

Abandoning The Order Of Nine Angles

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Introduction

Chapter I, *Desertam Indefensamque*, recounts the discussions in 2021 within the Oxfordshire-based Sapphic group the TWS Nexion and externally with some other Occultists, the gist of which was the anarchist/nihilist Order of Nine Angles principle of the 'authority of individual judgement' - described in chapter III, *Paradox Of The O9A Authority Of Individual Judgment* - and what had resulted from that principle post-2017: such as the Black Propaganda of a fake American O9A nexion run by an FBI agent provocateur. {1}

The discussions led to the abandonment of the O9A by most of the discussants who were of the view that the principle of the 'authority of individual judgement' was on balance detrimental to the quest for Lapis Philosophicus. A brief memorandum, intended for general publication concerning the 'hebdomadary' and a proposed new hermetic Way, was circulated for comments and is included here as Chapter II, *A New Beginning*.

The new esoteric tradition was termed The Hebdomian Way and is described in detail in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*.

Among the aspects of Longusian Occultism {2} that the developers of the new esoteric tradition considered to be, based on their experience and learning, unnecessary for or no longer relevant in a hermetic pursuit of Lapis Philosophicus were:

- (i) the japes, deceptions, and the trickery presented by Anton Long's Labyrinthos Mythologicus;
- (ii) Occult rituals and ceremonies in general, and all types of sorcery;
- (iii) Insight Roles;
- (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
- (v) Satanism, however defined or presented;
- (vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
- (vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can be classified as political, religious, ideological, social, mythological or Occult.

As noted in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, it is: "a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest."

They thus returned to the fundamentals of Hermetic philosophy as described in the tractates of the ancient Corpus Hermeticum, with chapters V and VI - *Julius Evola, The Seven Fold Way, And The Corpus Hermeticism* and *A Review of Myatt's The Divine Pymander* - providing an overview of that Corpus.

Hence this work presents the new esoteric tradition in detail as well as the background to its development involving as that did ceasing to publicly defend or explain Longusian Occultism because it had been abandoned in favour of The Hebdomian Way.

Kerri Scott
August 2022 ev
v.1.07

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{1} The despicable Black Propaganda of that fake American O9A nexion (tempel ov blood) included support for terrorism, misogyny, rape, and paedophilia. Some of the propaganda was published and distributed by Sutter's Martinet Press and included the book *Iron Gates*.

For his work the FBI paid Sutter \$78,133.20 plus an expense advance of \$4,378.60, between February 7, 2018 and early 2020: Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, <https://www.scribd.com/document/606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress>

Black Propaganda is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. <https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm>

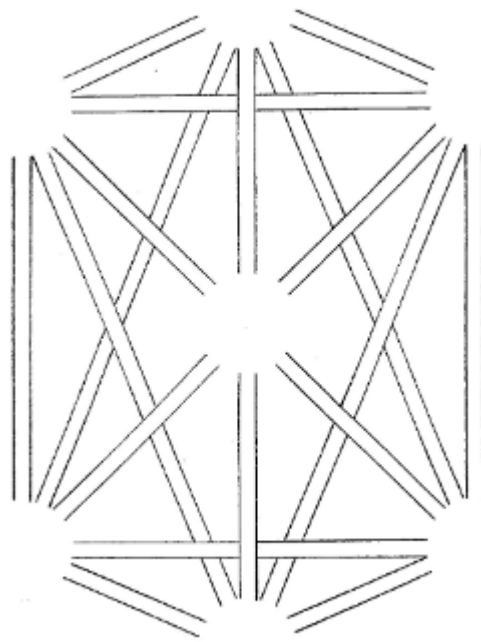
{2} The term 'Longusian Occultism/tradition' - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxises of the pseudonymous Anton Long promulgated between 1976 and 2012, and (ii) post-2012 developments and variations of that esoteric philosophy by its adherents, and which tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A.

Image credit:

Page from the 1577 (ce) book

Iamblichvs De mysteriis Ægyptiorvm, Chaldæorum, Assyriorum: Proclvs in Platonicum Alcibiadem de anima, atque dæmone, Idem De sacrificio & magia: Porphyrius De diuinis atq, dæmonib: Psellvs De dæmonibus: Mercvrii Trismegisti Pimander, Eiusdem Asclepius.

The book contains the Latin text of the Corpus Hermeticum by Marsilius Ficinus.



The Esoteric Philosophy And Seven Fold Way Of Anton Long - A Debate

Desertam Indefensamque? There was an extended private debate in 2021 among some Adepts of the esoteric tradition developed by the pseudonymous Anton Long, a tradition known among those Adepts by the appellation Order of Nine Angles ¹, as to whether or not and in public that tradition should be abandoned and undefended by them given their own pathai-mathos and the torrent of accusations levelled since 2018 against what others have described as a group or organization named "the order of nine angles" or "O9A".

These accusations were publicly propagated by antifascist groups and individuals, by some politicians, and by some journalists, and repeated in many mass circulation newspapers including The Guardian, and resulted in requests by such groups and such politicians that the British government proscribe the "O9A" because they believe it to be a group or organization which incites terrorism, which has members convicted of terrorism offences, and which was also alleged to incite such dishonourable things as rape, paedophilia, and misogyny.

These Adepts of that esoteric tradition, who are primarily based in the United Kingdom, were of the opinion that such accusations were the result of a disinformation campaign by an American agent provocateur paid by the FBI ² and which disinformation was believed by antifascist groups and individuals, by some politicians, and by some journalists who often embellished such disinformation.

The debate among the Adepts did not concern such requests for a group called the Order of Nine Angles to be proscribed, since those Adepts were of the opinion: (i) that the O9A was a philosophy, not a group with members and which philosophy or esoteric tradition was manifest, presented, in a practical way by the individualistic quest for Lapis Philosophicus - for wisdom ³ - and described by Anton Long's Seven Fold Way, and (ii) that the esoteric tradition with its Seven Fold Way could only be realistically taught, and learnt, in private as had occurred since the 1980s. This generational, individual, mostly covert transmission meant that attempts to declare the O9A illegal, a terrorist group, and ban its literature were irrelevant, as would be making membership a criminal offence.

Instead, the debate concerned three related matters.

1. One of the foundations of the esoteric philosophy devised by Anton Long was and is its anarchical - or as some would write and say its nihilistic - principle of the authority of individual judgment ⁴ which in practice means that anyone is free to interpret that philosophy and implement it in their own individual way and thus devise their own praxis or praxes to implement or presence it. Deriving from that foundational principle is the fact that there is not, never has been, and cannot be any leader and thus no one who can make any rules or state what is the correct, authorized, interpretation or implementation, not even Anton Long himself. The principle also means one other thing: that there is not and cannot be some Adept, some cabal or some "inner circle of Adepts" who can make rules or state what is the correct, authorized, interpretation or implementation.

Hence there is no "official" - correct - interpretation of Anton Long's philosophy and no "official" - correct, authorized - implementation or praxis of that philosophy. No official, authorized nexions, cells, temples, or chapters. ⁵ No official, authorized statements or press releases; no official, authorized book(s), treatise(s), or texts; and in this internet age, no official, authorized, websites, blogs, zines, social media accounts, or whatever.

While there have been, in the past two years or so, many published texts, essays and even books by various Adepts to explain that the disinformation concocted by an FBI-paid agent provocateur, as well as the accusations and claims made regarding Anton Long's philosophy, are false, malicious, and unsupported by Anton Long's writings, ⁶ these explanations - because of the principle of the authority of individual judgment - have no ultimate authority and therefore can be judged by both supporters and opponents of Anton Long's philosophy as just a particular interpretation of that philosophy.

The consensus was that an insider, an adept, interpretation of that philosophy is:

(i) that the appellation Order of Nine Angles refers to an esoteric tradition, a philosophy, which has over decades become a sub-culture which individuals can identify with, and does not refer to a group or organization which has or which recruits members;

(ii) that since it is a philosophy it has no leader or leaders;

(iii) that implicit in that philosophy and in the writings of Anton Long are certain ethical boundaries; ⁷

(iv) that the actions and beliefs and attitudes of some of those who according to antifascists and others may have been influenced by Anton Long's philosophy are dishonourable and incompatible with that philosophy.

2. That while over the past forty years the anarchic-nihilistic principle of the authority of individual judgment has contributed to the transmission of Anton Long's esoteric philosophy mainly in the lands of the West but also in some non-Western lands, and led to the creation of nexions, cells, temples, and chapters around the world describing themselves as "O9A", it has also contributed to diverse interpretations of Anton Long's philosophy and to diverse practical implementations of that philosophy, with some nexions producing their own literature about their interpretation and practical implementation of that philosophy.

This has led to the situation that now exists in regard to (a) what-is and what-is-not "O9A" philosophy and praxis, (b) who is and who is not "O9A", and (c) to various interpretations and mis-interpretations of or disinformation about the "O9A" influencing certain individuals to do deeds which the Adept interpretation of Anton Long's philosophy describes as dishonourable and incompatible with that philosophy.

3. The matter of the collective *pathei-mathos*, the learning from experience, which, for those Adepts, resulted from their individual quests for Lapis Philosophicus by means of Anton Long's Seven Fold Way. When compared, it was obvious, as Anton Long himself predicted, ⁸ that it changed their perception of many aspects of Anton Long's philosophy including the practices of the Seven Fold Way with all but one of the Adepts regarding many of those aspects as unnecessary for or incompatible with or no longer relevant in respect of an individual esoteric quest for Lapis Philosophicus.

Among such aspects discovered by *pathei-mathos* to be unnecessary, incompatible, or no longer relevant were:

(i) the games, deceptions, and the trickery presented by Anton Long's *Labyrinthos Mythologicus*;

(ii) Occult rituals and ceremonies in general, and all types of sorcery;

(iii) Insight Roles;

(iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;

(v) Satanism, however defined or presented;

(vi) the complexity of Anton Long's labyrinthine esoteric philosophy; (vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can be classified as political, religious, ideological, social, mythological or Occult.

The consensus was that a modern individual quest, the *ἀνοδος*, for Lapis Philosophicus is an interior one concerned with the individual learning through a non-political, non-religious, way by various and mostly practical experiences some of which involve an isolation from the world, physical and intellectual challenges, and a period or periods of contemplation of Nature by a living in a rural environment for a certain period or periods.

The conclusion reached as a result of the debate, with one dissenter, was that in respect of Anton Long's labyrinthine esoteric philosophy and his Seven Fold Way, and with the foundational principle of the authority of individual judgement meaning that their agreed interpretation has no authority whatsoever: Desertam Indefensamque, and thus that they should present overtly, or covertly and individually, a new ἄνοδος for Lapis Philosophicus derived from their own or their collective pathei-mathos devoid of what was enumerated above as unnecessary, incompatible, or no longer relevant for such a modern and mystical quest.

KS & The Seven Oxonians
30 November 2021 ev
v. 1.07

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1) For the purpose of this text an Adept is considered to be someone who has successfully undertaken the Grade Ritual of Internal Adept according to Anton Long's Seven Fold Way. Regarding that Way, refer to *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide in The Seofonfeald Paeth*, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

2) Regarding how much the FBI agent provocateur was paid: Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, <https://www.scribd.com/document/606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress>

3) As described in chapter V: *Julius Evola, The Seven Fold Way, And Hermeticism*,

<begin quote>

Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest: which is Wisdom, whereby Wisdom is meant a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς.

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῆ βασιλείῳ καὶ ὤμοσαν χρῆσεσθαι πάντες. οἱ δ' ἑννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

<end quote>

4) Refer to chapter III, *Paradox Of The O9A Authority Of Individual Judgment*

5) Such causal manifestation of the ethos of Anton Long's philosophy - such as forming or joining a nexion or cell - are one of tasks of the External Adept.

6) Editorial Addendum. In 2023 the debate was usefully summarized in the following way:

"Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?"

This is the dilemma we faced before deciding to develop or own Hebdomian Way after some

years of following an example of that type of authority-less philosophy for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a 'Labyrinthos Mythologicus' that only one or two individuals per decade discovered them.

The glib answer in regard to such culpability, used by some stalwarts of that esoteric philosophy, is that no, it is not responsible and cannot be held responsible citing as proof its anarchic nature. To us, this seemed disingenuous and against those ethical boundaries which only a few in over four decades had discovered.

Can something anarchic in nature open to various interpretations and misinterpretations - and thus to the whims of individuals - serve as a means to wisdom? We did not believe so and thus developed our own esotericism." *O9A: A Moral Dilemma?*

7) Anton Long wrote:

"For the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." Anton Long, *The Discovery and Knowing of Satan*, <https://web.archive.org/web/20111129112554/http://antonlong.wordpress.com/2011/11/01/the-discovery-and-knowing-of-satan/>

"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." *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

"Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." Letter to Michael Aquino, dated 7th September 1990 ev, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

A New Beginning: The Hebdomian Way

The Hebdomadary

The term Hebdomadary in the context of the Hebdomian Way refers to the individual who is undertaking an esoteric journey or quest (ἑβδοδος) for Lapis Philosophicus by means of following the path that is the Hebdomian Way. The Way consists of seven stages which ancient hermetic tradition symbolized by the seven classical planets beginning with Lune, the Moon, and ending with Saturni, Saturn:

Saturni	Iovis	Martis	Solis	Veneris	Mercurii	Lune
♄	♃	♂	♌	♁	♿	☾

The illustration above is from a copy of the Latin text known as the Picatrix and which Latin texts date from c.1300 - c.1459 ev, with a manuscript in the British Library known as Sloane MS 3679 providing a useful summary of the text, a table of contents, and a listing of the seven planets.

