

Esotericism, Ethics, And Misinterpretations

An ethical question which arises in the matter of the now controversial Order of Nine Angles (O9A, ONA) is whether its founder, the pseudonymous Anton Long, can be held accountable for how the O9A has been interpreted and misinterpreted by others since the advent of the public Internet in the 1990s when some O9A texts were published via that medium and various individuals claimed to be O9A.

To answer this question it is necessary to understand the nature of the O9A. Post-2018 it has been described as a cult, an ideology, and as an esoteric philosophy. We will outline descriptions of the O9A in those terms before considering, by reference to O9A primary sources, whether such categorizations of the O9A are appropriate.

A Cult

In regard to the term 'cult' there is no consensus in academia regarding the definition, with the term often used in a pejorative way. A description used by some academics suggests that a cult usually involves members and a leader, a place or places where they can congregate or sometimes live; a central or organized and often hierarchical authority; a shared and particular goal based on a set of beliefs (religious, political, or social) which the Establishment {1} or the authorities of their time consider unorthodox, or dysfunctional, or heretical, or as a potential threat.

In this respect, in one academic paper the authors wrote in 2023 that the:

"O9A should be understood as an esoteric Satanist cosmology, practice, and movement influenced by, though not wholly ensconced in, the esoteric fascist tradition. As a movement, O9A is an international, largely clandestine collective of individuals and groups (known in O9A parlance as nexions) devoted to principles and practices originating with the writings of pseudonymous author Anton Long." {2}

The O9A has also been described as:

"a secretive religious movement that combines elements of occultism, Satanism and mysticism. It has also been linked to cases of far-right and neo-Nazi-inspired violence." {3}

Many other post-2018 descriptions of the O9A are similar, all emphasizing neo-Nazism, satanism, and violence, with one claiming that the O9A holds that:

"Violence—including the liturgical unrest marked by the ONA's ritual magick—will catalyze a cosmic conflict that will undo the Magian-Nazarene conspiracy." {4}

An Ideology

A working definition of ideology is that it is:

"a coherent, organized, and distinctive and often fixed set of beliefs and/or ideas or of ideals, and which beliefs and/or ideas and/or ideals pertain (i) to governance, and/or to society, and (ii) to the means needed to reform or change existing governance and society and/or to found a new society through reform, or through political means, or sometimes in some ideologies through violent means."

Since 2018 the term ideology has been applied to the O9A many times, usually in mass media items and in reports by established institutions and government funded policy groups. For instance, in 2023 the Middlebury Institute of International Studies claimed that "there are two main ideological strains within O9A" and went on to claim that one is "centered around texts such as *Hostia*" {5} with the Google and Microsoft funded 'Global Network on Extremism and Technology' in its August 2023 report on 'Cults and Online Violent Extremism' included a section devoted to O9A 'ideology'. {3}

An Esoteric Philosophy

A philosophy is a distinctive explanation of the nature of reality, of Being and beings, usually proposed by one individual, and involves describing the ontology and epistemology and the ethics of that philosophy, while an esoteric philosophy is a philosophy that describes, or seeks to describe, what is believed to be the hidden or inner - the esoteric (batin) as distinct from the exoteric (zahr) - nature of Being and of beings including we human beings.

A foundational axiom of most esoteric philosophies is that the inner nature of Being and of beings can be apprehended by means of a particular symbolism, or by various symbolisms, and by the relationships between and/or the interaction between, these symbols. For such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. In addition most esoteric philosophies posit 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.

Primary Sources

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

In terms of the O9A there is no consensus in academia regarding what constitutes a primary source. The authors of *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, {4} (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {6}

The authors of another academic text, *The Order of Nine Angles: Cosmology, Practice & Movement*, {2} claim they "rely almost entirely on primary sources" but do not define what constitutes an O9A primary source, and by implication do not define what the O9A itself is as defined by such primary sources. In addition, their sources include claims by self-proclaimed often anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted. {5}

However, as the authors of *The Order of Nine Angles: Cosmology, Practice & Movement* write "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

It is therefore logical to suggest, as the students personally taught by Anton Long have suggested, {7} that his writings between 1976, the date the first novella of *The Deofel Quartet* was published, {8} and 2012, when he officially retired and ceased to write O9A texts, are the primary sources in respect of the O9A. The criteria is texts between those dates which are signed by, not attributed to, Anton Long or by the two texts written using the two pseudonyms he has admitted to using {9} which texts are the collection of manually typewritten MSS published in 1989 under the title 'Naos' {10} and the two volumes of 'The Satanic Letters' published in 1992 by Thormynd Press. His other texts are *The Deofel Quartet* of novellas {8} published between 1976 and 1992, and the texts that can be found under the name Anton Long in two compilations published before 2016,: the 2012 archive of the now discontinued *nineangles dot info* website {11} and the seventh edition of the 1460 page compendium 'Definitive Guide To The Order of Nine Angles' published in 2015. {12} All of which texts are, as of February 2024, publicly archived on the Internet.

