpha subculture currently has three forms or expressions or more correctly life-styles which derive from the three ways, the practices, which presence ω9α philosophy and thus ω9α culture. These three life-styles are, as noted in Parts One and Two, the exeatic life of the Drecc/Niner, the Falciferian undertaking the decades-long hermetic Seven Fold Way alone or with a partner or as part of a nexion, and the mostly rural-dwelling sometimes solitary life of the Rounwytha.

The Baeldracians of the Drecc/Niner ω9α subculture sometimes form and have in the past formed their own nexions/cells/chapters which identify with or which are influenced by some or all aspects of ω9α culture and which, given the ω9α 'principle of the authority of individual judgment', means (i) they may have their own unique interpretations of ω9α culture or aspects of ω9α culture and may reject or not identify with some aspects of ω9α culture, and (ii) they may or may not describe themselves as O9A or whatever, but all of which manifestations are autonomous, with a nexion consisting of one person, or a couple, or a family, or a group of any size, and if such a nexion recruits people the recruits are or may be considered to be "members" of that nexion/cell/chapter. As such, they are not "members" of the O9A which being a culture cannot have members, and which also cannot have a leader or a hierarchy, although such Baeldracian nexions/cells/chapters can and do have members, a leader and a hierarchy. In the past and currently some autonomous Baeldracian nexions have described themselves as National Socialist which ω9α culture is not, composed at is of various subcultures and given that the ω9α code of kindred-honour applies to all ω9α folk irrespective of gender, ethnicity, nationality, perceived social/educational status, and sexual preference.

Similarly the Falciferian subculture can consist of autonomous nexions/cells/chapters dedicated to the quest for Lapis Philosophicus, some of which nexions may openly or clandestinely recruit others and thus which may have members and their own unique interpretations of ω9α culture or of aspects of ω9α culture just as they may reject or not identify with some aspects of ω9α culture. Which interpretations of ω9α culture can include reforming the quest for Lapis Philosophicus, for wisdom, to include diverse non-European mystical traditions having elements both "in Time" (Lighting) and "above Time" (Sun) merging to what is "against Time", or which expressed in the terms of Yukio Mishima are both Sun and Steel, Pen and Sword.

As for Rynethian subculture, the individuals and families living that way of life are their own explanation.

### **Conclusion: Future Non-Western Omega9Alpha Subcultures**

Given (i) the 'principle of the authority of individual judgment' and (ii) the fact that the ω9α code of kindred-honour applies irrespective of gender, ethnicity, perceived social/educational status, nationality, and sexual preference, and (iii) that ω9α culture does not embody racist neo-nazism in ethos or in principle, ω9α culture can be further diversified and thus develop new subcultures that encompass the insights and some of the practices of non-European esoteric and mystic traditions.

This has already happened in a clandestine way in places such as Egypt and Iran where nexions have been established which incorporate some Sufi traditions and insights (and in the case of Iran, memories of Sumka) as well as in Japan where a clandestine nexion incorporates the insights of Yukio Mishima (as manifest in his quartet *The Sea Of Fertility*) with the esoteric non-racist National-Socialism of Reichsfolk. In Turkey, a clandestine nexion exists which blends Myattian insights - from his philosophy of pathei-mathos - with elements of Sufism, stories from لَيْلَةُ وَلَيْلَةٍ and aspects of ω9α culture in a still developing individual and mystical quest for wisdom.

Such new and developing subcultures are expanding ω9α culture and harbingers of not only a New Aeon but of a new type of civilization independent of nations and States and old aeon notions of Empire and physical conquest.

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Oxonia  
February 2022 ev

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{1} By esoteric is meant concerned with the hidden or inner nature of Being and beings as opposed to the outer nature which is the province of traditional philosophy.

{2} *The Boundaries Of O9A Philosophy*, [https://archive.org/download/o9a-boundaries-philosophy-v5\\_202111/o9a-boundaries-philosophy-v5.pdf](https://archive.org/download/o9a-boundaries-philosophy-v5_202111/o9a-boundaries-philosophy-v5.pdf)

{3} For an overview of the hebdomad refer to *The Historical Hebdomad*, <https://sevenoxonians.files.wordpress.com/2021/11/the-historical-hebdomad-v1.pdf>

The Star Game is described in *The Star Game And The Hebdomad*, <https://sevenoxonians.files.wordpress.com/2022/01/hebdomad-star-game-v3.pdf>

The O9A septenary system in both its exoteric (Zahr) and esoteric (Batin) forms is outlined in the 1989 MS *Naos - A Practical Guide To Modern Magick*, a facsimile of which is included in <https://archive.org/download/ona-one/ona-one.pdf>

The historical basis for the O9A septenary system is outlined in <https://archive.org/download/o9a-historical-origins/o9a-historical-origins.pdf>

