

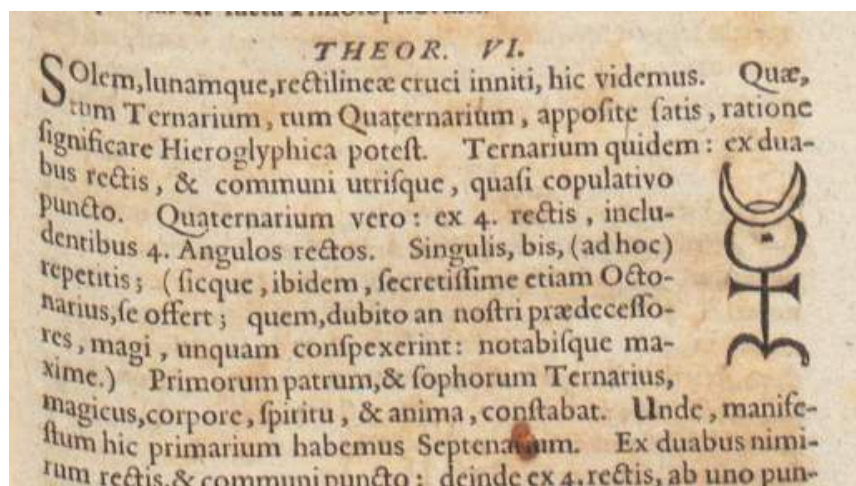
Azoth
Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles

The term azoth is conventionally said to be derived from the Arabic *az-zāūq*, whence the French *assogue*, the Spanish *azogue*, the Portuguese *azougue*, and the Spanish-Arabic *az-zaouga*. Thus the assumed connection with the Persian *žiywah* and with 'quicksilver'.

Unsurprisingly, therefore, and for quite some time - since at least the days of A.E. Waite, Crowley, et al - 'azoth' has been (mis)understood as Mercurius, and connected to the Qabalah.

However, esoterically - and anciently, in alchemy - azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt; a combination which many alchemists sought to find by various alchemical processes.

This combination of the three alchemical elements is evident - for example - in (i) the sigil described by John Dee in his *Monas Hieroglyphica* {1}



Sigil: *Monas Hieroglyphica*

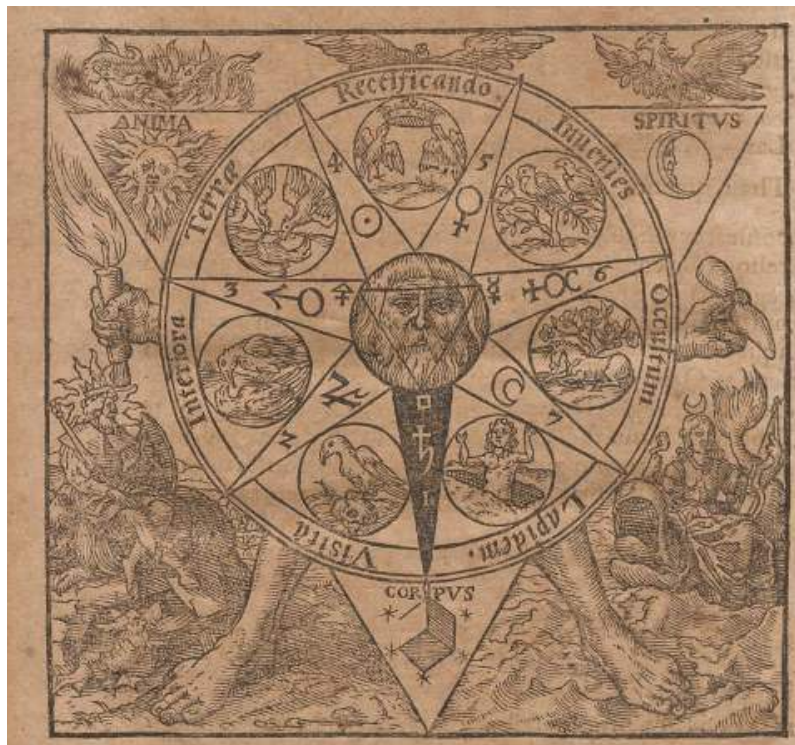
and (ii) in the book *Azoth Sive Aureliae Occultae Philosophorum* by Basilus Valentinus published in 1613 {2}, both of which relate Azoth not directly to the Qabalah but instead to the more ancient, Greco-Roman, hermetic septenary system, as shown by the following illustrations:



Septenary: Monas Hieroglyphica



Septenary: Azoth Sive Aureliae Occultae Philosophorum
Showing the three basic alchemical substances
(Salt, Sulphur, Mercury)



