

## Enantiodromia - The Sinister Abyssal Nexion



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### Introduction

#### The Seven Fold Way and Traditional Nexions in Context

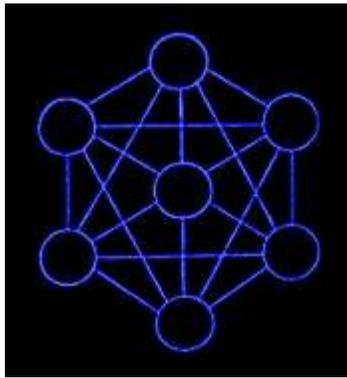
This work brings together a few brief articles and notes, written by me, concerning a particular part of The Seven Fold Way - the Sinister Abyssal Nexion, and the transition from Internal Adept to Master/LadyMaster.

The following of the Seven Fold Way by individuals - from Neophyte to Internal Adept, and beyond and as described in compilations such as *The Requisite ONA* - was the traditional method used by the initiatory nexions of the Order of Nine Angles (ONA) in order to move toward one of our esoteric aims, that of producing a new type of human being, a type prefigured in our Masters/LadyMasters and a type collectively known by the term Homo Galacticus. This traditional method was the one chosen, for several decades, by the majority of those individuals recruited into the ONA and by those who, inspired by the ONA, have opted to work on their own in pursuit of both their own esoteric advancement and in pursuit of the aims, objectives, and goals, of the ONA.

Since the ONA, given its expansion, is now most manifest in the sinister occult philosophy of Anton Long, in those who use or who apply that philosophy (in whole or in part) in their own lives, and in those who are influenced or who have been influenced by that philosophy, in whole or in part, then the Seven

Fold Way - with its Grade Rituals, tasks, challenges, Insight Roles, its sorcery (External, Internal and Aeonic) and its structured Occult ceremonies is now a personal choice, one practical esoteric method among many. A choice suited to those individuals whose personal character, whose psyche, resonates with its mythos, its methods, its Occult mystique, and its slow cultivation of wisdom.

However, this traditional way forms the Aeonic stable core of, a central point of unchanging reference in, and the ancestral tradition of, the living expansive nexion that is now the Order of Nine Angles. For example, and in my own case, my life has been considered by some to be a practical manifestation of The Seven Fold Way.



Anton Long  
Order of Nine Angles  
122 Year of Feyen

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### 1. The Abyss

The Sinister Abyssal Nexion is the esoteric term for what is more commonly (exoterically) known as The Abyss. In the Seven Fold Way of the Order of Nine Angles (ONA), The Abyss is described as separating the fourth and the fifth spheres of the Tree of Wyrd (ToW) - that is, separating the Grade of Internal Adept from the Grade of Master/LadyMaster.

Furthermore, the Abyss represents the place(s) where the causal merges into the acausal, and thus where the causal is or can be "transcended", so the individual can, if prepared, enter the realm of acausality and become familiar - sans a self - with acausal entities. Thus, The Abyss is a nexion to the acausal; a nexus of temporal, a-temporal, and spatial and a-spatial, dimensions.

Entering The Abyss (aka Passing Through The Abyss) is one of the terms used

for the Grade Ritual that marks the emergence of a new Master/LadyMaster. This Grade Ritual is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. [1]

As an old alchemical MS stated: " The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican... Here is the living water, Azoth..."

What has been separated - into apparent opposites - is the sinister and the numinous, and the necessary preparation for Entering The Abyss (as briefly mentioned in The Methods and Tradition of The Seven Fold Way, below) involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living.

This living is not an Insight Role because Insight Roles are specific and a personal choice. Here, there is no personal choice of type of living (in terms of deciding something opposite to one's personal character) and no specific containing restraining role. There is only a flowing of numinosity through the individual, grounded by some practical means, such as being an artisan. This numinous living is obviously in stark contrast - and seemingly opposed - to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts - personal, moral, psychic or otherwise - that may arise. A resolution that leads - if the individual decides to continue and after a duration of causal years - to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred.

There then follows a taking of The Oath of The Abyss and thence the Grade Ritual - the Rite of The Abyss - where the annihilation of both sinister and numinous, and of the new amalgam formed from their synthesis, occurs.