{4} By the denotatum 'ideology' we, following Myatt, mean: "a coherent, organized, and distinctive set of beliefs and/or ideas or ideals; and which beliefs and/or ideas and/or ideals pertain to governance, and/or to society, and/or to matters of a philosophical or a spiritual nature". Myatt: *Usage of Terms*, in *Understanding and Rejecting Extremism*, <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

{5} The principle of καλὸς-κάγαθός although unstated is the theme of the two ω9α texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (119 Year of Fayen) and *Concerning Culling as Art* (122 Year of Fayen) both included in <https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf>

As noted in v. 7.05 of *A Glossary of Order of Nine Angles Terms*,

"καλὸς κάγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati." <https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf>

In a non-ω9α context, τὸ ἀγαθὸν and τὸ ἀγαθὸν are explained in Myatt's introduction to Tractate VI in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369, with a gratis open access pdf version available at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{6} Magian is used to refer to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and the essence of the Magian ethos is inherent in Judaism, in Nasrany, in Islam, and in modern manufactured causal abstractions some of which, such as the abstraction/denotatum 'hate speech', have recently given birth to 'cancel culture'.

{7} (i) *The Deofel Quintet* (c. 600 pages) is included in <https://archive.org/download/ona-one/ona-one.pdf> (ii) *Eulalia: Dark Daughter of Baphomet* is available at <https://archive.org/download/Eulalia-DarkDaughterOfBaphomet/ona-eulalia.pdf>

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## Appendix

### A Rediscovered Balobian Treasure: Extract From 'The Greyling Owl'

Alison was washing her hands when Magnus entered the room. He took the now crying Lucy into his arms, scooped up her brother and carried [them] with him before setting them down near the fire. They were staring at him expectantly, and Alison came to sit near them, enchanted by the sudden change in their demeanour and glad to be away from the others.

Magnus began his story. He told how Thrym the Giant stole Thor's hammer Mjollnir as a ransom in order to make Freyja his wife; of how Loki, the Sly One, persuaded mighty Thor to dress as a woman in order to deceive Thrym.

"And so mighty Thor disguised himself as a woman, pretending to be Freyja who Thrym wanted as a bride. Thrym the Giant sat waiting in his draughty Hall. 'They are coming! They are coming' his giant servants shouted as the guests from Asgard arrived.

"Thus Thor entered the Hall which Thrym and his servants had lain with food and drink, for the wedding feast. It had been a long journey from Asgard and Thor was both hungry and thirsty. So he ate and drank. He ate a whole pig and then six whole salmon. He drank a gallon of mead.

"Thrym the Giant was amazed. 'What appetites,' he shouted. 'What a woman! Let us hope, he said to one of his giant servants, her other appetites are as good!' And Thrym the Giant laughed, a laugh so loud it rocked the whole Hall and loosened some of the planks of the wall.

"So Thrym was eager to begin the ceremony of marriage and commanded Moolnir, Thor's magical hammer which he had stolen, be brought forth. 'I shall,' he shouted, 'swear my oath on Mjollnir as my bride shall.'

"So saying, the hammer was brought forth. And seeing it, Thor rushed forward and grasped it, tearing off his veil as he did so. His eyes were as red as his beard. There was no escape for his foe, for one by one he split open their skulls with his hammer, starting with Thrym the Giant until the whole floor of the Hall was littered with the dead bodies of the giants who had dared to defy the gods of Asgard!"

There was a moment of silence, and then Lucy's voice. "Another, tell us another!" the little girl said eagerly.

Alison left them to change her clothes, a little disturbed by the tale she had heard. She was in her room, listening to Vaughan Williams' Sixth Symphony through her headphones when she realized what had disturbed her. She thought the children too young for such a tale of violence with its suggestion of sexuality. But the music gradually transported her to another plane of existence, and she sat on the bed, listening.

The sombre starkness of the Epilogue made her cry and she rose to stand by the window and watch the rising moon. She became aware of the coldness and isolation of Space — of the great distance which separated her from the moon; of the even greater distances to the stars. She began to imagine worlds circling the stars — worlds full of life, of people, alive with their own dreams, desires, thoughts and problems. The very vastness of the Cosmos seemed suddenly real to her, and she experienced an almost overwhelming feeling of greatness: of the Cosmos itself, and of her own life. It was as though she glimpsed a secret.

The stars seemed awesome and yet thaumaturgic, and she felt a painful desire to travel among them, to explore the new worlds that awaited. There would be so many new experiences, so many things to see, to learn, to listen to. There was almost something holy waiting out there.

There grew within her then a desire to compose some music, something unique, which would capture at least in some way the feelings she had experienced, and she in a frenzy tore open her case to find pen and paper. Music filled her mind, a strange polyphony of sound, and she wove it into reality through the written notes of her pen.

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Source:

[https://archive.org/download/the\\_greyling\\_owl-v1/the\\_greyling\\_owl-v1.pdf](https://archive.org/download/the_greyling_owl-v1/the_greyling_owl-v1.pdf)

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