

The Complete Guide To Satanism

The ONA Way



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Part One - Practical

How To Become A Satanist

Introduction

This section will enable anyone to become a Satanist and to practise Satanism, and outlines the basic principles and practices of Satanism according to The

Order of Nine Angles

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Joining The Sinister Elite

Step One - The Pledge of Satanic Allegiance

To become a Satanist you simply make a pledge of allegiance to Satan and pledge yourself to follow the Satanic way of life. This can be done in two ways.

First, it can be done by yourself, alone. Second, it can be done with a friend or some friends who also desire to become Satanists.

The Pledge of Satanic Allegiance can take place at any time, and anywhere, indoors, or out, and no special preparation is necessary or required, although if desired and practical, it can be undertaken in a darkened area with subdued lighting (the source of which is not important) and with the ONA sigil (if possible coloured purple, on a black background) in a prominent position and drawn or reproduced on some material or on a banner.

For the pledging, you - and each other participant, if any - will require a small piece of white paper (the actual size and type of paper are not important), a sharp knife (of the hunting or survival kind) - and if possible, a sheath for the knife - plus a small receptacle or container suitable for burning the paper in.

You - and each other participant, if any - then say:

*I am here to seal my Fate with blood.
I accept there is no law, no authority, no justice
Except my own
And that culling is a necessary act of Life.
I believe in one guide, Satan,
And in our right to rule mundanes.*

You - and each other participant, if any - then make a small cut on your left thumb with the knife and allow several drops of your blood to fall onto the paper. You then place the paper into the small container, and set it alight.

As it burns, you - and each other participant, if any - then say:

*I swear on my sinister-honour as a Satanist that from this day forth I
will never surrender, will die fighting rather than submit to anyone,*

and will always uphold The Code of Sinister-Honour.

You - and each other participant, if any - then place the knife in the sheath (if a sheath is available), conceal or otherwise carry the knife on you, and forever after keep the knife with you, as a sign of your sinister-honour and your pledge of allegiance.

The pledging is then complete.

Stage Two - Living Satanically

Living Satanically is simple, and involves:

- 1) Regarding, and treating, all mundanes (all who are not your pledged Satanic brothers or sisters) as the enemy.
- 2) Living, and if necessary, dying by our code of sinister-honour [see below, under *Principles and Practices of Satanism*].
- 3) Striving to live each day, on Earth, as if it might be your last.

The Principles and Practices of Satanism

The Three Fundamental Principles of Satanism

- 1) Those who are not our Satanic brothers or sisters are mundanes.
- 2) By living and if necessary dying by our Code of Sinister-Honour we are the best, the real elite of Earth.
- 3) A person becomes our brother or our sister by making The Pledge of Satanic Allegiance and by living by our Code of Sinister-Honour.

The Code of Sinister-Honour

Our sinister-honour means we Satanists are fiercely loyal to only our own kind - to those who, like us, have taken The Pledge of Satanic Allegiance. Our sinister-honour means we are wary of, and do not trust - and often despise - all those who are not like us, who are not of our own fearsome dark Satanic kind.

Our duty - as Satanic individuals who live by the Code of Sinister-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as Satanic individuals who live by the Code of Sinister-Honour - is to

be loyal to, and to defend, our own Satanic kind: to do our duty, even unto death, to those of our Satanic brothers and sisters to whom we have sworn a personal oath of loyalty.

Our obligation - as Satanic individuals who live by the Code of Sinister-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation - as Satanic individuals who live by the Code of Sinister-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as Satanic individuals who live by the Code of Sinister-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our Satanic duty - as Satanic individuals who live by the Code of Sinister-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our Satanic honour or who makes mundane accusations against us.

Our Satanic duty - as Satanic individuals who live by the Code of Sinister-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their Satanic deeds), arbitrate and decide the matter for us, and to Satanically accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator

Our Satanic duty - as Satanic individuals who live by the Code of Sinister-Honour - is to always keep our word to our own kind, once we have given our word on our Satanic honour, for to break one's word among our own kind is a cowardly, un-Satanic, and mundane, act.