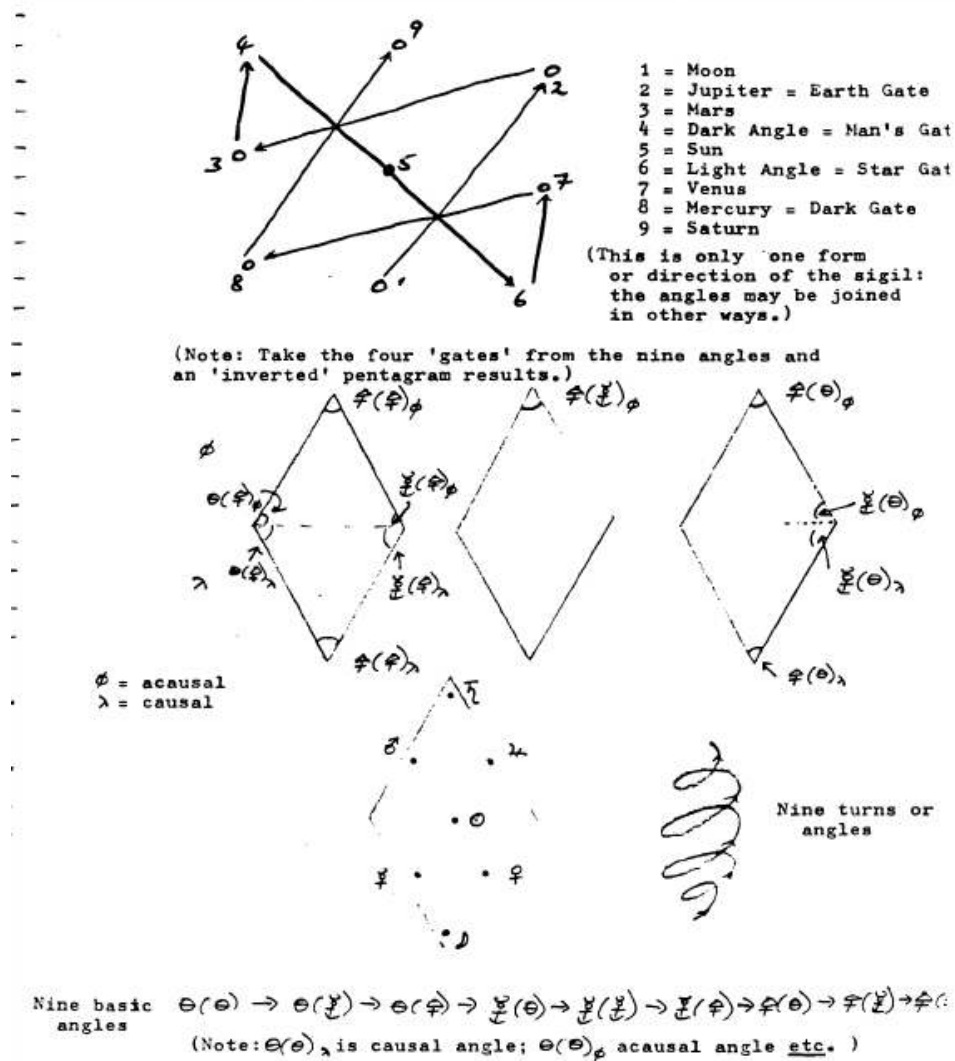
Septenary: Azoth Sive Aureliae Occultae Philosophorum



Septenary: Azoth Sive Aureliae Occultae Philosophorum

Which latter illustration also shows the septenary system in relation to a 'double tetrahedron', an

idea recounted centuries later by the Order of Nine Angles (ONA/O9A) in a MS relating to one of their aural traditions, and which text was publicly published in 1992 in the first volume of Hostia:



It is the ancient, alchemical, the esoteric, meaning of Azoth which is used by the O9A, connected as Azoth is with the septenary system and thus 'the nine angles', the nine combinations of the three basic alchemical substances, and representing as the O9A Star Game does the nine angles, the septenary system, and the nexion that we as individual human beings are between the causal and the acausal {3}.

In other words, the O9A Star Game - with its seven main boards and its pieces formed from combinations of the three basic alchemical substances - is a modern re-presentation of the means to produce Azoth: the double pelican from whence comes the alchemical 'living water'. For, as mentioned in a 1980s O9A MS which used ancient alchemical symbolism and paraphrased an ancient alchemical text:

"The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double

pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars..."

That the O9A Star Game is itself - or rather can be become, when esoterically used - a nexion to the acausal (and thus a modern type of sorcery) has been mentioned in several O9A texts, such as Anton Long's *The Nine Angles - Beyond The Causal Continuum* (121yf). For sorcery is, just as genuine alchemy was, a symbiosis; a fact explained in various O9A texts, such as in the introduction to *Alchemical Seasons and The Fluxions of Time* {4} and in *The Order of Nine Angles Rite of The Nine Angles*:

"Esoterically, the nine angles of the O9A are represented in a dual manner: (i) in the Star Game when that game is used (played) as a Dark Art (for instance as Aeonic sorcery), with there thus being a natural or inner alchemy (a symbiosis, presencing) involved between mortal(s) - player, players - and various acausal energies; and (ii) as a modern re-presentation, *sans denotatum*, of the Hermetic anados and thus of the septenary system, of our consciousness, and of those supra-personal (archetypal, 'supernatural', cosmic) energies/forces beyond the causal." {5}

A Continuing Esoteric Tradition

Given the plethora of recent texts outlining the relation of the septenary system of the O9A to ancient hermeticism {6} and alchemy {7}, it should by now be obvious to serious students of the Occult that the O9A has presented and preserved and importantly creatively added to a Western Occult - and paganistic - tradition which is unrelated to the Magian Qabalah, unrelated to the Magian-derived 'tradition' used by The Hermetic Order of the Golden Dawn and by Crowley, and unrelated to the 'satanism' and the Left Hand Path as propagated by LaVey, Aquino, and others.