The Latin Picatrix derives from a Spanish translation of an earlier Arabic text known as Ghayat al-hakim (c.1050 ev) where the seven planets are symbolized thus:



The seven stages were symbolized in various ways in later texts, such as in the book *Azoth Sive Aureliae Occultae Philosophorum* published in 1613 ev which included the following illustration using planetary symbols still in use:



The above illustration also includes (in the lower triangle) the sigils of the three fundamental alchemical substances, Sulphur, Salt, and Mercury, whose combinations provide Azoth, the living water of life, illustrated in colour in the *Rosarium Philosophorum*, {1} an 18th century manuscript containing an English translation of *De Alchimia Opuscula Complura Veterum Philosophorum* published in 1550 ev. {2}



The Hermetic Quest And Pathei-Mathos

The hermetic quest was described in terms of a journey, the progression, from the first, lower, sphere to the seventh, higher, sphere in the Ποιμάνδρης (Poemander/Pymander/Poemandres) tractate of the Corpus Hermeticum, written in Hellenistic Greek, and which dates from between c. 100 and 230 ev.

καὶ οὕτως ὁρμᾶ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῆ δευτέρῃ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῆ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {3}

In the Hebdomian Way the seven spheres are as anciently named and in the sequence Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, with each sphere associated with a pathei-mathos, πάθει μάθος, where by pathei-mathos in the context of the Hebdomian Way is meant a personal learning from or a personal discovery due to a particular and practical experience.

What is learned is germane to the individual, but the fundamental aim of each learning experience, each task, is to develop the faculties, both physical and perceiverational, of the individual with the perceiverational faculties including insight, rational understanding, and empathy. Thus, the task, the learning experience, of the stage associated with the sphere of the Sun involves the perceiveration of one's own physis (φύσις) - our character, persona, psyche, being, nature - and the perceiveration of the physis of Nature and of the κόσμος (cosmic order) beyond, and thus of the connexion between one's own physis to (α) Nature, to the living beings, (emanations) of Nature on our planet including other human beings, and to (ω) the Kosmos beyond, and which Kosmos includes (i) other star-systems in our Galaxy and the planets around some of those stars and the possible living beings (life-forms) on some of those planets, and (ii) the billions of other Galaxies with their star-systems and planets and possible life-forms.

This personal learning by means of a graded journey of seven stages each of which stages involve a

suggested practical task is all that is involved in the Hebdomian Way. There is thus no initiation, ritualized or otherwise; no ceremonies or rituals Occult or otherwise, and no named Grades such as the one which some Occult praxises term 'Adept'.

The quest, or progression along the Way, is simply the natural change, the evolution, which can occur in the physis of the individual by means of undertaking the suggested tasks in the suggested order.

Philosophical And Hermetic Foundations Of The Hebdomian Way

The Hebdomian Way is based on two philosophical principles. The first, deriving from hermeticism and alchemy, is that there is an inner - an esoteric, batin {4} - nature to Being and to we human beings which is not perceptible to our physical senses and which cannot be discovered by the experimental method of science.

The second principle, also hermetic and alchemical, is that this inner nature can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, because of the Aristotelian principle that existence/reality is a reasoned order (κόσμος) capable of being rationally understood, with human beings in their natural state of physis (φύσις) - or fitrah - an eikon (εἰκὼν) of that ordered structure.

Hence Marsilii Ficini in his *De Vita Coelitus Comparanda* writing in 1489 ev that:

"Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona."

"How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned." {5}

Which is a re-expression of the hermetic principle *quod est inferius est sicut quod est superius* (what is above is as what is below) from a Latin version (Liber Hermetis de alchimia) of a commentary on the Arabic alchemical text al-Lawh al-Zumurrud, The Emerald Table. {6}

As Ficini goes on to explain - Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem - the world/kosmos (mundus) and by extension we ourselves as part of the kosmos are not only material (corporeal) but also imbued with the vitae (Life; Being; ψυχή) and the intelligentiae (apprehension) of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating (spiritus) aspect which our 'lower', more mundane, senses are unaware of.

Hermeticism And Alchemy

Alchemy, al-χημεία (from χῦμεία) is the flowing, the changing; and the secret, or esoteric, alchemy was often understood not as a transformation, a changing, of inert, lifeless, substances (metallic, chemical or otherwise) but as the transformation, the changing, of the alchemist: as a type of symbiosis between the alchemist and the substances (ὕλη) or *materia* being used such as the living ones associated with a particular septenary sphere or several or all of the spheres, and which living materia in Arabic texts included the Ruhaniyyat - celestial beings - associated with the seven spheres and the human-made *imago* - "a semblance"- by which an individual can re-present them and which representations include sigils.

This alchemical symbiotic transformation was arguably first described in the Ποιμάνδρης tractate: as the quest, ἄνοδος, through the seven spheres and thus as the desire to both know/discover the physis of beings, νοῆσαι τὴν τοῦ τῶν φύσιν, and to acquire knowledge of, to know, the theos, γνῶναι τὸν θεόν, where the theos is later described as ἀρρενόθηλος, both male-and-female. In the same tractate it is written that there are seven celestial διοικητάς:

"Theos, the perceivation, male-and-female, being Life and phaos, whose logos brought forth another perceivation, an artisan, who - theos of Fire and pneuma - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate."
Poemandres, v. 9, translated Myatt, *Corpus Hermeticum*, op.cit

Thus, the Hebdomadary could be considered as a modern alchemist in the hermetic tradition.

{1} MS Ferguson 210, University of Glasgow Library.

{2} A copy of *De Alchimia Opuscula Complura Veterum Philosophorum* is available at <https://books.google.co.uk/books?id=SQ9Non4XspUC> [Accessed November 2021]

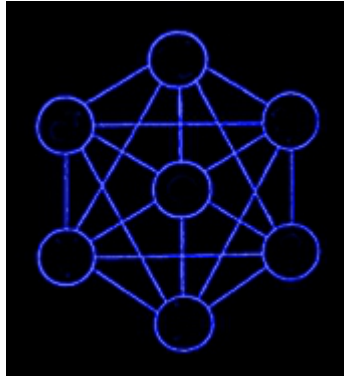
{3} Poemandres, v. 25, translated by D. Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>. It should be noted that Myatt reads (with several of the MSs) ὑπερηφανίαν not προφανίαν.

Myatt's commentary on the Poemandres tractate explains much about Hellenic hermeticism and which hermeticism arguably influenced the much later Arabic Ghayat al-hakim.

{4} The term batin and the following term fitrah are taken from Islamic philosophy.

{5} The translation is by Myatt, from his commentary on section 2 of tractate IV in *Corpus Hermeticum: Eight Tractates*, op.cit.

{6} The title refers to a precious jewel - emerald - and recalls the meaning of Lapis in the alchemical term Lapis Philosophicus. Incidentally, Zumurrud is a female character in two of the stories from the Persian/Arabic tales known in the West as The Thousand And One Nights. She is from Samarkand with her full name being "emerald from Samarkand".



The Paradox Of The O9A Authority Of Individual Judgment

It is my opinion that the 'principle of the authority of individual judgment' is something of a paradox - *οτι εικότως ἄρα ὤκνου τε καὶ ἐδεδοίκη οὕτω παράδοξον λόγον λέγειν τε καὶ ἐπιχειρεῖν διασκοπεῖν*, Plato, Republic, 472a. But discuss it we now must given what it has led to: individuals and groups associating themselves with the Order of Nine Angles - the esoteric philosophy presented by Anton Long - being associated by non-O9A folk with those who have preached in favour of and in some cases undertaken what I and a few other O9A folk consider to be dishonourable, cowardly, deeds inconsistent with the ethos, the aesthetic, of O9A esoteric philosophy. An inconsistently described in my text *The Boundaries Of O9A Philosophy*. {1}

If it is accepted as I have argued in that text that the writings of Anton Long - 1976-2012 - are the primary sources of Order of Nine Angles (O9A) esoteric philosophy then those writings clearly indicate Anton Long himself and his writings are not authoritative but only a beginning, for he claimed no authority and expected his creations such as the O9A to evolve:

"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 [...] 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." {2}

In stark practical terms this, and similar statements by Anton Long, means that anyone can interpret O9A esoteric philosophy in whatever way they want and establish their own nexion which propagates that interpretation with there being no "authorized" version of O9A philosophy and no person or nexion claiming to "officially" represent the O9A.

As described in the text *Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate*,

"One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long. Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxises and its principle of individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A." {3}

It also means that my interpretation of there being ethical boundaries embedded in the writings of Anton Long {1} is only my interpretation and possesses no authority and can therefore be rejected or accepted by individuals according to their own judgment, *pathei-mathos*, and/or esoteric intuition.

This question of interpretation, of exegesis, is relevant to many philosophies and religions whose followers or adherents often have to rely on translations of texts. Thus, students of Western philosophy often study the works of Plato, Aristotle, Kant and Heidegger in translation just as most adherents of the religion of Christianity rely on translations of the Old and New Testaments, which reliance can lead to differing interpretations of meaning and as in the case of Christianity to schisms, to varying claims of authority, and even to accusations of heresy. {4}

Understood thus, the lack of authority and lack of orthodoxy in O9A philosophy is an advantage and has contributed to an increase in the number of people who associate themselves with it, follow its esotericism and the praxis that is the Seven Fold Way, or are influenced by O9A philosophy and praxis in some manner. It also has the advantage that governments cannot proscribe - ban - the O9A since, being a philosophy, it does not have a "leader" or a hierarchy or any official nexions or even any members but has morphed from being an esoteric philosophy into being a diverse Occult sub-culture.

Yet as recent, post-2018, events have revealed {5} it is also something of a disadvantage since those adherents with their particular interpretation - such as the TWS Nexion - are and have been mistakenly or deliberately associated by opponents of O9A philosophy with an often diametric interpretation such as that manufactured by the American Tempel ov Blood whose founder was later exposed as an FBI agent provocateur and paid US\$78,133.20 (plus expenses of \$4,378.60) by the FBI between February 7, 2018 and early 2020. {6}

The paradox, inherent in O9A philosophy, is thus whether those so maligned, by whomsoever for whatever reason, by such a different (mis)interpretation - in the case of the TWS Nexion, with a maliciously manufactured (mis)interpretation - should still align themselves with O9A philosophy, or whether they as a natural consequence of

their esoterically acquired pathei-mathos and as Anton Long foresaw {7} develop their own esoteric philosophy and praxis, as the TWS Nexion has done with their Hebdonian Way. {8}

The answer, again in my opinion, is that it is for each individual or nexion to resolve/solve the paradox for themselves using their own judgment, pathei-mathos, and/or esoteric intuition.

Rachael Stirling
Seven Oxonians
January 2022 ev

{1} *The Boundaries Of O9A Philosophy*, <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf>

{2} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{3} <https://web.archive.org/web/20170928031528/https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf>

The text is quoted in *The O9A And AWD - A Summary*. <https://web.archive.org/web/20200702103602/https://wyrdsister.wordpress.com/2018/03/24/the-o9a-and-atomwaffen-a-summary/>

{4} Myatt in his *On Minutiae And The Art Of Revision* - <https://davidmyatt.wordpress.com/2017/07/10/on-minutiae-and-the-art-of-revision/> - gives an example in the case of Christianity regarding the difference between the interpretation of θεός and ó θεός which led to the fourth century (ev) Arian heresy named after the Alexandrian priest Arius.

{5} I refer of course to the FBI disinformation campaign and its consequences one of which was the adoption of a particular anti-O9A narrative by antifascists, by some politicians, and by sundry journalists and academics. The disinformation campaign is outlined in *The Urban Myth Of The Occult Phantom Menace*, <https://theo9away.files.wordpress.com/2021/12/urban-myth-o9a-v7.pdf>

{6} <https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf>

{7} "Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." Letter to Michael Aquino, dated 7th September 1990 ev, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{8} <https://sevenoxonians.wordpress.com/>

The Sevenfold Seeking And Noesis Of The Hebdomian Way

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- I. The Sevenfold Seeking.
- II. Noesis And The Star Game.
- III. The Noetic Star Game.
 - The Moves.
 - Initial Placement.
 - The Objective.
- IV. The Seven Stages.
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- Footnotes.

Seven Oxonians
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v. 1.03

Image Credit:
The Horae (ὥραι)
Attic red-figure vase, c. 500-450 BCE
Antikensammlung, Berlin

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I. The Sevenfold Seeking

The Hebdomian Way is a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest; which seeking derives from ancient hermeticism and which practical means, as the term hebdomian implies, involves seven stages with the goal being the discovery of wisdom understood in hermetic terms as a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such emanations of what has been variously termed Being, The-Unity, The One-The Only (τὸ ἓν), and The Monas (μονάς).