Our Satanic duty - as Satanic individuals who live by the Code of Sinister-Honour - is to act with Satanic honour in all our dealings with our own Satanic kind.

Our obligation - as Satanic individuals who live by the Code of Sinister-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their sinister-honour and that of their brothers and sisters.

Our duty - as Satanic individuals who live by the Code of Sinister-Honour - means that an oath of Satanic loyalty or allegiance, once sworn by a man or woman of Satanic honour ("I swear on my sinister-honour that I shall...") can only be ended either: (1) by the man or woman of Satanic honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of a Satanist, and the act of a mundane.

Satan - Our Guide To Excellence and To Life

Satan is our guide to how we can be the best; how we can live life, on this Earth, in the best possible manner and the most fulfilling way: with ecstasy, laughter, joy, and a proud defiance, including defiance of our own mortal death.

For us, Satan is a Dark One - an acausal, living, entity who exists in the acausal continuum and Who can, and Who has, in the past, been manifest on Earth. As one of The Dark Ones, Satan is a shapeshifter, capable of assuming other forms, including that of human beings.

For us, Satan - as did some other Dark Ones - came into our causal continuum in the past to guide, and to offer guidance to, we human beings. This guidance was advice, an opportunity - not some religious-type of revelation, not some new religion, and not some demand for worship or for a mundane-type subservience. Instead, this advice, from Satan, was how we might become the elite of this world, and liberate ourselves from the oppression of mundanes and from everything mundane and worthless. This advice is enshrined in our Satanic way of living and in our Satanic way of defiance, even unto death.

Thus, we abhor and detest by the very nature of our elitist Satanic spirit everything and everyone which or who might enslave or try to control and tame us. Our Satanic spirit is codified and expressed in our Code of Sinister-Honour, and we abhor and detest every law, every type and kind of authority except our own, every kind of dogma, every religion (except whatever might prove useful to us in ruling over and controlling mundanes), every rule and every type of government except whatever might prove useful to us in ruling over and controlling mundanes.

Thus, we are pragmatic, practical, and adaptable, while always upholding our elitist and hard Code of Sinister Honour.

Part Two - History

A Short History of Satan

The story of Satan is vulgarly regarded – according to popular and Nazarene belief – as making its first appearance in what is regarded as ancient Biblical times, with a short history of, and stories about, Satan being provided in various parts the Old Testament, where Satan is described as a fallen (or rebellious) angel of the supreme deity commonly referred to as God, who rebelled because of His pride. In this story, one of the functions of Satan is to tempt human beings, and lead them away from the teaching, the revelation, the laws, of God.

In what are regarded as the oldest parts of the Old Testament – most probably written between 230 BCE and 70 BCE – Satan is depicted simply as a rather sly adversary or opponent, with a human being who opposes any of God's so-called "chosen people" sometimes also called *a satan*. Over many centuries, both the story and the ontology of the Biblical being named Satan were further developed, particular by Nazarenes.

However, there is good evidence to suggest that, historically, the writers of the Old Testament drew inspiration from, or adapted, older stories, myths and legends about a Persian deity that came to be named Ahriman, who could thus be regarded as the archetype of the Biblical Satan, and also of the Quranic Iblis. Similarly, there is evidence that the God – Jehovah – of the Old Testament may have been based upon myths and legends about the Persian deity who came to be named Ahura Mazda.

The Order of Nine Angles presents a rather different interpretation, and history, of Satan, primarily based on what has been claimed to be an old aural tradition, handed down by a few reclusive Adepts of what has been, variously, called The Dark Tradition, The Seven Fold Way, The Sinister Way, Traditional Satanism, and Hebdomadry.