## Notes

[1] According to Myatt in his essay *The Abstraction of Change as Opposites and Dialectic*, enantiodromia is a transliteration of the compound Greek word ἐναντιοδρομίας and which word first occurs in *Lives of Eminent Philosophers* by Diogenes Laërtius where Diogenes, apparently paraphrasing Heraclitus, wrote:

πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας  
ἡρμόσθαι τὰ ὄντα (ix. 7)

Myatt translates this as:

"All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia."

As noted by Myatt, Carl Jung used the term enantiodromia to describe the emergence of a trait of personal character to offset another trait and which emergence restores a necessary psychological balance within the individual.

Given that the word enantiodromia - as used in the quoted phrase by Diogenes (and thus as possibly used by Heraclitus) - perfectly describes the living alchemical process that occurs before and during the Grade Ritual of The Abyss, we have now appropriated it in preference to older alchemical terms hitherto used, one of which was a variant of the ancient alchemical term 'atazoth', which itself derived from *at* - meaning, an increasing of - *azoth*, which means 'the living (the alchemical) water'.

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## 2. The Methods and Tradition of The Seven Fold Way

### Introduction - The Methods

The Seven Fold Way of the traditional nexions of the Order of Nine Angles is a difficult and life-long personal commitment, and involves three basic methods:

(1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of gnosis, of 'immortality' in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades.

### **The Tradition**

Each of these stages is associated with specific tasks, which are outlined in the two compilations *The Requisite ONA* and *The Sinister Abyssal Nexion* and which two compilations of texts enable anyone to learn and experience for themselves, at their own pace.

Furthermore, each stage is only a stage, part of the anados - the esoteric way upward through the seven spheres. Thus, the practice of traditional external sorcery ('results magick'), as outlined in texts such as *Naos*, occurs in the early stages and lasts but a short time (in terms of the anados), with the individual personally learning that such practical experience, and the self-understanding that results, forms a necessary foundation for the following stages when the external gives way to (a) the internal (as in the rite of Internal Adept) and thence to (b) the aeonic (as in the rite of The Abyss).

As has been mentioned elsewhere, to reach the stage on Internal Adept takes at

least five years of effort and experience, with that stage lasting from five to eleven, or more, years. Thus, it takes a minimum of ten years before an individual of our tradition is ready to begin the necessary preparations to attempt The Abyss, during which years they must have spent six months in the wilderness (to develop the faculty of Dark Empathy); gained proficiency in Esoteric Chant (and thus been a cantor in an esoteric musical group); mastered the advanced form of The Star Game (and so developed the basics of Acausal Thinking); have undertaken The Ceremony of Recalling with offer ending; undertaken several challenging Insight Roles each lasting a year or more; organized and run an esoteric group (a nexion) thus gaining practical experience in External, Internal, and Aeonic Sorcery; and so on.

The necessary preparations for an Internal Adept to attempt The Abyss take at least another five years (more usually ten years), making it at least fifteen years (more usually twenty) before an individual of our tradition is proficient, experienced, learned, mature, skilled, cultured, enough to attempt The Abyss.

These necessary preparations involve the Internal Adept in, over a period of some years, experiencing, and learning from, the numinous - as opposed to the previously experienced sinister - aspects of themselves and of Life; then developing this numinous and empathic aspect of themselves, then fully integrating this aspect with its opposite, to finally dissolve (then go beyond) both. Furthermore, this process is not a series of given, specific, Insight Roles, but instead a re-orientation of consciousness, emotions, and psyche, followed by the years-long living of the life of the new individual that results, followed - when the causal Time be right - by the deliberate, conscious, unification of this with its opposite, followed by a years-long living of the life of the new individual that results, followed by the annihilation of both; an annihilation which is the essence of The Abyss.

Obviously, such preparations are both difficult and dangerous, for the individual, and most individuals will fail, usually for one of the following reasons: (1) because the numinous aspect draws them permanently away from their esoteric quest; (2) because they cannot fully embrace the numinous since they cannot overcome the causal illusion of the self, and thus cannot overcome their egotism, their arrogance, their pride, their sense of personal Destiny, their addiction to the sinister; (3) because they cannot integrate these apparently conflicting opposites of numinous and sinister; (4) because even if they succeed in the necessary alchemical melding of seeming opposites (Sol/Luna; Lightning/Sun; Light/Dark), they fail to annihilate (transmute/transform) the amalgam that results and so fail to give birth to a new specimen of Homo Galacticus.