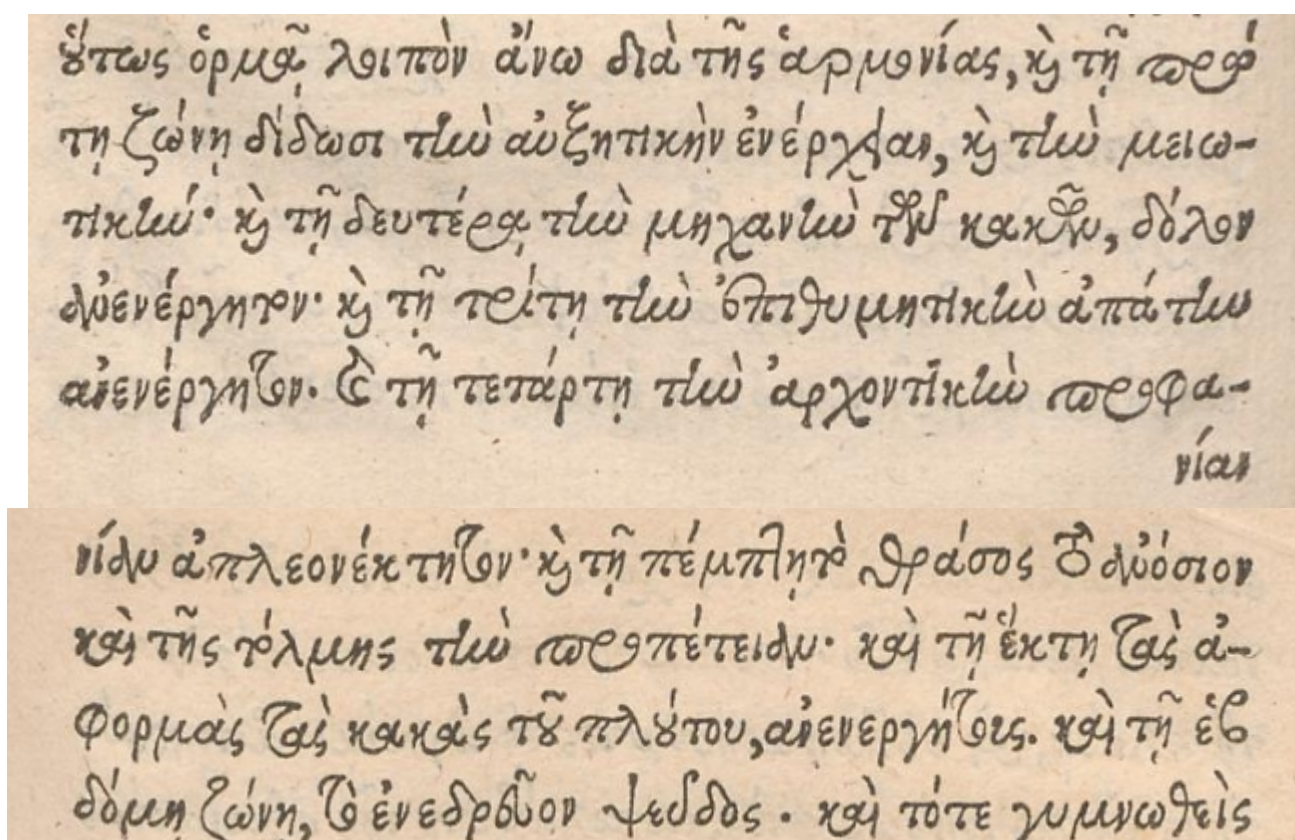
This sevenfold seeking (ἀνοδος) for wisdom - to "learn what is real, to apprehend the physis of beings, and to have knowledge of the theos", Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν - has been described and written about, in the cultures of European lands, for around two thousand years beginning with the text of the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum written between c.100 and c.230 ev from which the foregoing quotation is taken, with ὁ θεός, the theos, variously understood over the centuries: from the pagan *the* divinity, the chief /divinity/god such as Zeus in ancient Greek mythoi; to the μονάς and the τὸ ἓν (Monas and The One-The Only) of Hermeticism, of the Gnostics, and of some alchemists of Renaissance Europe; to the monotheistic God/Allah of Christian and Muslim theologians and other alchemists; to more modern non-theological interpretations as Being, the source of beings. {1}

The sevenfold manner of this seeking, this anados through the seven spheres of the 'harmonious, ordered, structure',

{2} is described in the Poemandres tractate in the following terms:

καὶ οὕτως ὀρμῆ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῆ δευτέρῃ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῆ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Poemandres, v. 25, translated by D. Myatt {3}



Ερμού του Τρισμεγίστου Ποιμάνδρης Ἀσκληπιῦ Ὅροι πρὸς Ἄμμονα Βασίλεια
1554 ev. pp.8-9

In modern terms, the human traits described as being 'offered up' (δίδωμι) during the sevenfold seeking are:

- ° 1. That vigour - enthusiasm - which grows and which fades.
- ° 2. Those dishonourable machinations.
- ° 3. That eagerness which deceives.
- ° 4. The arrogance of authority over others.
- ° 5. Profane insolence and reckless haste.
- ° 6. The bad inclinations occasioned by a comfortable life-style.
- ° 7. The lies that lie in wait.

What is noticeable is that in the Poemandres text the stages, the seven spheres of the harmonious structure, are not assigned names (denotata) or designated by 'grades' or associated with the seven classical planets Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. Such associations were later developments as was this sevenfold seeking for wisdom being described as the quest for Lapis Philosophicus understood as the attainment by an individual of wisdom. {4}

Such an association with those named planets inevitably, given the nature of gnosticism, hermeticism, and alchemy, led over the centuries - as Evola noted {5} - to diverse arrangements for their order.

One such arrangement was:



Azoth Sive Aureliae Occultae Philosophorum, 1613 ev. p. 57

Another, depicted as a living tree and on the title page, was:



Azoth Sive Aureliae Occultae Philosophorum, 1613 ev.

One of the oldest illustrated arrangements, so far discovered, is that given in the Arabic text Ghayat al-hakim dating from c.1050 ev where the named spheres are in the order (if read from right to left) Saturn-Jupiter-Mars-Sun-Venus-Mercury-Moon:

زحل المشتري المريخ الشمس الزهرة عطارد القمر
 ♄ ♃ ♂ ☉ ♀ ☿ ☾

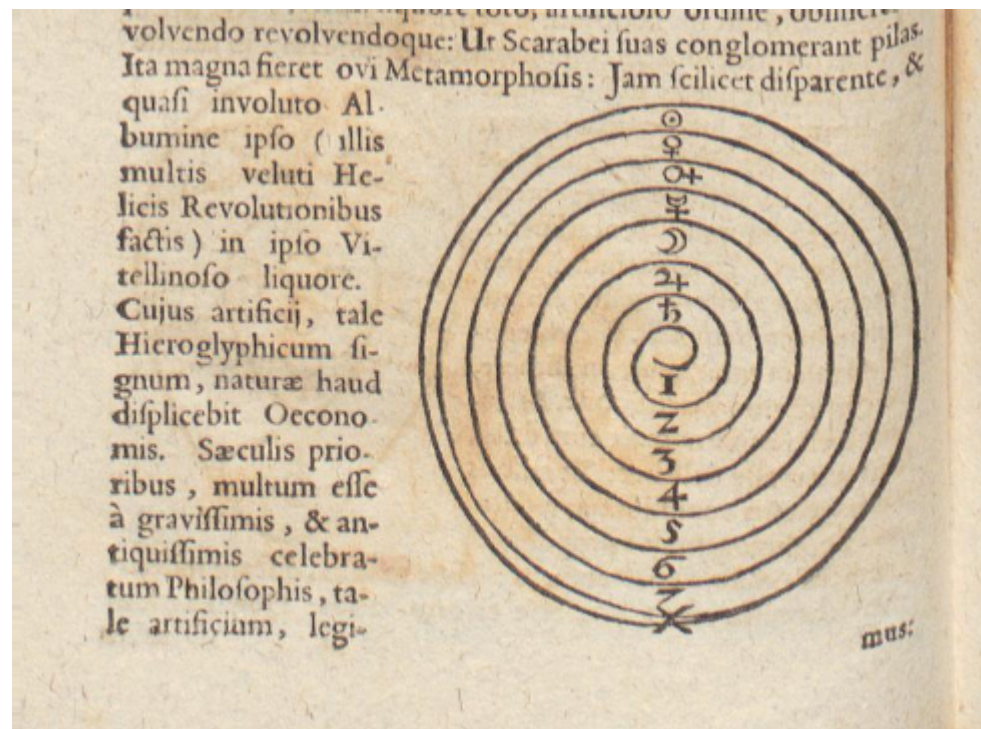
Furthermore, Cicero in Book VI of his *De Re Publica* - a section commonly known as *Somnium Scipionis* - written at least a century before the text of the *Poemandres tractate* and over a thousand years before Ghayat al-hakim, mentions the seven spheres in the following order: Saturn-Jupiter-Mars-Sun-Venus-Mercury-Moon. Which is a descending order from the supreme deity to the embedded constant stars to the seven spheres below them. {6}

Which descending arrangement is reversed in many Renaissance texts including the following which helpfully numbers them from 1-7:



Azoth Sive Aureliae Occultae Philosophorum, 1613 ev. p. 66

In his 1564 (ev) work *Monas Hieroglyphica* John Dee provides another sequence:



Monas Hieroglyphica, 1564 ev

A later work (1682 ev) provides two sequences both with the Sun at the centre:

Die sieben Gestalten oder Geister / von welchen Apoc. 1. stehet.	h. C. Erste /	Gestalt	Herbe / Begehren / Wille.	1. Finster-Welt; Gleichnüss an einer Kerzen.	Das ander Principium, Licht-Welt: Gott der Sohn: Wort: Herbe Gottes: wird hievon genennet ein lieber und barmherziger Gott.		
	♀. ♃. Ander /		Bitter oder Stachel.				
	♁. ♀. Dritte /		Angst/ gehet zu dem Feuer-bliß.				
	☉. Bierdte.		Feuer. { Finster-Feuer. Licht-Feuer.			2. Finstere Welt; Gleichnüss am Feuer einer Kerzen.	Licht- oder Liebe-Feuer. Finster oder grimmig Feuer.
	♀. ♂. Fünffte /		Liecht oder Liebe / daraus das Wasser des ewigen Lebens fleusset.			3. Liecht-Welt; Gleichnüss an dem Liecht einer Kerzen.	
	♃. ♀. Sechste /		Der Laut oder Thon/ Klang oder Mercurius.				
	A. h. Siebende /		Wesen oder Natur.				

Das erste Principium.
 Finstere Welt: Hier von wird Gott der Vater ein zorniger eyferiger / und Gott der Mache / und ein verzehrend Feuer genennet.

Das dritte Principium; Welches ist
 Diese vier-elementarische Welt: eine Aufgeburt aus dem 7ten in inwendigen Welten: ein Spiegel derselben/ da Liecht und Finsternüss / Böses und Gutes ineinander vermengt ist: Diese ist nicht ewig/ sühet sich an und endet sich/ oder hat Anfang und Ende.

Jakob Böhme, De Signatura Rerum, 1682 ev .p.252

Such association of the seven spheres of the ἄνοδος with the seven classical planets also led to often varying tables of correspondences giving what were assumed or believed to be the attributes or the qualities or the nature of each sphere, with for example the sphere of Saturn attributed in one work to the metal Lead, the alchemical stage of Putrefaction, and the constellation Capricorn:

B. à Portu Aquitanus.

<i>Pigmei.</i>	<i>Silvani.</i>	<i>Vulcani.</i>	<i>Penates. Superi.</i>	<i>Heroes.</i>	<i>Nympha.</i>	<i>Lemures. Manas.</i>
♄ <i>Plumbum.</i>	♁ <i>Stannum.</i>	♂ <i>Ferrum.</i>	☉ <i>Aurum.</i>	♀ <i>Cuprum.</i>	♀ <i>Mercurius.</i>	☾ <i>Argentum.</i>
<i>Mysterium ex- treme unctionis.</i>	<i>Mysterium. Ordinis.</i>	<i>Mysterium. Contritionis.</i>	<i>Mysterium. Altaris.</i>	<i>Mysterium. Conjugij.</i>	<i>Mysterium Con- firmationis.</i>	<i>Mysterium. Baptismatis.</i>
<i>Sal marinum.</i>	<i>Sal armonia- cum.</i>	<i>Sal petra.</i>	<i>Sal commune.</i>	<i>Virriolum.</i>	<i>Alumen plu- mosum.</i>	<i>Alumen.</i>
<i>Splen.</i>	<i>Epar.</i>	<i>Fel.</i>	<i>Cor.</i>	<i>Renes.</i>	<i>Pulmo.</i>	<i>Cerebrum.</i>
<i>Antimonium.</i>	<i>Vismat.</i>	<i>Chobolt.</i>	<i>Sulphur.</i>	<i>Thutia.</i>	<i>Cinabrium.</i>	<i>Talc.</i>
<i>Capricornus.</i>	<i>Libra.</i>	<i>Aries.</i>	<i>Leo.</i>	<i>Taurus.</i>	<i>Virgo.</i>	<i>Cancer.</i>
<i>Noctua.</i>	<i>Columba.</i>	<i>Struthio.</i>	<i>Aquila.</i>	<i>Pavo.</i>	<i>Ciconia.</i>	<i>Cinnus.</i>
<i>Linum.</i>	<i>Hordeum.</i>	<i>Avena.</i>	<i>Triticum.</i>	<i>Pisa.</i>	<i>Milium.</i>	<i>Siligo.</i>
<i>Vrsus.</i>	<i>Ovis.</i>	<i>Equus.</i>	<i>Vnicornu.</i>	<i>Alces.</i>	<i>Panthera.</i>	<i>Tigris.</i>
<i>Bufo.</i>	<i>Aranea.</i>	<i>Scorpio.</i>	<i>Draco.</i>	<i>Lacerta viridis.</i>	<i>Basiliscus.</i>	<i>Serpens.</i>
<i>Decrepitas.</i>	<i>Senectus.</i>	<i>Virilitas plena.</i>	<i>Virilitas prima.</i>	<i>Iuvenilitas.</i>	<i>Pueritia.</i>	<i>Infantia.</i>
<i>Calx metallo- rum.</i>	<i>Oleum vel resi- na metallorum.</i>	<i>Sal metallo- rum.</i>	<i>Tinctura metal- lorum.</i>	<i>Crocus metallo- rum.</i>	<i>Mercurius me- tallorum.</i>	<i>Liquor metal- lorum.</i>
<i>Putrefactio.</i>	<i>Destillatio.</i>	<i>Calcinatio.</i>	<i>Transmutatio.</i>	<i>Coagulatio.</i>	<i>Sublimatio.</i>	<i>Solutio.</i>
<i>Dij terrestres.</i>	<i>Dij aerei.</i>	<i>Dij ignei.</i>	<i>Dij caelestes.</i>	<i>Dij mortui.</i>	<i>Dij aquei.</i>	<i>Dij infernales.</i>

Hæc tabula inferenda est pagina 109. secundæ partis, ante prologum lib. 12. portarum Georgij Ripley.