According to this tradition [1], the being now known by the exoteric name Satan is one of The Dark Gods (a.k.a The Dark Ones), who are entities existing, living, in the acausal continuum [2]. This Satan [3] is The Prince of Darkness and of Chaos, and He – along with some other Dark Gods – is portrayed as a shapeshifter, capable of assuming human form, Who has visited, or been manifest, on Earth. at various times throughout our human history.

Thus, for the ONA, Satan is an actual living entity who lives in the acausal continuum, and Who can – by means of various nexions [4] – presence Himself

in the causal continuum in some physical form and cause, provoke, or be the genesis of, changes there.

Furthermore, Satan - and other shapeshifting Dark Ones, such as the entity Baphomet, known to us in Her female human form - are considered as having been instrumental in guiding our conscious development, especially through the Chaos and Change wrought by Satanic Adepts through means such as the Sinister Dialectic. Satanic Adepts - and Initiates - are thus considered as doing the work of Satan, here in the causal, and on our planet, Earth.

One legend recounts Baphomet as the Bride, The Wife and Mistress, of Satan - and the Mother of all life on our planet, Earth. Baphomet is thus, according to this legend, that innate creative force, that cosmic energy, which permeates and which guides Nature upward by means of what we humans have termed evolution.

According to legend, Satan - and some other Dark Ones - first came to, or presenced themselves on, Earth to and for us, many millennia ago, at the dawn of our human consciousness. In addition, Satan - as some other Dark Entities from the acausal - has, by virtue of their acausal nature, certain powers; that is, He - as They - can provoke, or cause, or be the genesis, of certain changes in we human beings (desired or undesired by us), as well as in our causal world ("events" on planet Earth). Thus, He - as They (and in particular, Baphomet) - can interfere in our human affairs, and have interfered in our human affairs, according to Their own nature.

This "interference" is just another way of saying that certain acausal entities possess the ability to change, or alter, in certain ways, causal energy, and causal matter - and in particular the type of energy that is our human psyche, which itself is just a mostly latent nexion between the realm of the causal and the realms of the acausal. Satanic Initiation is a means to open this particular nexion, just as living in a Satanic manner keeps this nexion open, expands it, and allows for acausal energy to flow through it, bringing a new type of life to the Satanist, allowing them to presence acausal energy (dark forces) on Earth, and providing them with an opportunity for an acausal existence after their own mortal dying. [5]

On The Ontology of Satan and His Name

According to the ONA, Satan and the other Dark Ones are simply acausal entities, existing - living - in the acausal continuum. That is, they are a particular type of natural life in the Cosmos, and were not created by some supreme deity, named God, or whatever [6]. They just *are*, and live according to their own, acausal, nature, in their own species of acausal Time and in the

infinite realms of acausal Space.

Unlike ourselves, however - who are mortal fragile beings living for a brief period in the causal continuum and thus whose body is subject to the decay caused by the cause-and effect of linear, causal, Time - these acausal entities, by virtue of the nature of acausal Space and acausal Time, can be viewed as "immortal" and capable of instantaneous "travel", both in their own dimensions, and in ours.

Thus, these entities are not what are commonly called "supernatural beings" - they are just a different type of being from we mortal human beings who live in the causal continuum known to us by means of our human senses. These acausal beings do not have, nor need, fragile, organic, bodies such as we possess, although - as mentioned - they can assume human form, when presented on Earth [7].

The name Satan is only the traditional exoteric (the common or outer or non-responsive) name of this particular acausal entity. The esoteric "name" of this entity is a chant (a vibration of a particular frequency and intensity) which when sung or chanted in the correct manner (by two or more human individuals) in a particular type of resonant place where a certain shaped crystal is aligned correctly - re-presents the actual, responsive/reactive, human name of the entity.

This esoteric (secret and correct) name of Satan is based upon the Greek word that became the word Satan, and, historically, the ONA derives the name from Phoenician and thence, in a variant form, to Ancient Greek [8] - a Greek name borrowed and morphed by others, and thence inappropriately appropriated by the writers of the Old Testament, who wrote several centuries after the time of Greeks such as Aeschylus, and Pythagoras.