### **The Tradition of Esoteric Learning**

For millennia, according to aural tradition, esoteric knowledge – the methods, the means, required for an individual to acquire wisdom – The Philosophers Stone (aka the stage of Immortal) – has been learnt from a few reclusive Adepts, with this knowledge being concerned with three traditional things: (1) the slow process of an internal, alchemical, decades-long change in the individual as a result of direct esoteric and exoteric personal experience and the learning from that experience – that is, the numinous authority of *patheimathos*; (2) a certain and limited personal guidance – from one of those more experienced in such matters – on a direct individual basis (person to person), if such advice be sought; and (3) the cultivation of the virtue of *ἀρετή*, manifest as this is in a noble, a cultured, a learned, personal character.

These three things were and are, for instance, manifest in the Inner Order of Nine Angles [  $\omega\theta\alpha$  ], which basically is akin to an extended family, consisting as it does of individuals, known to each other personally, from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of esoteric empathy and certain other personal qualities; who offer guidance on a personal basis to one or more individuals following The Seven Fold Way, and who have the knowledge to prepare individuals for the ordeals of The Abyss.

Thus, there was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration – decades – of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develop a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time – one means to presence one more Aeon, one possibility to move toward a new acausal life.

Such qualities, such an appreciation, and such understanding of the slow personal progress toward esoteric wisdom, are what have now been overlooked, forgotten, or scorned, by those who in their hasty search for answers have come to rely upon, or who value, the modern rapid means of modern communication that have been developed.

The Seven Fold Way, correctly understood, and as described in the aforementioned two O9A compilations, is therefore simply one practical tried and tested means whereby an individual, working on their own, may via the necessary internal transformation come to discover, to live, to know, to add to, the esoteric pathos that is the beginning of wisdom and which beginning has been traditionally signified by the personal discovery of Lapis Philosophicus. Hence why the Seven Fold Way of the Order of Nine Angles continues and enshrines the centuries-old tradition of esoteric learning.

Order of Nine Angles  
122 Year of Fayen  
(Revised March 123)

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### **3. Notes Concerning Individuality and The Abyss**

One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective attained. That is, notions of personal Destiny give way to an understanding of Wyrð and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language.

There is thus the beginnings of genuine wisdom, manifest on one level in an Aeonic understanding and thus of why the next Aeon is one where human beings return, in an evolved way, to their natural tribal (that is, connected and cultured) nature. As the Rite of Internal Adept sheds and goes beyond mundane ego to symbolically produce an 'individuated' self - a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed - so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters - to themselves and others - while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic- consciousness: a placing of themselves into the Cosmic perspective such that an intimation of their mortal death, an awareness of the

Immortality that awaits in the acausal, is an imminent continuing fact of their living. Thus are they joyfully fearless, liberated as they are from both the inertia of mundane-ego and of their previous individuated-self: a true master/mistress of the acausal energies presented as Life on this one planet, their temporary causal home. One exile, waiting, yearning, planning, to leave.

An individual can obtain an intimation of this transformation, this consciousness, by them undertaking, for three days only, the Camlad Rite of The Abyss [see below, The Rite of The Abyss] - a three-day working that all candidates for Master/LadyMaster should undertake as part of their necessary preparation, some six months to a year before they intend to proceed into The Abyss.

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#### **4. Some Notes On The Transition Between Internal Adept and The Abyss**

The transition between Internal Adept and the next stage - that of Master/Lady-Master (Mistress of Earth) - is both long and arduous, requiring as it does - among other things - (1) a personal and practical experiencing, and integration, of both Sinister and non-Sinister aspects of living, and of the personality of the Adept; (2) practical experience of Aeonick Magick and of all forms of The Star Game; (3) contributing, through fulfilling their personal Destiny, something unique, and redolent of the Sinister, to human knowledge, achievement, understanding and/or to that presencing "which is beyond human words" and which is often manifest in works of genuine artistic, and/or magickal, genius and originality. In summation, they will have presented the Sinister both within, and external, to themselves, and externally to a sufficiency that casual effects are noticeable, as they will have both understood and to a certain extent have experienced, the acausal reality which lies behind the nexion of our causal lives, and behind the causality of appearance and forms.