Theatrum chemicum, præcipuos selectorum auctorum tractatus de chemiæ et lapidis philosophici antiquitate, Volumen secundum. 1659 ev. p.10

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II. Noesis And The Star Game

One esoteric and important feature of The Hebdomian Way is that the seven stages although in a particular sequence are named only initially and purely for convenience and have no correspondences or any attributes associated with them - mythological, alchemical, astronomical, philosophical, psychological, Occult, or otherwise - save for those personal qualities associated with a particular stage or sphere in the Poemandres tractate. That is, The Hebdomian Way returns to the primary hermetic source since the essence of that Way is changing the individual through pathei-mathos - πάθει μάθος, the personal learning or discovery resulting from practical experiences and challenges - with everything external or internal to this considered as unnecessary, unhelpful, and distractive.

The sequence of The Hebdomian Way is the Ciceronian and ancient one of Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn although as was often done in medieval and Renaissance times in Europe this particular order could be and often was inverted, as Evola mentions:

Nell'antica tradizione ellenistica, riportata da Stefano (247), l'ordine è diverso. Le regioni sideree, associate agli dèi e alle metallità sacre a ciascuno di essi, hanno il seguente ordine: Saturno (Piombo, ♄), Giove (Bronzo, ♁), Marte (Ferro, ♂), Sole (Oro, ☉), Venere (Rame, ♀), Mercurio (☿), Luna (Argento, ☾). Questa disposizione però si può ricondurre ad una simmetria rispetto al Sole che sta al centro, con sopra Saturno, Giove e Marte, triade di divinità maschili, e sotto, in simmetria, Venere, Mercurio e Luna triade di divinità femminili (il Mercurio come «Donna dei Filosofi»): come nel grafico riportato a p. 173. L'itinerario spirituale allora sarebbe, per così dire, a spirale: partendo da un dio maschio superiore, si discenderebbe per ricongiungersi con la divinità femminile sim-

Evola, op.cit., p.172

In the practical and uncomplicated Hebdomian Way such a reversal has no significance, for what is significant is the pathei-mathos which could 'offer up' the trait of a particular stage howsoever that stage is named or not-named.

Which is why the noetic version of The Star Game (see section III) can be used as an experiencing and understanding

of the Hebdomad and the sevenfold seeking, *sans* denotata, thus betaking the individual beyond the unnecessary need for both a dialectic of opposites and the exegesis of the written word, an exegesis evident for example in the various and varying translations/interpretations of the tractates of the Corpus Hermeticum. Which personal and noetic experiencing and understanding of the Hebdomad and the sevenfold seeking forms a necessary part of the pathemathos of the first stage of the Hebdomian Way, with noesis understood as a silent, contemplative, way of knowing and 'thinking' as intimated in the enigmatic tractate XIII of the Corpus Hermeticum:

i) σοφία νοερὰ ἐν σιγῇ

noetic sapientia is in silence. (v.2)

ii) νοερῶς ἔγνωσ σεαυτὸν

Through noesis you have obtained knowledge about yourself. (v.22)

Of which translation Myatt writes {7} in his commentary:

2. *noetic sapientia*. For a variety of reasons, I have used the term *noetic sapientia* to denote σοφία νοερὰ.

i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, *qv. Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; *Procli in Platonis Parmenidem Commentaria*, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.

Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.

ii) As noted in my commentary on Poemandres 29 - where I used the Latin *sapientia* in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate *sapientia* (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.

iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiviation - whereby certain knowledge and a particular understanding can be ascertained.

Thus, *noetic sapientia* implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of <denotata> whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, *qv.* the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

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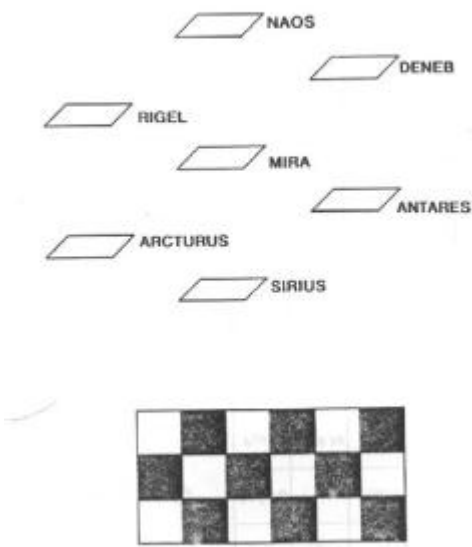
III. The Noetic Star Game

The noetic Star Game is the use of The Star Game as either (i) a type of silent contemplative meditation by one person who plays one side - the 'white pieces' - against the other side - the 'black pieces' - with an objective determined beforehand, or (ii) against a partner, as in chess, again with an objective determined beforehand.

In both instances the game can be useful in developing an insight into the hebdomad and such matters as the flow and transformation - unfolding, and loss - of beings (symbolised by the pieces) through causality and otherwise; and how symbols as in mathematics and symbolic logic can enable diverse and sometimes new connections to be perceived, *sans* denotata.

The Star Game itself is a three-dimensional seven-board game developed by David Myatt in 1975 with the seven boards, each board of nine white and nine black squares, placed in a spiral one above the other, representing the hermetic hebdomad, and named after the stars Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius.

The Boards



The pieces are designated by symbols and which symbols can be of two types: purely symbolic using a combination of Greek letters or alchemical using alchemical sigils. Each side - or player - as in chess has a set of either white pieces or black pieces, with each player having 27 pieces consisting of three sets of nine combinations. In terms of Greek letters the nine pieces for each player are:

$$\alpha(\alpha) \alpha(\beta) \alpha(\gamma) \beta(\alpha) \beta(\beta) \beta(\gamma) \gamma(\alpha) \gamma(\beta) \gamma(\gamma)$$

Each piece is thus marked with the appropriate symbol - for example $\alpha(\alpha)$ - with each piece allowed to move across a board, or up or down from board to board, according to its type. Only a $\gamma(\gamma)$ type of piece can capture other opposing pieces, and a captured piece is removed from the boards and plays no further part in the game. The basic rule of play is that after a piece has been moved - whether across a board or from one board to a higher or lower board - it is transformed into another piece according to a set sequence and then can be moved according to its new designation. Another rule is that pieces can only stay on the Mira board for three moves: once placed on Mira, the player has three moves before it must be moved to another board. Thus, if a $\alpha(\alpha)$ piece is on Mira it cannot escape since it can only move across the board in which case the piece is forfeited and removed from the game.

The set sequence, for symbolic Greek pieces, is:

$$\begin{aligned} \alpha(\alpha) &\rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ &\rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma) \end{aligned}$$

Thus, a $\alpha(\alpha)$ piece when it is moved becomes a $\alpha(\beta)$ piece; $\alpha(\beta)$ becomes $\alpha(\gamma)$ and so on. When a $\gamma(\gamma)$ piece is moved it reverts to being a $\alpha(\alpha)$ piece.

In terms of alchemical sigils, the pieces are:



Alchemical Mercury, Alchemical Salt, Alchemical Sulphur

and the sequence is:

$$\underbrace{\begin{matrix} \text{Mercury}(\text{Mercury}) \rightarrow \text{Mercury}(\text{Salt}) \\ \text{Mercury}(\text{Sulphur}) \end{matrix}}_{\text{Mercury}(\text{Sulphur})} \rightarrow \underbrace{\begin{matrix} \text{Salt}(\text{Mercury}) \rightarrow \text{Salt}(\text{Salt}) \\ \text{Salt}(\text{Sulphur}) \end{matrix}}_{\text{Salt}(\text{Sulphur})} \rightarrow \underbrace{\begin{matrix} \text{Sulphur}(\text{Mercury}) \rightarrow \text{Sulphur}(\text{Salt}) \\ \text{Sulphur}(\text{Sulphur}) \end{matrix}}_{\text{Sulphur}(\text{Sulphur})}$$

It is for each individual to decide which type of symbolism to use, with the alchemical one and the boards of The Star Game illustrated in the following image:



Image 1
The Star Game

The image shows how the pieces are often constructed: as cubes (of wood or other material) with the sides painted with symbols in sequence. Thus, on the six faces of one cube its faces/sides would be marked $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$. In use, the symbol on the top of the cube - for example $\alpha(\alpha)$ - is the 'active' symbol, and designates the type of piece. When this $\alpha(\alpha)$ piece is moved, it becomes $\alpha(\beta)$ with the cube turned so that the $\alpha(\beta)$ symbol is at the top. On its next move, this $\alpha(\beta)$ piece would be transformed into $\alpha(\gamma)$ and the cube turned again so that the $\alpha(\gamma)$ symbol was at the top. This method of marking pieces also means that each player has to make extra (spare) pieces.

At the start of the game, each player has six particular pieces on Sirius, three pieces on Arcturus, six pieces on Antares, three on Rigel, six on Deneb, three on Naos, and none on Mira. As in other board games, the players take turns to make their moves.

The Moves

After a piece has been moved and changed to the one next in sequence it moves according to the type of piece it has become. Thus, $\alpha(\gamma)$ becomes $\beta(\alpha)$ and moves according to the rules for a β piece.

° The α pieces - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ - can move only across the board they are on to any vacant square.

° The β pieces - $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ - can move across the board they are already on to any vacant square, and up, or down, one level - for example, from Arcturus up to Antares, or down to Sirius.

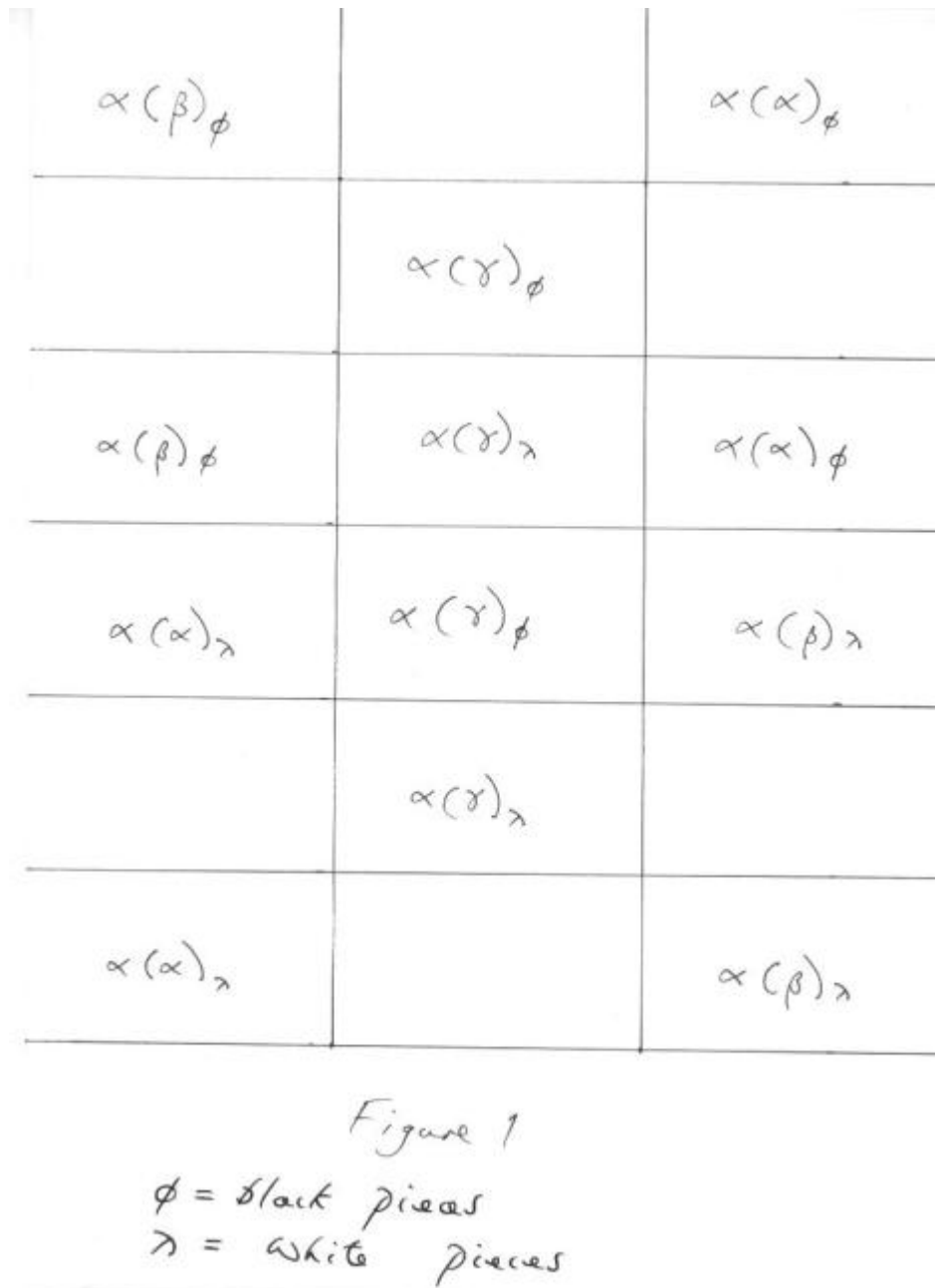
° The γ pieces can move to any (vacant) square on any board and a $\gamma(\gamma)$ piece can capture any opposing piece on any square on any board, with the captured piece removed from the board and playing no further part. Once moved the $\gamma(\gamma)$ becomes $\alpha(\alpha)$ and as an α piece can only move across the board it has landed on.

The player or players decide before the start whether or not to allow a rule variation that increases the difficulty of the game: that pieces on Naos cannot be captured by a $\gamma(\gamma)$ piece.