Classifying The Order Of Nine Angles

§ O9A primary sources, as defined above, indicate that the O9A is not a cult because (i) it has no membership; (ii) it has no leader; (iii) there are no places where believers or adherents can congregate; (iv) there is no central or organized or hierarchical authority; and (v) there is no particular supra-personal, or group, goal.

In regard to (i)

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including *Naos*." {13}

In regard to (ii) and (iv),

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation. Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

ooo

The journal of one person who successfully undertook the rite in 1990s reveals the nature of the task, and as one commentator noted it involves complete oblivion of the ego. {19} Following completion of that rite the individual seeks, for several years, to presence their individual *wyrd* which personal discovery is one of aims of living in such isolation for such a period of time. This discovered *wyrd* - this 'growing into or turning into', which are the root of the term *wyrd* - can be artistic, musical, scientific, scholarly, involve practical exploration, or to live in a certain way, alone or with a partner or as part of a family; etcetera.

After Internal Adept there is the equally if not more difficult and individual rite of The Abyss which involves the candidate living alone in a cavern or cave for a lunar month. {20}

The whole hermetic and practical Seven Fold Way, as first publicly described in 1989 in *Naos*, and which takes a decade, usually two decades, to complete is an enantiodromia; {21} that is, a discovery of The Unity, of The One, of The Monas; a re-balancing of what the Poemander tractate of the ancient Corpus Hermeticum described as having been separated into portions:

ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῶια ἀρρενοθήλεα ὄντα διελύετο ἅμα τῷ ἀνθρώπῳ καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἀγίῳ λόγῳ, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artiselements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." {22}

The error made in assuming one task, out of several other suggested not mandatory tasks, of one stage out of six stages represents the *raison d'être* of the O9A, is the fallacy of reasoning known as Illicit Transference which is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Both Internal Adept and rite of The Abyss, and what the individual discovers through them about themselves and the external world, take the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology.

For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the *raison d'être* of the O9A, not an ideology.

§ This leaves us with the O9A as an esoteric philosophy, with the esoteric symbolism employed to describe the Seven Fold Way the unique septenary and alchemical Star Game with its fluidic, transformative, pieces and, importantly, its lack of words, of denotata; for words, denotata, and the dialectic of opposites they bring-into-being and have brought-into-being, are the *raison d'être* of ideologies and cults with their ideas, their ideals, their set of beliefs.

Furthermore, this esoteric philosophy has its own somewhat unique ontology and epistemology:

i) Ontology

The Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the

causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presented in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presenting of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, it lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game.

Ethics And Misinterpretations

It is clear that O9A esoteric philosophy, as expounded by Anton Long in primary sources such as *Naos*, has been misinterpreted, which returns us to the question of whether the pseudonymous Anton Long, the founder of that philosophy, can be held accountable for how the O9A has been interpreted and misinterpreted by others, including self-declared adherents, over the decades and especially since 2018 with it being misdescribed as an ideology or a cult usually of a political or 'terrorist' nature.

Analogies may be useful in answering this question. Can the founder of a philosophy or way of life be held accountable for how their philosophy or way is interpreted? A classic example is the way of life as described in the canonical Gospels, the primary sources, and which way has become known as Christianity and has been variously interpreted by various people and various groups over the course of two thousand years. Is Jesus of Nazareth, the founder of that particular way of life accountable for what self-declared adherents or adherents appointed by some group, do or have done as when they commit murder or indulge in depraved acts against a person or persons?

The ethical answer is no, that founder cannot or rather should not be held accountable either directly or indirectly. Why? Because nowhere in the canonical Gospels does the founder of that way of life condone or incite such things. Similarly, the primary sources of the esoteric philosophy that became known as the O9A do not condone or incite, directly or indirectly, such deeds as some self-declared adherents or assumed adherents have done or have been accused of doing.

In addition and relevant to the question are the overlooked primary sources which express the ethical ethos of that esoteric philosophy, based as it is on personal honour:

"In essence, [the O9A ethos] can be summarized by dignity and by honour, be such honour personal or kindred or both, and be such dignity and honour instinctive, a part of our character, our physis, or be it acquired via πάθει-μάθος, with καλὸς-κάγαθός implying the dignified, cultured behaviour of the noble gentleman and the noble lady. Where by noble I do not mean acquired through accident of birth or wealth but instinctive or acquired via πάθει-μάθος and which πάθει-μάθος includes the type of personal, educational, learning that Cicero championed.

This is almost an Aeon away from what exists now in most countries of the modern West. It did exist in some countries for some centuries and was for example fictionally portrayed in many of the characters of Jane Austen such as Mr Darcy, Elizabeth Bennet, and Colonel Brandon, and in the characters Clive Wynne-Candy and Theo Kretschmar-Schuldorff in a 1943 film.