The creative additions made by the O9A (that is, by the pseudonymous Anton Long) include The Star Game, a unique esoteric vocabulary, a modern practical anados (the 'sinisterly-numinous' Seven Fold Way), the O9A Logos (the code of kindred-honour), the ontology of causal, acausal, and nexions; the emphasis on muliebral esoteric skills such as can be cultivated by developing (via rites such as Internal Adept and the Camlad rite of The Abyss) the faculty of empathy; and the development of 'acausal knowing' via techniques such as Esoteric Chant and The Star Game.

R.P.
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Notes

{1} See the Appendix - *An Alchemical Signification* - for how the esoteric meaning of Dee's sigil can be deduced from his illustrations and text.

Dee's text is included in the second volume of *Theatrum Chemicum Praecipuos Selectorum Auctorum Tractatus De Chemiae Et Lapidis Philosophici Antiquitate*, published in 1659. The book is available to read on-line or download in pdf at https://books.google.com/books?id=6VU_mxZSeOoC [accessed July 2015]

{2} *Azoth Sive Aureliae Occultae Philosophorum*. Available to read on-line or download in pdf at <https://books.google.com/books?id=oIBVAAAacAAJ> [accessed July 2015]

{3} The Star Game is outlined in the 1980s text Naos, included in *The Definitive Guide To The Order of Nine Angles* (Seventh Edition, 2015). N.B. This is the definitive *exoteric* guide, designed to enable anyone to begin to follow one or more of the three O9A praxises, especially the Seven Fold Way.

In respect of *esoterically* understanding the O9A, as mentioned in the text *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*:

"The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both numinous and sinister."

That is, practical experience of one or more O9A praxises is a means to such esoteric understanding.

{4} The text is included in *The Definitive Guide* (Seventh Edition, 2015).

{5} The full title of the text is *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*.

{6} qv: (i) *Perusing The Seven Fold Way: Historical Origins Of The Septenary System Of The Order of Nine Angles*; (ii) *Further Notes Concerning The Hermetic Origins Of The O9A*; (iii) *The Pagan Mysticism Of The O9A*; (iv) *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*; (v) *Originality, Tradition, And The Order of Nine Angles*.

{7} qv: (i) *Alchemy And The Sinisterly-Numinous Tradition*; and (ii) *Lapis Philosophicus, Isaac Newton, And The Septenary System*.

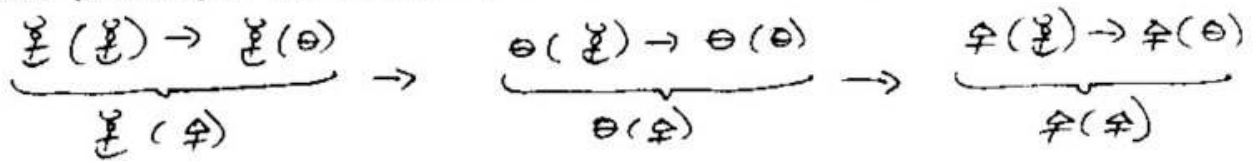
Appendix

An Alchemical Signification

Dee himself, in his text and illustrations, only obscurely hints at the esoteric meaning of the sigil. As he writes: Si quod in nostrae Monadis recessibus interius latebat involutum esset in lucem erutum...

In essence, the esoteric meaning, and the esoteric sigil, that can be deduced derive from the fact that sol and luna are transformed (philosophica transformatio) to then be presenced - 'preserved' - in alchemical salt (qv. Theorem XXII), which when combined with alchemical mercury (philosophorum mercurius, qv. Theorem XIII) and alchemical sulphur (qv. Theorem X and Theorem XIII), represent the 'prime emanation of the septenary' (manifestum hic primarium habemus Septenarium, qv. Theorem VI). That is, Dee's sigil symbolizes - in both its exoteric forms (as variously illustrated by Dee) and in its deducible esoteric form - the septenary system with its seven classical planets (qv. the illustration in Theorem XVIII) and various esoteric correspondences anciently associated with those planets, such as "Lunæ and Solis exaltatio" in association with Aries and Taurus, qv. the illustration in Theorem XV where Dee writes "Lunæ solisque exaltationes, mediante elementorum scientia". Which 'elements' are the fundamental alchemical ones associated with the ancient art - scientia - of alchemy.

The esoteric form of the sigil is thus a combination of three alchemical sigils: those of the fundamental alchemical 'elements' salt, sulphur, and mercury. Which three alchemical sigils, in their nine-fold combinations and transformations, form the basis of the O9A's Star Game:



It is thus easy to see how, when the sigils of alchemical mercury, of alchemical salt, and of alchemical sulphur are combined into one sigil they esoterically re-present Dee's *Monas Hieroglyphica*.