Initial Placement

The initial placings are as follows:

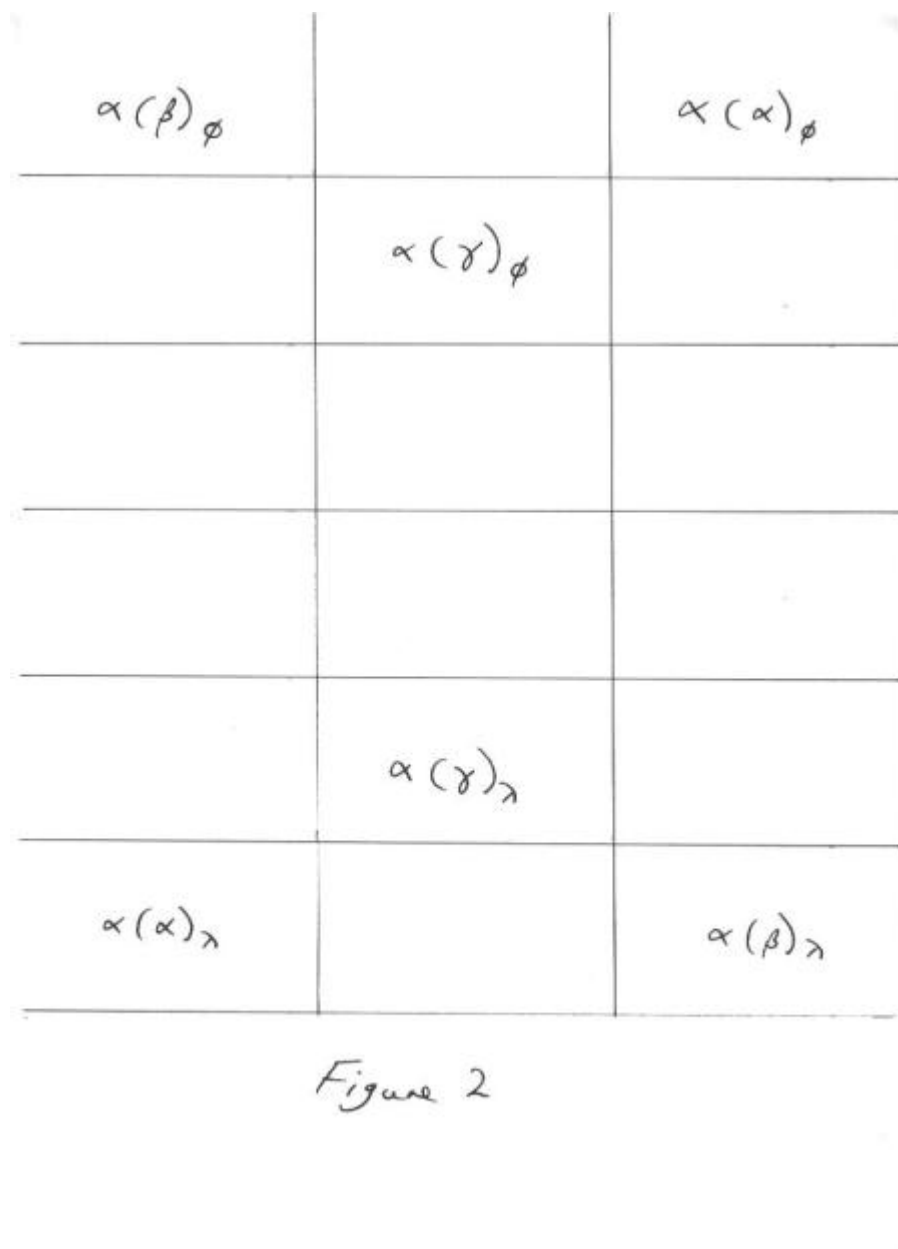
° Six pieces are placed on Sirius - two sets of alpha pieces - for white, and six for black as in Figure 1.



Sirius

ooo

° Arcturus has three pieces for white and three for black, as in Figure 2:



Arcturus

ooo

- ° Antares has six pieces for white and six for black - two sets of beta pieces, placed exactly as the pieces on the Sirius board.
- ° Mira has no pieces on it at the start.
- ° Rigel has the three remaining pieces (for each player) of the beta sets, placed as the alpha pieces on Arcturus.
- ° Deneb has six pieces of white and six of black from the gamma set, placed as the alpha set on Sirius.
- ° Naos has the three remaining pieces of the gamma set, placed the same as the alpha sets of Arcturus.

The Objective

The objective is flexible and decided by the player or players before the game. The standard objective is to place three particular pieces on certain squares on Mira, with the type of these pieces and their placing on that board decided beforehand. One such placement is,

$\alpha(\beta)_\lambda$		$\alpha(\alpha)_\lambda$
	$\alpha(\gamma)_\lambda$	
	$\alpha(\gamma)_\phi$	
$\alpha(\alpha)_\phi$		$\alpha(\beta)_\phi$

Figure 3

where the sub-script λ indicates the winning position for the player of the white pieces, with the three other pieces the winning position for the player of the black pieces. The first to so place such pieces, wins the game.

The player or players can also decide beforehand to waive the rule that allows pieces to only stay on the Mira board for three moves.

...

IV. The Seven Stages

The Overcoming

- ° 1. That vigour - enthusiasm - which grows and which fades.
- ° 2. Those dishonourable machinations.
- ° 3. That eagerness which deceives.
- ° 4. The arrogance of authority over others.
- ° 5. Profane insolence and reckless haste.
- ° 6. The bad inclinations occasioned by a comfortable life-style.
- ° 7. The lies that lie in wait.

Thus, and as an example, the second stage is the 'offering up' - the overcoming - of "dishonourable machinations" with the pathei-mathos involved a series of physical challenges, detailed below, which for many would be quite challenging with those who, before beginning their seeking have achieved such challenges setting themselves greater challenges and achieving them, such as instead of the suggested, for a man, training for and running a Marathon in four and a half hours, running one in four hours or much less.

How does or how can the overcoming by the Hebdomadary - the seeker - of such physical challenges distance a person from dishonourable machinations? Because practical experience over decades by a variety of persons has revealed that the training can and should take months, is physically and mentally demanding and time-consuming, and distances one metaphorically and often physically from a world where "dishonourable machinations" may be and possibly have been personally advantageous to the seeker and probably known to have been used by others either against the seeker or otherwise.

The Tasks

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {8} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful.

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a 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 no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route. The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

ooo

Footnotes

{1} Being itself has been variously understood, through for example traditional metaphysics, through the ontology of Martin Heidegger, and as the numinous/The Numen in Myatt's philosophy of pathei-mathos.

{2} As noted in our essay *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*,

An axiom of Greco-Roman (Hellenic) hermeticism is that the κόσμος is a reasoned order and has an ordered structure which human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of since as stated in a Latin version (Liber Hermetis de alchimia) of a commentary on the Arabic alchemical text al-Lawh al-Zumurrud, The Emerald Table, *quod est inferius est sicut quod est superius*, 'what is above is as what is below'.

Which is why tractate II of the Corpus Hermeticum states that there is a "cosmic order on Earth: A cosmos of the divine body sent down as human beings," τὴν γῆν κοσμήσαι κόσμον δὲ θεοῦ σώματος κατέπεμψε τὸν ἄνθρωπον.

Hence also why the twenty-sixth chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini (published in 1489 ev) has as its heading: *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*, 'How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.'

Source: <https://archive.org/download/evola-7fw-v3/evola-7fw-v3.pdf>

{3} *Corpus Hermeticum: Eight Tractates*, 2017. ISBN 978-1976452369

{4} As described in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum* (op.cit) and elsewhere:

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῆ βασιλείῳ καὶ ὤμοσαν χρῆσεσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{5} *La Tradizione Ermetica*, Second Edition, Edizioni Mediterranee, 1996. ISBN 978-8827211595. p.172

English translation of Italian edition: *The Hermetic Tradition - Symbols and Teachings of the Royal Art*. 1995. ISBN 978-0892814510.

{6} Ex quibus summum globum possidet illa, quam in terris Saturniam nominant. Deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Iovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem Sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce lustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii

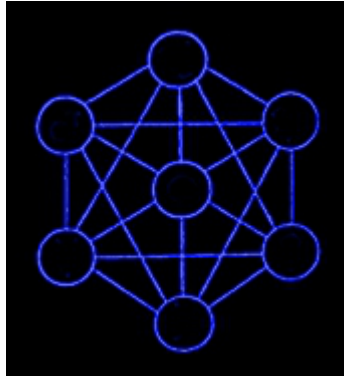
cursus, in infimoque orbe Luna radiis solis accensa convertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos; supra Lunam sunt aeterna omnia.

{7} Commentary on tractate XIII. *Corpus Hermeticum: Eight Tractates*, op.cit. In the cited quotation we have, with his permission, replaced Myatt's term 'denotatum' with the plural 'denotata' - enclosed within angular brackets - to avoid confusion, since Myatt idiosyncratically uses the singular 'denotatum' as an Anglicized term for both singular and plural instances.

{8} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, ISBN 978-1976452369

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Julius Evola, The Seven Fold Way, And Hermeticism



Introduction

For decades, those associated with the esoteric tradition of the septenary system (ἑβδομάς) which forms an integral part of the Occult philosophy of the Longusian tradition {1} have maintained not only that their septenary system has ancient roots and is far older than the medieval Hebrew Kabbalah used by most other modern Western Occultists, but also that it is in essence a hermetic philosophy. As is our non-Longusian Hebdomian Way. {2}

An axiom of Greco-Roman (Hellenic) hermeticism is that the κόσμος is a reasoned order and has an ordered structure which human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of since as stated in a Latin version (Liber Hermetis de alchimia) of a commentary on the Arabic alchemical text al-Lawh al-Zumurrud, The Emerald Table, *quod est inferius est sicut quod est superius*, 'what is above is as what is below'. {3}

Which is why tractate II of the Corpus Hermeticum states that there is a "cosmic order on Earth: A cosmos of the divine body sent down as human beings," τὴν γῆν κοσμήσαι κόσμον δὲ θεοῦ σώματος κατέπεμψε τὸν ἄνθρωπον.

Hence also why the twenty-sixth chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini (published in 1489 ev) has as its heading: *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*, 'How, when what is lower is touched by what is higher, the higher is cosmically presented therein and thus gifted because cosmically aligned.'

Both the Longusian Seven Fold Way (7FW) and the Hebdomian Way are modern hermetic quests for Lapis Philosophicus {4} in which Myatt's The Star Game is a purely noetic and esoteric representation and experiencing of the Hebdomad and the hermetic quest, *sans* denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word. {5}



The Septryary Star Game {5}

Such links to ancient hermeticism - known for decades to Adepts of the Longusian tradition - are particularly obvious when the insights and understanding of Julius Evola as manifest in his *La tradizione ermetica* (The Hermetic Tradition) {6} are considered in the context of those two modern hermetic quests, The Star Game, and Myatt's translation of and commentary on tractates of the Corpus Hermeticum. {7}

This essay is designed to hopefully inspire a few others to undertake their own research into hermeticism, Evola's *Hermetic Tradition*, and both the Longusian tradition and the non-Longusian Hebdomian Way devoid as this Hebdomian Way is of the Labyrinthos Mythologicus, the politics, the metaphysical complexities and the Occultism of the Longusian tradition, thus making that Way in our view a more accessible and practical manifestation of ancient hermeticism and the individual quest (ἄνοδος) for Lapis Philosophicus.

Seven Oxonians
New Moon in ♀
March 2022 ev

I: Evola And The Septenary

§ Evola wrote:

"In addition to the three fundamental colors - black, white, and red - others are also found within the literature. Essentially there are seven in all, which brings us back to the planetary correspondences mentioned before (chapter 14), But as for their place in the Work more than one interpretation is possible." [p. 191 of English translation]

19. *I colori alchemici. La moltiplicazione*

Nei testi oltre ai tre colori fondamentali – nero, bianco e rosso – se ne incontrano spesso di altri. Di massima, si giunge a *sette* in tutto ed allora ci si deve riportare alle corrispondenze planetarie su cui già dicemmo (Parte Prima, § 14). Ma a tale riguardo è possibile più di una interpretazione.

p.171 of Italian edition

Comment:

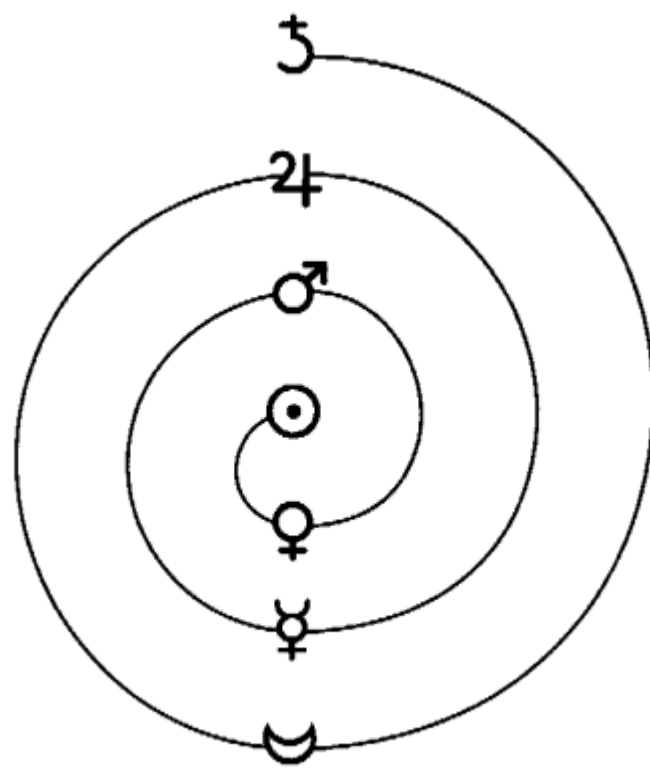
In our Hebdomian Way, the three colours relate to the three fundamental alchemical elements, mercury, salt, sulphur which are the three basic symbols of The Star Game {5} whose nine combinations over the seven boards are a symbolic and esoteric representation of Septenary System and the Hebdomad, *sans* both denotata and the dialectic of opposites, personal, psychic, and worldly which the individual quest (ἀνοδος) for Lapis Philosophicus was designed to transcend.