Then, after such preparation, they will become, gradually, suffused with an increasing yearning for that-which-is, and for Those-Who-Are, acausal, and it is this yearning, at first somewhat intangible but always powerful (in terms of their psyche and their own lives), which propels and guides them toward The Abyss, and which provides them with the desire to take that dangerous, and secret, Oath of The Abyss.

Furthermore, this yearning which becomes transmuted to, at first, a

human-type desire and love [for example, for one's sinister partner], and then to some-thing founded on such human emotions but which is an evolution and a sinister transformation of such things (and all the more powerful for being so), and it is such a living-with this new evolutionary "feeling", this dark Sinister almost supra-personal desire redolent of and which manifests something of the acausal essence, that is one of the reasons whereby a new Master or Lady Master is bound to the very acausal darkness itself, both in their remaining causal years, and in the life in the acausal which can be attained after that.

For the Oath of The Abyss has practical, causal consequences which are both magickal, and personal, and it is these personal practical consequences - and the dark dangerous nature of the magickal consequences - that distinguish this genuine Sinister Oath from the so-called other "oaths of the abyss" that some charlatans and some imposters and some frauds have had the temerity to write about and make pronouncements about, and to lyingly declare that they have "gone beyond the Abyss" itself.

The genuine Oath of The Abyss is a solemn declaration, made in front of several witnesses of our sinister-folk, by which the Adept pledges themselves, for the rest of their causal life, to - among other things - Presence The Dark, to continue with and evolve The Dark Tradition, and to aid human and non-human evolution, with the important and necessary proviso that if at any time they renounce their Sinister aims and goals, and The Dark Tradition itself, then their own life will be forfeit, with them then becoming an opfer who can and who will be sacrificed. In established Nexions (Sinister Temples of a sinister group) the current Grand Master, or Lady Grand Master, appoints several Guardians, unknown to the Candidate, who themselves are pledged to undertake - without warning if required - this honourable duty of sacrifice should such a duty be deemed or found to be necessary.

In addition, The Ceremony of The Oath of The Abyss invokes and presences within and near-to the Candidate certain acausal entities, which - and who - are forever with, or near-to, the Candidate for those remaining causal years, however long or brief, that will mark the rest of the causal life of the Candidate, and the Candidate can never escape, in this causal realm, from these entities.

Thus, it can be seen that the Oath of The Abyss is not something that is to be entered into lightly, even though the rewards of a successful crossing of The Abyss, are great indeed, and include the real possibility of that particular human entity creating for themselves, or being rewarded with, an acausal existence beyond this mortal causal realm.

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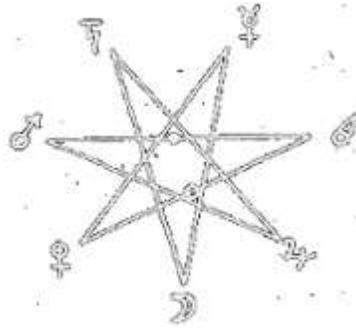
## 5. The Rite of The Abyss

The Rite of The Abyss exists in two forms, one dating from the formation of the ONA some forty years ago, and the other, more traditional one, dating from the pre-ONA Camlad Rounwytha association. Since the simple, modern, ONA Rite has already been described, several decades ago, in another published MS [Naos], the older, more dangerous and more effective Camlad Rite will be given here. [1]