It is quite possible that it was the shapeshifting acausal entity known to ONA myth and legend as The Prince of Darkness, Who - interacting with human beings in certain ways in our historical past - gave rise to various stories, myths and legends, in many cultures at varying times, including the stories, myths and legends, about Ahriman.

Thus, it was some stories about the coming-forth-to-Earth of this particular acausal entity that eventually were used as the basis for the abstract, fantasy, "satan" described in the Old Testament, redolent as this fantasy was and is - with its "chosen people", its Prophets, its vengeful supreme Being capable of vanquishing Satan, its "sacred texts" and God-given laws - of a people suffering quite severely from the debilitating disease of abstractionism, manifest as this sickness often is in both the hubriati-syndrome and in feelings of being persecuted.

Part Three - Theory

Defining Satanism

The Nature of Satan

According to the conventional, rather dated, and Nazarene view, Satanism is considered to be the worship of, or the acceptance of the authority of, the being termed Satan as Satan is described in Nazarene scripture, as, for example, *the* or as *an* adversary of the supreme Being, often called God. According to a less Nazarene-centric - and more philosophically correct - view, we may define Satanism as *the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.*

Importantly, this definition of Satanism places the entity called Satan into a certain, a specific, relation with human beings - that of powerful entity whom human beings cannot really control, whatever means or artifice they may use or devise to attempt such control. This is itself in contrast to the Nazarene-centric view of Satan, who - while being regarded as a powerful supra-personal entity - is believed to be under the total and final control of the supreme Being, often called God. Thus, in this Nazarene view, human beings can defy or rescue themselves from or be defended from Satan by the supreme Being who will or who can or who may intercede on their behalf, if asked in the appropriate manner and via, for example, "the proper channels" - with the appropriate manner and the proper channels being defined according to Nazarene theology and dogma.

Thus, this particular definition, of ours, of Satanism may therefore be regarded as expressing the essence of Satanism itself, without there having to be an acceptance of the conventional notion of human obedience to or subservience to this particular supra-personal entity. That is, a conventional religious element of worship, of theism - deriving from the Magian religious perspective - is neither necessary nor required for someone to describe themselves as a Satanist. [9]

Furthermore, our definition of Satanism also leads, or should lead, to a discussion regarding the nature of both existence and being; a discussion much more rational, and far more wide-ranging, than would occur, and which historically has occurred, were one to accept the conventional Nazarene-centric view of Satanism, for that view is restricted, narrowed, by both the nature of Nazarene theology itself and by the reliance upon Nazarene scripture.

Furthermore, any definition of Satanism also depends, to some extent, on the necessary enquiry into the origin of the word Satan itself, the de facto view being that Satan is, in origin, derived from a Hebrew word meaning or implying adversary. [10]

The Modern Satanism of Mundanes

According to both the conventional understanding of Satanism, and also according to our definition above, modern groups such as the Church of Satan (and its derivatives) and the Temple of Set cannot be considered as Satanist or as somehow representing Satanism, for the simple fact that neither group accepts that there is a supra-personal entity called Satan.

For the Church of Satan, Satan is not considered a real supra-personal being, with an independent existence, but rather as some kind of symbolic representation of certain carnal human impulses and desires, and which representation is controllable or which can be controlled by, or come to be controlled by, individuals themselves.

The central focus of the Temple of Set (ToS) is the figure of Set, an entity (or deity) belonging to the pantheon of Ancient Egypt, and who the ToS variously describe as The Prince of Darkness, as their patron, and who thus could be considered as the possible origin of the Nazarene Satan.