Both the Hebdomad and the Longusian 7FW are a particular arrangement/interpretation of the seven spheres named as they are after the seven classical planets, an arrangement given in an alchemical text published in 1613 as:



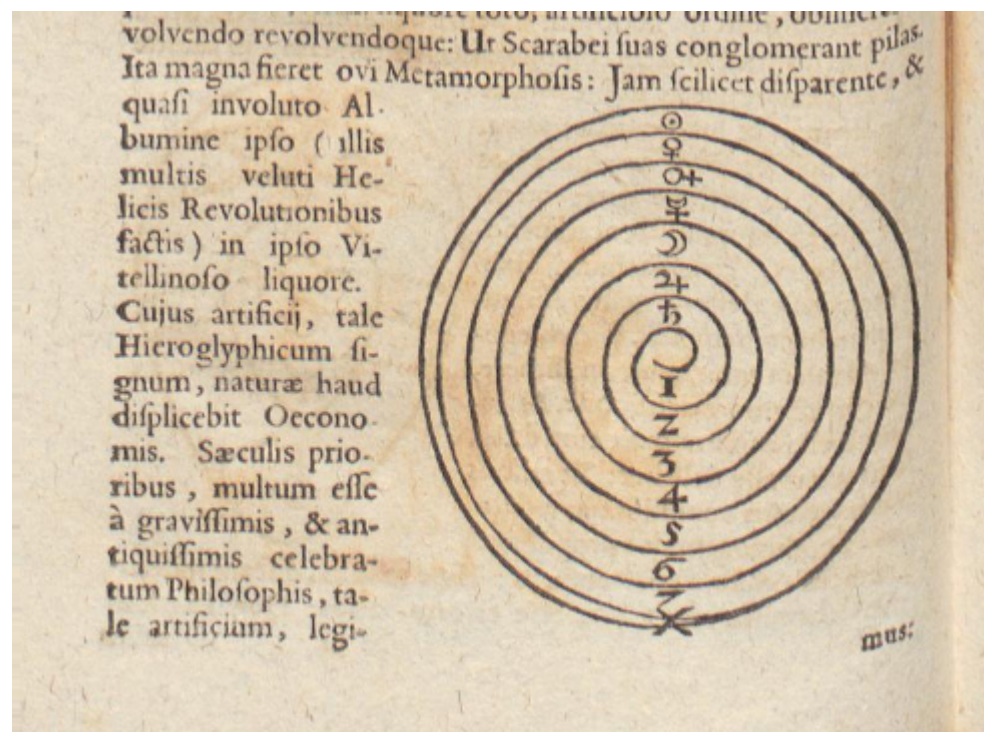
Azoth Sive Aureliae Occultae Philosophorum, 1613
Showing the three basic alchemical substances
(Sulphur, Salt, Mercury)

One arrangement given by Evola is:



page 173 of Italian edition
page 180 of translation

Which is reminiscent of the spiral illustrated by John Dee in his 1564 (ev) work *Monas Hieroglyphica*, where the order of the planets is different:



illis multis veluti Helicis Revolutionibus

Regarding the differing arrangements, Evola wrote:

At the beginning of the previous chapter we mentioned that there are different interpretations of the seven. These differences also have to do with part of the disagreement over the order of the planets as given in various texts [...]

Pernety provides this order: Lead (Saturn, black), Tin (Jupiter, gray), Silver (Moon, white), Copper (Venus, reddish-yellow), Iron (Mars, rust), Purple, and Gold (Sun, red). Here it is clear that the planets and the metals correspond to the phases of the diminishing of the darkness (from black to gray to silver) and of progressive ignification (orange, rust, red)

20. La gerarchia planetaria

Al principio del paragrafo precedente abbiamo accennato ad una varietà delle interpretazioni in cui ha una parte anche la discordanza nell'ordine dei pianeti quale è dato nei vari testi. Questa discordanza,

[...]

Pernety dà il seguente ordine: Piombo (Saturno, nero), Stagno (Giove, grigio), Argento (Luna, bianco), Rame (Venere, rosso-giallo), Ferro (Marte, color ruggine), Porpora e Oro (Sole, rosso) (245). Qui è chiaro che i pianeti e i metalli corrispondono alle fasi di sftimento dell'ombra (dal nero al grigio e poi all'argenteo) e di progressiva ignificazione (arancione, color ruggine e poi rosso).

page 171 of Italian edition

His reference (245) is to Antoine Joseph Pernety and his *Fables. 1:73* which is *Les Fables égyptiennes et grecques dévoilées et réduites au même principe, avec une explication des hiéroglyphes et de la guerre de Troye* published in 1758 ev.

However, the oldest illustrated arrangement so far discovered is given in the Arabic text *Ghayat al-hakim* dating from c.1050 ev where the named spheres are in the order Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn,

زحل المشتري المريخ الشمس الزهرة عطارد القمر
♄ ♀ ☉ ♀ ☿ ♀ ♃ ♄

This older order is used both in the Longusian tradition and our Hebdomian Way, with Evola writing that it is mentioned by Stephanus Alexandreus (Στέφανος Αλεξανδρεύς) and is a Greco-Roman (Hellenic) tradition:

"In the ancient Hellenistic tradition transmitted by Stephanos, the order varies again."

Nell'antica tradizione ellenistica, riportata da Stefano (247), l'ordine è diverso. Le regioni sideree, associate agli dèi e alle metallità sacre a ciascuno di essi, hanno il seguente ordine: Saturno (Piombo, ♄), Giove (Bronzo, ♃), Marte (Ferro, ♂), Sole (Oro, ☉), Venere (Rame, ♀), Mercurio (♿), Luna (Argento, ☾). Questa disposizione però si può ricondurre ad una simmetria rispetto al Sole che sta al centro, con sopra Saturno, Giove e Marte, triade di divinità maschili, e sotto, in simmetria, Venere, Mercurio e Luna triade di divinità femminili (il Mercurio come «Donna dei Filosofi»): come nel grafico riportato a p. 173. L'itinerario spirituale allora sarebbe, per così dire, a spirale: partendo da un dio maschio superiore, si discenderebbe per ricongiungersi con la divinità femminile sim-

page 172 of Italian edition

In the ancient Hellenistic tradition transmitted by Stephanos,⁶ the order varies again. The sidereal regions, associated with the gods and sacred metals, have the following order: Saturn (Lead, ♄), Jupiter (Bronze, ♃), Mars (Iron, ♀), Sun (Gold, ☉), Venus (Copper, ♀), Mercury (☿), Moon (Silver, ☾). This disposition can be turned around, however, according to a symmetry that has the Sun in the center with Saturn, Mars, and Jupiter above it as a triad of masculine divinities, with Venus, Mercury, and Moon below it in a triad of feminine deities (Mercury being the "Lady of the Philosophers"), as in the diagram reproduced below. The spiritual itinerary, so to speak, then proceeds in a spiral: starting from a higher masculine god, it descends to join the symmetrical feminine divinity, then rises again and arrives finally at the center occupied by the Sun. The rising and falling movement that unites the symmetrical pairs corresponds, thus, to the successive sublimations and precipitations also circulating within the enclosed *athanor*: a descent to the "Infernal," where each "Arsenic" encounters a Water with which by dissolution, recombination, and resurrection, prepares it to be converted into a metal each time closer to the Gold.

page 198 of translation

Evola's reference - #6 in the English translation, 247 in the Italian edition - is to Berthelot's introduction to *Collection Des Anciens Alchimistes Grecques* (1887) {8} which takes us to texts by Stephanus such as those published in Julius L. Ideler: *Physici et medici Graeci minores*, 2 volumes, 1841-2 from which this is an illustration:

IV.

* Στεφάνου Ἀλεξανδρέως οἰκουμενικοῦ φιλο-
σόφου καὶ διδασκάλου τῆς μεγάλης καὶ ἱερᾶς
τέχνης. Περὶ χρυσοποιΐας Πρᾶξις σὺν
Θεῷ πρώτη.

Θεὸν τὸν πάντων ἀγαθῶν αἴτιον καὶ βασιλέα τῶν
ὄλων, καὶ τὸν ἐξ αὐτοῦ πρὸ τῶν αἰώνων ἐκλάμψαντα μο-
νογενῆ υἱὸν σὺν τῷ ἁγίῳ πνεύματι ὑμνήσαντες, καὶ τὸ
τῆς αὐτοῦ γνώσεως λαμπρὸν ἡμῖν καθικετεύσαντες, τῆς
ἐν χερσὶ πραγματίας, τοῦδε τοῦ συγγράμματος ἀπαρξά-¹⁰
μεθα τὰ κάλλιστα δρέπεσθαι, καὶ τὰ ἀληθῆ ἀνιχνεύειν
ἐπιστωσάμεθα. νυνὶ δὲ ἐκ τῆς ἀληθοῦς φυσικῆς θεωρίας
κατασκευαστέον τὸ πρόβλημα· ὡς φύσις ὑπὲρ φύσιν νι-
κῶσα τὰς φύσεις, ὡς φύσις ὑπὲρ αὐτὴν γινομένη οἰκονο-
μηθεῖσα, ὑπεραίρουσα καὶ ὑπερβαίνουσα τὰς φύσεις, ὡς¹⁵
φύσις· μία καὶ ἡ αὐτὴ ἐξ αὐτῆς τὸ πᾶν φέρουσα καὶ ἀπο-
πληροῦσα, ὡς ἔνωσις πληθυννομένη καὶ διάκρισις ἡνωμένη,
ὡς ἡ αὐτὴ καὶ οὐκ ἄλλη φύσις, ἐξ αὐτῆς τὸ πᾶν ἀποσώ-
ζουσα, ὡς ὕλη αἴθερος τὴν ὕλην διακρατοῦσα, ὡς φύσις φύ-
σιν νικῶσα καὶ τέρπουσα, ὡς φύσις οὐρανίη πνευματικὴν²⁰
ἀποστίλβουσα ὑπαρξιν, ὡς ἀσώματον σῶμα, τὰ σώματα
ἀσωματοποιούνη, ὡς σελήνης διαδρομὴ πᾶσαν τὴν διακόσμη-
σιν περιλάμπουσα, ὡς γενικώτατον εἶδος καὶ εἰδικώτατον
γένος, ὡς φύσις ἀληθῶς ὑπὲρ φύσιν νικῶσα τὰς φύσεις.

Physici et medici Graeci minores, II, p.199

II: Corpus Hermeticum

§ Evola wrote:

The Emerald Tablet's "Telesma, Father of all things" is complemented by the redoubtable revelation of the Corpus Hermeticum: "Thou art all in all, composed of all powers." 13, 2

Anche circa il «principio di immanenza» i testi sono espliciti: al già citato «Il Telesma il Padre di tutte le cose, è qui» della *Tabula Smaragdina*, fa riscontro la temibile rivelazione del *Corpus Hermeticum* (76): «Sei tutto in tutto, composto di tutti i poteri». Morieno, rispondendo al Re Kalid,

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However, Myatt {7} translates that Hermetic 'revelation' from tractate XIII, v.2 as follows:

"Those begotten of theos are other than theos: young but entirely whole, mixion of all abilities."

τὸ πᾶν ἐν παντί ἐκ πασῶν δυνάμεων συνεστῶς

In his commentary Myatt writes:

entirely whole. τὸ πᾶν ἐν παντί. A literal translation - "the all in all" - does not in its blandness (and the fact that "all in all" is a colloquialism) convey the meaning of the Greek, which considering what follows is suggestive of "entirely whole."

mixon of all abilities. ἐκ πασῶν δυνάμεων συνεστῶς. Mixion - a variant spelling of mixtion, meaning melded, compounded, combined, composed of - is most suitable for συνεστῶς given the metaphysical matters discussed.

In regard to δύναμις as referring here to abilities, qv. Myatt's comment on ἀνακαθαίρο μενος ταῖς τοῦ θεοῦ δυνάμεσιν in v.8 of this tractate which he translates as "having refinement through the Cræfts of theos" writing in his commentary:

Cræft - the older spelling, meaning, and pronunciation of craft - is, when so spelled, appropriate in reference to the use of δύναμις in this tractate, implying as it does, in an exoteric context, what the terms strength/power/force denote, while implying in an esoteric context (as often in this tractate) a particular Arte, the application of particular abilities, skills, and knowledge, especially abilities, skills, and knowledge learned in the traditional manner from a master or from a mistress of the Arte or Arts in question. In this esoteric sense, theos is the Master Craftsman, with Palingenesis being a Cræft, an Arte, that can be taught and learned. A Cræft is thus - for an individual - an ability, a capability, while it can also be, in respect of others, influential.

Thus, in this and other tractates the context can suggest alternatives such as 'influence' - qv. v. 9 in respect of the Alastoras, and tractate III:3 - or 'capability', qv. XI:3 and XII:20.

The word cræft also has the advantage of implying the plural, such as in the expression "the Cræft of theos."

This hermetic distinction between esoteric and exoteric meaning runs through Myatt's translations of the Corpus Hermeticum and distinguishes them from all other translations, including those used by Evola. {9}

Hermeticism: A New Insight

The distinction between Myatt's translations and others is particularly apparent in tractate XIII, perhaps the most hermetic and enigmatic tractate, with Myatt's extensive commentary providing a new insight into the text and, together with his commentaries on other tractates, new and important insights into hermeticism in general. A few examples from tractate XIII will suffice to reveal how his understanding of hermeticism differs from that of others.

§ Myatt translates the beginning of tractate XIII as:

[1] When, father, you in the Exoterica conversed about divinity your language was enigmatic and

obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me.

Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.

[2] My son, noetic sapientia is in silence, with the sowing the genuinely noble.

Father, that is completely impenetrable. So, of whom dispersed?

Of, my son, the desire of theos.

Father, of what kind then the begotten? For I do not share in such a quidditas and such a perceivation.