I said 'did exist' since such gentlemanly and lady-like behaviour has been almost ceaselessly and in my opinion deliberately ridiculed for over a century with the hoi polloi considered the ideal instead." {23}

"One of the manifest errors distortions of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called might is right and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the

domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general." {24}

"One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced [...] There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour." {25}

"The code of personal honour [...] is a guide to noble personal behaviour, τὸ ἀγαθὸν, and is intended for and applicable to those who have our character, our ethos, but who do not use or consider matters in terms of Aeonic classifications such as mundane and non-mundane. For such persons the distinction is between the honourable and the dishonourable. Hence why the code of personal honour has phrases such as a man or woman of honour treats others courteously, regardless of their culture, religion, status, and race." {26}

June Boyle
February 2024

===

{1} The Establishment describes those in modern Western societies who have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment includes politicians and the incumbent government and often the 'political opposition', large often multinational business corporations, the mainstream Media such as national newspapers and television internet news media and outlets; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment.

Thus, as of February 2024, part of the current orthodoxy of most Western governments, which part is supported by the mass media, by the majority of politicians of the mainstream political divide - for example Republicans and Democrats in America, and Tories and Labour in the UK - is to side with Ukraine against Russia and supply Ukraine with weapons; to support sanctions against Russia, Iran, and Afghanistan; to consider China a serious threat, and to do nothing practical about the invasion of Gaza by its neighbour which has resulted in over twenty-five thousand deaths, including women and children, and the destruction of homes, businesses, basic amenities, and infrastructure.

{2} *The Order of Nine Angles: Cosmology, Practice & Movement*, Studies in Conflict & Terrorism, DOI: 10.1080/1057610X.2023.2186737

{3} *Global Network on Extremism and Technology*, August 2023. The network is part of the 'Global Internet Forum to Counter Terrorism' which is funded by Google and Microsoft and other corporations to develop technology for what they term "automated content moderation." That is, to remove certain 'disapproved of' items from the Internet and have those they deem can remain removed from the Google and Microsoft search engines.

{4} *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, Studies in Conflict & Terrorism, DOI:10.1080/1057610X.2023.2195065

{5} *Hostia: History, Authorship, And The O9A*, e-text, 2023. <https://web.archive.org/web/20230725221819/https://gawathan.files.wordpress.com/2023/02/o9a-hostia-overview-v1.pdf>

{6} Some of the relevant quotations from Anton Long are provided in the first section of *Classifying The Order Of Nine Angles* above. For example:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." Letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, reproduced in facsimile in *The Satanic Letters of Stephen Brown*, Volume 1, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{7} qv. *Why The O9A Is Dead And Buried*, e-text, 2023. In 2021 the seven formed the Oxfordian TWS nexion and in 2013 published the 'omega9alpha' blog which was discontinued in 2021. In 2019 they published the 300 page compendium *The Seofonfeald Paeth*. The TWS nexion later morphed into the Seven Oxonians group with the seven

finally abandoning the O9A in 2022 in favour of their own hermetic praxis termed The Hebdomian Way, explaining their reasons in their 2022 e-text *Abandoning The Order Of Nine Angles*, for they had formed the opinion that "the [O9A] principle of the 'authority of individual judgement' was on balance detrimental to the quest for Lapis Philosophicus."

{8} The complete Deofel Quartet is included in the 346 page *The Longusian Occult Tradition*, e-text, 2024, <https://archive.org/download/longusian-occultism/longusian-occultism.pdf>

{9} Anton Long Interview, March 2023, e-text, <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

The two pseudonyms were Thorold West, author of *Naos*, and Stephen Brown, author of *The Satanic Letters*.

{10} A facsimile of the 1989 edition of *Naos* is included in *The Longusian Occult Tradition*, op.cit.

{11} <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{12} *Definitive Guide To The Order of Nine Angles*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-ofnine-angles.pdf

{13} Letter to "Kimberly" dated 25th September 1992 eh, reproduced in facsimile in volume 2 of *The Satanic Letters of Stephen Brown*, <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{14} A letter dated 19th June 1991 eh, and addressed to a Miss Stockton. A facsimile of the letter is included in *Satanic Letters of Stephen Brown, Volume 1*, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{15} *The Discovery and Knowing of Satan*, e-text, 2011. Included (pp.404-407) in *Definitive Guide To The Order of Nine Angles*, op.cit.

{16} Reproduced in facsimile in *The Satanic Letters of Stephen Brown, Volume 1*, op.cit.

{17} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{18} The practical tasks of the Seven Fold are described (pp.10-15) of *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

In regard to Insight Roles the suggested tasks are varied and include:

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

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

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

§ Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska.

The Seofonfeald Paeth, op.cit

{19} *Diary of an Internal Adept*, <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

{20} The rite of The Abyss:

The rite begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave - with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

{21} γν. *Enantiodromia and The Reformation of The Individual*, in Myatt, *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022. <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

The word occurs in a fragment attributed to Heraclitus: πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα

{22} Pœmandres 18. Translated by D. Myatt, *Corpus Hermeticum*, 2017, ISBN 978-1976452369. Gratis pdf: <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{23} Anton Long Interview, March 2023, e-text, <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

{24} *Questions From A Rounwytha Initiate*, 2011, <https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/>

{25} *The Law of The New Aeon*, 2003, e-text, <https://web.archive.org/web/20110605222551/http://www.nineangles.info/warrior.html>

{26} *An Aristocratic Ethos: An Interview With Anton Long*, e-text, 2021.