As befits their attempt to be all things to all members (and possibly to encourage more recruits), the ToS seems undecided and somewhat befuddled as to whether their resurrected Set is an actual supra-personal, and powerful, deity, or whether he is only a symbolic, or archetypal, and human, representation of certain natural or cosmic forces. [11]

This indecision, deliberate or otherwise - and/or spin, to encourage more recruits - is also reflected in their seemingly befuddled views regarding whether or not their Set is benign or "evil", and whether or not we human beings can, through some artifice or other (such as magick), control or at least acquire immunity from the power of this entity, if he or it is indeed "evil" and not benign.

However, it becomes quite clear, on studying the ToS, that their entity - their so-called Prince of Darkness - is rather tame, and just acquired a rather bad reputation along the way. Which leads one to ask: if their Set is not the real "evil one" - the powerful living source of such things as terror and suffering-causing Chaos and of "evil" - then who or what is? If the answer is that there is no such physically existing entity, one is led to enquire just what exactly, therefore, is the true nature and importance of their Set, which brings one to the only logical conclusion that, ultimately, for all their bluster and all their pseudo-mystical and metaphysical ramblings, their Set is just another human abstraction, just another symbolic representation of certain natural or cosmic forces and processes.

Even were it not, it further becomes clear, on studying the ToS, that their emphasis is decidedly on the "we can control" category, and thus aligns them, on this matter, with Nazarenes, for they have removed the element of real risk, of fear, and of danger that consorting and copulating with demons and powerful non-human supra-personal entities entails, thus placing them - as with followers of the Magian religions, and the CoS - among the category we may term *magians-of-the-earth*: that is, among those who believe that we fragile, mortal, human beings have the means (from our religions or beliefs or by some artifice or whatever), or we can devise some artful means, whereby we can save ourselves and escape from whatever external power afflicts or may afflict us. This view - common to Magian religions, to the CoS, to the ToS, and to many people who describe themselves as Occutlists - may also be referred to as the hubriati-syndrome [12].

Thus, not only do both the CoS and the ToS not accept that there is a supra-personal entity called Satan, but they also ultimately - with their hubriati-syndrome - still adhere to the dogma underlying the Magian religious perspective.

Satanism and The Order of Nine Angles

According to the ONA Satan is one being, among other beings, who actually exists in what is termed the acausal continuum [13].

The very nature of this acausal being, exoterically termed Satan - and the very nature of the acausal itself - means that we human beings, however advanced or skilled in various magickal or Occult techniques we consider ourselves to be, cannot ever fully *or in any significant manner* control Satan, just as we cannot fully control in any significant manner other such beings, such as Baphomet [14].

That is, there is no nothing, no means – esoteric or otherwise – no method, technique, or skill, no secret formulae or chant, no spoken words, no ritual, no “prayer”, no supreme Being (such as God), to control such acausal beings and/or which enable us to be safe and secure from them. This is so because of our nature – as fragile, microcosmic beings who have evolved on one planet orbiting one star – and because of the nature of the Cosmos itself, perceivable as this Cosmos is to we human beings as having an acausal continuum and a causal continuum.

All we can hope for – through our defiance of our primitiveness, through a desire to evolve, through curing the sickness behind our hubriati-syndrome – is to become like such acausal beings as Satan and Baphomet; to evolve toward them; to come to regard them as our long lost kin, our inspiration, our guides, our sources of reliable knowledge about the acausal.

Thus, one of the many crucial differences between the ONA and groups such as the CoS and the ToS is that regarding the esoteric meaning and significance of magick. For the ONA:

“ What has hitherto been known and described as magic(k) – especially Dark Sorcery, or Black Magic(k) – is one effective means of coming-to-know certain acausal beings, and is thus a beginning to understanding the acausal itself.” *The Ontology and Theology of Traditional Satanism*

This is in complete contrast to both the CoS and the ToS, for whom such means as magick are fundamentally a way to control certain forces, and to exult in our individuality. Thus, for them magick is simply one more means for us to impose ourselves (our will) upon ourselves, upon others, upon life, Nature and the Cosmos. That is, their view and understanding of Occultism in general is limited, by, stymied by, their hubriati-syndrome; by their desire and even need to be *magians-of-the-earth*. This is a lowly, a primitive, a mundane, understanding of the Occult, and especially of our latent human faculties.