Those begotten of theos are other than theos: young but entirely whole, mixion of all abilities.

Father, you speak enigmatically to me, not in the language of a teacher to a pupil.

My son, this emanation is not taught; rather, it is presented by and when the theos desires.

[3] Father, while you speak of what is impractical and forced, I on my part seek what is straightforward. Was I produced as a foreign son of the paternal emanation? Do not repine me, father: I am a rightful son. Relate - plainly - the way of palingenesis.

My son, what is there to say? All that can be told is this: I saw an unshaped vista, brought-into-being through the generosity of theos, of me setting forth to a deathless body, and now I am not that before because engendered by perceivation.

This matter is not taught: not through that shaped part through which is seeing. Thus and for me there is no concern for the initial mixturous form. It is not as if I am biochrome and have tactility and definity: I am a stranger to them. You, my son, now observe me with your eyes and directly see my physicality and perceptible form. And yet, my son, I am now not understandable with those eyes.

[4] Father, you have stung the heart, causing no minor distraction, for I cannot now perceive myself.

Would that you, my son, would - while not asleep - go beyond yourself as those who sleepfully dream.

Inform me also of this: who is the essentiator of the Palingenesis?

Through the desire of theos: The Mortal One, child of theos.

1 Ἐν τοῖς Γενικοῖς, ὃ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς παλιγγενεσίας· ἐμοῦ τε σοῦ ἰκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλης κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοῖμος ἐγενόμην καὶ ἀπηνδρεῖωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέμενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὃ Τρισμέγιστε, ἐξ οἷας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.

2 ὦ τέκνον, σοφία νοερά ἐν σιγῇ καὶ ἡ σπορά τὸ ἀληθινὸν ἀγαθόν. Τίνος σπεύραντος, ὃ πάτερ; τὸ γὰρ σύνολον ἀπορῶ. Τοῦ θελήματος τοῦ θεοῦ, ὃ τέκνον. Καὶ ποταπὸς ὁ γεννώμενος, ὃ

πάτερ; ἄμοιρος γὰρ τῆς ἐν ἐμοὶ οὐσίας [καὶ τῆς νοητῆς]. Ἄλλος ἔσται ὁ γεννώμενος θεοῦ θεὸς παῖς, τὸ πᾶν ἐν παντί, ἐκ πασῶν δυνάμεων συνεστῶς. Αἴνιγμά μοι λέγεις, ὦ πάτερ, καὶ οὐχ ὡς πατὴρ υἱῷ διαλέγη. Τοῦτο τὸ γένος, ὦ τέκνον, οὐ διδάσκεται, ἀλλ' ὅταν θέλη, ὑπὸ τοῦ θεοῦ ἀναμνησεται.

3 Ἀδύνατά μοι λέγεις, ὦ πάτερ, καὶ βεβιασμένα· ὅθεν πρὸς ταῦτα ὀρθῶς ἀντειπεῖν θέλω· ἀλλότριος υἱὸς πέφυκα τοῦ πατρικοῦ γένους· μὴ φθόνει μοι, πάτερ· γνήσιος υἱὸς εἰμι· διάφρασόν μοι τῆς παλιγγενεσίας τὸν τρόπον. Τί εἶπω, ὦ τέκνον; οὐκ ἔχω λέγειν, πλὴν τοῦτο· ὁρῶν τι ἐν ἐμοὶ ἀπλαστον θεῶν γεγεννημένην ἐξ ἐλέου θεοῦ, καὶ ἐμαυτὸν ἐξελήλυθα εἰς ἀθάνατον σῶμα, καὶ εἰμι νῦν οὐχ ὁ πρῖν, ἀλλ' ἐγεννήθην ἐν νῶ· τὸ πρᾶγμα τοῦτο οὐ διδάσκεται, οὐδὲ τῷ πλαστῷ τούτῳ στοιχείῳ, δι' οὗ ἔστιν ἰδεῖν· διὸ καὶ ἡμέληταί μοι τὸ πρῶτον σύν θετον εἶδος· οὐκέτι κέχρωσμαι καὶ ἀφὴν ἔχω καὶ μέτρον, ἀλλότριος δὲ τούτων εἰμί. νῦν ὁρᾷς με, ὦ τέκνον, ὀφθαλμοῖς, ὅτι δὲ εἰμι οὐ κατανοεῖς ἀτενίζων σῶματι καὶ ὁράσει. οὐκ ὀφθαλμοῖς τούτοις θεωροῦμαι νῦν, ὦ τέκνον.

4 Εἰς μανίαν με οὐκ ὀλίγην καὶ οἴστρησιν φρενῶν ἐνέσεισας, ὦ πάτερ· ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ. Εἴθε, ὦ τέκνον, καὶ σὺ σεαυτὸν διεξελήλυθας, ὡς οἱ ἐν ὑπνῷ ὄνειροπολούμενοι χωρὶς ὑπνου. Λέγε μοι καὶ τοῦτο· τίς ἐστι γενεσιουργὸς τῆς παλιγγενεσίας; Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ.

In regard to his use of the term Exoterica in v.1, Myatt writes in his commentary:

in the Exoterica. Ἐν τοῖς γενικοῖς. Since the term γενικῶν λόγων occurs in tractate X it is reasonable to assume that γενικός here refers to the same thing although the meaning of the term is moot given that no details are provided in this tractate nor in tractate X, nor in Stobaeus (Excerpts, III, 1 and VI, 1) where the terms also occur. While most translators have assumed that it refers to 'generic' things or 'generalities' and thus (by adding λόγοι) have opted for an expression such as 'General Discourses', and given that a transliteration - such as genikois or genikoi - is awkward, I have in respect of the γενικοὶ opted for exoterica (from the Latin via the Greek τὰ ἐξωτερικά) with the meaning of "exoteric treatises designed for or suitable to the generality of disciples or students," with the plausible suggestion thus being that there are exoteric Hermetic treatises and esoteric Hermetic treatises, with Reitzenstein describing these other treatises as διεξοδικοί λόγοι (R.A. Reitzenstein. *Poimandres*. Teubner, Leipzig. 1904. p.118) a distinction he also mentioned in his later work *Die Hellenistischen Mysterien Religionen*.

In regard to his translation of the last line of v.3, Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ as "Through the desire of theos: The Mortal One, child of theos" Myatt writes in his commentary:

The Mortal One, child of theos. Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ. In respect of ἄνθρωπος εἷς, literally, *Essentialist Mortal*. That is, the primatial, or 'archetypal', human being. In respect of Ὁ τοῦ θεοῦ παῖς, cf. v. 2: τοῦ θελήματος τοῦ θεοῦ...ὁ γεννώμενος θεοῦ θεὸς παῖς, with παῖς not restricted to 'son' but implying the child - and hence the children, the youthful - of the theos, with the conventional translation here of 'son of god' imposing a particular meaning on the text and thus inviting as it may unwarranted comparisons with aspects of Christian theology.

§ In regard to his translation of v.4 he goes into even more detail:

Father, you have stung the heart, plunging me into no minor distraction, for I cannot now perceive myself. Εἰς μανίαν με οὐκ ὀλίγην καὶ οἴστρησιν φρενῶν ἐνέσεισας, ὦ πάτερ· ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ.

My translation is quite different from previous ones - such as Copenhaver's "you have driven me quite mad, father, and you have deranged my heart. Now I do not see myself" - for the following reasons.

i) Does μανία, in the context of this particular tractate, equate to what the English terms 'mania' and 'madness' now denote, as for example - in the case of mania - in 'obsessive need or enthusiasm', 'mood disorder', and - in the case of madness - 'mental illness', psychosis, lack of restraint, uncontrollable fury, uncontrollable mental turmoil, or even in the colloquial sense of 'cool' or quirkily interesting?

It is my considered opinion that it does not, but rather denotes what is suggested by Acts

26:24-25 especially given the use there of μαίνομαι,

Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῆ φωνῆ φησὶν Μαίνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησὶν, κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

Speaking up for himself, Festus, in a very loud voice, said: "Paul, you are distracted. Your extensive learning has brought you to distraction." But Paul replied: "Noble Festus, I am not beside myself for the words I have spoken are restrained and truthful."

ii) In respect of οἴσθησιν I am rather reminded of the usage of οἴσθημα in Oedipus Tyrannus, 1318,

οἴμοι μάλ' αὖθις: οἶον εἰσέδου μ' ἅμα κέντρων τε τῶνδ' οἴσθημα καὶ μνήμη κακῶν

as do the stings of those goads, and the recalling of those troubles, pierce me

where the transitive senses of *goad* include "to cause annoyance or discomfort; to spur someone on, or 'to sting' or to prod someone to provoke them into responding."

Thus, with φρήν taken as a metaphor for the heart, one has the contextually apposite *stung the heart*, rather than completely out of context phrases such as "mind frenzy" or "mad".

iii) ἔμαυτὸν γὰρ νῦν οὐχ ὁρῶ. Not a literal 'cannot see' but rather 'cannot comprehend who or what I - as a being - am,' as a consequence of what Hermes has just said about his own being. Hence, *I cannot now perceive myself*.

go beyond. In respect of διεξελέλυθας, not here implying to "pass through", or "come out" (of yourself) but "go - or pass - beyond" (yourself) as those sleepfully dreaming often in their dreams travel far beyond where they are sleeping.

essentiator. The entity, person, or divinity, who essentiate; that is, who is the genesis of, who is the essence of, and who gives being to - who 'authors' and who fashions - the Palingenesis. Which 16th century English word expresses the meaning here of the Greek term γενεσιουργός. Cf. δημιουργός - 'artisan' - in Poemandres 24.

The Mortal One, child of theos. Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ. In respect of ἄνθρωπος εἷς, literally, *Essentialist Mortal*. That is, the primatial, or 'archetypal', human being. In respect of Ὁ τοῦ θεοῦ παῖς, cf. v. 2: τοῦ θελήματος τοῦ θεοῦ...ὁ γεννώμενος θεοῦ θεὸς παῖς, with παῖς not restricted to 'son' but implying the child - and hence the children, the youthful - of *the theos*, with the conventional translation here of 'son of god' imposing a particular meaning on the text and thus inviting as it may unwarranted comparisons with aspects of Christian theology.

Conclusion

It is clear from Evola's *La tradizione ermetica* and especially Myatt's translation of and learned commentary on tractates of the Corpus Hermeticum that ancient hermeticism has been somewhat misunderstood in modern times especially by Occultists who not only have ignored the Hellenic hebdomad - and the Septenary system of both Longusian esotericism and our Hebdomian Way - in favour of the distorted and much later Kabbalistic ten-fold Otz Chim, but who also have accepted a Christianized version of hermeticism.

Appendix

A Guide To The Hebdomian Way

The Hebdomian Way is a modern hermetic ἐπιστήμη (épistémé) - that is, a praxis with an associated esotericism - which embodies the hermetic quest by an individual for Lapis Philosophicus understood as the attainment of wisdom. {4}

The term Hebdomian is from the Greek ἑβδομάς (and thus the Latin hebdomad) which word occurs in the

Greek text of the Corpus Hermeticum, especially the Ποιμάνδρης (Poemander/Pymander) tractate.

The hermetic quest was described in terms of a journey, the progression, of seven stages: from the first, lower, sphere to the seventh, higher, sphere in the Ποιμάνδρης (Poemander/Pymander/Poemandres) tractate of the Corpus Hermeticum, written in Hellenistic Greek, and which dates from between c. 100 and 230 ev.

καὶ οὕτως ὀρμᾶ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῆ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῆ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Poemandres, v. 25, translated by D. Myatt {7}

In the Hebdomian Way the seven stages are seven spheres anciently named and in the sequence Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, with each sphere associated with a pathei-mathos, πάθει μάθος, where by pathei-mathos in the context of the Hebdomian Way is meant a personal learning from or a personal discovery due to a particular and practical experience.

Thus the quest for Lapis Philosophicus involves seven practical learning experiences one of which, associated with the sphere of the Moon, can involve the study and use of Myatt's Star Game {5} since the Star Game is a purely noetic and esoteric representation and experiencing of the Hebdomad and the hermetic quest, *sans* denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word as for example manifest in the tractates of the Corpus Hermeticum and their varying interpretations/translations.

The seven practical tasks relate to the human traits described in v.25 of the Poemandres tractate, which traits in modern terms are:

- that vigour - enthusiasm - which grows and which fades
- those dishonourable machinations
- that eagerness which deceives
- the arrogance of authority over others
- profane insolence and reckless haste
- the bad inclinations occasioned by a comfortable life-style

The Seven Tasks

The tasks which follow have been found by experience to be effective in overcoming the above human traits through pathei-mathos. Most of the tasks involve some physical effort, with several also involving distancing one's self from the modern world and living in a more simple, and outdoor, way. The person undertaking these tasks is often referred to by the title Hebdomadary.

1. Moon Sphere.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {10} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful.

2. Mercury Sphere.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack

weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3. Venus Sphere.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4. Sun Sphere.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5. Mars Sphere.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6. Jupiter Sphere.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a 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 no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7. Saturn Sphere.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when

necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route. The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

Footnotes

{1} The term 'Longusian tradition' - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxises of the pseudonymous Anton Long promulgated between 1976 and 2011, and (ii) developments and variations of that esoteric philosophy by its adherents, and which tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A. For an overview of that esotericism, refer to https://archive.org/download/o9a-boundaries-philosophy-v5_202111/o9a-boundaries-philosophy-v5.pdf

{2} A guide to the non-Longusian Hebdomian Way is provided in the Appendix, parts of which text are taken from: (i) *The Hebdomian Way*, <https://archive.org/download/hebdomian-way-rs/hebdomian-way-rs.pdf> and (ii) *The Historical Hebdomad*, <https://sevenoxonians.files.wordpress.com/2021/11/the-historical-hebdomad-v1.pdf>

{3} The Arabic title refers to a precious jewel - emerald - and recalls the meaning of Lapis in the alchemical term Lapis Philosophicus, qv. footnote {4}. Furthermore, Zumurrud is a female character in two of the stories from the Persian/Arabic tales known in the West as The Thousand And One Nights. She is from Samarkand with her full name being "emerald from Samarkand", **زمررد سمرقندی**

{4} Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest: which is Wisdom, whereby Wisdom is meant a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς.

