



Classic ONA Texts

The Discovery and Knowing of Satan

Satan, Acausal Entities, and The Order of Nine Angles

The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, 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.

Hence the ONA - by our *Labyrinthos Mythologicus* {1}, our philosophy and praxis, our traditions - just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions - moral, legal, or otherwise - on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality. In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms.

Therefore in specific matters - such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities [the Dark Gods et al] - we expect individuals to arrive at their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and certainly make no claims that we possess *the* truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever. Our authority, such as it is, is that deriving from and manifest in the accumulated individual *pathei-mathos* - the experience and the learning - of our members.

What we do claim is that our practical way works, in terms of encouraging and producing a certain type of individual, and in terms of assisting those individuals to develop a certain wisdom and insight, both Occult and otherwise.

Apprehensions of Satan and Acausal Entities

In respect of Satan and acausal entities, our tradition - our accumulated individual pathéi-mathos - suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality.

These two modes of apprehension of such entities are:

(1) The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are symbols/archetypes, with Satan [*the Satan*] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being *a satan* and thus heretical, rebellious, adversarial, amoral. {2}

This mode of apprehension of such entities - while allowing for certain Occult mysteries and even (to some extent) for sorcery - is one dependant on Reality as conceived and as understood by Phainómenon; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such Phainómenon. In this Reality, sorcery is most often understood as an effect or effects of the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick).

In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon. Here, Satan can be discovered within us, and within others: and conceived as being part of our nature as human beings.

In this mode, Satan has no ultimate power or authority over us since such power and such authority as are deemed to be satanic are conceived as being within us or capable of being acquired by us by our development and liberation as individuals.

(2) The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum, which acausal continuum is quite distinct from the causal phenomenal realm described by such sciences as physics and astronomy, and which acausal beings are quite distinct from all the life-forms we know and have experienced by Phainómenon and understood by causal sciences such as biology. {3}

This mode of apprehension is thus one which posits/suggests a Reality of an acausal universe beyond/separate from the causal universe of Phainómenon (and of physical galaxies, stars, planets), and also of acausal beings living in this weird a-spatial, a-temporal, acausal universe, with the Cosmos being the totality of causal and acausal

universes.

This apprehension is one where Satan is one entity of a particular acausal species, and which entity is said (by tradition) to have presenced/been manifest on Earth (by means of a nexion or nexions) in our historical past, with the being exoterically named Satan said to be, when manifest in the causal, a shapeshifter with the ability to assume human and other forms.

In this particular apprehension, Satanism is conceived by the ONA as the praxis and the way of life of those who are, or who seek to be, a friend both of the acausal shapeshifting entity known by the causal name 'satan' and a friend of other acausal beings similar to this Satan. Here, in this mode of apprehension, it is said that this entity Satan - and similar acausal entities - can be discovered/'contacted'/known by various esoteric rites and methods, and that one means of cultivating such a friendship is to follow our traditional Seven Fold Way as outlined in *Naos*, and in texts such as the original *Black Book of Satan* and *The Grimoire of Baphomet*. {4}

In this mode, Satan - and some other acausal entities - are understood as beings far more powerful than ourselves, and beings which we, as humans, cannot (even by Occult means) control.

Individual Judgement and the Appearance of Opposites

The ONA thus has two apprehensions of Satan and thus two types of satanism, with individuals free to choose and use and experience which of these satanisms they want or believe might be useful.

For such use and experience, of both, is according to our tradition the means whereby each individual can decide which - or neither, or both - of these satanisms their judgement informs them presents a better understanding of themselves, of Satan, and of Reality. Thus will they - or thus can they, possibly - become aware of the esoteric essence which has become hidden through causal abstractions and even by naming {5}, and which awareness is of opposites-as-appearance not as Reality.

Hence one reason why the ONA - esoterically known and appreciated - is an association of sinister-numinous emanations, and why (of course) we continue to annoy, provoke, intrigue, and perplex many Occultists (especially many who describe themselves as Satanists) and why we continue to incite and inspire others by our tests, our challenges and our mysteriums.

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2011 ev
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Notes:

{1} Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a

mischievous, japing, and sly, part of our sinister dialectic.

{2} Refer for instance to the ONA text *The Geryne of Satan* (pdf).

{3} A brief overview of the acausal is given in the ONA text *The Ontology and Theology of Traditional Satanism*. See also the ONA text *Acausality, The Dark Gods, and The Order of Nine Angles*.

{4} Controversially, we, the ONA, apprehend Baphomet as The Dark Goddess, the entity - the lady - to whom human sacrifices were and are made. She is the bride-and-mother of Satan.

{5} Which naming includes 'satan'. On this problem of names obscuring, refer to the ONA text *Denotatum - The Esoteric Problem With Names*.

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Credits

Words/Forms: This article had its genesis in some private correspondence (during October 2011 ev) with someone living in Africa who, having been acquainted with the ONA for over a decade, sought to elucidate certain esoteric matters relating to the ONA tradition, and one of whose questions related to Satan.