For the ONA, such means as magick are a way for us to genuinely evolve – to be far more than we are by coming-to-know acausal beings; by experiencing, and beginning to use, acausal energies; by developing such things as our latent faculty of acausal-empathy; and – eventually – by transcending beyond the causal into the realms of the acausal [15].

Thus, in essence, the ONA view is a Cosmic one, encompassing the realms of both causal and acausal, while the views of the CoSers and the ToSers – and others like them (such as the Crowleyites) – is a moribund, Earth-bound, primitively egocentric, view, redolent of the sickness underlying the collection of symptoms we call the hubriati-syndrome.

According to the ONA:

” Our consciousness, as human beings, is a means whereby we can access the nexion we are to the acausal, and a means whereby we can form, or pattern, our own acausal energy; we possess the ability - the way, the means - of gaining for ourselves more acausal energy, of evolving and thus increasing our own acausal energy, and thus of transcending to live in the acausal continuum.” *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*

Conclusion

For the ONA, Satan is a real, supra-personal, entity - existing in the realms of the acausal and totally independent of us - whom we cannot fully or in any significant manner hope to control, and who is not subject to some supreme Being, not ultimately subservient to such a Being, because such a supreme Being does not exist [16].

As has been written:

“It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought “face-to-face”, and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and “evil”. They need reminding of their own mortality - of the unforeseen, inexplicable “powers of Fate”, of the powerful force of “Nature”...

This means wars, sacrifice, tragedy, disruption...for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things.....” *To Presence The Dark*



Appendix

Satan: A Note On The Word

Satan is commonly regarded as from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the old word that became the Ancient Greek *aitia* - “an accusation” - qv. *Aeschylus: aitiau ekho*. The older Greek form became corrupted to the Hebrew ‘Satan’ - whence also

'Shaitan'. In Greek of the classical period *aitia* and *diabole* were often used for the same thing.

The word *diabolic* itself derives from the Greek word *diaballo* meaning to "pass beyond" or "over", from the root *dia* - "through" and, as a causal accusative, "with the aid of". Later, *diaballo* acquired a moral sense - for example "to set against" (*Aristotle*) although it was sometimes used (as *diabolos*) when a 'bad' or 'false' sense was meant, as for example, a false accusation.

The vulgar belief that Hebrew is some kind of pre-eminent, and root, language is incorrect - Hebrew is essentially derived from ancient Phoenician, with later contributions from Ancient Greek, which also owed a debt to Phoenician.



Notes:

[1] As has been written many times in respect of such aural traditions, they are to be judged by each individual, on their merits, or otherwise. That is, no claim is made regarding them, by the ONA, other than that they are aural traditions, and - like other folk stories, and other aural myths and legends - they may or may not contain some veracity, and may or may not contain accurate or interesting historical information.

[2] For the acausal continuum, see ONA texts such as *The Ontology and Theology of Traditional Satanism* and *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

For a brief outline of The Dark Gods, refer to ONA texts such as *The Mythos of the Dark Gods: Beings of Acausal Darkness*.

[3] For a brief discussion of the name Satan, see the section *On The Ontology of Satan and His Name*, below.

[4] Nexions are a means whereby entities from the acausal may presence - be manifest, or travel - to the causal continuum, including Earth, and thus interact with, and affect, we human beings. For a brief outline of nexions, refer to ONA texts such as *The Meaning of The Nine Angles - A Collection of Texts*, Parts One and Two.

According to tradition, the vibration of the esoteric name of Satan, in the correct manner in the correct surroundings, opens a particular type of nexion and transmits a human call into the acausal which Satan may respond to.