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσεσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

ῶν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{5} The Star Game is described in *The Star Game And The Hebdomad*, <https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf>

{6} *La tradizione ermetica*, Second Edition, Edizioni Mediterranee, 1996. ISBN 978-8827211595. Reprinted 2006.

English translation of Italian edition: *The Hermetic Tradition - Symbols and Teachings of the Royal Art*. 1995. ISBN 978-0892814510.

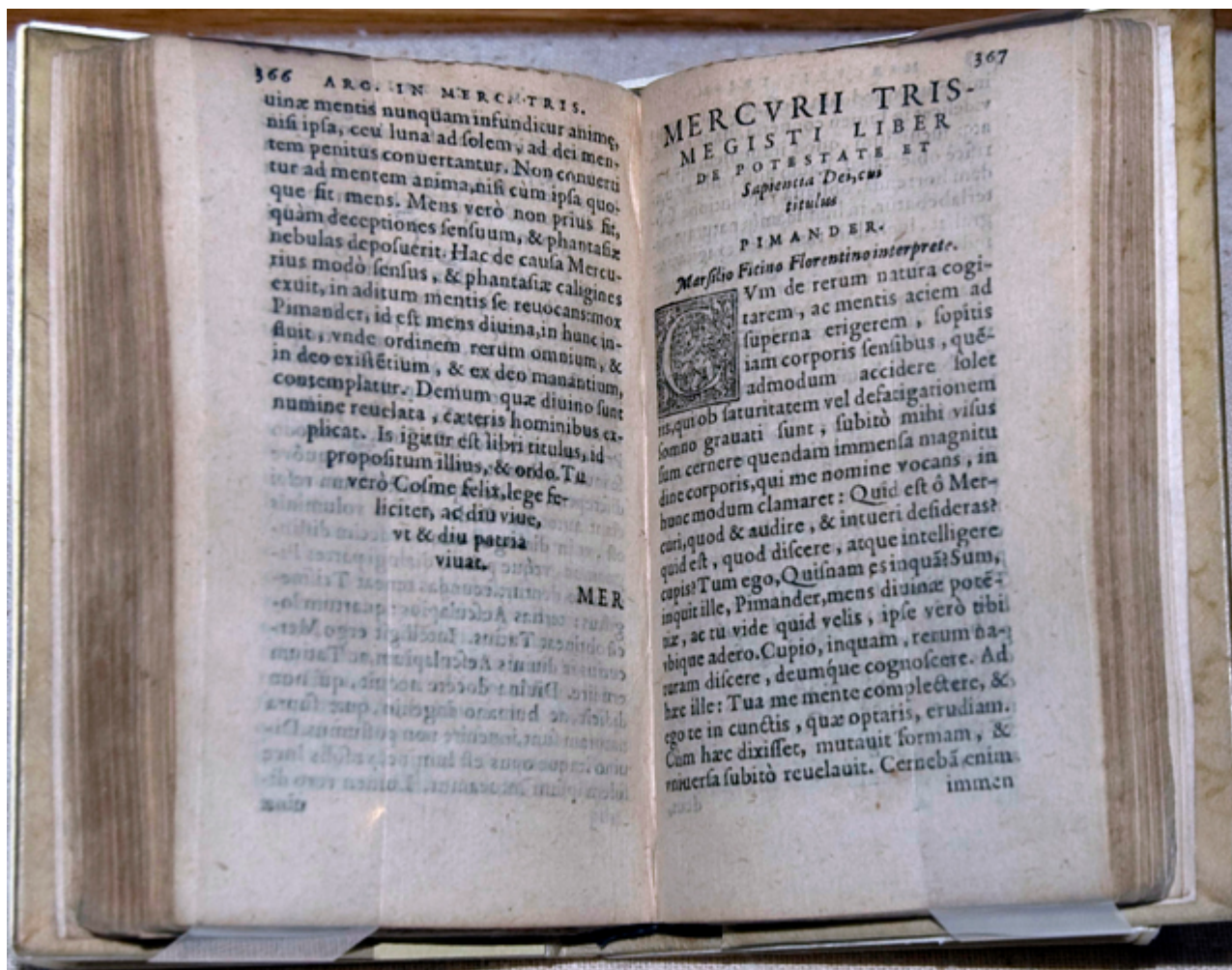
{7} *Corpus Hermeticum: Eight Tractates*, 2017. ISBN 978-1976452369

{8} Both volumes are available in facsimile: (i) <http://gallica.bnf.fr/ark:/12148/bpt6k840802.pdf> and (ii) <http://gallica.bnf.fr/ark:/12148/bpt6k821758.pdf>

{9} A comparison of Myatt's with other translations of the Hermetica is given in *A Review of Myatt's The Divine Pymander*, <https://sevenoxonians.files.wordpress.com/2021/11/review-myatt-pymander.pdf>

{10} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, ISBN 978-1976452369

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A Review of Myatt's *The Divine Pymander*

In 2013) David Myatt published his complete translation of and commentary on the Pymander section of the Corpus Hermeticum - 'The Divine Pymander' {1}.

The Divine Pymander is one of the standard Hermetic and Gnostic texts, outlining as it does Hermetic philosophy, and, in Mead's 1906 translation, has been used by the Theosophical Society and occult groups such as The Hermetic Order of The Golden Dawn, who weaved part of it into an occult ritual. The text was also used, again in translation, by the British occultist Aleister Crowley, as part of a conjuration involving 'the holy guardian angel'.

Myatt's translation differs in almost every respect from the other translations available, the most scholarly of which is probably that of Copenhaver published in 1992 {2}. One of the obvious differences is Myatt's use, in his translation, of particular transliterations, especially his use of 'theos' instead of 'god', logos instead of 'Word', and 'physis' instead of 'nature', the later of which is an important principle in Myatt's own and somewhat gnostic philosophy of patheimathos. Another difference is his translation of certain Greek terms, translations which he himself in his Introduction describes as idiosyncratic, although I would go so far as to say they are iconoclastic. For instance, he translates 'agios' not as the conventional 'holy' but as 'numinous', explaining his reasons in a long note in his commentary, writing that,

"Correctly understood, numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of ἅγιος which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in these sense of the retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous - in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance - which is evident in much of Greek tragedy, from the *Agamemnon* of Aeschylus (and the *Orestia* in general) to the *Antigone* and the *Oedipus Tyrannus* of Sophocles."

Other differences include Myatt's use of obscure English words, such as artissements - all of which he explains in his commentary - and his coining of unusual and striking terms to translate an important Greek expression, such as 'quidditas of semblance' for what is usually translated (both by Mead and Copenhaver) as 'archetype of form', with Myatt writing in his commentary that,

"The transliteration 'archetype' here is, unfortunately, unsuitable, given what the term archetype now suggests and implies (vide Jungian psychology, for example) beyond what the Greek of the text means. Appropriate words or terms such as 'primal-pattern' or 'protoform' are awkward, clumsy. Hence quidditas (11th/12th century Latin), from whence came 'quiddity', a term originally from medieval scholasticism which was then used to mean the natural (primal) nature or form of some-thing, and thus hints at the original sense of ἀρχέτυπον."

A Greek Not Christian Text

All these differences give a decidedly different tone to the work. So much so that Myatt's translation comes across as a decidedly Greek, almost pagan, work about metaphysics in contrast to the other available translations which make it appear to be if not some sort of early Christian text then a text heavily influenced by and expressing Christian ideas. Part of this is down to what many will undoubtedly see as Myatt's controversial choice of English words, a choice which he often explains in his commentary as avoiding imposing "after nearly two thousand years of scriptural

exegesis and preaching, various religious preconceptions on the text".

Two sets of quotations from four different translations should illustrate this. The first set is from the very end of the text.

The 17th century Everard translation:

Holy is God the Father of All Things.
Holy is God Whose Will is Performed and Accomplished by His Own Powers.
Holy is God, that Determineth to be Known, and is Known of His Own, or Those that are His.
Holy art Thou, that by Thy Word hast established all Things.

The 1906 Mead translation:

Holy are you, O God, the universals' Father.
Holy are you, O God, whose Will perfects itself by means of its own Powers.
Holy are you, O God, who willeth to be known and art known by your own.
Holy are you, who did you by Word make to consist the things that are.

The 1992 Copenhaver translation:

Holy is god, the father of all.
Holy is god, whose counsel is done by his own powers.
Holy is god, whom wishes to be known and is known by his own people.
Holy are you, who by the word have constituted all things that are.

The 2013 Myatt translation:

Agios o Theos, father of all beings.
Agios o Theos, whose purpose is accomplished by his own arts.
Agios o Theos, whose disposition is to be recognized and who is recognized by his own.
Agios es, you who by logos form all being.

It should be explained that Myatt in his commentary writes,

"I have given, as an intimation, a transliteration of the first part, as these are doxologies, similar to the Kyrie eleison [Κύριε ἐλέησον], and much (if not all) of their numinous/sacred/mystical/esoteric quality and meaning are lost when they are translated into plain - or into archaic, KJV type - English. Although they are best read/recited in the original Greek, the Latin preserves much of the numinosity of these and other such doxologies [...] ἅγιος ὁ approximates to 'Numinous is' [theos]."

Myatt then proceeds to give the Latin translation of the Greek.

The second set of quotations are from the middle of the text.

The 17th century Everard translation:

"Hear now the rest of that speech, thou so much desirest to hear. When that Period was fulfilled, the bond of all things was loosed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were loosed and untied together with Man; and so the Males were apart by themselves and the Females likewise. And straightway God said to the Holy Word, . Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, know Himself to be Immortal; and that the cause of Death is the Love of the Body"

The 1906 Mead translation:

"Now listen to the rest of the discourse which you dost long to hear. The period being ended, the bond that bound them all was loosened by God's Will. For all the animals being male-female, at the same time with Man were loosed apart; some became partly male, some in like fashion [partly] female. And straightway God spake by His Holy Word: Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love."

The 1992 Copenhaver translation:

"Hear the rest, the word you yearn to hear. When the cycle was completed, the bond among all things was sundered by the counsel of god. All livings things, which had been androgyne, were sundered into two parts - humans along with them - and part of them became male, part likewise female. But god immediately spoke a holy speech: 'Increase in increasing and multiply in multitude, all you creatures and craftworks, and let him (who) is mindful recognize that he is immortal, that desire is the cause of death.'"

The 2013 Myatt translation:

"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."

The Septenary System

While Myatt's commentary is often dense and sometimes obscure, it is notable for two reasons.

First, its scholarly nature, for his quotations, in the commentary and in Greek or Latin and with his own translations, range from the Homeric Hymn to Demeter, to Sophocles, to Xenophon, to Cicero and the New Testament, and include what to most people will be obscure works from the 'fathers of the Christian church', including Maximus the Confessor, Irenaeus, and Cyril of Alexandria. Occasional gems are to be found, such as Myatt's translation from the Greek of a passage from the *Discourses* of Epictetus:

"Neither a tyrannos nor some Lord shall negate my intent; nor some crowd although I be just one; nor someone stronger although I be weaker, since such unhindrance is a gift, to everyone, from theos."

Second, and of interest to many, the commentary explains much about not only 'the septenary system' - the hebdomad - which forms an important part of the hermetic Pymander text, but also about the 'anados', the journey through the spheres to the final goal of immortality. There are esoteric gems aplenty here, and it is worth ploughing through the commentary just to find these. For example, in a comment on part 26 of the Pymander text, Myatt writes,

" [It is] easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres [qv. the quote from Cicero in section 17] - the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἕαν τοὺς παραδιδόασι καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

An Iconoclastic Work

Although already known as "a British iconoclast" {3} for his strange and past involvements and peregrinations, as well as known for his idiosyncratic translations of Sappho and Heraclitus, David Myatt's translation of and commentary on 'The Divine Pymander' will undoubtedly confirm that iconoclasm and that idiosyncrasy.

His translation is most decidedly iconoclastic, bringing as it does a new insight into the text, and breathing as it does new life into its hermeticism, thus making it far more accessible to, and understandable, by students of gnosticism, hermeticism, and the occult; and although - given Myatt's (not always deserved) reputation, and his past involvements and peregrinations - it will undoubtedly be ignored by the academic establishment, its appeal will be to such students and to others interested in the arcane. It also serves to compliment Myatt's own philosophy of patheismathos, elucidating as it does some of the more obscure points of Myatt's ontological speculations.

R. Parker
2013
Revised 2014

{1} Myatt's translation and commentary, in pdf format, is available from: <https://davidmyatt.wordpress.com/2013/07/29/mercvrii-trismegisti-pymander/>

{2} Copenhaver, B. *Hermetica*. Cambridge University Press, 1992. There is a major issue with Copenhaver's book in that in his notes he gives not the actual Greek text (using the Greek character set) but transliterations (using the Latin character set) which is annoying for those who can read Greek. Myatt in his notes and commentary, and to his credit, eschews this 'populist', dumbing-down, approach, and - in accord with hundreds of years of scholarship - provides the Greek text.

{3} Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70

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Page from the 1577 (ev) book *Iamblichvs De mysteriis Ægyptiorvm, Chaldæorum, Assyriorum: Proclvs in Platonicum Alcibiadem de anima, atque dæmone, Idem De sacrificio & magia: Porphyrius De diuinis atq, dæmonib: Psellvs De dæmonibus: Mercvrii Trismegisti Pimander, Eiusdem Asclepius*. The book contains the Latin text of the Corpus Hermeticum by Marsilius Ficinus.