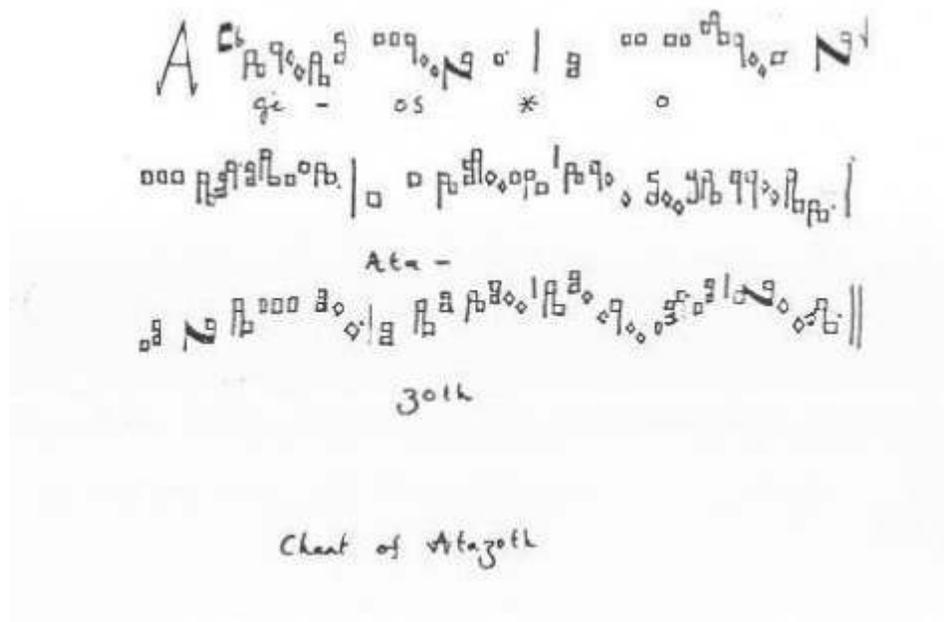
The traditional Rite is quite simple and begins at the first full moon following the beginning of a propitious alchemical season - in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The Rite, if successful, concludes on the night of the following full moon.

As with the Chthonic Form of the Nine Angles Rite, the Rite of The Abyss ideally occurs in an isolated underground cavern where or near to where water flows, where 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. The only light is from candles (housed in a lantern) and the only food is bread and cheese [2] . If the water in or flowing through or near to the cavern is not suitable for drinking, then supplies of water sufficient to last must also be brought. [Note: as with the Rite of Internal Adept, 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 or other forms of entertainment.] The candidate should arrange for one trusted member of their nexion - of the Grade of Internal Adept or above - to enter the cavern at the next full moon to return them to the world of living mortals. [3]

The cavern should ideally possess one area level and sufficient enough for the candidate to paint or mark upon it the septagonal sigil below.



The Rite simply involves the candidate once every day (or night) walking the above pattern - starting at the point between Mars and Sun and ending at the point between Venus and Sun - while chanting the word ka-Os [Chaos] according to the notation below for at-Azoth (an increasing of Azoth). Given the skill the aspirant candidate will have acquired in Esoteric Chant, they will know how to do this according to that notation. The candidate will also know how spoken and written words such as at-Azoth and ka-Os have a certain (acausal) significance ('meaning') and thus similarity when chanted in such a manner.



The rest of time the candidate should occupy themselves as their empathic awareness intimates. [4] As mentioned, the Rite ends when their chosen member of their family kindred enters the cavern at the next full moon to return them to the world of living mortals.

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### *Notes*

[1] The Rite as given in Naos requires a quartz tetrahedron. While three inch crystals - as mentioned in Naos - may work, to ensure success (in this Rite as in others using a quartz tetrahedron), the crystal has to be a perfect tetrahedron (no bevelled edges) and free from blemish, external and internal - with a height of six inches or more. Such crystals are rare, and costly, and often have to be custom made by someone skilled in cutting gemstones.

In addition, although it is not stated in Naos, the chanting of the word 'Chaos' [ka-Os] in the ONA Rite of Entering The Abyss is according to the notation of the Atazoth chant above. Given the skill the aspirant candidate will have acquired in Esoteric Chant, they will know how to do this according to that notation.

[2] 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 (i.e. from their nexion).

The place selected for the Rite should be chosen with care to ensure its isolation (far from any possible human intrusion), its underground (dark) nature, and the presence of water. If, in the country of residence of the candidate, no such suitable place can be found, then another location in another land should be found. As a last resort, the conditions required can be replicated - for instance, one candidate within living memory undertook the rite in an isolated cave located in a certain jebel in a certain desert, bringing with them all required supplies and blocking off the entrance (and the light) with rocks, the harshness of the conditions and of the setting providing a most excellent alternative to the caverns traditionally favoured in the temperate land of England, many of which caverns - having being discovered by others and sometimes used for a certain 'recreational activity' - are no longer suitable for the Rite.

[3] There are aural accounts - to be believed or not - of candidates being found insane, or dead, or missing.

[4] It should be noted that a version of this Rite - lasting but three days - should be undertaken by the candidate as preparation some six months to a year before they intend to proceed into The Abyss.

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Order of Nine Angles / Order of The Nine Angles  
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos

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