[5] Refer to ONA texts such as *After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[6] The Dark, the Satanic, Tradition of the ONA states that such a supreme, creator, Being - such as

God - does not exist, and that what we term God is just a human abstraction, an unnecessary human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have projected onto the reality of the Cosmos in a vain attempt to understand it, and themselves.

[7] For further details regarding the ontology of Satan, refer to ONA texts such as *The Ontology and Theology of Traditional Satanism* and *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

[8] For a brief discussion regarding the correct etymology of the name Satan, refer to the Appendix of the ONA text *Defining Satanism*.

[9] What we may term the Magian religious perspective (or ethos) is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, world-views, since the term *Semitic* is, in our view, not strictly philologically correct to describe such Ways of Life.

[10] For a brief, non-conventional, view, see the Appendix, *Satan As A Word*, below.

[11] Here is a typical ToS statement about Set: "Set's...method for Working in the Objective Universe is by providing an insight into the nature of personhood."

[12] The hubriati-syndrome is the hubris-like belief that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter, including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.

The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.

Here is a typical ToS statement which expounds the type of hubriati view commonly held by magians-of-the-earth:

" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."

The *magians-of-the-earth* are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Here is a typical ToS statement which expresses this perspective:

"Religious offices [are] conferred by Set alone, and Recognized within the Temple according to his Will. The design, care, and operation of the Temple are entrusted by

Set to the Priesthood..”

If we re-write this slightly, the connection becomes obvious:

“Religious offices [are] conferred by God alone, and Recognized within the Church according to his Will. The design, care, and operation of the Church are entrusted by God to the Pope and Priesthood..”

The ToS has Set, a guiding Council of Nine (appointed by Set of course), High Priests, and Temples; the Catholic Church has God, the Pope, Priests, and Churches, who are entrusted with doing God's work on Earth, just as the ToSers believe they have been entrusted with a sacred duty to do the work of Set.

[13] Refer to the ONA texts *The Ontology and Theology of Traditional Satanism* and also *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*.

Furthermore, it is convenient to describe some acausal entities by the term *demons*.

Nexions are one means whereby entities from the acausal may presence - be manifest, or travel - to the causal continuum, and thus interact with we human beings, on Earth. For a basic understanding of nexions, refer to ONA texts such as *The Meaning of The Nine Angles - A Collection of Texts*, Parts One and Two.

Expressed succinctly:

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, *exoterically*, be considered to be akin to “gates” or openings or “tunnels” where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.

Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or “channelled into” by a sinister Adept

However, many acausal entities possess the ability to create their own nexions to the causal - and thus do not require assistance from us, from we who dwell in the causal continuum.

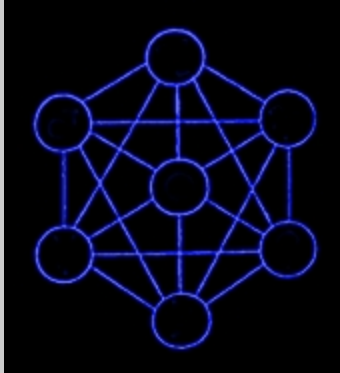
[14] It should not be forgotten that according to the ONA Baphomet is an acausal shapeshifting entity and has been physically manifest to us, and can be manifest to us, via a suitable nexion, and has assumed the physical form of (or appeared to us as) a human woman.

[15] For a transcending to the realms of the acausal, refer to the ONA text *After-Life in the Esoteric Philosophy of The Order of Nine Angles*.

[16] “ A supreme creator Being does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certain religions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.” *ONA: The Ontology and Theology of*

Traditional Satanism.

Furthermore, the belief in this supreme Being, just like the hubriati symptom of the illusion of control of supra-personal entities, is part of the hubriati-syndrome, that illness that makes us, and keeps us, and marks us, as mundanes.



ONA Manuscripts
Main Category: ONA Guides
Sub Category: Traditional Satanism
Date: 121yf
Version 1.03
Last revised 121yf

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